

Tafsir Al-Qur'an

A Complete English
Translation of Classical
Qur'anic Commentaries

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

Volume 15
15:85 – 17:60



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# Tafsir Al-Qur'an: A Complete English Translation of
# Classical Qur'anic Commentaries (Version 0.1)
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# on the Holy Qur'an, allowing easy searching, comparison between similar ahadith,
# and immediate reference to the original Arabic text for those not fluent in Arabic.
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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 15 presents a simple, but **complete English translation** of the major classical commentaries on the Qur'an, covering the last verses of *Sūrat l-Hij'r*, and the first verses of *Sūrat l-Isrā*. 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.

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

Sincerely
Ben Abrahamson

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Surat al-Hijr 15:85

And We did not create the heavens and the earth and what is between them except in truth. And indeed, the Hour is coming, so pardon with gracious forgiveness.

Tafsir al-Jalalayn

85 - (And We did not create the heavens and the earth and what is between them except in truth. And indeed, the Hour is coming) inevitably, so everyone will be rewarded for his deeds **so pardon** O Muhammad, your people **with gracious pardon** turn away from them with a turning away in which there is no impatience.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty said: "And We did not create the heavens and the earth and what is between them except in truth. And the Hour is surely coming, so pardon with gracious pardon."

Tafsir al-Qurtubi

The Almighty said: **And We did not create the heavens and the earth and all that is between them except in truth** meaning for the sake of disappearance and annihilation. It was said: meaning to reward the doer of good and the wrongdoer, as He said: **And to God belongs whatever is in the heavens and whatever is on the earth that He may reward those who do evil for what they have done and reward those who do good with good** (al-Najm 53:31). **And indeed, the Hour is coming** meaning it will happen, so each will be rewarded for his deeds. **So pardon with gracious pardon** like **And leave them with gracious leave** (al-Muzzammil 73:10), meaning overlook them, O Muhammad, and pardon with gracious pardon, then it was abrogated by the sword. Qatada said: It was abrogated by His statement: **So seize them and kill them wherever you find them** (al-Nisa 4:91). And the Prophet, may God bless him and grant him peace, said to them: **I have come to you with slaughter and I was sent with harvest, and I was not sent with agriculture**, as Ikrimah and Mujahid said. It was said: It is not abrogated, and that he ordered forgiveness of himself in what is between him and them. Forgiveness means turning away, according to Al-Hasan and others.

Tafsir Ibn Kathir

God Almighty says: "And We did not create the heavens and the earth and what is between them except with truth. And indeed, the Hour is coming" meaning with justice **so that He may recompense those who do evil for what they have done** the verse, and God Almighty says: "And We did not create the

heaven and the earth and what is between them in vain. That is the assumption of those who disbelieve. So woe to those who disbelieve from the Fire" and God Almighty says: "Did you then think that We created you in vain and that to Us you would not be returned? Exalted is God, the True King. There is no god but He, Lord of the Noble Throne" Then He informed His Prophet of the coming of the Hour and that it would inevitably happen, then He commanded him to forgive the polytheists beautifully for their harm to him and their denial of what he brought them, like His saying: "So pardon them and say, 'Peace.' They are going to know." Mujahid, Qatadah, and others said: This was before the fighting, and it is as they said, for this is Meccan and the fighting was only prescribed after the migration.

His saying: **Indeed, your Lord is the Creator, the All-Knowing** is a confirmation of the Resurrection and that the Almighty is able to establish the Hour, for He is the Creator who is not incapable of creating anything, the All-Knowing of what was torn apart from the bodies and dispersed throughout the regions of the Earth, like His saying: "Is not He who created the heavens and the earth able to create the likes of them? Yes, and He is the Creator, the All-Knowing." * His command when He intends a thing is only that He says to it, "Be," and it is. * So glory be to Him in whose hand is the dominion over all things, and to Him you will be returned."

Fath al-Qadir

85- **And We did not create the heavens and the earth and what is between them except with truth** meaning clothed in truth, which is what is in them of benefits and interests. It was said that what is meant by truth is the reward of the doer of good for his good and the wrongdoer for his wrongdoing, as in the saying of the Almighty: **And to God belongs whatever is in the heavens and whatever is on the earth, that He may reward those who do evil for what they have done and reward those who do good with goodness**. It was said that what is meant by truth is transience because it is created and every created thing is transience. **And the Hour is surely coming** when it comes, God will take revenge on those who deserve punishment and will do good to those who deserve goodness. It contains a warning and a threat to the disobedient. Then the Almighty commanded His Messenger, may God bless him and grant him peace, to forgive his people, saying: **So forgive with gracious forgiveness** meaning overlook them and pardon with gracious forgiveness. It was said that he turned away from them with gracious turning and did not rush them, and treated them with the treatment of the forgiving and forbearing. It was said that this was abrogated by the verse of the sword.

Tafsir al-Baghawi

85- The Almighty said: "And We did not create the heavens and the earth and all that is between them except in truth. And indeed, the Hour" meaning: the Resurrection **is coming**. He will reward the doer of good for his good and the wrongdoer for his wrongdoing. **So pardon with gracious pardon**, so turn

Surat al-Hijr 15:85

And We did not create the heavens and the earth and what is between them except in truth. And indeed, the Hour is coming, so pardon with gracious forgiveness.

away from them and pardon with gracious pardon. The verse on fighting abrogated it.

Tafsir al-Baidawi

85. **And We did not create the heavens and the earth and what is between them except with truth** except a creation mixed with truth that is not suitable for the continuation of corruption and the perpetuation of evils, so wisdom required the destruction of such people and the removal of their corruption from the earth. **And the Hour is coming** so that God will take revenge for you on those who lied to you. **So pardon with gracious pardon** and do not hasten to take revenge on them and treat them with the treatment of the forgiving and forbearing. It was said that it was abrogated by the verse of the sword.

Surat al-Hijr 15:86

Indeed, your Lord is the Creator, the All-Knowing.

Tafsir al-Jalalayn

86 - **Indeed, your Lord is the Creator** of everything **the Knower** of everything.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: And We did not create all creation, its heaven and its earth, what is in them and what is between them, meaning by His saying: **and what is between them** what is in the layers of that **except with truth** He says: except with justice and fairness, not with injustice and oppression. Rather, God the Most High means by that: He did not wrong any of the nations whose stories He related in this Surah, and the stories of His destruction of them by what He did to them of hastening the punishment for their disbelief in Him, so He punished them and destroyed them without their deserving it, because He did not create the heavens and the earth and what is between them with injustice and oppression, but rather He created that with truth and justice. And His statement: **The Hour is coming, so pardon with gracious pardon**, God Almighty says to His Prophet Muhammad, peace and blessings be upon him: **The Hour is coming**, which is the Hour in which the Resurrection will take place, so turn away from the polytheists of your people who denied you and rejected the truth that you brought them. **Then pardon with gracious pardon**, meaning: **So turn away from them with gracious pardon**, and forgive them with gracious pardon. And His statement: **Indeed, your Lord is the Creator, the Knowing**, God Almighty says: Indeed, your Lord is the One who created them and created everything, and He knows them and their management, and the actions that they do. A group of the people of interpretation said: This verse was abrogated.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **So pardon with gracious pardon**, then that was abrogated later, so God Almighty commanded him to fight them until they testify that there is no god but God, and that Muhammad is His servant and Messenger, and He does not accept anything else from them.

Al-Muthanna told me, he said: Suwaid bin Nasr told us, he said: Ibn Al-Mubarak told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, regarding His statement: **So pardon with gracious pardon**, "So pardon them and say, 'Peace.' And they are going to know." **And turn away from the polytheists, and Tell those who believe to forgive those who do not expect the days of God.** All of this is in the Qur'an. God commanded His Prophet, may God bless him and

grant him peace, to do that, until He ordered the fighting, and He abrogated all of that, and said, **Seize them and besiege them and lie in wait for them at every place of ambush.**

Ibn Wakee' told us: My father told us, on the authority of Isra'el, on the authority of Jabir, on the authority of Mujahid: **So forgive with gracious forgiveness.** He said: This is before the fight.

Al-Muthanna told me, he said: Ishaq told us, he said: Abdullah bin Al-Zubayr told us, on the authority of Sufyan bin Uyaynah, regarding his statement: **So pardon with gracious pardon**, and his statement: **And turn away from the polytheists**, he said: This was before jihad was revealed. So when jihad was commanded, he fought them and said: I am the Prophet of Mercy and the Prophet of the Great Battle, and I was sent with the harvest, not with agriculture.

Tafsir al-Qurtubi

Your Lord is the Creator meaning the One who determines creation and morals. **The Knower** of the people of harmony and hypocrisy.

Tafsir Ibn Kathir

God Almighty says: "And We did not create the heavens and the earth and what is between them except with truth. And indeed, the Hour is coming" meaning with justice **so that He may recompense those who do evil for what they have done** the verse, and God Almighty says: "And We did not create the heaven and the earth and what is between them in vain. That is the assumption of those who disbelieve. So woe to those who disbelieve from the Fire" and God Almighty says: "Did you then think that We created you in vain and that to Us you would not be returned? Exalted is God, the True King. There is no god but He, Lord of the Noble Throne" Then He informed His Prophet of the coming of the Hour and that it would inevitably happen, then He commanded him to forgive the polytheists beautifully for their harm to him and their denial of what he brought them, like His saying: "So pardon them and say, 'Peace.' They are going to know." Mujahid, Qatadah, and others said: This was before the fighting, and it is as they said, for this is Meccan and the fighting was only prescribed after the migration.

His saying: **Indeed, your Lord is the Creator, the All-Knowing** is a confirmation of the Resurrection and that the Almighty is able to establish the Hour, for He is the Creator who is not incapable of creating anything, the All-Knowing of what was torn apart from the bodies and dispersed throughout the regions of the Earth, like His saying: "Is not He who created the heavens and the earth able to create the likes of them? Yes, and He is the Creator, the All-Knowing." * His command when He intends a thing is only that He says to it, "Be," and it is. * So glory be to Him in whose hand is the dominion over all things, and to Him you will be returned."

Surat al-Hijr 15:86

Indeed, your Lord is the Creator, the All-Knowing.

Fath al-Qadir

86- **Indeed, your Lord is the Creator, the All-Knowing.** That is, the Creator of all creation, the All-Knowing of their conditions and of the good and bad among them.

Ibn Mardawayh and Ibn Asakir narrated on the authority of Ibn Amr who said: The Messenger of God (peace be upon him) said: **Madyan and the People of the Thicket are two nations to whom God sent Shu'ayb.** Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Abbas who said: The People of the Thicket are the people of Shu'ayb, and the thicket has thickets and trees in it. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas who said: The thicket is the thicket. Ibn Abi Hatim narrated on his authority who said: The People of the Thicket are the people of Madyan, and the thicket is the intertwined trees. Ibn Abi Hatim also narrated on his authority who said: The thicket is the gathering of something. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim also narrated on his authority who said regarding His statement: **And indeed, they are at a clear front,** an apparent chain of transmission. Abd Al-Razzaq, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatadah regarding the People of the Rock who said: The People of the Valley. Ibn Abi Hatim narrated on his authority who said: The People of the Rock were Thamud and the people of Salih. Al-Bukhari, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Umar that he said: "The Messenger of God (peace and blessings of God be upon him) said to the people of al-Hijr 15: 'Do not enter upon these people unless you are weeping. If you are not weeping, then do not enter upon them, lest the same thing happen to you as happened to them.'" Ibn Mardawayh narrated on his authority that he said: The Messenger of God (peace and blessings of God be upon him) stopped at Al-Hijr near the houses of Thamud in the year of the Battle of Tabuk. The people drew water from the wells from which Thamud used to drink, kneaded dough from it and set up pots with meat. He ordered them to pour out the pots and feed the dough to the camels. Then he took them to the well from which the she-camel used to drink. He forbade them from entering upon the people who had been tortured, saying: 'I fear that the same thing that happened to them might happen to you, so do not enter upon them.'" Ibn Mardawayh narrated on the authority of Sabra bin Ma'bad that the Prophet (peace and blessings of God be upon him) said to his companions at al-Hijr 15: 'Whoever makes something from this water should throw it away.' He said: 'Some of them kneaded dough and some of them made hais.'" Ibn Mardawayh and Ibn Al-Najjar narrated on the authority of Ali regarding his statement: **So pardon with gracious pardon,** he said: Contentment without reproach. Al-Bayhaqi narrated in Al-Shu'ab on the authority of Ibn Abbas similarly. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Mujahid who said: This verse was before the fighting. Ibn Abi Hatim narrated similarly on the authority of Ikrimah.

Tafsir al-Baghawi

86-**Indeed, your Lord is the Creator, the Knower** [of His creation].

Tafsir al-Baidawi

86. **Your Lord is the Creator** who created you and created them, and in His hand is your affair and their affair. **The Knower** of your condition and their condition, so it is fitting that you entrust that to Him so that He may judge between you, or He is the One who created you and knew what is best for you, and He knew that forgiveness today is best, and in the Mushaf of Uthman and Ubayy, may God be pleased with them, He is the Creator, and He is suitable for little and much, and **the Creator** is specific to much.

Surat al-Hijr 15:87

And We have given you seven of the oft-repeated verses and the great Qur'an.

Tafsir al-Jalalayn

87 - And We have given you seven of the oft-repeated verses The Prophet, may God bless him and grant him peace, said: They are Al-Fatihah, narrated by Al-Bukhari and Muslim, because it is repeated in every rak'ah **and the Great Qur'an**.

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed about the meaning of the seven that God gave to His Prophet, may God bless him and grant him peace, from the Mathani. Some of them said: What is meant by the seven are the seven Surahs from the beginning of the Qur'an that are known for their length. And those who say this differ about the Mathani. Some of them said: The Mathani are these seven, and they were called that because examples, report, and lessons are repeated in them.

Who said that?

Abu Kuraib told us: Ibn Yaman told us, on the authority of Sufyan, on the authority of Yunus, on the authority of Ibn Sirin, on the authority of Ibn Masoud, regarding his statement: **And We have given you seven of the oft-repeated verses**, he said: The seven are the length.

Abu Kuraib told us: Ibn Yaman told us, on the authority of Sufyan, on the authority of Saeed Al-Jariry, on the authority of a man, on the authority of Ibn Omar, who said: The seven: length.

Abu Kuraib told us: Ibn Yaman told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid, on the authority of Ibn Abbas, regarding his statement: **And We have given you seven of the oft-repeated verses**, he said: The seven are the length.

Ibn Wakee' told us: My father told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid, on the authority of Ibn Abbas, the same.

Al-Muthanna told me, he said: Amr bin Awn told us, he said: Hisham told us, on the authority of Al-Hajaj, on the authority of Al-Walid bin Al-Aizar, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: They are the seven long ones, and no one was given them except the Prophet, may God bless him and grant him peace, and Moses was given two of them.

Ibn Wakee' and Ibn Hamid told us: Jarir told us, on the authority of Al-A'mash, on the authority of Muslim Al-Batin, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, was given seven of the long Mathani, and Moses was given six. When

he threw down the tablets, two were lifted and four remained.

Al-Hasan bin Muhammad told us: Ali bin Abdullah bin Jaafar told us: Jarir told us, on the authority of Al-A'mash, on the authority of Muslim Al-Batin, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, the same.

Ibn Wakee' told us: Yahya bin Adam told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Muslim Al-Batin, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding his statement, **Seven oft-repeated verses**, he said: Al-Baqarah, Al-Imran, An-Nisa, Al-Ma'idah, Al-An'am, and Al-A'raf. Israel said: And he mentioned the seventh, but I forgot it.

Yaqub bin Ibrahim told me: Hisham told us, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, regarding his statement: **And We have given you seven of the oft-repeated verses**, he said: They are the long ones: Al-Baqarah, Al-Imran, An-Nisa, Al-Ma'idah, Al-An'am, Al-A'raf, and Yunus.

Ibn Bashar told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, regarding this verse: **And We have given you seven of the oft-repeated verses and the great Qur'an**. He said: Al-Baqarah, Al-Imran, An-Nisa, Al-Ma'idah, Al-An'am, Al-A'raf, and Yunus, in which are the obligations and the prescribed punishments.

Ibn Wakee' told us: My father told us, on the authority of Shu'bah, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, something similar.

Ibn Wakee' told us: My father told us, on the authority of Ibn Ayy Khalid, on the authority of Khawwat, on the authority of Saeed bin Habeer, who said: The seven: length.

Yaqub told me, he said: Hisham told us, Abu Bishr said: He told us on the authority of Saeed bin Jubair, he said: They are the seven long ones. He said: And Mujahid said: They are the seven long ones. He said: And it is said: They are the great Qur'an.

Al-Hasan bin Muhammad told us: Shababah told us: Saeed told us, on the authority of Jaafar, on the authority of Saeed, regarding his statement, **Seven of the oft-repeated**, he said: Al-Baqarah, Al-Imran, An-Nisa, Al-Ma'idah, Al-An'am, Al-A'raf, and Yunus, in which the rulings and obligations are repeated.

Al-Hasan bin Muhammad bin Al-Sabah told us: Hisham told us, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, who said: They are the seven long ones.

Al-Hasan bin Muhammad told us: Saeed bin Mansour told us: Hisham told us: Abu Bishr told us, on the authority of Saeed bin Jubair, regarding His statement: **Seven of the oft-repeated verses**, he said: Al-Baqarah, Al-Imran, An-Nisa, Al-Ma'idah, Al-An'am, Al-A'raf, and Yunus. He said: I said: What are the oft-repeated verses? He said: The judgment and the stories are repeated in them.

Ahmad bin Ishaq told us: Abu Ahmad told us: Israel

Surat al-Hijr 15:87

And We have given you seven of the oft-repeated verses and the great Qur'an.

told us, on the authority of Abu Ishaq, on the authority of Muslim al-Batin, on the authority of Saeed bin Jubair:

And We have given you seven of the oft-repeated verses and the great Qur'an. He said: Al-Baqarah, Al-Imran, An-Nisa, Al-Ma'idah, Al-An'am, Al-A'raf, and Yunus.

Ahmad told us, he said: Abu Ahmad told us, he said: Sufyan told us, on the authority of Abdullah bin Othman bin Khathim, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: The seven are the length.

Al-Hasan bin Muhammad told us: Abu Khalid Al-Qurashi told us: Sufyan told us, on the authority of Abdullah bin Othman bin Khathim, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, similarly.

Al-Hasan bin Muhammad told us: Abu Khalid told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, the same.

Al-Hasan bin Muhammad told us: Sufyan told us, on the authority of Al-A'mash, on the authority of Muslim bin Al-Batin, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, the same.

Abu Kuraib told us: Ibn Idris told us: I heard Layth, on the authority of Mujahid, who said: They are the seven long ones.

Al-Hasan bin Muhammad bin Ubaid God told us: Abdul Malik told us, on the authority of Qais, on the authority of Mujahid, regarding his statement: **And We have given you seven of the oft-repeated verses**, he said: They are the seven long ones.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty, **And We have given you seven of the oft-repeated verses and the great Qur'an**, he said: Of the Qur'an, the seven long verses are the first seven.

Al-Hasan bin Muhammad told us, he said: Shababah told us, he said: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Ibn Wakee' told us: Ibn Fadil and Ibn Numayr told us, on the authority of Abd al-Malik, on the authority of Qais, on the authority of Mujahid, who said: They are the seven long ones.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: The seven are the length.

Abu Kuraib told us: Ibn Numayr told us, on the authority of Sufyan, on the authority of Abdullah bin Othman bin Khathim, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: They are examples, report, and lessons.

Ibn Wakee' told us: Ibn Numayr told us, on the

authority of Ismail, on the authority of Khawat, on the authority of Saeed bin Jubair, who said: They are the seven long ones. Moses was given six, and Muhammad, may God bless him and grant him peace, was given seven.

It was narrated on the authority of Al-Hussein, who said: I heard Abi Muadh say: Ubaid told us: I heard Ad-Dahhak say, in his statement: **Seven of the oft-repeated** meaning the seven long ones.

Others said: He meant by that: seven verses. They said: They are the verses of the Opening of the Book, because they are seven verses. They also differed regarding the meaning of Mathani. Some of them said: They were called Mathani because they are repeated twice in every rak'ah of prayer.

He mentioned that:

Yaqub ibn Ibrahim narrated to me, saying: Ibn Ulayyah informed us, on the authority of Sa'id al-Jariri, on the authority of Abu Nadrah, who said: A man from among us called Jabir or Juwaybir said: I requested a need from `Umar during his caliphate. I came to Madinah at night, and I was torn between choosing a house or choosing a mosque. I chose the mosque as my home, and I was sleepless in the latter part of the night. Then, beside me, a man was praying, reciting Umm al-Kitab, then glorifying God for the length of a surah, then bowing without reciting. I did not recognize him until he spoke out loud. Then, behold, it was `Umar. So I thought about it, so I went to him in the morning and said: O Commander of the Faithful, a need with a need! He said: Give me your need. I said: I came at night, and I was torn between choosing a house or choosing a mosque. I chose the mosque, and I was sleepless in the latter part of the night. Then, beside me, a man was reciting Umm al-Kitab, then glorifying God for the length of a surah, then bowing without reciting. I did not recognize him until he spoke out loud. Then, behold, it was you, and that was not what we did before us. He said: How do you do it? He said: One of us reads the Mother of the Book, then begins the surah and recites it. He said: Why do they know and not act? Why do they know and not act? What do you seek about the seven oft-repeated verses and the glorification of the creation's prayer?

Taliq bin Muhammad al-Wasiti told me: Yazid told us, on the authority of al-Jariri, on the authority of Abu Nadrah, on the authority of Jabir or Juwaybir, on the authority of Umar, in a similar manner, except that he said: He said: He reads what is easy sometimes, and glorifies God sometimes. They have no desire for the Opening of the Book, and what is sought after the Mathani? The prayer of creation is glorification.

Ibn Bashar told us: Yahya told us: Sufyan told us, on the authority of Al-Suddi, on the authority of Abd Al-Khair, on the authority of Ali: He said: The seven oft-repeated verses are the Opening of the Book.

Nasr bin Abdul Rahman told us: Hafs bin Omar told us, on the authority of Al-Hasan bin Saleh and Sufyan, on the authority of Al-Suddi, on the authority of Abdul Khair, on the authority of Ali, the same.

Abu Kuraib told us: Ibn Yaman told us, on the authority of Sufyan, on the authority of al-Suddi, on the authority of Abd al-Khair, on the authority of Ali, similarly.

Ibn Wakee' told us: My father told us, and Ahmad ibn Ishaq told us: Abu Ahmad told us all, on the authority of Sufyan, on the authority of al-Suddi, on the authority of Abd al-Khair, on the authority of Ali, the same.

Abu Kuraib and Ibn Wakee' told us: Ibn Idris told us: Hisham told us, on the authority of Ibn Sirin: Ibn Masoud was asked about the seven Mathani, and he said: The Opening of the Book.

Yaqub told me, he said: Ibn Ulayyah told us, he said: Yunus told us, on the authority of Al-Hasan, regarding his statement: **And We have given you seven of the oft-repeated verses**, he said: The opening of the Book. He said: Ibn Sirin said, on the authority of Ibn Masoud: It is the opening of the Book.

Al-Muthanna told me, he said: Amr bin Awn told us, he said: Hisham told us, on the authority of Yunus, on the authority of Ibn Sirin, on the authority of Ibn Masoud: **Seven of the oft-repeated** he said: The Opening of the Book.

Sa'id ibn Yahya al-Umawi told me: My father told me: Ibn Jurayj told us: My father told us, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, that he said regarding the statement of God Almighty: **And We have given you seven of the oft-repeated verses**, he said: They are the opening of the Book. So he recited them to me six times, then he said: In the name of God, the Most Gracious, the Most Merciful, the seventh verse. Sa'id said: And Ibn Abbas recited them to me as he recited them to you, then he said the seventh verse: In the name of God, the Most Gracious, the Most Merciful. So Ibn Abbas said: God has brought them forth for you and He has not brought them forth for anyone before you.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Jurayj told me, that his father told him, on the authority of Saeed bin Jubair, he said: Ibn Abbas said to me: So begin with **In the name of God, the Most Gracious, the Most Merciful**, then he recited the opening of the book, then he said: Do you know what this is: **And We have given you seven of the oft-repeated verses**.

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 We have given you seven of the oft-repeated verses**, meaning: The seven are: Praise be to God, Lord of the Worlds, and the Great Qur'an. It is said: They are the seven long ones, and they are the hundreds.

Ahmad told us, he said: Abu Ahmad told us, he said: Sufyan told us, on the authority of Ibn Jurayj, on the authority of his father, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: The Opening of the Book.

Imran bin Musa Al-Qazzaz told me: Abdul-Warith told us: Ishaq bin Suwaid told us, on the authority of Yahya bin Ya'mar, and on the authority of Abu Fakhita regarding this verse: **And We have given you seven of the oft-repeated verses and the great Qur'an**. They

said: It is the Mother of the Book.

Al-Muthanna told me, he said: Wahb bin Jarir told us, he said: Shu'bah told us, on the authority of Al-Suddi, on the authority of someone who heard Ali say: Praise be to God, Lord of the Worlds, they are the seven Mathani.

Abu Al-Muthanna told us: Muhammad bin Ja'far told us: Shu'bah told us: I heard Al-'Ala' bin 'Abd Al-Rahman narrating on the authority of his father, on the authority of Abi bin Ka'b, that he said: The seven oft-repeated verses: Praise be to God, Lord of the worlds.

Abu Kurayb told us: Ibn Yaman told us, on the authority of Abu Ja'far al-Razi, on the authority of al-Rabi', on the authority of Abu al-'Aliyah, regarding the statement of God Almighty, **And We have given you seven of the oft-repeated verses**, he said: The Opening of the Book is seven verses. I said to al-Rabi': They say: The seven long ones. He said: This was revealed, and nothing of the long ones was revealed.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajaj told me, on the authority of Abu Ja'far Al-Razi, on the authority of Al-Rabi' bin Anas, on the authority of Abu Al-'Aliyah, he said: The Opening of the Book. He said: It was called Al-Mathani because it is repeated every time one recites the Qur'an, he recites it. So it was said to Abu Al-'Aliyah: Ad-Dahhak bin Muzahim says: It is the seven long ones. So he said: This Surah was revealed as seven of the Mathani, and nothing of the long ones was revealed.

Abu Kuraib told us, he said: Ibn Yaman told us, he said: Sufyan told us, on the authority of his father, on the authority of Saeed bin Jubair, he said: The opening of the book.

Abu Kuraib told us, he said: Ibn Yaman told us, and Ibn Wakee' told us, he said: My father told us all, on the authority of Sufyan, on the authority of Al-Hasan Ibn Ubaid God, on the authority of Ibrahim, he said: The Opening of the Book.

Ahmad bin Ishaq told us: Abu Ahmad told us: Sufyan told us, on the authority of Al-Hasan bin Ubaid God, on the authority of Ibrahim, the same.

Abu Kuraib told us: Ibn Yaman told us, and Ibn Wakee' told us: My father told us, and Ahmad ibn Ishaq told us: Abu Ahmad told us all, on the authority of Harun ibn Abi Ibrahim al-Barbari, on the authority of Abdullah ibn Ubayd ibn Umair, who said: The seven oft-repeated verses are the Opening of the Book.

Abu Kuraib told us: Ibn Yaman told us, on the authority of Ibn Abi Jurayj, on the authority of Abu Malikah: **And We have given you seven of the oft-repeated verses**. He said: The Opening of the Book. He said: And the mention of the Opening of the Book to your Prophet, may God bless him and grant him peace, was not mentioned to any prophet before him.

Abu Kuraib told us: Ibn Idris told us, on the authority of Laith, on the authority of Shahr bin Hawshab, regarding his statement: **And We have given you seven of the oft-repeated verses**, he said: The opening of the Book.

Surat al-Hijr 15:87

And We have given you seven of the oft-repeated verses and the great Qur'an.

Muhammad bin Abi Khidash told me: Muhammad bin Ubaid told us: Harun al-Barbari told us, on the authority of Abdullah bin Ubaid bin Umair al-Laythi, regarding the words of God Almighty: **And We have given you seven of the oft-repeated verses**, he said: They are: Praise be to God, Lord of the Worlds.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', he said: I asked Al-Hasan, about the words of God Almighty: **And We have given you seven of the oft-repeated verses and the great Qur'an**. He said: It is the opening of the Book. Then he was asked about it and I was listening, so he recited it: **Praise be to God, Lord of the Worlds**, until he reached the end of it, and he said: It is repeated in every recitation.

Ahmad told us, he said: Abu Ahmad told us, he said: Israel told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: The Opening of the Book.

Ahmad told us, he said: Abu Ahmad told us, he said: Sharik told us, on the authority of Laith, on the authority of Mujahid, he said: The Opening of the Book.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And We have given you seven of the oft-repeated verses and the great Qur'an**. He told us that they are the opening of the Book, and that they are repeated twice in every recitation.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **Seven of the oft-repeated** he said: The Opening of the Book is repeated in every obligatory and voluntary rak'ah.

Al-Qasim narrated: Al-Husayn narrated: Hammad ibn Zayd and Hajjaj narrated: Ibn Jurayj narrated: My father informed me on the authority of Saeed ibn Jubayr that he informed him that he asked Ibn Abbas about the seven Mathani, and he said: The Mother of the Qur'an. Saeed said: Then he recited it, and recited from it: **In the name of God, the Most Gracious, the Most Merciful**. My father said: Saeed recited it as Ibn Abbas recited it, and recited in it: In the name of God, the Most Gracious, the Most Merciful. Saeed said: I said to Ibn Abbas: What are the Mathani? He said: It is the Mother of the Qur'an. God excepted it for Muhammad, may God bless him and grant him peace, and raised it to the Mother of the Book, and stored it for them until He brought it out for them, and He did not give it to anyone before him. He said: I said to my father: Saeed told you that Ibn Abbas said to him: In the name of God, the Most Gracious, the Most Merciful, a verse from the Qur'an? He said: Yes.

Ibn Jurayj said: Ata' said: The Opening of the Book, which is seven, with **In the name of God, the Most Gracious, the Most Merciful**, and *Al-Mathani*: 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 Ata', that he said: The

seven Mathani are the mother of the Qur'an.

Ibn Hamid told us: Yahya bin Wadh told us: Abdullah Al-Atki told us, on the authority of Khalid Al-Hanafi, the judge of Marv, regarding his statement, **And We have given you seven of the oft-repeated verses**, he said: The Opening of the Book.

Others said: The seven oft-repeated verses mean the meanings of the Qur'an.

Who said that?

Ishaq bin Ibrahim bin Habib Al-Shahid Al-Shaheedi told me: Atab bin Bashir told us, on the authority of Khasif, on the authority of Ziyad bin Abi Maryam, regarding his statement: **Seven of the oft-repeated** he said: I have given you seven parts: Pass by, and that, and give good tidings, and warn, and give examples, and enumerate the blessings, and we have given you the report of the Qur'an.

Others of those who said about me that the seven Mathani are the opening of the Book said: Mathani is the Great Qur'an.

Who said that?

Ibn Wakee' told us: Imran bin Uyaynah told us, on the authority of Hisayn, on the authority of Abu Malik, who said: The entire Qur'an is repeated.

Ibn Wakee' told us: My father told us, on the authority of Sufyan, on the authority of Hisayn, on the authority of Abu Malik, who said: The entire Qur'an is repeated.

Ahmad bin Ishaq told us: Abu Ahmad told us: Ubaid Abu Zaid told us, on the authority of Hisin, on the authority of Abu Malik, who said: The Qur'an is repeated, and so are Surat Al-Baqarah, Al Imran, An-Nisa, Al-Ma'idah, Al-An'am, Al-A'raf, and Bara'ah.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Ibn Jurayj, on the authority of Mujahid, and on the authority of Ibn Tawus, on the authority of his father, who said: The entire Qur'an is repeated.

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: The Mathani: what is repeated from the Qur'an. Have you not heard the statement of God Almighty, "God has sent down the best statement: a consistent Book, repeated."

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid narrated to us, who said: I heard Al-Dahhak say: Al-Mathani is the Qur'an. God mentions the same story repeatedly, and this is His saying: **He has sent down the best statement as a consistent Book, repeated in pairs**.

The most correct of the sayings on this matter is the saying of the one who said: What is meant by the seven oft-repeated verses are the seven verses that are the verses of the Mother of the Book, due to the authenticity of the report on this from the Messenger of God, may God bless him and grant him peace, who:

Yazid bin Mukhallad bin Khidash Al-Wasiti told me: Khalid bin Abdullah told us, on the authority of Abd al-Rahman bin Ishaq, on the authority of al-Ala', on the authority of his father, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **The Mother of the Qur'an is the seven oft-repeated verses that I was given.**

Ahmad ibn al-Muqaddam al-Ajli told me: Yazid ibn Zurai' told us: Ruh ibn al-Qasim told us, on the authority of his father, on the authority of Abu Hurayrah, "The Messenger of God, may God bless him and grant him peace, said to my father: 'I would like to teach you a surah the like of which has not been revealed in the Torah, the Gospel, or the Criterion.' He said: 'Yes, O Messenger of God.' He said: 'I hope that you will not leave this door until you have learned it.' Then the Messenger of God, may God bless him and grant him peace, took my hand and spoke to me, but I kept slowing down for fear that I would reach the door before the conversation was over. When I came close, I said: 'O Messenger of God, what is the surah that you promised me?' He said: 'What do you recite in prayer?' So I recited to him the Mother of the Qur'an. He said: 'By the One in Whose Hand is my soul, nothing like it has been revealed in the Torah, the Gospel, the Psalms, or the Criterion. It is the seven oft-repeated verses and the great Qur'an that I have been given."

Abu Kuraib narrated: Zaid bin Habbab Al-Akli narrated: Malik bin Anas narrated: Al-Ala bin Abd Al-Rahman bin Ya'qub, a freed slave of Urwah, informed me on the authority of Abu Saeed, a freed slave of Amir bin so-and-so, or the son of so-and-so, on the authority of Ubayy bin Ka'b, that the Messenger of God, may God bless him and grant him peace, said to him: When you begin the prayer, what do you begin it with? He said: Praise be to God, Lord of the Worlds, until he concluded it. The Messenger of God, may God bless him and grant him peace, said: They are the seven oft-repeated verses and the great Qur'an that you have been given.

Abu Kurayb narrated: Abu Usamah narrated to us, on the authority of Abdul Hamid bin Ja'far bin Al-'Ala' bin Abdul Rahman bin Ya'qub, on the authority of his father, on the authority of Abu Hurayrah, on the authority of my father, who said: The Messenger of God, may God bless him and grant him peace, said: Shall I not teach you a surah the like of which has not been revealed in the Torah, nor in the Gospel, nor in the Psalms, nor in the Criterion? I said: Yes. He said: I hope that you will not leave that door until you learn it. So the Messenger of God, may God bless him and grant him peace, stood up and I stood up with him, and he began to talk to me with his hand in mine, so I began to delay, not wanting him to leave before he told me about it. When he came near the door, I said: O Messenger of God, the surah that you promised me! He said: How do you recite it when you begin the prayer? He said: So he recited the Opening of the Book, and he said: It is it, and it is the seven oft-repeated verses about which God, the Most High, said: **And We have certainly given you seven of the oft-repeated verses and the great Qur'an** which has been given to you.

Abu Kuraib told us: Al-Maharibi told us, on the

authority of Ibrahim bin Al-Fadl Al-Madani, on the authority of Saeed Al-Maqburi, on the authority of Abu Hurairah that the Messenger of God, may God bless him and grant him peace, said: **The two rak'ahs in which one does not recite are like a premature baby who has not been completed.** A man said: **What if I only have the Mother of the Qur'an?** He said: "It is sufficient for you. It is the Mother of the Qur'an, it is the seven oft-repeated verses."

Abu Kuraib told us: Ibn Numayr told us, on the authority of Ibrahim ibn al-Fadl, on the authority of al-Maqburi, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: **The rak'ah in which one does not recite is like a premature baby.** I said to Abu Hurayrah: **And if I only have the Mother of the Qur'an with me?** He said: "It is sufficient for you. It is the Mother of the Book, the Mother of the Qur'an, and the Seven Oft-Repeated."

Abu Kuraib told me: Khalid bin Mukhallad told us, on the authority of Muhammad bin Ja'far, on the authority of Al-'Ala' bin 'Abd Al-Rahman, 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: "By the One in Whose Hand is my soul, God has not revealed in the Torah, nor in the Gospel, nor in the Psalms, nor in the Criterion anything like it - meaning the Mother of the Qur'an - and it is the seven oft-repeated verses that God Almighty has given me."

Yunus bin Abdul A'la told me: Ibn Wahb told us: Ibn Abi Tha'lab told me, on the authority of Sa'id Al-Maqburi, on the authority of Abu Hurairah, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **It is the mother of the Qur'an, it is the opening of the Book, and it is the seven oft-repeated verses.**

Al-Hasan bin Muhammad told us: Yazid bin Harun and Shababah told us: Ibn Abi Tha'lab told us, on the authority of Al-Maqburi, on the authority of Abu Hurairah, "On the authority of the Prophet, may God bless him and grant him peace, regarding the opening of the Book, he said: It is the opening of the Book, and it is the seven oft-repeated verses and the great Qur'an."

Al-Hasan bin Muhammad narrated to us, he said: Affan narrated to us, he said: Abd al-Rahman bin Ibrahim narrated to us, he said: Al-Ala narrated to us, on the authority of his father, on the authority of his father Hurairah, he said: "The Messenger of God, may God bless him and grant him peace, passed by Ubayy bin Ka'b and said: 'Would you like me to teach you a surah the like of which has not been revealed in the Torah, the Gospel, the Psalms, or the Criterion?' I said: 'Yes, O Messenger of God.' He said: 'How do you recite in prayer?' So I recited to him Umm al-Kitab, and the Messenger of God, may God bless him and grant him peace, said: 'By the One in Whose Hand is my soul, no surah has been revealed in the Torah, the Gospel, the Psalms, or the Criterion like it. It is the Seven Oft-Repeated and the Great Qur'an.'"

Ibn Al-Muthanna narrated: Wahb bin Jarir narrated: Saeed bin Habib narrated: Hafs bin Asim narrated: Abu Saeed bin Al-Mualla narrated: "The Prophet, may

Surat al-Hijr 15:87

And We have given you seven of the oft-repeated verses and the great Qur'an.

God bless him and grant him peace, called him while he was praying, so he prayed, then he came to him and said: What prevented you from answering me? He said: I was praying. He said: Didn't God say: 'O you who believe, respond to God and the Messenger when he calls you to that which gives you life'? He said: Then the Messenger of God, may God bless him and grant him peace, said: I will teach you the greatest Surah in the Qur'an. It was as if he had explained it or had forgotten, so I said: O Messenger of God, what did you say? He said: 'Praise be to God, Lord of the Worlds. It is the seven oft-repeated verses and the great Qur'an that I have been given.'"

If the correct interpretation of this is what we said about the one we cited as evidence, then what is necessary is that the word Mathani refers to the entire Qur'an, so the meaning of the statement is: **And We have given you seven verses, some of which repeat others.** If this is the case, then Mathani is the plural of Mathna, and the verses of the Qur'an are described as such, because some of them repeat others, and some of them follow others with chapters separating them, so the end of a verse and the beginning of the next one are known, as the Most High described it when He said: **God has sent down the best statement, a consistent Book, repeated, from which the skins of those who fear their Lord shiver.** It is possible that its meaning is as Ibn Abbas and Ad-Dahhak said. Whoever said this is that the Qur'an is called Mathani because the stories and report are repeated in it time after time. We have already mentioned the statement of Al-Hasan Al-Basri that it is called Mathani because it is repeated in every recitation. Ibn Abbas said: It was called Mathani because God Almighty mentioned it excepted it for Muhammad, may God bless him and grant him peace, and not for all the other prophets besides him, so He saved it for him.

Some Arab scholars claim that it was called Mathani because it contains the phrase **the Most Gracious, the Most Merciful** twice, and that it is repeated in every surah, meaning: In the name of God, the Most Gracious, the Most Merciful.

As for the statement that we chose in interpreting that, it is one of the statements of Ibn Abbas, and it is the statement of Tawus, Mujahid, and Abu Malik, and we mentioned that before.

As for his saying, **And the Great Qur'an**, the Qur'an is connected to the seven, meaning: We have given you seven verses of the Qur'an, and other than that from the rest of the Qur'an.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And the Great Qur'an**, he said: The rest of it, meaning the rest of the Qur'an with the seven oft-repeated verses.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd narrated to us, who said: I heard Al-Dahhak say regarding His statement: **And the Great Qur'an**, meaning: the entire Book.

Tafsir al-Qurtubi

Scholars differed regarding the seven Mathani. Some said: Al-Fatihah. This was said by Ali bin Abi Talib, Abu Hurairah, Al-Rabi bin Anas, Abu Al-Aaliyah, Al-Hasan and others. It was narrated from the Prophet, may God bless him and grant him peace, through reliable chains of transmission, from the hadith of Ubayy bin Ka'b and Abu Sa'id bin Al-Mu'alla. It was mentioned earlier in the interpretation of Al-Fatihah. Al-Tirmidhi narrated from the hadith of Abu Hurairah that he said: The Messenger of God, may God bless him and grant him peace, said: **Praise be to God, the Mother of the Qur'an, the Mother of the Book, and the Seven Mathani.** He said: This is a good and authentic hadith. This is a text, and it was mentioned earlier in Al-Fatihah. The poet said:

I ask you by the house of the Qur'an, the Mother of the Book, the seven oft-repeated verses

Ibn Abbas said: They are the seven long ones: Al-Baqarah, Al-Imran, An-Nisa, Al-Ma'idah, Al-An'am, Al-A'raf, Al-Anfal and At-Tawbah together, as there is no naming between them. An-Nasa'i narrated: Ali bin Hajar told us, Sharik told us, on the authority of Abu Ishaq, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding the words of God the Almighty: **Seven of the Mathani**, he said: The seven long ones, and they were called Mathani because the lessons, rulings and punishments were repeated in them. Some people denied this and said: This verse was revealed in Mecca, and whoever was sent down from the long ones had something at that time. It was answered that God the Almighty sent down the Qur'an to the lowest heaven and then sent it down from there in stars, so what He sent down to the lowest heaven is as if it had been given to Muhammad, may God bless him and grant him peace, even if it had not been sent down to him yet. Among those who said that they are the seven long ones are: Abdullah bin Mas'ud, Abdullah bin Umar, Saeed bin Jubair and Mujahid. Jarir said:

May God reward Al-Farazdaq when he spends the night neglecting the Mufasssal and Muthani.

It was said: Al-Mathani is the entire Qur'an. God Almighty said: **A Book whose verses are consistent and oft-repeated** (al-Zumar 39:23). This is the opinion of Ad-Dahhak, Tawus, and Abu Malik, and Ibn Abbas said the same. It was called Mathani because the report and stories were repeated in it. Safiyyah bint Abdul Muttalib said, mourning the Messenger of God, may God bless him and grant him peace:

It was a bright light that guided people to the revelation of the Holy Quran.

That is, the Qur'an. It was said: What is meant by the seven Mathani are the sections of the Qur'an, such as commands and prohibitions, good tidings and warnings, giving examples, enumerating blessings, and report of generations. This was said by Ziyad ibn Abi Maryam. The first is correct because it is explicit.

We have already mentioned in Al-Fatihah that there is nothing in calling it Mathani that prevents calling others by that name, except that if a text is reported from the Prophet, may God bless him and grant him peace, and there is an authentic text from him about something that can be interpreted, then we should stop at it.

The Almighty's saying: **And the Great Qur'an** contains an implied meaning, which is: that Al-Fatihah is the Great Qur'an, as it includes what is related to the principles of Islam. This has been mentioned previously in Al-Fatihah. It has been said that the waw is an insertion, meaning: And We have given you seven of the oft-repeated verses of the Great Qur'an. And from this is the saying of the poet:

To the venerable king, the son of the hero, and the lion of the battalion in the crowded place

It was mentioned earlier when he said: **Guard strictly the prayers, especially the middle prayer** (al-Baqarah 2:238).

Tafsir Ibn Kathir

God the Almighty says to His Prophet, may God bless him and grant him peace: As We have given you the Great Qur'an, do not look at the world and its adornments, and the fleeting splendors with which We have given its people to enjoy in order to test them thereby, so do not envy them for what they are in, and do not let your soul be consumed with regrets and sorrow for them for their denial of you and opposition to your religion, **And lower your wing to those who follow you of the believers** meaning be gentle with them, as He says: "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." There is a difference of opinion about the seven oft-repeated verses, what they are. Ibn Mas'ud, Ibn 'Umar, Ibn 'Abbas, Mujahid, Sa'id ibn Jubayr, Ad-Dahhak and others said: They are the seven long verses, meaning Al-Baqarah, Al-Imran, An-Nisa', Al-Ma'idah, Al-An'am, Al-A'raf, and Yunus. Ibn 'Abbas and Sa'id ibn Jubayr stated this explicitly. Sa'id said: They explain the obligations, limits, stories, and rulings. Ibn 'Abbas said: They explain the parables, report, and lessons.

Ibn Abi Hatim said: My father told us, Ibn Abi Omar told us: Sufyan said: Al-Mathani: Al-Baqarah, Al-Imran, An-Nisa, Al-Maidah, Al-An'am, Al-A'raf, Al-Anfal and Bara'ah are one Surah. Ibn Abbas said: No one was given them except the Prophet, peace and blessings be upon him, and Moses was given two of them. Hisham narrated it on the authority of Al-Hajaj on the authority of Al-Walid bin Al-Aidhar on the authority of Saeed bin Jubair on his authority. Al-A'mash said on the authority of Muslim Al-Batin on the authority of Saeed bin Jubair on the authority of Ibn Abbas, who said: The Prophet, peace and blessings be upon him, was given seven long Mathani, and Moses, peace be upon him, was given six. When he threw down the tablets, two were lifted and four remained. Mujahid said: They are the seven long Mathani, and it is said: They are the Great Qur'an. Khasif said on the authority

of Ziyad bin Abi Maryam regarding the words of God Almighty: **Seven of the Mathani** He said: I have given you seven parts: I command, I confirm, I give good tidings, I warn, I give examples, I enumerate blessings, and I inform you of the report of the Qur'an. Narrated by Ibn Jarir and Ibn Abi Hatim **the second opinion** that it is Al-Fatihah, which consists of seven verses. This was narrated on the authority of Ali, Umar, Ibn Masoud, and Ibn Abbas. Ibn Abbas said: The Basmalah is the seventh verse, and God has made it special for you. This is what Ibrahim Al-Nakha'i, Abdullah Ibn Ubayd Ibn Umair, Ibn Abi Malekah, Shahr Ibn Hawshab, Al-Hasan Al-Basri, and Mujahid said.

Qatada said: It was mentioned to us that they are the Opening of the Book and that they are recited twice in every obligatory or voluntary rak'ah. Ibn Jarir chose this and cited as evidence the hadiths that were reported on that, and we have presented them in the virtues of Surat Al-Fatihah at the beginning of the interpretation, and praise be to God. Al-Bukhari, may God have mercy on him, mentioned two hadiths here: **One of them** he said: Muhammad ibn Bashir told us, Ghundar told us, Shu'bah told us, on the authority of Khabib ibn Abd al-Rahman, on the authority of Hafs ibn Asim, on the authority of Abu Sa'id ibn al-Mu'alla, who said: The Prophet, may God bless him and grant him peace, passed by me while I was praying and called me, but I did not come to him until I had prayed, so I came to him, and he said: **What prevented you from coming to me?** I said: I was praying, so he said: "Did not God say: 'O you who believe! Respond to God and to the Messenger when he calls you.' Shall I not teach you the greatest Surah in the Qur'an before I leave the mosque?" So the Prophet, may God bless him and grant him peace, went to leave, but I remembered, and he said: **'Al-Hamdu Lillahi Rabbi Al-'Alamin' is the seven oft-repeated verses and the Qur'an which I have been given. The second** He said: Adam told us, Ibn Abi Tha'lab told us, Al-Maqburi told us 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: **The Mother of the Qur'an is the seven oft-repeated verses and the Great Qur'an.** So this is a text indicating that Al-Fatihah is the seven oft-repeated verses and the Great Qur'an, but it does not contradict the description of the other seven long verses as such, because of this characteristic in it, just as it does not contradict the description of the Qur'an as being perfect as such, as God the Almighty said: **God has sent down the best statement, a Book similar in its parts, similar in its parts.** So it is similar in its parts and similar in its parts, and it is also the Great Qur'an, just as when the Prophet, may God bless him and grant him peace, was asked about the mosque that was founded on piety, he pointed to his mosque, and the verse was revealed. In the Quba Mosque, there is no contradiction, because mentioning something does not negate mentioning something else if they share that characteristic, and God knows best. And His statement: **Do not strain your eyes toward that by which We have given enjoyment to [some] categories of them,** meaning be content with what God has given you of the Noble Qur'an instead of the fleeting enjoyment and pleasures they have. From here, Ibn Uyaynah interpreted the authentic hadith, **He is not one of us who does not chant the Qur'an,** to

And We have given you seven of the oft-repeated verses and the great Qur'an.

mean that he is content with it instead of everything else, and this is a correct interpretation, but it is not what is meant by the hadith, as mentioned at the beginning of the interpretation.

Ibn Abi Hatim said: It was narrated on the authority of Wakee' bin Al-Jarrah, on the authority of Musa bin Ubaidah, on the authority of Yazid bin Abdullah bin Qusayt, on the authority of Abu Rafi', the companion of the Prophet, may God bless him and grant him peace, who said: The Prophet, may God bless him and grant him peace, hosted a guest and the Prophet, may God bless him and grant him peace, did not have anything to fix, so he sent to a Jewish man, "Muhammad, the Messenger of God, says to you: Lend me some flour until the crescent of Rajab." He said: **No, unless I provide proof.** So I went to the Prophet, may God bless him and grant him peace, and informed him, and he said: **By God, I am the most trustworthy of those in heaven and the most trustworthy of those on earth, and if he lends me or sells me, I will repay him.** So when I left him, this verse was revealed: **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,** to the end of the verse, as if it was consoling him about the world. Al-Awfi said on the authority of Ibn Abbas, **And do not strain your eyes,** he said: He forbade a man from wishing for what his companion had. Mujahid said: **To that by which We have given enjoyment to [some] categories of them,** they are the rich.

Fath al-Qadir

Scholars differed about the seven Mathani, what are they? The majority of commentators said: It is Al-Fatihah. Al-Wahidi and most commentators said that it is the Opening of the Book, which is the opinion of Omar, Ali, Ibn Masoud, Al-Hasan, Mujahid, Qatadah, Al-Rabi' and Al-Kalbi. Al-Qurtubi added Abu Hurairah and Abu Aliyah, and Al-Naysaburi added Ad-Dahhak and Saeed bin Jubayr. It has been narrated from the saying of the Messenger of God, may God bless him and grant him peace, as will be explained, so it is necessary to refer to it. It has been said that they are the seven long ones: Al-Baqarah, Al-Imran, An-Nisa, Al-Ma'idah, Al-An'am, Al-A'raf, and the seventh is Al-Anfal and At-Tawbah, because they are like one Surah since there is no name between them. This opinion was narrated from Ibn Abbas. It has been said that what is meant by the seven Mathani are the Ahzab, for they are seven pages, and Mathani is the plural of Mathna from Tathniyyah or the plural of Mathna. Al-Zajjaj said: It is dual with what is recited after it with it. According to the first opinion, the reason for calling Al-Fatihah Mathani is that it is repeated: i.e. repeated in every prayer. According to the opinion that it is the seven long ones, the reason for calling it Mathani is that the lessons, rulings and punishments are repeated in it. According to the opinion that it is the seven confederates, the reason for calling it Mathani is the repetition of what is in the Qur'an of stories and the like. Ad-Dahhak, Tawus and Abu Malik went to the view that what is meant by the seven Mathani is the entire Qur'an, and it is a narration from Ibn Abbas.

They used as evidence the statement of God Almighty: **A Book similar and oft-repeated.** It was said that what is meant by the seven Mathani are the sections of the Qur'an: which are commands, prohibitions, good tidings, warnings, giving examples, defining blessings, and report of past generations. It was said by Ziyad bin Abi Maryam, and it is not hidden from you that calling Al-Fatihah Mathani does not entail denying calling anything else by this name, and it has been established that it is what is meant by this verse, so the truth of the description of Mathani for anything else does not detract from that. **And the Great Qur'an** is conjoined with **seven of the Mathani**, and it is from the conjoining of the general with the specific because Al-Fatihah is part of the Qur'an, and likewise if what is meant by the seven Mathani is the seven long ones because they are part of the Qur'an, but if what is meant by it is the seven parties or all of the Qur'an or its sections, then it is from the category of conjoining one of the two descriptions with the other, as was said in the saying of the poet:

To the venerable king and son of the hero

What strengthens the fact that the seven oft-repeated verses are the Fatiha is that this surah is Meccan, and most of the seven long verses are Medinan, as is most of the Qur'an and most of its sections. The apparent meaning of His statement, **And We have given you seven of the oft-repeated verses**, is that the giving of the seven preceded the revelation of this verse. The *of* in **of the oft-repeated verses** is for partiality if you mean by the seven the Fatiha or the long verses, and for clarification if you mean saturation.

Tafsir al-Baghawi

87- The Almighty said: **And We have given you seven of the oft-repeated verses**, Omar and Ali said: They are the opening of the Book. And this is the view of Qatada, Ata, Al-Hasan, and Saeed bin Jubair.

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, Adam told us, Ibn Abi Tha'lab told us, Saeed Al-Maqburi told us, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **The Mother of the Qur'an is the seven oft-repeated verses and the Great Qur'an.**

On the authority of Ibn Masoud, he said about the seven Mathani: It is the opening of the Book, and the Great Qur'an: It is the rest of the Qur'an.

They differed as to why Al-Fatihah was called Mathani?

Ibn Abbas, Al-Hasan and Qatada said: Because it is repeated in prayer and is recited in every rak'ah.

It was said: Because it is divided between God and the servant into two halves, one half is praise and the other half is supplication, as narrated on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God's prayers and peace

be upon him, who said: God Almighty says: **I have divided the prayer between Me and My servant into two halves.**

Al-Hussein bin Al-Fadl said: It was called Mathani because it was revealed twice: once in Mecca and once in Medina, and each time seventy thousand angels were with it.

Mujahed said: It was called Mathani because God Almighty excluded it and saved it for this nation and did not give it to anyone else.

Abu Zaid Al-Balkhi said: It was called Mathani because it prevents evil people from committing immorality, like the Arabs say: I prevented my reins.

It was said: Because the beginning is praise.

Saeed bin Jubair said on the authority of Ibn Abbas: The seven Mathani are the seven long ones, the first of which is Surat Al-Baqarah, and the last of which is Al-Anfal with At-Tawbah. Some of them said: Surat Yunus instead of Al-Anfal.

Abu Saeed Ahmad bin Ibrahim Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Abu Muhammad Al-Hasan bin Ahmad Al-Mukhalladi told us, Abu Bakr Muhammad bin Hamdun bin Khalid and Abdullah bin Muhammad bin Muslim told us: Hilal bin Al-Ala' told us, Hajjaj bin Muhammad told us, on the authority of Ayoub bin Utbah, on the authority of Yahya bin Katheer, on the authority of Shaddad bin Abdullah, on the authority of Abu Asma Al-Rahbi, on the authority of Thawban, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: "God Almighty gave me the seven long ones in place of the Torah, and gave me the hundred ones in place of the Gospel, and gave me the paired ones in place of the Psalms, and my Lord favored me with the Mufassal."

On the authority of Saeed bin Jubair, on the authority of Ibn Abbas, may God be pleased with them both, he said: The Prophet, may God bless him and grant him peace, was given the seven long ones, and Moses was given six. When he threw down the tablets, he raised two and four remained.

Ibn Abbas said: The seven long verses were called Mathani because the obligatory duties, limits, proverbs, report, and lessons were mentioned in them.

Tawus said: The entire Qur'an is repeated. God Almighty said: "God has sent down the best statement: a consistent Book, repeated in pairs" (al-Zumar 39:234). The Qur'an was called repeated because the prophets and stories are repeated in it.

According to this statement: What is meant by the seven is seven sevenths of the Qur'an, so its meaning is: and they are the great Qur'an. It was said: the waw is inserted, meaning: And We have given you seven of the oft-repeated verses and the great Qur'an.

which are Al-Fatihah. It was said seven Surahs, which are Al-Tawwal, and the seventh of them is Al-Anfal and At-Tawbah, as they are considered a Surah, and therefore they were not separated by naming. It was said At-Tawbah, and it was said Yunus or the seven Ha-Mim. It was said seven Scrolls, which are the sevenths. **From the Mathani** is an explanation of the seven and the Mathani from the dual, or praise, as all of that is dual, its recitation is repeated, or its words or stories and sermons, or it is praised with eloquence and miracle, or it is praised for God with what is worthy of Him from His great attributes and names such as Al-Husna. It is possible that what is meant by **the Mathani** is the Qur'an or all of God's books, so *from* is for partiality. **And the Great Qur'an** If what is meant by the seven verses or Surahs is from the conjunction of the whole with the part or the general with the specific, and if what is meant by it is the sevenths, then it is from the conjunction of one of the two descriptions with the other.

Tafsir al-Baidawi

87. **And We have given you seven** Seven verses,

Surat al-Hijr 15:88

Do not extend your eyes toward that by which We have given enjoyment to [some] categories of them, nor grieve over them, and lower your wing to the believers.

Surat al-Hijr 15:88

Do not extend your eyes toward that by which We have given enjoyment to [some] categories of them, nor grieve over them, and lower your wing to the believers.

Tafsir al-Jalalayn

88 - **Do not extend your eyes toward that by which We have given enjoyment to [some] categories of them, nor grieve over them, if they do not believe, and lower your wing to the believers.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Do not wish, O Muhammad, for what We have made of the adornments of this world as a provision for the rich among your people, who do not believe in God and the Last Day, to enjoy it, for there is a severe punishment behind them. **And do not grieve over them.** He says: Do not grieve over what they have enjoyed, so hasten for them, for in the Hereafter you will have something better than it, along with what We have hastened for you in this world of honor by giving you the seven oft-repeated verses and the great Qur'an. It is said from this: So-and-so extended his eye to so-and-so's money: if he desired it, wished for it, and wanted it.

It was mentioned on the authority of Ibn Uyaynah that he used to interpret this verse as the saying of the Prophet, may God bless him and grant him peace: **He is not one of us who does not chant the Qur'an** meaning, he who is not satisfied with it. And he said: Do you not see him say: "And We have given you seven of the oft-repeated verses and the great Qur'an. Do not strain your eyes toward that by which We have given enjoyment to [some] categories of them"? So he ordered him to be satisfied with the Qur'an instead of money. He said: And from this is the saying of another: Whoever is given the Qur'an, and sees that someone has been given better than what he has been given, then he has magnified what is small and belittled what is great.

And similar to what we said about His statement, *pairs*, the people of interpretation said.

Who said that?

Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, and 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 do not extend your eyes toward that by which We have given enjoyment to [some] categories of them:** the rich, like-minded, 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.

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 do not extend your eyes toward that by which We have given enjoyment to [some] categories of them,** he said: It forbids a man from wishing for his companion's money.

And His statement, **And lower your wing to the believers,** God Almighty says to His Prophet Muhammad, peace and blessings be upon him: Be gentle with those who believe in you, follow you and your words, and bring them close to you, and do not be harsh with them, and do not be rough with them. God Almighty commands him to be gentle with the believers. The two wings of the children of Adam are his sides, and the two wings are the two sides, and from this is the statement of God Almighty: **And put your hand to your side** It was said: Its meaning is: to your side and your side.

Tafsir al-Qurtubi

There are two issues:

First: The Almighty's saying: **Do not extend your eyes** meaning: I have enriched you with the Qur'an over what is in the hands of the people, for he is not one of us who does not sing with the Qur'an, meaning he is not one of us who sees that he is not satisfied with what he has of the Qur'an until his sight aspires to the adornments of this world while he has the knowledge of the Master. It is said that he met seven caravans from Basra and Adhra'at of the Jews of Qurayza and Nadir in one day, in which were wheat, perfume, jewels, and sea goods. The Muslims said: If this wealth were ours, we would strengthen ourselves with it and spend it in the way of God. So God the Almighty revealed: **And We have certainly given you seven of the oft-repeated [verses]** meaning they are better for you than the seven caravans, so do not extend your eyes to them. Ibn Uyaynah agreed with this and cited his saying, peace be upon him: **He is not one of us who does not sing with the Qur'an** meaning he who does not feel satisfied with it. This meaning was mentioned earlier in the book. The meaning of **pairs among them** is similar in blessings, meaning the rich are similar to each other in wealth, so they are pairs.

Second: This verse requires a warning against constantly longing for worldly pleasures, and for the servant to devote himself to the worship of his Lord. And similar to it is **And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them, the splendor of worldly life, by which We test them.** (Ta-Ha 20:131) The verse. It is not so, for it was narrated from the Prophet, may God bless him and grant him peace, that he said: **Of your**

worldly things, women and perfume have been made beloved to me, and the delight of my eyes is in prayer.

And he, may God bless him and grant him peace, was preoccupied with women, as is human nature and a desire for human creation, and he preserved perfume, and his eyes were not content except in prayer when communing with God. He saw that communing with Him was more appropriate and more deserving than that. And in the religion of Muhammad there was no monasticism and a complete dedication to righteous deeds as there was in the religion of Jesus, but God Almighty legislated a pure, easy-going religion free from hardship, light on the human being, taking from humanity its desires and returning to God with a sound heart. The readers and the sincere virtuous people saw that abstaining from pleasures and being sincere to the Lord of the earth and the heavens is more appropriate today, because the world is dominated by what is forbidden, and the servant is forced in his livelihood to mix with those with whom it is not permissible to mix and to befriend those with whom it is forbidden to befriend. So the readers were better, and fleeing from the world is more correct and more just for the servant. The Prophet, may God bless him and grant him peace, said: "A time will come upon the people when the best wealth of the Muslim will be sheep that he follows to the peaks of the mountains and to the places where rain falls, fleeing with his religion from trials."

God the Almighty said: **And do not grieve over them** meaning, do not grieve over the polytheists if they do not believe. It was said: The meaning is, do not grieve over what they enjoyed in this world, for you will have something better than it in the Hereafter. It was also said: Do not grieve over them if they are punished, for they are the people of punishment. **And lower your wing to the believers** meaning, be gentle with those who believe in you and are humble towards them. Its origin is that when a bird brings its chick close to itself, it spreads its wing and then seizes the chick, so this was made a description of how a person brings his followers close. It is said: So-and-so has lowered his wing, or is dignified and calm. The two wings of the son of Adam are his sides, and from this, **And bring your hand to your wing** (Ta-Ha: 22), and the wing of the bird is its hand. The poet said:

It is enough for you, young man, for a leader of a people to extend a wing over my sick brother.

Either humble or gentle.

Tafsir Ibn Kathir

God the Almighty says to His Prophet, may God bless him and grant him peace: As We have given you the Great Qur'an, do not look at the world and its adornments, and the fleeting splendors with which We have given its people to enjoy in order to test them thereby, so do not envy them for what they are in, and do not let your soul be consumed with regrets and sorrow for them for their denial of you and opposition to your religion, **And lower your wing to those who follow you of the believers** meaning be gentle with them, as He says: "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." There is a difference of opinion about the seven oft-repeated verses, what they are. Ibn Mas'ud, Ibn 'Umar, Ibn 'Abbas, Mujahid, Sa'id ibn Jubayr, Ad-Dahhak and others said: They are the seven long verses, meaning Al-Baqarah, Al-Imran, An-Nisa', Al-Ma'idah, Al-An'am, Al-A'raf, and Yunus. Ibn 'Abbas and Sa'id ibn Jubayr stated this explicitly. Sa'id said: They explain the obligations, limits, stories, and rulings. Ibn 'Abbas said: They explain the parables, report, and lessons.

Ibn Abi Hatim said: My father told us, Ibn Abi Omar told us: Sufyan said: Al-Mathani: Al-Baqarah, Al-Imran, An-Nisa, Al-Maidah, Al-An'am, Al-A'raf, Al-Anfal and Bara'ah are one Surah. Ibn Abbas said: No one was given them except the Prophet, peace and blessings be upon him, and Moses was given two of them. Hisham narrated it on the authority of Al-Hajjaj on the authority of Al-Walid bin Al-Aidhar on the authority of Saeed bin Jubair on his authority. Al-A'mash said on the authority of Muslim Al-Batin on the authority of Saeed bin Jubair on the authority of Ibn Abbas, who said: The Prophet, peace and blessings be upon him, was given seven long Mathani, and Moses, peace be upon him, was given six. When he threw down the tablets, two were lifted and four remained. Mujahid said: They are the seven long Mathani, and it is said: They are the Great Qur'an. Khasif said on the authority of Ziyad bin Abi Maryam regarding the words of God Almighty: **Seven of the Mathani** He said: I have given you seven parts: I command, I confirm, I give good tidings, I warn, I give examples, I enumerate blessings, and I inform you of the report of the Qur'an. Narrated by Ibn Jarir and Ibn Abi Hatim **the second opinion** that it is Al-Fatihah, which consists of seven verses. This was narrated on the authority of Ali, Umar, Ibn Masoud, and Ibn Abbas. Ibn Abbas said: The Basmalah is the seventh verse, and God has made it special for you. This is what Ibrahim Al-Nakha'i, Abdullah Ibn Ubayd Ibn Umair, Ibn Abi Malekah, Shahr Ibn Hawshab, Al-Hasan Al-Basri, and Mujahid said.

Qatada said: It was mentioned to us that they are the Opening of the Book and that they are recited twice in every obligatory or voluntary rak'ah. Ibn Jarir chose this and cited as evidence the hadiths that were reported on that, and we have presented them in the virtues of Surat Al-Fatihah at the beginning of the interpretation, and praise be to God. Al-Bukhari, may God have mercy on him, mentioned two hadiths here: **One of them** he said: Muhammad ibn Bashir told us, Ghundar told us, Shu'bah told us, on the authority of Khabib ibn Abd al-Rahman, on the authority of Hafs ibn Asim, on the authority of Abu Sa'id ibn al-Mu'alla, who said: The Prophet, may God bless him and grant him peace, passed by me while I was praying and called me, but I did not come to him until I had prayed, so I came to him, and he said: **What prevented you from coming to me?** I said: I was praying, so he said: "Did not God say: 'O you who believe! Respond to God and to the Messenger when he calls you.' Shall I not teach you the greatest Surah in the Qur'an before I leave the mosque?" So the Prophet, may God bless him and grant him peace, went to leave, but I remembered, and he said: **'Al-Hamdu Lillahi Rabbi Al-'Alamin'** is the seven oft-repeated verses and the

Surat al-Hijr 15:88

Do not extend your eyes toward that by which We have given enjoyment to [some] categories of them, nor grieve over them, and lower your wing to the believers.

Qur'an which I have been given. The second He said: Adam told us, Ibn Abi Tha'lab told us, Al-Maqburi told us 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: **The Mother of the Qur'an is the seven oft-repeated verses and the Great Qur'an.** So this is a text indicating that Al-Fatihah is the seven oft-repeated verses and the Great Qur'an, but it does not contradict the description of the other seven long verses as such, because of this characteristic in it, just as it does not contradict the description of the Qur'an as being perfect as such, as God the Almighty said: **God has sent down the best statement, a Book similar in its parts, similar in its parts.** So it is similar in its parts and similar in its parts, and it is also the Great Qur'an, just as when the Prophet, may God bless him and grant him peace, was asked about the mosque that was founded on piety, he pointed to his mosque, and the verse was revealed. In the Quba Mosque, there is no contradiction, because mentioning something does not negate mentioning something else if they share that characteristic, and God knows best. And His statement: **Do not strain your eyes toward that by which We have given enjoyment to [some] categories of them,** meaning be content with what God has given you of the Noble Qur'an instead of the fleeting enjoyment and pleasures they have. From here, Ibn Uyaynah interpreted the authentic hadith, **He is not one of us who does not chant the Qur'an,** to mean that he is content with it instead of everything else, and this is a correct interpretation, but it is not what is meant by the hadith, as mentioned at the beginning of the interpretation.

Ibn Abi Hatim said: It was narrated on the authority of Wakee' bin Al-Jarrah, on the authority of Musa bin Ubaidah, on the authority of Yazid bin Abdullah bin Qusayt, on the authority of Abu Rafi', the companion of the Prophet, may God bless him and grant him peace, who said: The Prophet, may God bless him and grant him peace, hosted a guest and the Prophet, may God bless him and grant him peace, did not have anything to fix, so he sent to a Jewish man, "Muhammad, the Messenger of God, says to you: Lend me some flour until the crescent of Rajab." He said: **No, unless I provide proof.** So I went to the Prophet, may God bless him and grant him peace, and informed him, and he said: **By God, I am the most trustworthy of those in heaven and the most trustworthy of those on earth, and if he lends me or sells me, I will repay him.** So when I left him, this verse was revealed: **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,** to the end of the verse, as if it was consoling him about the world. Al-Awfi said on the authority of Ibn Abbas, **And do not strain your eyes,** he said: He forbade a man from wishing for what his companion had. Mujahid said: **To that by which We have given enjoyment to [some] categories of them,** they are the rich.

Fath al-Qadir

Then when he explained to his Messenger, may God

bless him and grant him peace, what he had bestowed upon him of this religious blessing, he turned him away from fleeting, transient pleasures, saying: 88- **Do not stretch your eyes toward that by which We have given enjoyment to [some] categories of them.** That is, do not aspire with your gaze to the adornments of this world, desiring and wishing for it. The categories are the kinds, as Ibn Qutaybah said. Al-Jawhari said: The couples are the companions. Al-Wahidi said: He only stretches his eyes toward something if he keeps looking at it, and keeping looking at it indicates his approval and desire for it. Some of them said: The meaning of the verse is: Do not envy anyone for what he has been given of this world. It was responded that envy is absolutely forbidden. Rather, He said in this Surah: Do not envy anyone for what he has been given of this world. It was responded that envy is forbidden absolutely. Rather, He said in this Surah: Do not envy anyone without a waw, because it was not preceded by a request, unlike what is in Surah Taha. Then, when He forbade him from looking at their wealth and possessions, He forbade him from looking at them, so He said: **And do not grieve over them,** since they did not believe and were determined to disbelieve and be stubborn. It was said that the meaning is: Do not grieve over what they enjoyed in this world, for the Hereafter is yours. The first is more appropriate. Then, when He forbade him from looking at the wealth of the infidels and not grieving over them. This would entail being lenient with them and with what is with them, He ordered him to be humble towards the believers, so He said: **And lower your wing to the believers.** Lowering the wing is a metaphor for humility and gentleness. From this is the saying of the Most High: **And lower to them the wing of humility.** And the saying of Al-Kumait:

I lowered my wings of affection to them, to the protection of his kindness, and welcome

Its origin is that when a bird folds its chick to itself, it spreads its wing, then holds it over the chick, so this was made a description of the humility of a person towards his followers. It is said that someone has lowered his wing: meaning dignified and calm. The wings of the son of Adam are his sides, and from this comes **and fold your hand to your wing,** and from this comes the saying of the poet:

It is enough for you to be a trial for a leader of a people who extends a wing over my sick brother.

Tafsir al-Baghawi

88- The Almighty said: **Do not extend your eyes, O Muhammad, to that by which We have given enjoyment to [some] spouses,** of various kinds, **of them,** meaning: of the infidels, wishing for it. God Almighty forbade His Messenger, may God bless him and grant him peace, from desiring the world and competing with its people for it.

And do not grieve over them, meaning: do not grieve

over what you missed of sharing with them in this world.

Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Abu Jaafar Ahmad bin Muhammad bin Al-Anzi told us, Isa bin Nasr told us, Abdullah bin Al-Mubarak told us, Jahm bin Aws told us, he said: I heard Abdullah bin Maryam - Abdullah bin Rustum passed by him in his procession, and he said to Ibn Abi Maryam 19: I desire to sit with you and talk to you, and when he had passed, Ibn Maryam said - I heard Abu Hurairah, may God be pleased with him, say: The Messenger of God, may God bless him and grant him peace, said: "Do not envy a sinner for his blessings, for you do not know what he will encounter after his death. He has a killer with God who will not die." This reached Wahb bin Munabbih, so Wahb sent Abu Dawud Al-Awar to him, and he said: O Abu So-and-so, what is a killer who will not die? Ibn Abi Maryam said: Hellfire.

Abu Mansur Muhammad ibn Abd al-Malik al-Muzaffari al-Sarakhsi told us, Abu Saeed Ahmad ibn Muhammad ibn al-Fadl al-Faqih told us, Abu al-Hasan ibn Ishaq told us, Ibrahim ibn Abdullah al-Absi told us, Waki' told us, on the authority of al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, may God be pleased with him - he said: The Messenger of God, may God bless him and grant him peace, said: **Look at those who are below you and do not look at those who are above you, for that is more likely to prevent you from despising God's blessing upon you.**

It was said: This verse is connected to what preceded it, because when God Almighty blessed him with the Qur'an, He forbade him from desiring worldly things. It was narrated that Sufyan ibn Uyaynah - may God have mercy on him - interpreted the saying of the Prophet, may God bless him and grant him peace: **He is not one of us who does not chant the Qur'an**, meaning: he does not find contentment with the Qur'an. So he interpreted this verse.

God Almighty says: **And lower your wing**, be gentle with them, **to the believers**, and be kind to them. The two wings are the sides of the son of Adam.

Tafsir al-Baidawi

88. **Do not aspire with your eyes to what We have given to some of them** types of disbelievers, for it is insignificant in comparison to what you have been given, for it is a perfection sought in itself and leads to the continuation of pleasures. And in the hadith of Abu Bakr, may God be pleased with him, whoever is given the Qur'an and sees that someone has been given something better from this world than what he has been given, then he has belittled something great and magnified something small. And it was narrated that "he, may God's prayers and peace be upon him, arrived at Adhra'at with seven caravans of the Jews of Banu Qurayzah and Banu Nadir in which were all kinds of goods, perfumes, jewels and other goods. The Muslims said: If this money were ours, we would have strengthened ourselves with it and spent it in the way of God. So he said to them: You have been given

seven signs that are better than these seven caravans. "And do not grieve over them" that they did not believe. And say that they are the ones who enjoy it. "And lower your wing to the believers" and be humble towards them and be gentle with them.

Surat al-Hijr 15:89

And say, "Indeed, I am the clear warner."

Surat al-Hijr 15:89

And say, **Indeed, I am the clear warner.**

Tafsir al-Jalalayn

89 - **And say, Indeed, I am the warner** of the punishment of God that He will send down upon you **the clear** the clear warning.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And say, 'Indeed, I am the clear warner.'**

Tafsir al-Qurtubi

There is an omission in the speech, meaning that I am the warner who makes clear the punishment, so the object was omitted, since the warning indicates it, as He said in another place: **I have warned you of a thunderbolt like the thunderbolt of 'Aad and Thamud** (Fussilat 41:13).

Tafsir Ibn Kathir

God Almighty commands His Prophet, may God bless him and grant him peace, to say to the al-Nas 114: **I am the clear warner.** The clear warner, a warner to the people of a painful punishment that will befall them for denying him, just as it befell the nations that came before them who denied their messengers, and what God sent down upon them of punishment and vengeance. And His saying: **the dividers** meaning the allies, meaning they allied to oppose the prophets and deny them and harm them, like the saying of the Most High, informing us about the people of Salih, that they **said, 'We will surely kill him and his family by night'** *verse*, meaning we will kill them at night. Mujahid said: They divided and allied, **and they swore by God their strongest oaths that God will not resurrect anyone who dies** *verse*. **Did you not swear before** *verse*. **Are these the ones you swore that God will not grant them mercy?** *verse*. It is as if they did not lie about anything in this world without swearing about it, so they were called dividers. Abd al-Rahman ibn Zayd ibn Aslam said: The dividers were the companions of Salih who swore by God that we will surely kill him and his family by night. In the two Sahih, on the authority of Abu Musa, on the authority of the Prophet, may God bless him and grant him peace, he said: "My example and that with which God has sent me is like that of a man who came to his people and said: 'O my people, I have seen the army with my own eyes, and I am the naked warner, so escape, escape.' A group of his people obeyed him, so they set out at night and departed at their leisure and

were saved. A group of them denied him and stayed where they were in the morning. Then the army came upon them in the morning, destroyed them and overran them. So that is the example of one who obeyed me and followed what I brought, and the example of one who disobeyed me and denied the truth that I brought."

And His statement: **Those who have divided the Qur'an into parts** means they divided their revealed books to them, believing in some of them and disbelieving in some of them. Al-Bukhari said: Ya'qub bin Ibrahim told us, Hisham told us, Abu Bishr told us, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, **They have divided the Qur'an into parts** he said: They are the People of the Book, they divided it into parts, believing in some of them and disbelieving in some of them. Ubaydullah bin Musa told us, on the authority of Al-A'mash, on the authority of Abu Dhibyan, on the authority of Ibn Abbas, **They have divided the Qur'an into parts** he said: They are the People of the Book, they divided it into parts, believing in some of them and disbelieving in some of them. Ubaydullah bin Musa told us, on the authority of Al-A'mash, on the authority of Abu Dhibyan, on the authority of Ibn Abbas, he said: **They have divided the Qur'an into parts** he said: They are the People of the Book, they divided it into parts, believing in some of them and disbelieving in some of them. Ubaydullah bin Musa told us, on the authority of Al-A'mash, on the authority of Abu Dhibyan, he said: **As We sent down to those who divided** he said: They believed in some of them and disbelieved in some of them - the Jews and the Christians. Ibn Abi Hatim said: It was narrated on the authority of Mujahid, Al-Hasan, Ad-Dahhak, Ikrimah, Saeed bin Jubair and others something similar to that. Al-Hakam bin Abaan said on the authority of Ikrimah on the authority of Ibn Abbas, **They made the Qur'an into two parts**, meaning magic. Ikrimah said: The biting is magic in the language of the Quraysh, as they say to the sorceress that she is the biter. Mujahid said: His biting parts, they said magic, and they said divination, and they said legends of the ancients. Ata' said: Some of them said a magician, and they said a madman, and he said a soothsayer, so that is the two parts. And this is what was narrated on the authority of Ad-Dahhak and others.

Muhammad bin Ishaq said on the authority of Muhammad bin Abi Muhammad on the authority of Ikrimah or Saeed bin Jubair on the authority of Ibn Abbas that Al-Walid bin Al-Mughirah gathered with a group of Quraysh, and he was a man of honor among them, and the season had arrived, so he said to them: O people of Quraysh, this season has arrived, and the Arab delegations will come to you in it and they have heard about this companion of yours, so agree on one opinion about it, and do not differ, lest some of you lie to others, and some of your words contradict each other. They said: And you, Abu Abd Shams, speak and establish for us an opinion that we can say. He said: Rather, you speak so that I may listen. They said: We say a soothsayer. He said: He is not a soothsayer. They said: We say a madman. He said: He is not a madman. They said: We say a poet. He said: He is not

a poet. They said: We say a magician. He said: He is not a magician. They said: Then what should we say? He said: By God, his words are sweet. You will not say anything about this except that it will be known that it is false. The closest thing to say is that you say he is a magician. So they dispersed from him because of that, and God revealed about them, **Those who have divided the Qur'an into parts**, categories. **By your Lord, We will surely question them all * About what they used to do**, those are the people who said to the Messenger of God.

Atiyah Al-Awfi said on the authority of Ibn Omar regarding his statement: **We will surely question them all * about what they used to do**, he said: about there is no god but God. Abdul Razzaq said: Al-Thawri informed us on the authority of Laith, he is Ibn Abi Salim, on the authority of Mujahid, regarding the words of God Almighty: **We will surely question them all * About what they used to do**, he said: About **There is no god but God**. Al-Tirmidhi, Abu Ya'la Al-Mawsili, Ibn Jarir, and Ibn Abi Hatim narrated from the hadith of Sharik Al-Qadi, on the authority of Laith Ibn Abi Salim, on the authority of Bashir Ibn Nahik, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace: **By your Lord, We will surely question them all**, he said: About **There is no god but God**. Ibn Idris narrated it on the authority of Laith, on the authority of Bashir, on the authority of Anas, with a chain of transmission ending with him. Ibn Jarir said: Ahmad told us, Abu Ahmad told us, Sharik told us, on the authority of Hilal, on the authority of Abdullah Ibn Ukaim, he said: Al-Tirmidhi and others narrated it on the authority of Anas, with a chain of transmission ending with the Prophet, may God bless him and grant him peace. Abdullah, he is Ibn Mas'ud, said: By the One besides Whom there is no god, there is none among you but that God will be alone with him on the Day of Resurrection, just as one of you is alone with the moon on the night of the full moon, and He will say: Son of Adam, what deceived you about Me? Son of Adam, what did you do with what you knew? Son of Adam, what did you answer the messengers?

Abu Ja'far said on the authority of Ar-Rabi' on the authority of Abu Al-'Aliyah regarding His statement: {By your Lord, We will surely question them all * About what they used to do} He said: All the servants will be asked about two things on the Day of al-Qiyamah 75: What they used to worship, and what they answered the Messengers. Ibn 'Uyaynah said: About your deeds and about your wealth. Ibn Abi Hatim said: My father told us, Ahmad ibn Abi Al-Hawari told us, Yunus Al-Hadha' told us on the authority of Abu Hamza Al-Shaibani on the authority of Mu'adh ibn Jabal who said: The Messenger of God, may God bless him and grant him peace, said to me: "O Mu'adh, a person will be asked on the Day of Resurrection about all his efforts, even the kohl on his eyes and the crumbs of clay on his finger. So I will not find anyone on the Day of Resurrection happier than you with what God has given you." `Ali ibn Abi Talhah said on the authority of Ibn `Abbas regarding His statement: {By your Lord, We will surely question them all * About what they used to do} Then he said: {On that Day no human being or jinn will be asked about his sin} He said: He will not ask them, **Did you do such and such?** Because He knows more about that than they do, but

He will say, **Why did you do such and such?**

Fath al-Qadir

89- **And say, 'I am the clear warner.'** That is, the warner who shows his people what will befall them of God's punishment.

Tafsir al-Baghawi

89- **And say, 'Indeed, I am the clear warner.'**

Tafsir al-Baidawi

89. **And say, 'Indeed, I am the clear warner.'** I warn you with clear evidence that the punishment of God will descend upon you if you do not believe.

Surat al-Hijr 15:90

As We sent down to those who divided

Surat al-Hijr 15:90

As We sent down to those who divided

Tafsir al-Jalalayn

90 - **As We sent down** the punishment **on the dividers** the Jews and the Christians

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **As We sent down to those who divided.**

Tafsir al-Qurtubi

It was said: The Kaf is redundant, meaning I warned you of what We sent down upon those who divided, like His saying: **There is nothing like Him** (al-Shura 42:11). It was also said: I warned you of what We sent down upon those who divided. It was also said: The meaning is as We sent down upon those who divided, meaning from the punishment and We sufficed you against the mockers, so proclaim what you are commanded and turn away from the polytheists who transgressed, for We sufficed you against those leaders from whom you were receiving what you were receiving.

There are seven opinions regarding **the dividers**: First: Muqatil and Al-Farraa said: They are sixteen men sent by Al-Walid bin Al-Mughira during the season. They divided the paths, valleys and passes of Mecca, saying to those who took them: Do not be deceived by this one who came among us claiming prophethood, for he is crazy. And sometimes they said he is a magician, a poet, or a soothsayer. They were called the dividers because they divided these paths, so God caused them to die the worst death. They appointed Al-Walid bin Al-Mughira as a judge at the door of the mosque, and when they asked him about the Prophet, may God bless him and grant him peace, he would say: They are the truth. Second: Qatada said: They are a group of the infidels of Quraysh who divided the Book of God, making some of it poetry, some of it magic, some of it divination, and some of it legends of the ancients. Third: Ibn Abbas said: They are the People of the Book who believed in some of it and disbelieved in some of it. And Ikrimah said the same: They are the People of the Book, and they were called the dividers because they were mocking, some of them would say: This Surah is for me and this Surah is for you. And this is the fourth opinion. Fifth: Qatada said: They divided their book, so they divided it, scattered it, and distorted it. Sixth: Zaid bin Aslam said: What is meant are the people of Salih, who divided over killing him, so they were called dividers, as God Almighty said: **They divided by God that we would surely kill him and his**

family (al-Naml 27:49).

Seventh: Al-Akhfash said: They are a people who took oaths and swore an oath. It was said: They are Al-Aas bin Wa'il, Utbah and Shaiba, the sons of Rabi'ah, Abu Jahl bin Hisham, Abu Al-Bukhtari bin Hisham, Al-Nadr bin Al-Harith, Umayyah bin Khalaf, and Munabbih bin Al-Hajjaj. Al-Mawardi mentioned this.

Tafsir Ibn Kathir

God Almighty commands His Prophet, may God bless him and grant him peace, to say to the al-Nas 114: **I am the clear warner**. The clear warner, a warner to the people of a painful punishment that will befall them for denying him, just as it befell the nations that came before them who denied their messengers, and what God sent down upon them of punishment and vengeance. And His saying: **the dividers** meaning the allies, meaning they allied to oppose the prophets and deny them and harm them, like the saying of the Most High, informing us about the people of Salih, that they **said, 'We will surely kill him and his family by night'** *verse*, meaning we will kill them at night. Mujahid said: They divided and allied, **and they swore by God their strongest oaths that God will not resurrect anyone who dies** *verse*. **Did you not swear before** *verse*. **Are these the ones you swore that God will not grant them mercy?** *verse*. It is as if they did not lie about anything in this world without swearing about it, so they were called dividers. Abd al-Rahman ibn Zayd ibn Aslam said: The dividers were the companions of Salih who swore by God that we will surely kill him and his family by night. In the two Sahihs, on the authority of Abu Musa, on the authority of the Prophet, may God bless him and grant him peace, he said: "My example and that with which God has sent me is like that of a man who came to his people and said: 'O my people, I have seen the army with my own eyes, and I am the naked warner, so escape, escape.' A group of his people obeyed him, so they set out at night and departed at their leisure and were saved. A group of them denied him and stayed where they were in the morning. Then the army came upon them in the morning, destroyed them and overran them. So that is the example of one who obeyed me and followed what I brought, and the example of one who disobeyed me and denied the truth that I brought."

And His statement: **Those who have divided the Qur'an into parts** means they divided their revealed books to them, believing in some of them and disbelieving in some of them. Al-Bukhari said: Ya'qub bin Ibrahim told us, Hisham told us, Abu Bishr told us, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, **They have divided the Qur'an into parts** he said: They are the People of the Book, they divided it into parts, believing in some of them and disbelieving in some of them. Ubaydullah bin Musa told us, on the authority of Al-A'mash, on the authority of Abu Dhibyan, on the authority of Ibn Abbas, **They have divided the Qur'an into parts** he said: They are the People of the Book, they divided it into parts, believing in some of them and disbelieving in some of them.

Ubaydullah bin Musa told us, on the authority of Al-A'mash, on the authority of Abu Dhiyyan, on the authority of Ibn Abbas, he said: **They have divided the Qur'an into parts** he said: They are the People of the Book, they divided it into parts, believing in some of them and disbelieving in some of them. Ubaydullah bin Musa told us, on the authority of Al-A'mash, on the authority of Abu Dhiyyan, on the authority of Ibn Abbas, he said: **As We sent down to those who divided** he said: They believed in some of them and disbelieved in some of them - the Jews and the Christians. Ibn Abi Hatim said: It was narrated on the authority of Mujahid, Al-Hasan, Ad-Dahhak, Ikrimah, Saeed bin Jubair and others something similar to that. Al-Hakam bin Abaan said on the authority of Ikrimah on the authority of Ibn Abbas, **They made the Qur'an into two parts**, meaning magic. Ikrimah said: The biting is magic in the language of the Quraysh, as they say to the sorceress that she is the biter. Mujahid said: His biting parts, they said magic, and they said divination, and they said legends of the ancients. Ata' said: Some of them said a magician, and they said a madman, and he said a soothsayer, so that is the two parts. And this is what was narrated on the authority of Ad-Dahhak and others.

Muhammad bin Ishaq said on the authority of Muhammad bin Abi Muhammad on the authority of Ikrimah or Saeed bin Jubair on the authority of Ibn Abbas that Al-Walid bin Al-Mughirah gathered with a group of Quraysh, and he was a man of honor among them, and the season had arrived, so he said to them: O people of Quraysh, this season has arrived, and the Arab delegations will come to you in it and they have heard about this companion of yours, so agree on one opinion about it, and do not differ, lest some of you lie to others, and some of your words contradict each other. They said: And you, Abu Abd Shams, speak and establish for us an opinion that we can say. He said: Rather, you speak so that I may listen. They said: We say a soothsayer. He said: He is not a soothsayer. They said: We say a madman. He said: He is not a madman. They said: We say a poet. He said: He is not a poet. They said: We say a magician. He said: He is not a magician. They said: Then what should we say? He said: By God, his words are sweet. You will not say anything about this except that it will be known that it is false. The closest thing to say is that you say he is a magician. So they dispersed from him because of that, and God revealed about them, **Those who have divided the Qur'an into parts**, categories. **By your Lord, We will surely question them all * About what they used to do**, those are the people who said to the Messenger of God.

Atiyah Al-Awfi said on the authority of Ibn Omar regarding his statement: **We will surely question them all * about what they used to do**, he said: about there is no god but God. Abdul Razzaq said: Al-Thawri informed us on the authority of Laith, he is Ibn Abi Salim, on the authority of Mujahid, regarding the words of God Almighty: **We will surely question them all * About what they used to do**, he said: About **There is no god but God**. Al-Tirmidhi, Abu Ya'la Al-Mawsili, Ibn Jarir, and Ibn Abi Hatim narrated from the hadith of Sharik Al-Qadi, on the authority of Laith Ibn Abi Salim, on the authority of Bashir Ibn Nahik, on the authority of Anas, on the authority of the Prophet, may God bless

him and grant him peace: **By your Lord, We will surely question them all**, he said: About **There is no god but God**. Ibn Idris narrated it on the authority of Laith, on the authority of Bashir, on the authority of Anas, with a chain of transmission ending with him. Ibn Jarir said: Ahmad told us, Abu Ahmad told us, Sharik told us, on the authority of Hilal, on the authority of Abdullah Ibn Ukaim, he said: Al-Tirmidhi and others narrated it on the authority of Anas, with a chain of transmission ending with the Prophet, may God bless him and grant him peace. Abdullah, he is Ibn Mas'ud, said: By the One besides Whom there is no god, there is none among you but that God will be alone with him on the Day of Resurrection, just as one of you is alone with the moon on the night of the full moon, and He will say: Son of Adam, what deceived you about Me? Son of Adam, what did you do with what you knew? Son of Adam, what did you answer the messengers?

Abu Ja'far said on the authority of Ar-Rabi' on the authority of Abu Al-'Aliyah regarding His statement: {By your Lord, We will surely question them all * About what they used to do} He said: All the servants will be asked about two things on the Day of al-Qiyamah 75: What they used to worship, and what they answered the Messengers. Ibn 'Uyaynah said: About your deeds and about your wealth. Ibn Abi Hatim said: My father told us, Ahmad ibn Abi Al-Hawari told us, Yunus Al-Hadha' told us on the authority of Abu Hamza Al-Shaibani on the authority of Mu'adh ibn Jabal who said: The Messenger of God, may God bless him and grant him peace, said to me: "O Mu'adh, a person will be asked on the Day of Resurrection about all his efforts, even the kohl on his eyes and the crumbs of clay on his finger. So I will not find anyone on the Day of Resurrection happier than you with what God has given you." 'Ali ibn Abi Talhah said on the authority of Ibn 'Abbas regarding His statement: {By your Lord, We will surely question them all * About what they used to do} Then he said: {On that Day no human being or jinn will be asked about his sin} He said: He will not ask them, **Did you do such and such?** Because He knows more about that than they do, but He will say, **Why did you do such and such?**

Fath al-Qadir

90- **As We sent down upon those who divided** It was said that the object is omitted: that is, the object of **We sent down**, and the meaning is: As We sent down upon those who divided a punishment, so the meaning is: Indeed, I am the clear warner to you of a punishment like the punishment of those who divided that We sent down upon them, as in the saying of the Most High: **I warned you of a thunderbolt like the thunderbolt of 'Aad and Thamud**, and it was said that the kaf is redundant, and the meaning is: Indeed, I am the clear warner, I warned you of the punishment that We sent down upon those who divided, and it was said that it is related to His saying: **And We have certainly given you** meaning We sent down upon you like what We sent down upon the People of the Book, who are the ones who divided, and it is better to relate it to His saying: **Indeed, I am the clear warner** because it is in the force of a command to warn. And there is disagreement about who those who divided are? Al-Farra' said: They are sixteen men sent by Al-Walid

Surat al-Hijr 15:90

As We sent down to those who divided

bin Al-Mughira during the season. They divided up the passes and valleys of Mecca, saying to whoever entered it: Do not be deceived by this one who has come among us, for he is crazy. And sometimes they said he is a magician, or they said he is a poet, or they said he is a soothsayer. So they were called *dividers* because they divided up these paths. And it was said that they were a people from Quraysh who divided up the Book of God, making some of it poetry, some of it magic, some of it soothsaying, and some of it legends of the ancients. This was said by Qatada. And it was said that they were the People of the Book, and they were called *dividers* because they used to divide up the Qur'an in mockery, so some of them would say, **This surah is mine and this one is yours.** This was narrated on the authority of Ibn Abbas. It was said that they divided their book, scattered it, dispersed it and distorted it. It was said that what is meant is the people of Salih who divided up to kill him, so they were called dividers, as God Almighty said: **They divided up by God that we will surely kill him and his family.** It was said that they divided up oaths that they swore to, as Al-Akhfash said. It was said that they were Al-Aas bin Wa'il, Utbah and Shaibah, the sons of Rabi'ah, Abu Jahl bin Hisham, Al-Nadr bin Al-Harith, Umayyah bin Khalaf and Munabbih bin Al-Hajjaj, as Al-Mawardi mentioned.

saying **Do not extend your eyes** etc. is an extended objection she has.

Tafsir al-Baghawi

90- **As We sent down upon those who divided**

Al-Farra' said: Its meaning is: I warned you of a punishment like the punishment of those who divided. It was narrated on the authority of Ibn Abbas - may God be pleased with them both - that he said: They are the Jews and Christians.

Tafsir al-Baidawi

90. **As We sent down upon the dividers** like the punishment that We sent down upon them, it is a description of the effect of the warner that was established in its place and the dividers are the twelve who divided the entrances to Mecca during the season to repel people from believing in the Messenger, may God bless him and grant him peace, so God Almighty destroyed them on the day of Badr or the group who divided to spend the night with Salih, may God bless him and grant him peace. It was said that it is a description of a deleted source that indicates **And We have given you** as it means We sent down to you, and the dividers are those who divided the Qur'an into parts where they said stubbornly: Some of it is true and in agreement with the Torah and the Gospel and some of it is false and contradicts them, or they divided it into poetry, magic, divination and legends of the ancients, or the People of the Book believed in some of their books and disbelieved in some on the basis that the Qur'an is what they read from their books, so that would be a consolation for the Messenger of God, may God bless him and grant him peace, and his

Surat al-Hijr 15:91

Those who have divided the Qur'an into parts

Tafsir al-Jalalayn

91 - **Those who divided the Qur'an** meaning their books revealed to them **into parts** parts, where they believed in some and disbelieved in some. It was said that what is meant by them are those who divided up the roads of Mecca, turning people away from Islam. Some of them said that the Qur'an was magic, some soothsaying, and some poetry.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And say, O Muhammad, to the polytheists: I am the warner who has made clear his warning to you of the calamity and punishment that will be sent down upon you from God for your persistence in your error, **just as We sent down upon those who divided it up**, meaning: Like the calamity and punishment that God Almighty sent down upon those who divided up the Qur'an, making it into two parts.

Then the people of interpretation differed about those who were meant by his saying **those who divided**, so some of them said: He meant by it: the Jews and Christians, and he said: Their division was that they divided the Qur'an and its parts, so they believed in some of it and disbelieved in some of it.

Who said that?

Isa bin Othman Al-Ramli told me: Yahya bin Isa told us, on the authority of Al-A'mash, on the authority of Abu Dhiyyan, on the authority of Ibn Abbas, regarding the statement of God, **As We sent down upon those who divided the Qur'an into parts**, he said: They are the Jews and Christians, they believed in some of it and disbelieved in some of it.

Abu Kuraib and Yaqub bin Ibrahim told us: Hisham told us: Abu Bishr told us, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding his statement, **As We sent down to those who divided the Qur'an into parts**, he said: They are the People of the Book, they divided it and made it into parts, so they believed in some of it and disbelieved in some of it.

Muhammad bin Bashir told us: Muammil told us: Sufyan told us, on the authority of Al-A'mash, on the authority of Abu Dhiyyan, on the authority of Ibn Abbas, regarding his statement: **As We sent down upon the dividers * Who divided the Qur'an into parts**, he said: Those who believed in some of it and disbelieved in some of it.

Ibn Al-Muthanna told us: Ibn Abi Uday told us, on the authority of Shu'bah, on the authority of Sulayman, on the authority of Abu Dhiyyan, on the authority of Ibn

Abbas, who said: **Those who divide** are the People of the Book **who have divided the Qur'an into parts** meaning: they believe in some of it and disbelieve in some of it.

Matar bin Muhammad Al-Dhabi told me, he said: Abu Asim told us, he said: Shu'bah told us, he said: Abu Bishr told us, on the authority of Saeed bin Jubair, that he said regarding His statement: **As We sent down to those who divided**, he said: They are the People of the Book.

Ibn Bashir told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, that he said regarding this verse, **As We sent down upon those who divided the Qur'an into parts**, he said: They are the People of the Book who believed in some of it and disbelieved in some of it.

Al-Muthanna told me, he said: Amr bin Awn told us, he said: Hisham told us, he said: Abu Bishr told us, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding his statement, **Those who have divided the Qur'an into parts**, he said: They are the People of the Book, they divided it and made it into parts, so they believed in some of it and disbelieved in some of it.

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, on the authority of Ibn Abbas, he said: They cut it up and made it into parts like the parts of a camel.

Al-Muthanna told me, he said: Amr bin Awn told us, he said: Hisham told us, on the authority of Mansur, on the authority of Al-Hasan, he said: They are the People of the Book.

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, **As We sent down to those who divided**, he said: They are the Jews and Christians from the People of the Book, who divided the Book and made it into parts, meaning: parties, so they believed in some and disbelieved in some.

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: **Those who divided** believed in some, disbelieved in some, and divided the Book.

Others said, *Al-Muqtasimiyyun*: the People of the Book, but they were called Al-Muqtasimiyyun because some of them said, mocking the Qur'an: This surah is mine, and some of them said: This is mine.

Who said that?

Muhammad ibn al-Muthanna told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of Samak, on the authority of 'Ikrimah, that he said regarding this verse, **Those who have divided the Qur'an into parts**, he said: They were mocking, one saying: I have Surat al-Baqarah, and another saying: I have Surat Al-Imran.

Others said: They are the People of the Book, but they were called: the dividers, because they divided their

Surat al-Hijr 15:91

Those who have divided the Qur'an into parts

books and divided them up by some of them believing in some of them and disbelieving in others, and others disbelieving in what others believed in, and believing in what others disbelieved in.

Who said that?

Ibn Hamid told us: Jarir told us, on the authority of Abd al-Malik, on the authority of Qais, on the authority of Mujahid: **As We sent down upon those who divided the Qur'an into parts.** He said: They are the Jews and Christians. They divided their book, separated it, and made it into parts.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told me, he said: Warqa' told us, and Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **As We sent down to those who divided** he said: The People of the Book divided it and changed it.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **As We sent down to those who divided** he said: The People of the Book.

Others said: He meant by that a group of the infidels of Quraysh, specifically.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **As We sent down to the dividers * Who divided the Qur'an into parts** means a group of five from Quraysh, they divided the Book of God into parts.

Others said: He meant by that a group of Salih's people who had taken turns to keep Salih and his family company.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **As We sent down upon those who divided**, he said: Those who divided for good, and he recited the statement of God Almighty: **And there were in the city nine men who spread corruption in the land and did not reform**, he said: They divided for God's sake until he reached the verse.

Some of them said: They are a people who divided up the roads of Mecca during the days of the pilgrims' arrival upon them. Its people had sent them to punish it, and they had instructed some of them to spread the word in the area to which they were heading to to whoever asked him about the Prophet of God, may God bless him and grant him peace, from those coming to them, that he should say: He is crazy, and to another: He is a poet, and to some of them: He is a magician.

The correct thing to say about this, in my opinion, is that God the Most High commanded His Prophet, may God bless him and grant him peace, to inform his people who had rejected the Qur'an and divided it, that he was a warner to them of the wrath and punishment of God the Most High, that what happened to those who divided before them and them, and what

happened to those who divided before them, would befall them. It is possible that what was meant by those who divided was the People of the Two Books: the Torah and the Gospel, because they divided the Book of God. The Jews acknowledged some of the Torah and denied some of it, and denied the Gospel and the Criterion, and the Christians acknowledged some of the Gospel and denied some of it and the Criterion. It is possible that what was meant by this was the polytheists of Quraysh, because they divided the Qur'an, and some of them called it poetry, some called it soothsaying, and some called it legends of the ancients. It is possible that what was meant by this was the two groups. It is possible that it refers to those who divided it against Salih from his people. If there is no indication in the revelation that it refers to one of the three groups without the others, nor in a report from the Messenger, may God bless him and grant him peace, nor in the innate nature of reason, and the apparent meaning of the verse is likely to be what I have described, then it must be decided that everyone who divided up God's book by denying some and believing some, and divided up to disobey God, and upon whom the immediate punishment of God has befallen in this world, God's book in this world before the revelation of this verse, is included in that because they were a lesson for their kind from the people of disbelief in God, and a lesson for those who learn from them from them.

The people of interpretation differed regarding the meaning of his statement, **Those who divided the Qur'an into parts.** Some of them said: Its meaning is: Those who divided the Qur'an into separate sects.

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, **Those who have divided the Qur'an into parts**, he said: parts.

Krayb and Yaquob bin Ibrahim told us: Hisham told us: Abu Bishr told us, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: They divided him into parts, and they believed in some of him and disbelieved in some of him.

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, on the authority of Ibn Abbas, he said: They cut it up and made it into parts like the parts of a camel.

Ahmad bin Ishaq told us: Abu Ahmad told us: Talha told us, on the authority of Ata': **Those who divided the Qur'an into parts**, he said: The polytheists of Quraysh, they divided the Qur'an into parts, so some of them said: A magician, some of them said: A poet, and some of them said: A madman, and that is the part.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Ad-Dahhak say, regarding His statement, **They have divided the Qur'an into parts**, that they have divided their book into parts like the parts of a camel, and that is because they cut it into sections, each party

rejoicing in what they have, and that is His statement, **They have divided their religion and become sects.**

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Those who have divided the Qur'an into parts**, they have divided the Book of God. Some of them claimed that it was magic, some of them claimed that it was poetry, and some of them claimed that it was a soothsayer.

Abu Jaafar said: This is what a soothsayer said, but it is only soothsaying. Some of them claimed that it is the legends of the ancients.

Ibn Hamid told us: Jarir told us, on the authority of Al-A'mash, on the authority of Abu Dhiyyan, on the authority of Ibn Abbas: **Those who divided the Qur'an into parts.** He said: They believed in some of it and disbelieved in some of it.

Yusun told me, he said: Ibn Wahb told me, he said: Ibn Zayd said, regarding His statement: **Those who have divided the Qur'an into parts**, he said: They have divided it into parts as a sheep is divided. Some of them said: Divination. Some of them said: It is magic. Some of them said: Poetry. Some of them said: **Legends of the ancients He has written down...** the verse, they have divided it into parts as a sheep is divided. So the proponents of this statement explained his statement *parts* to the fact that its singular is: organ, and that *parts* is its plural, and that it is taken from their saying **I divided something into parts**: if I separated it, as Ru'bah said:

God's religion is not a solution

It means in detail, and as the other said:

And the Banu Awf tribe was attacked, but their enemy was satisfied, and their pride was jealous.

He means by his saying: **And bit**: he cursed them and cut them with his tongues.

Others said: Rather, it is the plural of 'udhah, the plural of 'udhayn, just as barrah is pluralized as barin, and 'uzah is 'izzayn. So if this is directed to this interpretation, the original word is 'udhah, and its original ha' is gone, just as they removed the ha' from 'ash-shafa', the original of which is 'shafaha', and from 'ash-shata', the original of which is 'shaha'. This indicates that this is the original of their diminutive of 'ash-shafa': 'shafiha', and 'ash-shata': 'shuwayha', so they return the ha' that is dropped in other than the case of the diminutive to it in the case of their diminutive. It is said from this: 'I bit the man, I bit him, I bit him': if I slandered him, and accused him of slander. And it is as if the interpretation of the one who interpreted this in this way is: those who bit the Qur'an, and they said: It is magic, or it is poetry, similar to the statement that we mentioned from Qatadah.

A group of interpreters said: What he meant by the bite in this place is their attribution of it to magic in particular, without any other meanings of blame, as the poet said:

The water from their bites is Zamzama

Meaning: from their magic.

Who said that?

Ahmad bin Ishaq told us: Abu Ahmad told us: Ibn Uyaynah told us, on the authority of Amr, on the authority of Ikrimah: **Those who have divided the Qur'an into parts.** He said: Magic.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: *Adhin* he said: They bit him and slandered him.

Ibn Abd al-A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: Ikrimah used to say: *Al-Adhah* means magic in the language of Quraysh. You would say to a witch: **She is the biter.**

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, he said: Al-Hasan told us, he said: Warqa' told us, and Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, and 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, **They have divided the Qur'an into parts**, he said: magic, the parts of all the books, and the Quraysh, they divided the Qur'an, they said: it is magic.

The correct thing to say about this is that God Almighty commanded His Prophet, may God bless him and grant him peace, to inform a people who had rejected the Qur'an that it was a warning to them of a punishment that would befall them, some of them like what was brought down on those who divided it. Their rejection of it was that they falsely accused it, and said that it was poetry and magic, and the like.

We said that this is the most appropriate interpretation for it because what preceded it from the beginning of the surah and what followed it, which is His statement **Indeed, We will suffice you against the mockers**, confirms the correctness of what we said, and that what he meant by His statement **those who have divided the Qur'an into parts** were the polytheists of his people. Since that is the case, it is known that there were no polytheists among his people who believed in some of the Qur'an and disbelieved in some of it, rather his people were in one of two meanings regarding his matter: either believing in all of it, or disbelieving in all of it. Since that is the case, the correct statement regarding the meaning of His statement **those who have divided the Qur'an into parts** is the statement of those who claimed that they had divided it. Some of them said: It is magic. Some of them said: It is poetry. Some of them said: It is divination, and similar statements, or they divided it and separated it, and similar statements. If that is what he meant, then his saying **two parts** could be the plural of *bite*, and it could be the plural of *member*, because the meaning of *bite* is **to separate**, just as camels and sheep are bitten, so their parts are separated. And *bite* is slander and false accusation of speech, so they are close in meaning.

Tafsir al-Qurtubi

This is the description of the dividers. It was said: It is the subject and its predicate is **We will ask them**. The singular of the two parts is a bite, from the verb to divide something, meaning to separate it, and every division is a bite. Some of them said: It was originally a limb, then the waw was missing, and that is why the two parts were pluralized, just as they said: Izzeen in the plural of Izzah, and the original is Izzwah. And so are Thaba and Thabeen. The meaning goes back to what we mentioned in the dividers. Ibn Abbas said: They believed in some and disbelieved in some. It was said: They divided their statements about him and made it lies, magic, divination and poetry. I divided him, meaning I separated him. The poet - he is Ru'bah - said:

God's religion is not a solution

That is, in separate parts. It is said: its missing letter is ha' and its root is 'adhah', because 'adhah' and 'adh'ayn in the language of Quraysh mean magic. They say to the magician: 'Aadah' and to the witch 'Aadah'. The poet said:

I seek refuge in my Lord from those who blow on knots of biting gums.

In the hadith: The Messenger of God, may God bless him and grant him peace, cursed the one who bites and the one who seeks to be bitten, and he explained: the witch and the one who seeks to be bewitched. The meaning is: the one who slanders the Quran a lot and they spread lies about it, so they said: magic and legends of the ancients, and that it is fabricated, and so on. The same as 'udhah in deficiency is lip, and the original is lipha. Just as they said: sunnah, and the original is sanah, so they reduced the original ha and kept the ha of the sign, which is for the feminine. It was said: it is from 'udhah, which is gossip. 'udhiyah is slander, which is that a person bites it and says about it what is not in it. It is said: 'adhahhu 'adhah, he accused him of slander. And I have bitten it, meaning I have come with slander. Al-Kisa'i said: 'udhah is lying and slander, and its plural is 'udhun, like 'azzah and 'azun. God the Almighty said: **Those who have made the Qur'an into parts**. It is said: they have bitten it, meaning they believed in what they liked of it and disbelieved in the rest, so their disbelief has nullified their faith. Al-Farra' believed that it was taken from the tree of the valley, which grows like a thorn.

Tafsir Ibn Kathir

God Almighty commands His Prophet, may God bless him and grant him peace, to say to the al-Nas 114: **I am the clear warner**. The clear warner, a warner to the people of a painful punishment that will befall them for denying him, just as it befell the nations that came before them who denied their messengers, and what God sent down upon them of punishment and vengeance. And His saying: **the dividers** meaning the allies, meaning they allied to oppose the prophets and

deny them and harm them, like the saying of the Most High, informing us about the people of Salih, that they **said, 'We will surely kill him and his family by night'** *verse*, meaning we will kill them at night. Mujahid said: They divided and allied, **and they swore by God their strongest oaths that God will not resurrect anyone who dies** *verse*. **Did you not swear before** *verse*. **Are these the ones you swore that God will not grant them mercy?** *verse*. It is as if they did not lie about anything in this world without swearing about it, so they were called dividers. Abd al-Rahman ibn Zayd ibn Aslam said: The dividers were the companions of Salih who swore by God that we will surely kill him and his family by night. In the two Sahihs, on the authority of Abu Musa, on the authority of the Prophet, may God bless him and grant him peace, he said: "My example and that with which God has sent me is like that of a man who came to his people and said: 'O my people, I have seen the army with my own eyes, and I am the naked warner, so escape, escape.' A group of his people obeyed him, so they set out at night and departed at their leisure and were saved. A group of them denied him and stayed where they were in the morning. Then the army came upon them in the morning, destroyed them and overran them. So that is the example of one who obeyed me and followed what I brought, and the example of one who disobeyed me and denied the truth that I brought."

And His statement: **Those who have divided the Qur'an into parts** means they divided their revealed books to them, believing in some of them and disbelieving in some of them. Al-Bukhari said: Ya'qub bin Ibrahim told us, Hisham told us, Abu Bishr told us, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, **They have divided the Qur'an into parts** he said: They are the People of the Book, they divided it into parts, believing in some of them and disbelieving in some of them. Ubaydullah bin Musa told us, on the authority of Al-A'mash, on the authority of Abu Dhibyan, on the authority of Ibn Abbas, **They have divided the Qur'an into parts** he said: They are the People of the Book, they divided it into parts, believing in some of them and disbelieving in some of them. Ubaydullah bin Musa told us, on the authority of Al-A'mash, on the authority of Abu Dhibyan, on the authority of Ibn Abbas, he said: **They have divided the Qur'an into parts** he said: They are the People of the Book, they divided it into parts, believing in some of them and disbelieving in some of them. Ubaydullah bin Musa told us, on the authority of Al-A'mash, on the authority of Abu Dhibyan, on the authority of Ibn Abbas, he said: **As We sent down to those who divided** he said: They believed in some of them and disbelieved in some of them - the Jews and the Christians. Ibn Abi Hatim said: It was narrated on the authority of Mujahid, Al-Hasan, Ad-Dahhak, Ikrimah, Saeed bin Jubair and others something similar to that. Al-Hakam bin Abaan said on the authority of Ikrimah on the authority of Ibn Abbas, **They made the Qur'an into two parts**, meaning magic. Ikrimah said: The biting is magic in the language of the Quraysh, as they say to the sorceress that she is the biter. Mujahid said: His biting parts, they said magic, and they said divination, and they said legends of the ancients. Ata' said: Some of them said

a magician, and they said a madman, and he said a soothsayer, so that is the two parts. And this is what was narrated on the authority of Ad-Dahhak and others.

Muhammad bin Ishaq said on the authority of Muhammad bin Abi Muhammad on the authority of Ikrimah or Saeed bin Jubair on the authority of Ibn Abbas that Al-Walid bin Al-Mughirah gathered with a group of Quraysh, and he was a man of honor among them, and the season had arrived, so he said to them: O people of Quraysh, this season has arrived, and the Arab delegations will come to you in it and they have heard about this companion of yours, so agree on one opinion about it, and do not differ, lest some of you lie to others, and some of your words contradict each other. They said: And you, Abu Abd Shams, speak and establish for us an opinion that we can say. He said: Rather, you speak so that I may listen. They said: We say a soothsayer. He said: He is not a soothsayer. They said: We say a madman. He said: He is not a madman. They said: We say a poet. He said: He is not a poet. They said: We say a magician. He said: He is not a magician. They said: Then what should we say? He said: By God, his words are sweet. You will not say anything about this except that it will be known that it is false. The closest thing to say is that you say he is a magician. So they dispersed from him because of that, and God revealed about them, **Those who have divided the Qur'an into parts**, categories. **By your Lord, We will surely question them all * About what they used to do**, those are the people who said to the Messenger of God.

Atiyah Al-Awfi said on the authority of Ibn Omar regarding his statement: **We will surely question them all * about what they used to do**, he said: about there is no god but God. Abdul Razzaq said: Al-Thawri informed us on the authority of Laith, he is Ibn Abi Salim, on the authority of Mujahid, regarding the words of God Almighty: **We will surely question them all * About what they used to do**, he said: About **There is no god but God**. Al-Tirmidhi, Abu Ya'la Al-Mawsili, Ibn Jarir, and Ibn Abi Hatim narrated from the hadith of Sharik Al-Qadi, on the authority of Laith Ibn Abi Salim, on the authority of Bashir Ibn Nahik, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace: **By your Lord, We will surely question them all**, he said: About **There is no god but God**. Ibn Idris narrated it on the authority of Laith, on the authority of Bashir, on the authority of Anas, with a chain of transmission ending with him. Ibn Jarir said: Ahmad told us, Abu Ahmad told us, Sharik told us, on the authority of Hilal, on the authority of Abdullah Ibn Ukaim, he said: Al-Tirmidhi and others narrated it on the authority of Anas, with a chain of transmission ending with the Prophet, may God bless him and grant him peace. Abdullah, he is Ibn Mas'ud, said: By the One besides Whom there is no god, there is none among you but that God will be alone with him on the Day of Resurrection, just as one of you is alone with the moon on the night of the full moon, and He will say: Son of Adam, what deceived you about Me? Son of Adam, what did you do with what you knew? Son of Adam, what did you answer the messengers?

Abu Ja'far said on the authority of Ar-Rabi' on the authority of Abu Al-'Aliyah regarding His statement:

{By your Lord, We will surely question them all * About what they used to do} He said: All the servants will be asked about two things on the Day of al-Qiyamah 75: What they used to worship, and what they answered the Messengers. Ibn 'Uyaynah said: About your deeds and about your wealth. Ibn Abi Hatim said: My father told us, Ahmad ibn Abi Al-Hawari told us, Yunus Al-Hadha' told us on the authority of Abu Hamza Al-Shaibani on the authority of Mu'adh ibn Jabal who said: The Messenger of God, may God bless him and grant him peace, said to me: "O Mu'adh, a person will be asked on the Day of Resurrection about all his efforts, even the kohl on his eyes and the crumbs of clay on his finger. So I will not find anyone on the Day of Resurrection happier than you with what God has given you." 'Ali ibn Abi Talhah said on the authority of Ibn 'Abbas regarding His statement: {By your Lord, We will surely question them all * About what they used to do} Then he said: {On that Day no human being or jinn will be asked about his sin} He said: He will not ask them, **Did you do such and such?** Because He knows more about that than they do, but He will say, **Why did you do such and such?**

Fath al-Qadir

91- **Those who made the Qur'an into parts** is the plural of 'Udhah, and its root is 'Udhah, a verb from 'Adhah, meaning to make it into parts. So the meaning according to this is: those who made the Qur'an into separate parts, some of it poetry, some of it magic, some of it divination and the like. It was said that it is taken from 'Adhahtuhu, meaning to slander him, so the omitted part is the ha', not the waw. The 'Udhah was pluralized for both meanings, according to the rational people, because of the omission that occurred to it, so they made that a substitute for the omission that occurred to it. It was said that the meaning of 'Udhah is their belief in some of the Book and their disbelief in some of it. What supports that the meaning of 'Udhah is separation is the saying of Ru'yah:

God's religion is not limited to bits

That is, in the separate parts. It was said that the word *bite* and *biting* in the language of the Quraysh means magic. They say to the magician **bite him** and to the witch **bite her**. From this comes the saying of the poet:

I seek refuge in my Lord from those who blow on knots and bite.

In the hadith, the Messenger of God, may God bless him and grant him peace, cursed the one who bites and the one who is asked to bite, and it was interpreted as the witch and the one who is asked to be bewitched. The meaning is that they frequently slandered the Qur'an, and called it magic, lies, and legends of the ancients. The equivalent of 'udhah in deficiency is lip, and the root is lipha, and the same is sunnah, and the root is sanah. Al-Kisa'i said: 'udhah means lying and slander, and its plural is 'udhun. Al-Farra' said: It is taken from 'udah, which is a tree that harms and wounds like thorns. It is possible that what is meant by the Qur'an is the Torah and the Gospel because they are among what is read, and what is meant by the dividers are the Jews and Christians, meaning they made them into separate

Surat al-Hijr 15:91

Those who have divided the Qur'an into parts

parts, and this is one of the previous sayings.

connection is an attribute of the dividers or a subject whose predicate is.

Tafsir al-Baghawi

91- **Those who divided the Qur'an into parts**, they divided it and made it into parts, believing in some of it and disbelieving in some of it. Mujahid said: They are the Jews and Christians who divided their book, divided it, and changed it.

It was said: **The dividers** are people who divided the Qur'an. Some of them said: It is magic. Some of them said: It is poetry. Some of them said: It is a lie. Some of them said: It is legends of the ancients.

It was said: The division is that they divided the statement about the Messenger of God, may God bless him and grant him peace, and said: He is a magician, a soothsayer, and a poet.

Muqatil said: They were sixteen men sent by Al-Walid bin Al-Mughirah during the season. They divided up the roads and paths of Mecca and sat at its passes saying to those who came from Al-Hajjaj: Do not be deceived by this outcast man who claims prophethood from among us. A group of them said: He is crazy, a group said: He is a soothsayer, and a group said: He is a poet. Al-Walid sat at the door of the mosque and they appointed him as a judge. When he was asked about him, he said: Those, meaning those who divided up, told the truth.

His saying: *organs* It was said: It is the plural of organ taken from their saying **I divided the thing** if you separated it. Its meaning is: They made the Qur'an into organs, so some of them said: Magic. Some of them said: Divination. Some of them said: Legends of the ancients.

It was said: It is the plural of 'Udhah. It is said: 'Udhah and 'Udhayn, like Barra and Barin, 'Azzah and 'Uzayn. Its origin is 'Udhah, the original 'ha' has been lost, just as they omitted 'Shafa'ah' from 'Shafaha', as evidenced by the fact that you say 'Shafiha' in the diminutive form. What is meant by 'Udhah' is lying and slander.

It was said: What is meant by the two bites is the bite, which is magic. He means: They called the Qur'an magic.

Tafsir al-Baidawi

91. **Those who divided the Qur'an into parts** Parts are the plural of bite, and its origin is a particle from the sheep's bite, if he made it into parts. It was said that it is a verb from the word *bite* if he slandered him, and in the hadith "The Messenger of God, may God bless him and grant him peace, cursed the biter and the one who asks for biting" and it was said that it is magic and from Ikrimah the bite is magic, and it was only collected as a collection of safety to compensate for what was deleted from it and the one connected to its

Surat al-Hijr 15:92

So by your Lord, We will surely question them all.

Tafsir al-Jalalayn

92 - **By your Lord, We will surely question them all** A question of rebuke

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **By your Lord, We will surely question them all.**

Tafsir al-Qurtubi

The Almighty said: **By your Lord, We will surely question them all** meaning, We will surely question those who were mentioned about what they did in this world. In Al-Bukhari: Several scholars said about His statement: **By your Lord, We will surely question them all** * About what they used to do about **There is no god but God.**

I said: This has been narrated with a chain of transmission traceable back to the Prophet. Al-Tirmidhi Al-Hakim narrated: Al-Jarud bin Muadh told us: Al-Fadl bin Musa told us, on the authority of Sharik, on the authority of Laith, on the authority of Bishr bin Nahik, on the authority of Anas bin Malik, on the authority of the Messenger of God, may God bless him and grant him peace, regarding his statement:

Tafsir Ibn Kathir

God Almighty commands His Prophet, may God bless him and grant him peace, to say to the al-Nas 114: **I am the clear warner.** The clear warner, a warner to the people of a painful punishment that will befall them for denying him, just as it befell the nations that came before them who denied their messengers, and what God sent down upon them of punishment and vengeance. And His saying: **the dividers** meaning the allies, meaning they allied to oppose the prophets and deny them and harm them, like the saying of the Most High, informing us about the people of Salih, that they **said, 'We will surely kill him and his family by night'** *verse*, meaning we will kill them at night. Mujahid said: They divided and allied, **and they swore by God their strongest oaths that God will not resurrect anyone who dies** *verse*. **Did you not swear before** *verse*. **Are these the ones you swore that God will not grant them mercy?** *verse*. It is as if they did not lie about anything in this world without swearing about it, so they were called dividers. Abd al-Rahman ibn Zayd ibn Aslam said: The dividers were the companions of Salih who swore by God that we will surely kill him and his family by night. In the two Sahih, on the authority of Abu Musa, on the

authority of the Prophet, may God bless him and grant him peace, he said: "My example and that with which God has sent me is like that of a man who came to his people and said: 'O my people, I have seen the army with my own eyes, and I am the naked warner, so escape, escape.' A group of his people obeyed him, so they set out at night and departed at their leisure and were saved. A group of them denied him and stayed where they were in the morning. Then the army came upon them in the morning, destroyed them and overran them. So that is the example of one who obeyed me and followed what I brought, and the example of one who disobeyed me and denied the truth that I brought."

And His statement: **Those who have divided the Qur'an into parts** means they divided their revealed books to them, believing in some of them and disbelieving in some of them. Al-Bukhari said: Ya'qub bin Ibrahim told us, Hisham told us, Abu Bishr told us, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, **They have divided the Qur'an into parts** he said: They are the People of the Book, they divided it into parts, believing in some of them and disbelieving in some of them. Ubaydullah bin Musa told us, on the authority of Al-A'mash, on the authority of Abu Dhiyban, on the authority of Ibn Abbas, **They have divided the Qur'an into parts** he said: They are the People of the Book, they divided it into parts, believing in some of them and disbelieving in some of them. Ubaydullah bin Musa told us, on the authority of Al-A'mash, on the authority of Abu Dhiyban, on the authority of Ibn Abbas, he said: **As We sent down to those who divided** he said: They believed in some of them and disbelieved in some of them - the Jews and the Christians. Ibn Abi Hatim said: It was narrated on the authority of Mujahid, Al-Hasan, Ad-Dahhak, Ikrimah, Saeed bin Jubair and others something similar to that. Al-Hakam bin Aaban said on the authority of Ikrimah on the authority of Ibn Abbas, **They made the Qur'an into two parts**, meaning magic. Ikrimah said: The biting is magic in the language of the Quraysh, as they say to the sorceress that she is the biter. Mujahid said: His biting parts, they said magic, and they said divination, and they said legends of the ancients. Ata' said: Some of them said a magician, and they said a madman, and he said a soothsayer, so that is the two parts. And this is what was narrated on the authority of Ad-Dahhak and others.

Muhammad bin Ishaq said on the authority of Muhammad bin Abi Muhammad on the authority of Ikrimah or Saeed bin Jubair on the authority of Ibn Abbas that Al-Walid bin Al-Mughirah gathered with a group of Quraysh, and he was a man of honor among them, and the season had arrived, so he said to them: O people of Quraysh, this season has arrived, and the Arab delegations will come to you in it and they have heard about this companion of yours, so agree on one opinion about it, and do not differ, lest some of you lie to others, and some of your words contradict each other. They said: And you, Abu Abd Shams, speak and

establish for us an opinion that we can say. He said: Rather, you speak so that I may listen. They said: We say a soothsayer. He said: He is not a soothsayer. They said: We say a madman. He said: He is not a madman. They said: We say a poet. He said: He is not a poet. They said: We say a magician. He said: He is not a magician. They said: Then what should we say? He said: By God, his words are sweet. You will not say anything about this except that it will be known that it is false. The closest thing to say is that you say he is a magician. So they dispersed from him because of that, and God revealed about them, **Those who have divided the Qur'an into parts**, categories. **By your Lord, We will surely question them all * About what they used to do**, those are the people who said to the Messenger of God.

Atiyah Al-Awfi said on the authority of Ibn Omar regarding his statement: **We will surely question them all * about what they used to do**, he said: about there is no god but God. Abdul Razzaq said: Al-Thawri informed us on the authority of Laith, he is Ibn Abi Salim, on the authority of Mujahid, regarding the words of God Almighty: **We will surely question them all * About what they used to do**, he said: About **There is no god but God**. Al-Tirmidhi, Abu Ya'la Al-Mawsili, Ibn Jarir, and Ibn Abi Hatim narrated from the hadith of Sharik Al-Qadi, on the authority of Laith Ibn Abi Salim, on the authority of Bashir Ibn Nahik, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace: **By your Lord, We will surely question them all**, he said: About **There is no god but God**. Ibn Idris narrated it on the authority of Laith, on the authority of Bashir, on the authority of Anas, with a chain of transmission ending with him. Ibn Jarir said: Ahmad told us, Abu Ahmad told us, Sharik told us, on the authority of Hilal, on the authority of Abdullah Ibn Ukaim, he said: Al-Tirmidhi and others narrated it on the authority of Anas, with a chain of transmission ending with the Prophet, may God bless him and grant him peace. Abdullah, he is Ibn Mas'ud, said: By the One besides Whom there is no god, there is none among you but that God will be alone with him on the Day of Resurrection, just as one of you is alone with the moon on the night of the full moon, and He will say: Son of Adam, what deceived you about Me? Son of Adam, what did you do with what you knew? Son of Adam, what did you answer the messengers?

Abu Ja'far said on the authority of Ar-Rabi' on the authority of Abu Al-'Aliyah regarding His statement: {By your Lord, We will surely question them all * About what they used to do} He said: All the servants will be asked about two things on the Day of al-Qiyamah 75:What they used to worship, and what they answered the Messengers. Ibn 'Uyaynah said: About your deeds and about your wealth. Ibn Abi Hatim said: My father told us, Ahmad ibn Abi Al-Hawari told us, 'Yunus Al-Hadha' told us on the authority of Abu Hamza Al-Shaibani on the authority of Mu'adh ibn Jabal who said: The Messenger of God, may God bless him and grant him peace, said to me: "O Mu'adh, a person will be asked on the Day of Resurrection about all his efforts, even the kohl on his eyes and the crumbs of clay on his finger. So I will not find anyone on the Day of Resurrection happier than you with what

God has given you." 'Ali ibn Abi Talhah said on the authority of Ibn 'Abbas regarding His statement: {By your Lord, We will surely question them all * About what they used to do} Then he said: {On that Day no human being or jinn will be asked about his sin} He said: He will not ask them, **Did you do such and such?** Because He knows more about that than they do, but He will say, **Why did you do such and such?**

Fath al-Qadir

92- **By your Lord, We will surely question them all.** That is, We will surely question all these infidels on the Day of Resurrection about the deeds they did in this world for which they will be held accountable and questioned. It was said that what is meant is that they will be asked about the word of monotheism.

Tafsir al-Baghawi

92-**By your Lord, We will surely question them all**, on the Day of Resurrection.

Tafsir al-Baidawi

92. **By your Lord, we will surely question them all.**

Surat al-Hijr 15:93

about what they used to do

Tafsir al-Jalalayn

93 - about what they were doing

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **For what they used to do.**

Tafsir al-Qurtubi

By your Lord, We will surely question them all * About what they used to do." He said: About saying "There is no god but God." Abu Abdullah said: Its meaning to us is about the truthfulness of "There is no god but God" and its fulfillment, because God the Most High mentioned the work in His revelation, saying: "About what they used to do, **and He did not say** About what they used to say." Although it is possible that the saying is also the work of the tongue, what is meant by it is what the linguists know, that the saying is saying and the work is work. The Messenger of God, may God bless him and grant him peace, said: "About **There is no god but God**, meaning about fulfilling it and being truthful to its statement. As Al-Hasan Al-Basri said: Faith is not by adornment, nor is religion by wishful thinking, but rather what is established in the hearts and confirmed by actions. For this reason, the Messenger of God, may God bless him and grant him peace, said: **Whoever says** There is no god but God **sincerely will enter Paradise**. It was said: O Messenger of God, and what is its sincerity? He said: That it prevents him from the forbidden things of God." Narrated by Zaid bin Arqam. It was also narrated from him that the Messenger of God, may God bless him and grant him peace, said: **God has promised me that no one from my nation will come to me with 'There is no god but God' and mix it with anything else, except that Paradise will be guaranteed for him.** They said: **O Messenger of God, what is mixed with 'There is no god but God'?** He said: "Out of eagerness for the world and collecting it and meaning it. They say the words of the prophets and do the deeds of the tyrants." Anas bin Malik narrated that the Messenger of God, may God bless him and grant him peace, said: "There is no god but God protects the servants from God's wrath so long as they do not give priority to their worldly affairs over their religion. But if they give priority to their worldly affairs over their religion and then say 'There is no god but God', it will be rejected and God will say, 'You have lied.'" Its chains of transmission are in Nawader al-Usul.

I said: The verse in its generality indicates that everyone will be questioned and held accountable, whether they are disbelievers or believers, except for those who enter Paradise without being held

accountable, as we explained in the Book of At-Tadhkirah. If it is said: Will the disbeliever be questioned and held accountable? We say: There is a difference of opinion about this, and we mentioned it in At-Tadhkirah. What appears is that he will be questioned, based on the verse and His statement: **Stop them, for indeed, they will be questioned** 37:24 and His statement: "Indeed, to Us is their return. Then, upon Us is their account" (al-Ghashiyah 88:25-26). If it is said: God the Almighty said: **And the criminals will not be asked about their sins** (al-Qasas 28:78) and He said: **So on that Day, neither man nor jinn will be asked about his sin** (al-Rahman 55:39), and He said: **And God will not speak to them on the Day** (al-Baqarah 2:174), and He said: **Indeed, from their Lord, that Day, they will be veiled** (al-Mutaffifin 83:15). We say: The Resurrection has places, so there is a place where there will be questioning and speaking, and a place where that will not be. Ikrimah said: The Day of Resurrection will be held in different situations, and He will ask them in some of them and not in others. Ibn Abbas said: He will not ask them a question of inquiry and inquiry, **Did you do such and such?** because God knows everything. Rather, He will ask them a question of rebuke and rebuke, saying to them: **Why did you disobey the Qur'an and what is your proof for it?** Qatib relied on this statement. It was said: **We will question them all**, meaning the accountable believers. This is explained by the statement of God the Almighty: **Then you will surely be asked that Day about pleasure.** (al-Takathur 102:8). The general statement is more appropriate, as mentioned. And God knows best.

Tafsir Ibn Kathir

God Almighty commands His Prophet, may God bless him and grant him peace, to say to the al-Nas 114: **I am the clear warner**. The clear warner, a warner to the people of a painful punishment that will befall them for denying him, just as it befell the nations that came before them who denied their messengers, and what God sent down upon them of punishment and vengeance. And His saying: **the dividers** meaning the allies, meaning they allied to oppose the prophets and deny them and harm them, like the saying of the Most High, informing us about the people of Salih, that they said, **'We will surely kill him and his family by night'** *verse*, meaning we will kill them at night. Mujahid said: They divided and allied, **and they swore by God their strongest oaths that God will not resurrect anyone who dies** *verse*. **Did you not swear before** *verse*. **Are these the ones you swore that God will not grant them mercy?** *verse*. It is as if they did not lie about anything in this world without swearing about it, so they were called dividers. Abd al-Rahman ibn Zayd ibn Aslam said: The dividers were the companions of Salih who swore by God that we will surely kill him and his family by night. In the two Sahihs, on the authority of Abu Musa, on the authority of the Prophet, may God bless him and grant him peace, he said: "My example and that with which God has sent me is like that of a man who came to his people and said: 'O my people, I have seen the army with my own eyes, and I am the naked warner, so escape, escape.' A group of his people obeyed him, so

Surat al-Hijr 15:93
about what they used to do

they set out at night and departed at their leisure and were saved. A group of them denied him and stayed where they were in the morning. Then the army came upon them in the morning, destroyed them and overran them. So that is the example of one who obeyed me and followed what I brought, and the example of one who disobeyed me and denied the truth that I brought."

And His statement: **Those who have divided the Qur'an into parts** means they divided their revealed books to them, believing in some of them and disbelieving in some of them. Al-Bukhari said: Ya'qub bin Ibrahim told us, Hisham told us, Abu Bishr told us, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, **They have divided the Qur'an into parts** he said: They are the People of the Book, they divided it into parts, believing in some of them and disbelieving in some of them. Ubaydullah bin Musa told us, on the authority of Al-A'mash, on the authority of Abu Dhibyan, on the authority of Ibn Abbas, **They have divided the Qur'an into parts** he said: They are the People of the Book, they divided it into parts, believing in some of them and disbelieving in some of them. Ubaydullah bin Musa told us, on the authority of Al-A'mash, on the authority of Abu Dhibyan, on the authority of Ibn Abbas, he said: **As We sent down to those who divided** he said: They believed in some of them and disbelieved in some of them - the Jews and the Christians. Ibn Abi Hatim said: It was narrated on the authority of Mujahid, Al-Hasan, Ad-Dahhak, Ikrimah, Saeed bin Jubair and others something similar to that. Al-Hakam bin Abaan said on the authority of Ikrimah on the authority of Ibn Abbas, **They made the Qur'an into two parts**, meaning magic. Ikrimah said: The biting is magic in the language of the Quraysh, as they say to the sorceress that she is the biter. Mujahid said: His biting parts, they said magic, and they said divination, and they said legends of the ancients. Ata' said: Some of them said a magician, and they said a madman, and he said a soothsayer, so that is the two parts. And this is what was narrated on the authority of Ad-Dahhak and others.

Muhammad bin Ishaq said on the authority of Muhammad bin Abi Muhammad on the authority of Ikrimah or Saeed bin Jubair on the authority of Ibn Abbas that Al-Walid bin Al-Mughirah gathered with a group of Quraysh, and he was a man of honor among them, and the season had arrived, so he said to them: O people of Quraysh, this season has arrived, and the Arab delegations will come to you in it and they have heard about this companion of yours, so agree on one opinion about it, and do not differ, lest some of you lie to others, and some of your words contradict each other. They said: And you, Abu Abd Shams, speak and establish for us an opinion that we can say. He said: Rather, you speak so that I may listen. They said: We say a soothsayer. He said: He is not a soothsayer. They said: We say a madman. He said: He is not a

madman. They said: We say a poet. He said: He is not a poet. They said: We say a magician. He said: He is not a magician. They said: Then what should we say? He said: By God, his words are sweet. You will not say anything about this except that it will be known that it is false. The closest thing to say is that you say he is a magician. So they dispersed from him because of that, and God revealed about them, **Those who have divided the Qur'an into parts**, categories. **By your Lord, We will surely question them all * About what they used to do**, those are the people who said to the Messenger of God.

Atiyah Al-Awfi said on the authority of Ibn Omar regarding his statement: **We will surely question them all * about what they used to do**, he said: about there is no god but God. Abdul Razzaq said: Al-Thawri informed us on the authority of Laith, he is Ibn Abi Salim, on the authority of Mujahid, regarding the words of God Almighty: **We will surely question them all * About what they used to do**, he said: About **There is no god but God**. Al-Tirmidhi, Abu Ya'la Al-Mawsili, Ibn Jarir, and Ibn Abi Hatim narrated from the hadith of Sharik Al-Qadi, on the authority of Laith Ibn Abi Salim, on the authority of Bashir Ibn Nahik, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace: **By your Lord, We will surely question them all**, he said: About **There is no god but God**. Ibn Idris narrated it on the authority of Laith, on the authority of Bashir, on the authority of Anas, with a chain of transmission ending with him. Ibn Jarir said: Ahmad told us, Abu Ahmad told us, Sharik told us, on the authority of Hilal, on the authority of Abdullah Ibn Ukaim, he said: Al-Tirmidhi and others narrated it on the authority of Anas, with a chain of transmission ending with the Prophet, may God bless him and grant him peace. Abdullah, he is Ibn Mas'ud, said: By the One besides Whom there is no god, there is none among you but that God will be alone with him on the Day of Resurrection, just as one of you is alone with the moon on the night of the full moon, and He will say: Son of Adam, what deceived you about Me? Son of Adam, what did you do with what you knew? Son of Adam, what did you answer the messengers?

Abu Ja'far said on the authority of Ar-Rabi' on the authority of Abu Al-'Aliyah regarding His statement: {By your Lord, We will surely question them all * About what they used to do} He said: All the servants will be asked about two things on the Day of al-Qiyamah 75: What they used to worship, and what they answered the Messengers. Ibn 'Uyaynah said: About your deeds and about your wealth. Ibn Abi Hatim said: My father told us, Ahmad ibn Abi Al-Hawari told us, Yunus Al-Hadha' told us on the authority of Abu Hamza Al-Shaibani on the authority of Mu'adh ibn Jabal who said: The Messenger of God, may God bless him and grant him peace, said to me: "O Mu'adh, a person will be asked on the Day of Resurrection about all his efforts, even the kohl on his eyes and the crumbs of clay on his finger. So I will not find anyone on the Day of Resurrection happier than you with what God has given you." 'Ali ibn Abi Talhah said on the authority of Ibn 'Abbas regarding His statement: {By your Lord, We will surely question them all * About what they used to do} Then he said: {On that Day no

human being or jinn will be asked about his sin} He said: He will not ask them, **Did you do such and such?** Because He knows more about that than they do, but He will say, **Why did you do such and such?**

Fath al-Qadir

And the generality in 93 - "about what they used to do", indicates what is broader than that, and it was said that those responsible here are all the believers, the sinners, and the disbelievers, and this is indicated by His saying: "Then you will surely be asked on that Day about the pleasure" and His saying: "Stop them, for they will be questioned", and His saying: "Indeed, to Us is their return. Then indeed, upon Us is their reckoning", and it can be said: Limiting this question to those mentioned in the context and directing the generality to them does not contradict asking others.

Tafsir al-Baghawi

93- "About what they used to do" in this world. Muhammad bin Ismail said that several scholars said: About his saying, "There is no god but God."

If it is said: How can we reconcile this verse with the Almighty's saying: **On that Day no human being or jinn will be asked about his sin** (al-Rahman 55:39).

Ibn Abbas said: He does not ask them, **Did you do this?** because He knows them better than they do. Rather, He says, **Did you do such and such?** Qatrub relied on this and said: There are two types of questions: a question of inquiry and a question of rebuke. So the Almighty's statement, **On that Day no man or jinn will be asked about his sin** (al-Rahman 55:39), means an inquiry. And His statement, **We will surely question them all** means a rebuke and a reprimand.

Akrima said on the authority of Ibn Abbas regarding the two verses: The Day of Resurrection is a long day in which there will be situations in which they will be questioned in some situations, and not questioned in others. Similar to this is the saying of God Almighty: **This is a Day when they will not speak** (al-Mursalat 77:35), and He said in another verse: **Then on the Day of Resurrection you will surely dispute before your Lord** (al-Zumar 39:31).

Tafsir al-Baidawi

93. "For what they used to do" of dividing or attributing it to magic, so We will punish them for it. It was said that it is general in everything they did of disbelief and sins.

Surat al-Hijr 15:94

So proclaim openly what you are commanded and turn away from the polytheists.

Surat al-Hijr 15:94

So proclaim openly what you are commanded and turn away from the polytheists.

Tafsir al-Jalalayn

94 - **So proclaim** O Muhammad **what you are commanded** that is, declare it openly and carry it out **and turn away from the polytheists** this was before the command to wage jihad.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: By your Lord, O Muhammad, we will surely ask those who made the Qur'an into a part in this world in the Hereafter about what they did in this world, in what We commanded them to do, and in what We sent you with to them from the verses of My Book that I revealed to them, and in what We called them to of acknowledging it, and of My Oneness and disavowing rivals and idols.

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Abu Kuraib and Abu Al-Sa'ib told us: Ibn Idris told us: I heard Layth, on the authority of Bashir, on the authority of Anas, regarding his statement: **By your Lord, We will surely question them all**, he said: About the testimony that there is no god but God.

Ahmad bin Ishaq told us: Abu Ahmad told us: Sharik told us, on the authority of Laith, on the authority of Bashir bin Nahik, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace: **By your Lord, we will surely question them all**. He said: About there is no god but God.

Ibn Hamid told us: Jarir told us, on the authority of Laith, on the authority of Bashir, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Al-Thawri told us, on the authority of Laith, on the authority of Mujahid, regarding his statement: **By your Lord, We will surely question them all * About what they used to do**, he said: About there is no god but God.

Ahmad told us: Abu Ahmad told us: Sharik told us, on the authority of Hilal, on the authority of Abdullah bin Ukaim, who said: Abdullah said: By Him besides Whom there is no god, there is not one of you but that God will be alone with him on the Day of Resurrection, just as one of you is alone with the moon on the night of the full moon, and He will say: Son of Adam! What has deceived you about Me, O son of Adam? What did

you do with what I did, O son of Adam? What did you answer the messengers?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Abu Ja'far, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, **By your Lord, We will surely question them all * About what they used to do**. He said: All the servants will be asked about two things on the Day of al-Qiyamah 75: about what they used to worship, and about what they answered the messengers.

Al-Muthanna told me, he said: Ishaq told us, he said: Al-Husayn Al-Ja'fi told us, on the authority of Fadil bin Marzuq, on the authority of Atiyah Al-Awfi, on the authority of Ibn Umar, **We will surely question them all * about what they used to do**. He said: About there is no god but God.

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, **By your Lord, We will surely question them all * About what they used to do**, then he said, **On that Day no human being or jinn will be asked about his sin**, he said: He will not ask them: Did you do such and such, because He knows that better than they do, but He will say to them: Why did you do such and such.

Ibn Wakee' narrated: Yunus ibn Bakir narrated to us, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad, the client of Zayd ibn Thabit, on the authority of Saeed ibn Jubayr, or Ikrimah, on the authority of Ibn Abbas, who said: God Almighty revealed, **So proclaim what you are commanded**, for it is a command from God Almighty to His Prophet, may God bless him and grant him peace, to convey His message to his people and to all those to whom he was sent. What he meant by His statement, **So proclaim what you are commanded**, is: go forth and disperse, as Abu Dhu'ayb said:

As if they were a lute, and as if it were joy overflowing onto the cup and cracking

He means by his saying: **to split**: to separate with arrows.

And in a similar manner to what we said about that, the people of interpretation said.

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 statement, **Then proclaim what you are commanded**, meaning: then carry it out.

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 statement, **So proclaim what you are commanded**, meaning: Do what you are commanded.

Al-Husayn bin Yazid Al-Tahan told me: Ibn Idris told us, on the authority of Layth, on the authority of Mujahid, regarding his statement, **So proclaim what you are commanded**, he said: the Qur'an.

Nasr bin Abdul Rahman Al-Awdi told me: Yahya bin Ibrahim told us, on the authority of Sufyan, on the authority of Laith, on the authority of Mujahid: **So proclaim what you are commanded**. He said: It is the Qur'an.

Abu Al-Sa'ib told me: Ibn Fadil told us, on the authority of Layth, on the authority of Mujahid, regarding his statement, **So proclaim what you are commanded**, he said: the Qur'an.

Abu Al-Sa'ib told me: Ibn Fadil told us, on the authority of Layth, on the authority of Mujahid, regarding his statement, **So proclaim what you are commanded**, he said: Reciting the Qur'an aloud in prayer.

Ahmad told us, he said: Abu Ahmad told us, he said: Sharik told us, on the authority of Laith, on the authority of Mujahid: **So proclaim what you are commanded**, he said: with the Qur'an in prayer.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, and Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **So proclaim what you are commanded**, he said: Recite the Qur'an aloud in prayer.

Al-Muthanna told me, he said: Ishaq told us, he said: Abu Usama told us, he said: Musa bin Ubaidah told us, on the authority of his brother Abdullah bin Ubaidah, he said: The Prophet, may God bless him and grant him peace, continued to hide until the verse **So proclaim what you are commanded and turn away from the polytheists** was revealed, so he and his companions went out.

Yunus told me, he said: Abu Hab told us, he said: Ibn Zayd said, regarding His statement, **So proclaim what you are commanded**, he said: with the Qur'an that was revealed to him to convey to them. And God Almighty said, **So proclaim what you are commanded**, and He did not say: with what you are commanded with. And the command requires the preposition *with*, because the meaning of the statement is: So proclaim Our command, for We have commanded you to call to what We sent you with of the religion of creation, and We have given you permission to make it manifest.

The meaning of *ma* in his statement **by what you are commanded** is the meaning of the source, as God Almighty said: **O my father, do what you are commanded** meaning: do the thing that you are commanded to do. Some of the grammarians of Kufa used to say about that: the *ba* that connects *tu'mur* was deleted from his statement *fasda' bima tu'mur* in the language of those who say: I commanded you with something. And he used to say that the Arabs have two languages in that: one of them is **I commanded you with something** and the other is **I commanded you with something**. So he used to say: adding the *ba* in that and dropping it is the same, and he cited as evidence for his saying that the statement of Husayn ibn al-Mundhir al-Raqashi to Yazid ibn al-Muhallab:

I gave you a firm order, but you disobeyed me, so you became deprived of your leadership and regretful.

He said: I commanded you to do something, and he did not say: I commanded you to do something, and that is like what God Almighty said **Indeed, the 'Aad disbelieved in their Lord**, and he did not say: in their Lord, and like what they said: I stretched the reins, and I stretched the reins, and similar words.

As for His statement: **And turn away from the polytheists**, the Almighty says to His Prophet, may God bless him and grant him peace: Convey to your people what you were sent with, and refrain from waging war against the polytheists with God and fighting them, and that was before jihad against them was imposed upon him, then that was abrogated by His statement: **Then kill the polytheists wherever you find them**.

As Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his saying **and turn away from the polytheists** is one of the abrogated verses.

Al-Muthanna told me, he said: Suwaid told us, he said: Ibn al-Mubarak told us, on the authority of Juwaybir, on the authority of al-Dahhak, regarding his statement, **And turn away from the polytheists and Say to those who believe to forgive those who do not expect the days of God**, and all of this is in the Qur'an. God Almighty commanded His Prophet, may God bless him and grant him peace, to do that from him, then He commanded fighting, so He abrogated all of that, and said, **So seize them and kill them...** the verse.

Tafsir al-Qurtubi

The Almighty said: **So proclaim that which you are commanded** meaning that which you are commanded to do, meaning convey the message of God to all of creation so that the proof is established against them, for God has commanded you to do so. And *sharding* means *splitting*. And the people split apart **means they dispersed, and from this is** On that Day they will be split apart" (al-Rum 30:43) meaning they will disperse. And "shardtuhu fanashada" means it split. And the root of "sharding **is dividing and splitting**". Abu Dhu'ayb said, describing the donkey and his female donkey:

As if they were a lute, and as if it were joy overflowing onto the cup and cracking

That is, it separates and splits. So his statement, **Proclaim that which you are commanded** Al-Farra' said: He meant, **Proclaim the matter**, meaning, make your religion manifest. So, *ma* with the verb in this case is like a verbal noun. Ibn Al-A'rabi said: The meaning of **Proclaim what you are commanded is, intend**. And it was said, **Proclaim what you are commanded** means, divide their gathering and their word by calling them to monotheism, for they will be divided by some responding. So, the split in this case refers to the split of a group of disbelievers.

God the Almighty said: **And turn away from the polytheists** meaning, do not care about their mockery or pay attention to what they say, for God has declared you innocent of what they say. Ibn Abbas said: It was

So proclaim openly what you are commanded and turn away from the polytheists.

abrogated by His statement: **Then kill the polytheists** (al-Tawbah 9:5). Abdullah bin Ubaid said: The Prophet (peace and blessings of God be upon him) continued to hide until God the Almighty's statement: **Then proclaim what you are commanded** was revealed, so he and his companions went out. Mujahid said: He meant reciting the Qur'an aloud in prayer. **And turn away from the polytheists** do not pay attention to them. Ibn Ishaq said: When they persisted in their evil and increased their mockery of God's Messenger (peace and blessings of God be upon him), God the Almighty revealed: "Then proclaim what you are commanded and turn away from the polytheists. Indeed, We are sufficient for you against the mockers. Those who set up with God another deity. They are going to know."

Tafsir Ibn Kathir

God the Almighty says, commanding His Messenger, may God bless him and grant him peace, to convey what He sent him with, to implement it, and to proclaim it, which is to confront the polytheists with it, as Ibn Abbas said in His statement: "So proclaim what you are commanded" meaning carry it out, and in another narration: "Do what you are commanded." Mujahid said: It is reciting the Qur'an aloud in prayer. Abu Ubaidah said on the authority of Abdullah bin Masoud: The Prophet, may God bless him and grant him peace, continued to hide until "So proclaim what you are commanded" was revealed, so he and his companions went out. And His statement: "And turn away from the polytheists. Indeed, We will suffice you against those who mock" means, convey what has been revealed to you from your Lord, and do not pay attention to the polytheists who want to turn you away from the signs of God. "They wish that you would compromise so they would compromise" and do not fear them, for God will suffice you against them and protect you from them, as God the Almighty says: "O Messenger, convey that which has been revealed to you from your Lord. And if you do not, then you have not conveyed His message. And God will protect you from the people."

Al-Hafiz Abu Bakr Al-Bazzar said: Yahya bin Muhammad bin Al-Sakn told us, Ishaq bin Idris told us, Awn bin Kahams told us on the authority of Yazid bin Dirham, on the authority of Anas, who said: I heard Anas say about this verse, **Indeed, We will suffice you against the mockers * Who set up with God another god.** He said: The Messenger of God, may God bless him and grant him peace, passed by and some of them nudged him, then Gabriel came, I think he said: He nudged them, and it struck their bodies like a stab wound and they died. Muhammad bin Ishaq said: The great ones who mocked, as Yazid bin Ruman told me on the authority of Urwah bin Az-Zubayr, were five men, and they were of advanced age and had honor among their people from Banu Asad bin Abdul Uzza bin Qusayy Al-Aswad bin Al-Muttalib Abu Zama'ah. The Messenger of God, may God bless him and grant him peace, as I have been informed, had prayed against him because of the harm and mockery he had

received, saying: **O God, blind his sight and bereave his children.** From Banu Zuhra, Al-Aswad bin Abdul Yaghuth bin Wahb bin Abdul Manaf bin Zuhra, and from Banu Makhzum, Al-Walid bin Al-Mughira bin Abdullah bin Umar bin Makhzum, and from Banu Sahm bin Amr bin Hisais bin Ka'b bin Lu'ay Al-Aas bin Wa'il bin Hisham bin Sa'id bin Sa'd, and from Khuza'ah, Al-Harith bin At-Talalatah bin Amr bin Al-Harith bin Abd bin Amr bin Malkan. When they persisted in their evil and increased their mockery of the Messenger of God, may God bless him and grant him peace, God Almighty revealed: "So proclaim what you are commanded and turn away from the polytheists. Indeed, We will suffice you against the mockers, who set up with God another deity. They are going to know."

Ibn Ishaq said: Yazid bin Ruman told me on the authority of Urwah bin Az-Zubayr or another scholar that Gabriel came to the Messenger of God, may God bless him and grant him peace, while he was circumambulating the House. He stood up and the Messenger of God, may God bless him and grant him peace, stood beside him. Al-Aswad bin Abd Yaghuth passed by him and pointed to his stomach, so he asked for water from his stomach. Al-Walid bin Al-Mughira passed by him and pointed to a wound at the bottom of his heel, which had occurred to him two years before, while he was cutting his garment. He passed by a man from Khuza'ah who was feathering his arrows, and one of his arrows got stuck in his garment and scratched his foot, which was nothing, so he shook it off and killed him. Al-Aas bin Wa'il passed by him and pointed to the sole of his foot, so he went out on his donkey heading to Taif, and it lay down on a thorn and it entered the sole of his foot and killed him. Al-Harith bin At-Talalatah passed by him and pointed to his head, so he blew pus and killed him.

Muhammad ibn Ishaq said: Muhammad ibn Abi Muhammad told me on the authority of a man, on the authority of Ibn Abbas, who said: Their leader was Al-Walid ibn Al-Mughira, and he was the one who gathered them. And this is how it was narrated on the authority of Saeed ibn Jubayr and Ikrimah, similar to the context of Muhammad ibn Ishaq, on the authority of Yazid, on the authority of Urwah, in full, except that Saeed says: Al-Harith ibn Ghaytila, and Ikrimah says: Al-Harith ibn Qays. Al-Zuhri said: And he is truthful, he is Al-Harith ibn Qays, and his mother is Ghaytila. And this is how it was narrated on the authority of Mujahid, Muqsim, Qatadah, and more than one, that they were five. Al-Sha'bi said: They were seven, and the first is the well-known view: And His statement: **Those who set up with God another god - they are going to know** is a severe threat and a definite warning to whoever sets up another god with God.

And His statement: "And We certainly know that your breast is constrained by what they say. So exalt the praises of your Lord and be among those who prostrate." That is, We know, O Muhammad, that because of their harm to you, you feel constricted and distressed, but that does not make you weak or prevent you from conveying the message of God. Put your trust in Him, for He is sufficient for you and your

supporter against them. So occupy yourself with the remembrance of God, praising Him, glorifying Him, and worshipping Him, which is prayer. For this reason, He said: **So exalt the praises of your Lord and be among those who prostrate.** As came in the hadith narrated by Imam Ahmad: Abd al-Rahman ibn Mahdi told us, Muawiyah ibn Salih told us, on the authority of Abu al-Zahriyyah, on the authority of Katheer ibn Murrah, on the authority of Nu'aym ibn Hammar, that he heard the Messenger of God, may God bless him and grant him peace, say: **God Almighty said, O son of Adam, do not be unable to perform four rak'ahs at the beginning of the day, and I will suffice you at the end of it.** Abu Dawud and al-Nasa'i narrated it from the hadith of Makhul, on the authority of Katheer ibn Murrah, in a similar manner. For this reason, whenever the Messenger of God, may God bless him and grant him peace, was distressed by something, he would pray.

And his saying: **And worship your Lord until there comes to you the certainty.** Al-Bukhari said: Salim said: Death. This Salim is Salim bin Abdullah bin Omar, as Ibn Jarir said: Muhammad bin Bashir told us, Yahya bin Saeed told us on the authority of Sufyan, Tariq bin Abdul Rahman told me on the authority of Salim bin Abdullah: **And worship your Lord until there comes to you the certainty.** He said: Death. And this is what Mujahid, Al-Hasan, Qatadah, Abdul Rahman bin Zaid bin Aslam and others said. The evidence for that is the saying of God Almighty, informing about the people of Hell that they said: **We were not of those who prayed, nor did we feed the poor, and we engaged in vain talk with those who engaged in vain talk, and we denied the Day of Judgment, until there came to us the certainty.** And in the Sahih from the hadith of Al-Zuhri on the authority of Kharijah bin Zaid bin Thabit, on the authority of Umm Al-Ala, a woman from the Ansar, that when the Messenger of God, may God bless him and grant him peace, entered upon Uthman bin Maz'un and he had died, Umm Al-Ala said: May God have mercy on you, Abu Al-Sa'ib, for my testimony is that God has honored you. So the Messenger of God, may God bless him and grant him peace, said: **And how do you know that God has honored him?** I said: May my father and mother be sacrificed for you, O Messenger of God, who? He said: **As for him, certainty has come to him, and I hope good for him.** This noble verse is used as evidence, which is His statement: **And worship your Lord until there comes to you the certainty,** that worship, such as prayer and the like, is obligatory upon a person as long as his mind is sound, so he prays according to his condition.

It was also proven in Sahih Al-Bukhari on the authority of Imran bin Husayn, may God be pleased with them both, that the Messenger of God, may God bless him and grant him peace, said: **Pray standing, and if you are unable to, then sitting, and if you are unable to, then on your side.** This is used as evidence to prove the error of those atheists who believe that what is meant by certainty is knowledge. When one of them attains knowledge, he is no longer obligated, according to them. This is disbelief, misguidance, and ignorance, because the prophets, peace be upon them, and their companions were the most knowledgeable of God and the most aware of His rights and attributes, and what He deserves in terms of glorification. They were also the most devout and the most devoted to

doing good deeds until death. What is meant by certainty here is death, as we have already mentioned. Praise and thanks be to God, and praise be to God for guidance, and upon Him we must seek help and trust. He is the One who is asked to cause us to die in the most perfect and best of conditions, for He is Generous and Noble.

The last interpretation of Surat Al-Hijr, and praise be to God, Lord of the Worlds.

Fath al-Qadir

94- "So proclaim what you are commanded with." Al-Zajjaj said: He says, show what you are commanded with. It is taken from the word "sadi" which means dawn. The root of "sadi" is separation and splitting. It is said, "sada'tuhu I split it, fa-sada'u I split it, and tasada'u al-qawm the people split up, and from this is yawma' yasda'un" that day they split up, meaning they disperse. Al-Farra' said: He meant, "So proclaim the matter means, show your religion", so what is with the verb in this case is like a verbal noun. Ibn al-A'rabi said: The meaning of "sada'u bi-ma'mur is, intend. **It was said,** So proclaim what you are commanded with means, scatter their gathering and their word by calling them to monotheism, for they will disperse. **The first is that sada'**" means to show, as Al-Zajjaj, Al-Farra' and others said. The grammarians said: The meaning is "with what you are commanded with from the laws," and they allowed it to be a verbal noun: meaning, with your command and your affair. Al-Wahidi said: The commentators said: That is, declare the matter openly: that is, your matter after making the call public. The Prophet, may God bless him and grant him peace, continued to conceal it until this verse was revealed. Then, after being commanded to make the call public, God Almighty commanded him to turn away and not pay attention to the polytheists, saying: **And turn away from the polytheists,** that is, do not pay attention to them and do not pay attention to them if they blame you for making the call public.

Tafsir al-Baghawi

94- The Almighty said: **So proclaim what you are commanded.** Ibn Abbas said: Make it apparent. It is narrated from him: Implement it.

Al-Dahhak said: I know.

Al-Akhfash said: *Separate*, meaning: differentiate between truth and falsehood with the Qur'an.

Sibawayh said: Decide as you are commanded. The root of *sadaq* is *separation*. "Farq" is the command of the Prophet, may God bless him and grant him peace, in this verse to declare the call.

It was narrated on the authority of Abdullah bin Ubaidah that he was hiding until this verse was revealed, so he and his companions went out.

And turn away from the polytheists, was abrogated by the verse on fighting.

Surat al-Hijr 15:94

So proclaim openly what you are commanded and turn away from the polytheists.

Tafsir al-Baidawi

94. "So declare what you are commanded to do **so declare it loudly, from the verb** sada'a al-hujjah" if he speaks it loudly, or distinguish between truth and falsehood, and its origin is clarification and distinction and what it is a source or a relative, and the referent is omitted, meaning what you are commanded to do from the laws. "And turn away from the polytheists" and do not pay attention to what they say.

Surat al-Hijr 15:95

Indeed, We have protected you from the mockers.

Tafsir al-Jalalayn

95 - **Indeed, We have sufficed you against those who mock you** by destroying each of them with a plague, and they are Al-Walid bin Al-Mughira, Al-Aasi bin Wa'il, Adi bin Qais, Al-Aswad bin Abdul Muttalib, and Al-Aswad bin Abdul Yaghuth.

Tafsir al-Suyuti

The Almighty said: Indeed, We will suffice you against the mockers. The verse: K Al-Bazzar and Al-Tabarani narrated on the authority of Anas bin Malik that the Prophet, may God bless him and grant him peace, passed by some people in Mecca and they began to nudge him on the back of his head and say: This is the one who claims to be a prophet and Gabriel is with him. So Gabriel nagged his finger and it fell like a fingernail on their bodies and they became sores until they stunk and no one could come near them. Then God revealed: Indeed, We will suffice you against the mockers.

Tafsir al-Tabari

God Almighty says: **Indeed, We will suffice you against the mockers.**

Tafsir al-Qurtubi

Meaning: Declare what you are commanded to do and do not fear anyone but God, for God will suffice you against your harm as He sufficed you against those who mocked you. They were five of the leaders of the people of Mecca, and they were Al-Walid bin Al-Mughira who was their leader, Al-Aas bin Wa'il, Al-Aswad bin Al-Muttalib bin Asad Abu Zama'a, Al-Aswad bin Abd Yaghuth, and Al-Harith bin Al-Talalatah. God destroyed them all, it was said on the day of Badr on the same day, because they mocked the Messenger of God, may God bless him and grant him peace. The reason for their destruction, as mentioned by Ibn Ishaq, was that Gabriel came to the Messenger of God, may God bless him and grant him peace, while they were circumambulating the House. He stood up and the Messenger of God, may God bless him and grant him peace, stood up and Al-Aswad bin Al-Muttalib passed by him and threw a green leaf in his face, so he went blind and his eye hurt, so he started hitting the wall with his head. Al-Aswad bin Abd Yaghuth passed by him and he pointed to his stomach, so his stomach vomited and he died from it of love. (It is said: Habna (with a kasra) Habna and Habna for the passive participle whose belly became large with yellow water, so he is Ahban, and the woman is Habna, as stated in Al-Sahah). Al-Walid bin Al-Mughira passed by him and pointed to the mark of a wound at the bottom of his heel, which had occurred to him years before, while he was dragging his paths. That was because he passed by a man from Khuza'ah who was feathering his arrows, and one of his arrows

got stuck in his garment and scratched his leg with that scratch, which was nothing, so it fell back and killed him. Al-Aas bin Wa'il passed by him and pointed to the fifth of his foot, so he went out on a donkey with him, intending to go to Taif, so he lay down with him on a thorn, so a thorn entered the fifth of his foot and killed him. Al-Harith bin Al-Talalatah passed by him, so he pointed to his head and blew pus and was killed. A difference close to this has been mentioned regarding the cause of their death. It was said that they are the ones meant by the Almighty's saying: **So the roof fell upon them from above them** (al-Nahl 16:26). He likened what happened to them in their death to the roof falling upon them, as will come.

Tafsir Ibn Kathir

God the Almighty says, commanding His Messenger, may God bless him and grant him peace, to convey what He sent him with, to implement it, and to proclaim it, which is to confront the polytheists with it, as Ibn Abbas said in His statement: **So proclaim what you are commanded** meaning carry it out, and in another narration: **Do what you are commanded.** Mujahid said: It is reciting the Qur'an aloud in prayer. Abu Ubaidah said on the authority of Abdullah bin Masoud: The Prophet, may God bless him and grant him peace, continued to hide until **So proclaim what you are commanded** was revealed, so he and his companions went out. And His statement: "And turn away from the polytheists. Indeed, We will suffice you against those who mock" means, convey what has been revealed to you from your Lord, and do not pay attention to the polytheists who want to turn you away from the signs of God. **They wish that you would compromise so they would compromise** and do not fear them, for God will suffice you against them and protect you from them, as God the Almighty says: "O Messenger, convey that which has been revealed to you from your Lord. And if you do not, then you have not conveyed His message. And God will protect you from the people."

Al-Hafiz Abu Bakr Al-Bazzar said: Yahya bin Muhammad bin Al-Sakn told us, Ishaq bin Idris told us, Awn bin Kahams told us on the authority of Yazid bin Dirham, on the authority of Anas, who said: I heard Anas say about this verse, **Indeed, We will suffice you against the mockers * Who set up with God another god.** He said: The Messenger of God, may God bless him and grant him peace, passed by and some of them nudged him, then Gabriel came, I think he said: He nudged them, and it struck their bodies like a stab wound and they died. Muhammad bin Ishaq said: The great ones who mocked, as Yazid bin Ruman told me on the authority of Urwah bin Az-Zubayr, were five men, and they were of advanced age and had honor among their people from Banu Asad bin Abdul Uzza bin Qusayy Al-Aswad bin Al-Muttalib Abu Zama'ah. The Messenger of God, may God bless him and grant him peace, as I have been informed, had prayed against him because of the harm and mockery he had received, saying: **O God, blind his sight and bereave his children.** From Banu Zuhra, Al-Aswad bin Abdul Yaghuth bin Wahb bin Abdul Manaf bin Zuhra, and from Banu Makhzum, Al-Walid bin Al-Mughira bin

Indeed, We have protected you from the mockers.

Abdullah bin Umar bin Makhzum, and from Banu Sahm bin Amr bin Hisais bin Ka'b bin Lu'ay Al-Aas bin Wa'il bin Hisham bin Sa'id bin Sa'd, and from Khuza'ah, Al-Harith bin At-Talalatah bin Amr bin Al-Harith bin Abd bin Amr bin Malkan. When they persisted in their evil and increased their mockery of the Messenger of God, may God bless him and grant him peace, God Almighty revealed: "So proclaim what you are commanded and turn away from the polytheists. Indeed, We will suffice you against the mockers, who set up with God another deity. They are going to know."

Ibn Ishaq said: Yazid bin Ruman told me on the authority of Urwah bin Az-Zubayr or another scholar that Gabriel came to the Messenger of God, may God bless him and grant him peace, while he was circumambulating the House. He stood up and the Messenger of God, may God bless him and grant him peace, stood beside him. Al-Aswad bin Abd Yaghuth passed by him and pointed to his stomach, so he asked for water from his stomach. Al-Walid bin Al-Mughira passed by him and pointed to a wound at the bottom of his heel, which had occurred to him two years before, while he was cutting his garment. He passed by a man from Khuza'ah who was feathering his arrows, and one of his arrows got stuck in his garment and scratched his foot, which was nothing, so he shook it off and killed him. Al-Aas bin Wa'il passed by him and pointed to the sole of his foot, so he went out on his donkey heading to Taif, and it lay down on a thorn and it entered the sole of his foot and killed him. Al-Harith bin At-Talalatah passed by him and pointed to his head, so he blew pus and killed him.

Muhammad ibn Ishaq said: Muhammad ibn Abi Muhammad told me on the authority of a man, on the authority of Ibn Abbas, who said: Their leader was Al-Walid ibn Al-Mughira, and he was the one who gathered them. And this is how it was narrated on the authority of Saeed ibn Jubayr and Ikrimah, similar to the context of Muhammad ibn Ishaq, on the authority of Yazid, on the authority of Urwah, in full, except that Saeed says: Al-Harith ibn Ghaytila, and Ikrimah says: Al-Harith ibn Qays. Al-Zuhri said: And he is truthful, he is Al-Harith ibn Qays, and his mother is Ghaytila. And this is how it was narrated on the authority of Mujahid, Muqsim, Qatadah, and more than one, that they were five. Al-Sha'bi said: They were seven, and the first is the well-known view: And His statement: **Those who set up with God another god - they are going to know** is a severe threat and a definite warning to whoever sets up another god with God.

And His statement: "And We certainly know that your breast is constrained by what they say. So exalt the praises of your Lord and be among those who prostrate." That is, We know, O Muhammad, that because of their harm to you, you feel constricted and distressed, but that does not make you weak or prevent you from conveying the message of God. Put your trust in Him, for He is sufficient for you and your supporter against them. So occupy yourself with the remembrance of God, praising Him, glorifying Him, and worshipping Him, which is prayer. For this reason, He said: **So exalt the praises of your Lord and be**

among those who prostrate. As came in the hadith narrated by Imam Ahmad: Abd al-Rahman ibn Mahdi told us, Muawiyah ibn Salih told us, on the authority of Abu al-Zahriyyah, on the authority of Katheer ibn Murrah, on the authority of Nu'aym ibn Hammar, that he heard the Messenger of God, may God bless him and grant him peace, say: **God Almighty said, O son of Adam, do not be unable to perform four rak'ahs at the beginning of the day, and I will suffice you at the end of it.** Abu Dawud and al-Nasa'i narrated it from the hadith of Makhul, on the authority of Katheer ibn Murrah, in a similar manner. For this reason, whenever the Messenger of God, may God bless him and grant him peace, was distressed by something, he would pray.

And his saying: **And worship your Lord until there comes to you the certainty.** Al-Bukhari said: Salim said: Death. This Salim is Salim bin Abdullah bin Omar, as Ibn Jarir said: Muhammad bin Bashir told us, Yahya bin Saeed told us on the authority of Sufyan, Tariq bin Abdul Rahman told me on the authority of Salim bin Abdullah: **And worship your Lord until there comes to you the certainty.** He said: Death. And this is what Mujahid, Al-Hasan, Qatadah, Abdul Rahman bin Zaid bin Aslam and others said. The evidence for that is the saying of God Almighty, informing about the people of Hell that they said: **We were not of those who prayed, nor did we feed the poor, and we engaged in vain talk with those who engaged in vain talk, and we denied the Day of Judgment, until there came to us the certainty.** And in the Sahih from the hadith of Al-Zuhri on the authority of Kharijah bin Zaid bin Thabit, on the authority of Umm Al-Ala, a woman from the Ansar, that when the Messenger of God, may God bless him and grant him peace, entered upon Uthman bin Maz'un and he had died, Umm Al-Ala said: May God have mercy on you, Abu Al-Sa'ib, for my testimony is that God has honored you. So the Messenger of God, may God bless him and grant him peace, said: **And how do you know that God has honored him?** I said: May my father and mother be sacrificed for you, O Messenger of God, who? He said: **As for him, certainty has come to him, and I hope good for him.** This noble verse is used as evidence, which is His statement: **And worship your Lord until there comes to you the certainty,** that worship, such as prayer and the like, is obligatory upon a person as long as his mind is sound, so he prays according to his condition.

It was also proven in Sahih Al-Bukhari on the authority of Imran bin Husayn, may God be pleased with them both, that the Messenger of God, may God bless him and grant him peace, said: **Pray standing, and if you are unable to, then sitting, and if you are unable to, then on your side.** This is used as evidence to prove the error of those atheists who believe that what is meant by certainty is knowledge. When one of them attains knowledge, he is no longer obligated, according to them. This is disbelief, misguidance, and ignorance, because the prophets, peace be upon them, and their companions were the most knowledgeable of God and the most aware of His rights and attributes, and what He deserves in terms of glorification. They were also the most devout and the most devoted to doing good deeds until death. What is meant by certainty here is death, as we have already mentioned.

Praise and thanks be to God, and praise be to God for guidance, and upon Him we must seek help and trust. He is the One who is asked to cause us to die in the most perfect and best of conditions, for He is Generous and Noble.

The last interpretation of Surat Al-Hijr, and praise be to God, Lord of the Worlds.

Fath al-Qadir

Then he confirmed this matter and strengthened the heart of his Messenger by saying: 95- **Indeed, We will suffice you against the mockers** even though they were among the greatest of the disbelievers, and the people of power among them. So if God sufficed him with their command to suppress and destroy them, then the command of those who were lower than them would suffice him even more. These mockers were five of the leaders of the people of Mecca: Al-Walid bin Al-Mughira, Al-Aas bin Wa'il, Al-Aswad bin Al-Muttalib bin Al-Harith bin Zam'a, Al-Aswad bin Abd Yaghuth, and Al-Harith bin Al-Talalatah. This is what Al-Qurtubi said and other commentators agreed with him. And God destroyed them all and sufficed them with their command in one day.

Tafsir al-Baghawi

95- **Indeed, We have sufficed you against the mockers**, God Almighty says to His Prophet, may God bless him and grant him peace: So proclaim the command of God, and do not fear anyone other than God Almighty, for God will suffice you against your enemies just as He sufficed you against the mockers, and they are five men from the leaders of Quraish: Al-Walid bin Al-Makhzumi - who was their leader - and Al-Aas bin Wael Al-Sahmi, and Al-Aswad bin Abdul Muttalib bin Al-Harith bin Asad bin Abdul Uzza bin Zam'ah, and the Messenger of God, may God bless him and grant him peace, had prayed against him, saying: O God, blind his sight and bereave him of his children, and Al-Aswad bin Abdul Yaghuth bin Wahb bin Abdul Manaf bin Zuhrah, and Al-Harith bin Qais bin At-Talalatah. Gabriel came to Muhammad, may God bless him and grant him peace, and the mockers were circling the House, so Gabriel stood up and the Prophet, may God bless him and grant him peace, stood beside him, and Al-Walid bin Al-Mughirah passed by him and said: Gabriel, O Muhammad, how do you find this? He said: What a bad servant of God! He said: He had sufficed him, and he pointed to Al-Walid's leg. Then he passed by a man from Khuza'ah who was feathering his arrows, and he was wearing a Yemeni cloak, and he was dragging his garment. A splinter of an arrow got stuck in his garment, but his pride prevented him from lowering his head and removing it. It began to strike his leg, scratching him, and he became ill from it and died.

Al-Aas bin Wa'il passed by him and Gabriel said: How do you find this, O Muhammad? He said: What a bad servant of God. Gabriel pointed to the soles of his feet and said: I have taken care of him. He went out on his mount with his two sons to take a walk. He stopped in one of those valleys and stepped on a thorn from it. A

thorn entered the sole of his foot. He said: It was bitten, it was bitten. They searched but found nothing, and his foot swelled until it became like a camel's neck, and he died on the spot.

Al-Aswad bin Al-Muttalib passed by him and said: Gabriel, how do you find this? He said: A bad slave. So he pointed with his hand to his eyes and said: I have spared him and he has become blind.

Ibn Abbas said: Gabriel threw a green leaf at him, so he lost his sight and his eyes hurt, so he started hitting his head against the wall until he died.

In Al-Kalbi's narration: Gabriel came to him while he was sitting at the base of a tree with a rope, and he began to butt his head against the tree and hit his face with thorns. He called for help from his servant, and his servant said: I do not see anyone doing anything to you except yourself, until he died, saying: The Lord of Muhammad killed me.

Al-Aswad bin Abd Yaghuth passed by him, and Gabriel said: How do you find this, O Muhammad? He said: What a bad servant of God, even though he is my maternal uncle. He said: I have taken care of him, and he pointed to his stomach. His stomach became watery and he died for a while.

In a narration by Al-Kalbi, he left his family and was poisoned, turning black until he returned to being an Abyssinian. He came to his family, but they did not recognize him, and they closed the door on him until he died, saying: The Lord of Muhammad killed me.

Al-Harith bin Qais passed by him and Gabriel said: How do you find this, O Muhammad? He said: An evil slave. He pointed to his head and said: I have taken care of him. Then he blew out pus and killed him.

Tafsir al-Baidawi

95. **We have sufficed you against the mockers** by suppressing and destroying them. It was said that there were five of the nobles of Quraysh 106: Al-Walid bin Al-Mughira, Al-Aas bin Wa'il, Adi bin Qais, Al-Aswad bin Abd Yaghuth, and Al-Aswad bin Al-Muttalib. They were going to extremes in harming the Prophet, may God bless him and grant him peace, and mocking him. Gabriel, peace be upon him, said to the Messenger of God, may God bless him and grant him peace: I have been ordered to suffice you against them. He pointed to Al-Walid's leg, and he passed an arrow, and an arrow stuck to his garment, but he did not bend down out of reverence to take it. It struck a vein in his heel and cut it, and he died. He pointed to the sole of Al-Aas, and a thorn entered it, and his foot swelled until it became a millstone, and he died. He pointed to the nose of Adi bin Qais, and he blew pus and died. He pointed to Al-Aswad bin Abd Yaghuth, who was sitting at the base of a tree, and he kept butting his head against the tree and hitting his face with thorns until he died. He pointed to the eyes of Al-Aswad bin Al-Muttalib, and he went blind.

Surat al-Hijr 15:95

Indeed, We have protected you from the mockers.

Surat al-Hijr 15:96

Those who set up with God another god - they will do evil.

Tafsir al-Jalalayn

96 - **Those who make another god with God** is an adjective and it was said that it is a subject, and because it includes the meaning of a condition, the letter fa' entered into its predicate, which is **they will soon know** the consequence of their affair.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says about Muhammad, may God bless him and grant him peace: We have sufficed you against the mockers, O Muhammad, who mock you and ridicule you. So proclaim God's command and do not fear anything except God, for God will suffice you against your forelock and your harm, just as He sufficed you against the mockers. The leaders of the mockers were well-known people from Quraysh.

Mention their names:

Ibn Humayd told us: Salamah told us: Muhammad told me: The great ones who mocked, as Yazid ibn Ruman told me, on the authority of Urwah ibn al-Zubayr, were five men from his people, and they were of advanced age and had honor among their people from Banu Asad ibn Abd al-Uzza ibn Qusayy: al-Aswad ibn al-Muttalib Abu Zama'ah. The Messenger of God, may God bless him and grant him peace, had, as far as I have been informed, prayed against him when he heard of his harm and mockery, saying: O God, blind his sight and bereave his children. From Banu Zuhrah: al-Aswad ibn Abd Yaghuth ibn Wahb ibn Abd Manaf ibn Zuhrah. From Banu Makhzum: al-Walid ibn al-Mughirah ibn Abdullah ibn Makhzum. From Banu Sahm ibn Amr ibn Hisaib ibn Ka'b ibn Lu'ay: al-'As ibn Wa'il ibn Hisham ibn Sa'id ibn Sa'd ibn Sahm. From Khuza'ah: al-Harith ibn al-Talalah ibn Amr ibn al-Harith ibn Amr ibn Malkan. When they persisted in their evil and increased their mockery of the Messenger of God, may God bless him and grant him peace, God the Most High revealed: "So proclaim openly what you are commanded and turn away from the polytheists. Indeed, We will suffice you against the mockers".... until His saying: **Then they will come to know**. Muhammad ibn Ishaq said: Yazid ibn Ruman told me, on the authority of Urwah ibn al-Zubayr or another scholar, that Gabriel came to the Messenger of God, may God bless him and grant him peace, while they were circumambulating the House. He stood up, and the Messenger of God, may God bless him and grant him peace, stood beside him. Al-Aswad ibn al-Muttalib passed by him, and he threw a green leaf in his face, and he went blind. Al-Aswad ibn Abd Yaghuth passed by him, and he pointed to his stomach, and his stomach ached, and he died of love. Al-Walid ibn al-Mughira passed by him, and he pointed to the mark

of a wound at the bottom of his heel that he had sustained two years before that, while he was dragging his garment, meaning his lower garment. That was because he passed by a man from Khuza'ah who was feathering his arrows, and one of his arrows got stuck in his lower garment, and scratched his leg. The scratch was nothing, so he pounced on it and killed him. Al-Aas bin Wael Al-Sahmi passed by him, so he pointed to the sole of his foot, so he went out on his donkey heading to Taif, and he came across Shabraqa, so a thorn entered the sole of his foot from it, and it killed him.

Abu Jaafar said: Shabraqa is known as Hasak, from it comes Haban, and Haban is yellow water. Al-Harith ibn Al-Talalah passed by him, so he pointed to his head, and he blew pus, killing him.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Abi Muhammad al-Qurashi, on the authority of a man, on the authority of Ibn Abbas, who said: Their leader was al-Walid ibn al-Mughira, and he was the one who gathered them.

Ibn Humayd narrated: Jarir narrated to us, on the authority of Mughira, on the authority of Ziyad, on the authority of Sa'id ibn Jubayr, regarding His statement, **Indeed, We will suffice you against the mockers**, he said: The mockers were: Al-Walid ibn Al-Mughira, Al-'As ibn Wa'il, Abu Zama'a, Al-Aswad ibn Abd Yaghuth, and Al-Harith ibn 'Aytala. Gabriel came to him and pointed with his finger to the head of Al-Walid and said: You did not do anything. He said: You are sufficient, and he pointed to the sole of Al-'As. The Prophet, may God bless him and grant him peace, said: You did not do anything. He said: You are sufficient, and he pointed with his hand to the eye of Abu Zama'a. The Prophet, may God bless him and grant him peace, said: You did not do anything. He said: You are sufficient, and he pointed with his finger to the head of Al-'As. The Prophet, may God bless him and grant him peace, said: Leave my maternal uncle for me. He said: I am sufficient, and he pointed with his finger to the stomach of Al-Harith. The Prophet, may God bless him and grant him peace, said: You did not do anything. He said: I am sufficient. He said: Al-Walid passed by a black mule of Khuza'ah while he was dragging his clothes, and a spark or a thorn got stuck to his clothes, and there were women in front of him, so he felt ashamed to step on anyone who would pull it off, and it started hitting his leg and scratched him, and he remained ill until he died. Al-'As bin Wa'il rode his white mule to do some errands at the bottom of Mecca, so he went to dismount and put the sole of his foot on a thorn, and it scratched his leg, and he continued scratching it until he died. Abu Zama'ah went blind, and the itch took hold of al-Aswad's head, and al-Harith took water into his stomach.

Yaqub told me, he said: Hisham told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, regarding his statement, **Indeed, We will suffice you against the mockers**, he said: They are five men from Quraysh 106: Al-Walid ibn Al-Mughira, Al-'As ibn Wa'il, Abu Zama'ah, Al-Harith ibn 'Aytala, and Al-Aswad ibn Qays.

Al-Muthanna told me, he said: Amr bin Awn told us, he

said: Hisham told us, on the authority of Abu Bashir, on the authority of Saeed bin Jubair, regarding his statement, **Indeed, We will suffice you against the mockers**, he said: Al-Walid bin Al-Mughira, Al-Aas bin Zael Al-Sahmi, Al-Aswad bin Abd Yaghuth, Al-Aswad bin Al-Muttalib, and Al-Harith bin Aitala.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Ibn Uyaynah told us, on the authority of Amr bin Dinar, on the authority of Ikrimah, regarding his statement, **Indeed, We will suffice you against the mockers**, he said: They are five, all of whom perished before Badr: Al-Aas bin Wa'il, Al-Walid bin Al-Mughirah, Abu Zama'ah bin Abd Al-Aswad, Al-Harith bin Qais, and Al-Aswad bin Abd Yaghuth.

Ibn Wakee' told us: Ibn Uyaynah told us, on the authority of Amr, on the authority of Ikrimah, **Indeed, We will suffice you against the mockers**. He said: Al-Walid bin Al-Mughira, Al-Aas bin Wa'il, Al-Aswad, and Al-Harith bin Aitala.

Al-Muthanna told us: Amr bin Awn told us: Hisham told us, on the authority of Abu Bakr al-Hudhali, who said: I said to al-Zuhri: Sa'id bin Jubayr and 'Ikrimah differed about a man among the mockers. Sa'id said: He is al-Harith bin 'Aytala, and 'Ikrimah said: He is al-Harith bin Qays. He said: They spoke the truth. There was a slave woman called 'Aytala, and his father was Qays.

Al-Muthanna told me, he said: Amr bin Awn told us, he said: Hisham told us, on the authority of Hisin, on the authority of Al-Sha'bi, he said: The mockers are seven, and he named four of them.

Ibn Wakee' told us, my father told us, on the authority of Israel, on the authority of Jabir, on the authority of Aamer: **Indeed, We will suffice you against the mockers**. He said: There were five men from Quraysh 106: Al-Aas bin Wa'il Al-Sahmi, who was sufficed with a headache that affected his head, and his brain was flowing until he was speaking through his nose; Al-Walid bin Al-Mughirah Al-Makhzumi, who was sufficed by a man from Khuza'ah who had fixed an arrow of his, and a splinter of it came off, and he stepped on it and died; Hubbar bin Al-Aswad, Abd Yaghuth bin Wahb, and Al-Harith bin 'Aytala.

Ahmad ibn Ishaq told us: Abu Ahmad told us: Israel told us, on the authority of Jabir, on the authority of Aamer: **Indeed, We have sufficed you against the mockers**. He said: All of them were from Quraysh 106: Al-Aas bin Wa'il, who was sufficed by a headache that caused his brain to flow so that he could not speak except from under his nose; Al-Harith bin 'Aytala, who had a yellow spot in his stomach; Ibn al-Aswad, who was sufficed by smallpox; Al-Walid, who had a man go to fix an arrow of his, and a splinter fell and he stepped on it; and Abd Yaghuth, who was sufficed by blindness, he lost his sight.

Muhammad ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, on the authority of Muqsim, **Indeed, We will suffice you against the mockers**. He said: They are al-Walid bin al-Mughira, al-'As bin Wa'il, 'Adi bin Qays, al-Aswad bin 'Abd Yaghuth, and

al-Aswad ibn al-Muttalib. They passed by the Prophet, may God bless him and grant him peace, man by man, and Gabriel was with him. When one of them passed by, Gabriel would say: How do you find this man? He would say: What a bad enemy of God! Gabriel would say: Suffice him! As for al-Walid ibn al-Mughira, he fell down, and an arrow caught on his cloak. He went to sit down, but it cut his kohl, and he bled and died. As for al-Aswad ibn 'Abd Yaghuth, a thorny branch was brought to him, and he struck him in the face with it, and his pupils flowed down his face. He would say: I made a supplication against Muhammad, and I made a supplication against me, and it was answered for me, and it was answered for him. I made a supplication against me that I should go blind, and I went blind. I made a supplication against him that he should be alone and unique among the people of Yathrib, and so it was. As for Al-Aas bin Wael, he stepped on a thorn and his flesh fell off his bones until he died. As for Al-Aswad bin Al-Muttalib and Adi bin Qais, one of them got up at night while he was thirsty and drank water from a jar. He kept drinking until he thought his mouth burst and he died. As for the other, a snake bit him and he died.

Al-Hasan bin Yahya urged us, he said: Abd al-Razzaq informed us, he said: Muammar informed us, on the authority of Qatada and Uthman, on the authority of Muqsim, the freed slave of Ibn Abbas, regarding his statement, **Indeed, We will suffice you against the mockers**. Then he mentioned something similar to what Ibn Abd al-A'la narrated, on the authority of Ibn Thawr.

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada: **As We sent down to the dividers * Who divided the Qur'an into parts**. They were a group of five from Quraysh, who divided the Qur'an into parts. Some of them claimed that it was magic, some of them claimed that it was poetry, and some of them claimed that it was legends of the ancients. As for one of them: Al-Aswad bin Abd Yaghuth, he came to the Prophet of God, may God bless him and grant him peace, while he was at the House, and he said to him: How do you find this? He said: What a bad servant of God, even though he is my uncle. He said: We have sufficed you. Then Adi bin Qais, the brother of Banu Sahm, came to him, and the king said: How do you find this? He said: What a bad servant of God. He said: We have sufficed you. Then Al-Aswad Abdul Muttalib came to him, and the king said to him: How do you find this? He said: What a bad servant of God. He said: We have sufficed you. Then Al-Aas bin Wa'il came to him, and the king said to him: How do you find this? He said: What a bad servant of God. He said: We have sufficed you. As for Al-Aswad bin Yaghuth, a thorny branch was brought to him and he struck his face with it until his pupils flowed down his face. After that, he used to say: Muhammad made a supplication against me, and I made another supplication against him, so God answered him in me, and God answered me in him. He supplicated that I should be bereaved and blinded, and that was the case. I supplicated that he should become a fugitive and an outcast, so we expelled him with the Jews of Yathrib and the thieves of the pilgrims, and that was the case. As for Al-Walid bin Al-Mughirah, he went to

put on his cloak, but an arrow caught his cloak and hit his cloak or his head, and he was struck in both cases and died. As for Al-Aas bin Wa'il, he stepped on a thorn, and that was the case, and his flesh began to fall off limb by limb, and he died in that state. As for Al-Aswad bin Al-Muttalib and Adi bin Qais, I do not know what happened to them.

"It was mentioned to us that on the day of Badr, the Prophet of God, may God bless him and grant him peace, forbade his companions from killing Abu al-Bakhtari, and said: Take him, for he has been a scourge. The companions of the Prophet, may God bless him and grant him peace, said to him: O Abu al-Bakhtari, we have been forbidden from killing you, so come to safety and security. Abu al-Bakhtari said: And my nephew is with me. They said: We were not commanded except for you. They tried to tempt him three times, but he refused except with his nephew with him. He said: So he spoke harshly to the Prophet, may God bless him and grant him peace, and a man from the people attacked him and stabbed him and killed him. Then his killer came as if a mountain had been on his back, tying him down, for fear that the Prophet, may God bless him and grant him peace, would blame him. When he was informed of what he had said, the Prophet, may God bless him and grant him peace, said: May God distance him and crush him." They are the mockers about whom God said: **Indeed, We will suffice you against the mockers.** They are the five to whom it was said: **Indeed, We will suffice you against the mockers.** They mocked the Book of God and His Prophet, may God bless him and grant him peace.

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 will suffice you against the mockers** - they are from Quraysh.

Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, and Ibn Abi Bazza claimed that they were Al-Aas bin Wa'il Al-Sahmi, Al-Walid bin Al-Mughirah Al-Wahid, Al-Harith bin Adi bin Sahm bin Al-Aytalah, Al-Aswad bin Al-Muttalib bin Asad bin Abdul-Uzza bin Qusayy, who is Abu Zama'ah, and Al-Aswad bin Abdul-Yaghuth, who is the maternal cousin of the Messenger of God, may God bless him and grant him peace.

Al-Qasim told me, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, he said: Amr ibn Dinar told me, on the authority of Ibn Abbas, similar to the hadith of Muhammad ibn Abd al-A'la, on the authority of Muhammad ibn Thawr, except that he said: There were eight of them, then he counted them and said: All of them died before Badr.

His saying, **Those who make another god with God - they will soon know.** This is a warning from God Almighty, and a threat to the mockers, whom His Prophet, may God bless him and grant him peace, informed that He had sufficed him with their matter by saying, Almighty and Exalted be He: "Indeed, We have sufficed you, O Muhammad, against those who mock you, who make a partner with God in His worship. They will soon know what they will encounter of God's punishment when they return to Him on the Day of

Resurrection, and what calamity will befall them."

Tafsir al-Qurtubi

This is the description of the mockers. It was said: It is a beginning and its predicate is **they will know**.

Tafsir Ibn Kathir

God the Almighty says, commanding His Messenger, may God bless him and grant him peace, to convey what He sent him with, to implement it, and to proclaim it, which is to confront the polytheists with it, as Ibn Abbas said in His statement: **So proclaim what you are commanded** meaning carry it out, and in another narration: **Do what you are commanded.** Mujahid said: It is reciting the Qur'an aloud in prayer. Abu Ubaidah said on the authority of Abdullah bin Masoud: The Prophet, may God bless him and grant him peace, continued to hide until **So proclaim what you are commanded** was revealed, so he and his companions went out. And His statement: "And turn away from the polytheists. Indeed, We will suffice you against those who mock" means, convey what has been revealed to you from your Lord, and do not pay attention to the polytheists who want to turn you away from the signs of God. **They wish that you would compromise so they would compromise** and do not fear them, for God will suffice you against them and protect you from them, as God the Almighty says: "O Messenger, convey that which has been revealed to you from your Lord. And if you do not, then you have not conveyed His message. And God will protect you from the people."

Al-Hafiz Abu Bakr Al-Bazzar said: Yahya bin Muhammad bin Al-Sakn told us, Ishaq bin Idris told us, Awn bin Kahams told us on the authority of Yazid bin Dirham, on the authority of Anas, who said: I heard Anas say about this verse, **Indeed, We will suffice you against the mockers * Who set up with God another god.** He said: The Messenger of God, may God bless him and grant him peace, passed by and some of them nudged him, then Gabriel came, I think he said: He nudged them, and it struck their bodies like a stab wound and they died. Muhammad bin Ishaq said: The great ones who mocked, as Yazid bin Ruman told me on the authority of Urwah bin Az-Zubayr, were five men, and they were of advanced age and had honor among their people from Banu Asad bin Abdul Uzza bin Qusayy Al-Aswad bin Al-Muttalib Abu Zama'ah. The Messenger of God, may God bless him and grant him peace, as I have been informed, had prayed against him because of the harm and mockery he had received, saying: **O God, blind his sight and bereave his children.** From Banu Zuhra, Al-Aswad bin Abdul Yaghuth bin Wahb bin Abdul Manaf bin Zuhra, and from Banu Makhzum, Al-Walid bin Al-Mughira bin Abdullah bin Umar bin Makhzum, and from Banu Sahm bin Amr bin Hisais bin Ka'b bin Lu'ay Al-Aas bin Wa'il bin Hisham bin Sa'id bin Sa'd, and from Khuza'ah, Al-Harith bin At-Talalatah bin Amr bin Al-Harith bin Abd bin Amr bin Malkan. When they persisted in their evil and increased their mockery of the Messenger of God, may God bless him and grant

Those who set up with God another god - they will do evil.

him peace, God Almighty revealed: "So proclaim what you are commanded and turn away from the polytheists. Indeed, We will suffice you against the mockers, who set up with God another deity. They are going to know."

Ibn Ishaq said: Yazid bin Ruman told me on the authority of Urwah bin Az-Zubayr or another scholar that Gabriel came to the Messenger of God, may God bless him and grant him peace, while he was circumambulating the House. He stood up and the Messenger of God, may God bless him and grant him peace, stood beside him. Al-Aswad bin Abd Yaghuth passed by him and pointed to his stomach, so he asked for water from his stomach. Al-Walid bin Al-Mughira passed by him and pointed to a wound at the bottom of his heel, which had occurred to him two years before, while he was cutting his garment. He passed by a man from Khuza'ah who was feathering his arrows, and one of his arrows got stuck in his garment and scratched his foot, which was nothing, so he shook it off and killed him. Al-Aas bin Wa'il passed by him and pointed to the sole of his foot, so he went out on his donkey heading to Taif, and it lay down on a thorn and it entered the sole of his foot and killed him. Al-Harith bin At-Talalatah passed by him and pointed to his head, so he blew pus and killed him.

Muhammad ibn Ishaq said: Muhammad ibn Abi Muhammad told me on the authority of a man, on the authority of Ibn Abbas, who said: Their leader was Al-Walid ibn Al-Mughira, and he was the one who gathered them. And this is how it was narrated on the authority of Saeed ibn Jubayr and Ikrimah, similar to the context of Muhammad ibn Ishaq, on the authority of Yazid, on the authority of Urwah, in full, except that Saeed says: Al-Harith ibn Ghaytila, and Ikrimah says: Al-Harith ibn Qays. Al-Zuhri said: And he is truthful, he is Al-Harith ibn Qays, and his mother is Ghaytila. And this is how it was narrated on the authority of Mujahid, Muqsim, Qatadah, and more than one, that they were five. Al-Sha'bi said: They were seven, and the first is the well-known view: And His statement: **Those who set up with God another god - they are going to know** is a severe threat and a definite warning to whoever sets up another god with God.

And His statement: "And We certainly know that your breast is constrained by what they say. So exalt the praises of your Lord and be among those who prostrate." That is, We know, O Muhammad, that because of their harm to you, you feel constricted and distressed, but that does not make you weak or prevent you from conveying the message of God. Put your trust in Him, for He is sufficient for you and your supporter against them. So occupy yourself with the remembrance of God, praising Him, glorifying Him, and worshipping Him, which is prayer. For this reason, He said: **So exalt the praises of your Lord and be among those who prostrate**. As came in the hadith narrated by Imam Ahmad: Abd al-Rahman ibn Mahdi told us, Muawiyah ibn Salih told us, on the authority of Abu al-Zahriyyah, on the authority of Katheer ibn Murrah, on the authority of Nu'aym ibn Hammar, that he heard the Messenger of God, may God bless him and grant him peace, say: **God Almighty said, O son of**

Adam, do not be unable to perform four rak'ahs at the beginning of the day, and I will suffice you at the end of it. Abu Dawud and al-Nasa'i narrated it from the hadith of Makhul, on the authority of Katheer ibn Murrah, in a similar manner. For this reason, whenever the Messenger of God, may God bless him and grant him peace, was distressed by something, he would pray.

And his saying: **And worship your Lord until there comes to you the certainty**. Al-Bukhari said: Salim said: Death. This Salim is Salim bin Abdullah bin Omar, as Ibn Jarir said: Muhammad bin Bashir told us, Yahya bin Saeed told us on the authority of Sufyan, Tariq bin Abdul Rahman told me on the authority of Salim bin Abdullah: **And worship your Lord until there comes to you the certainty**. He said: Death. And this is what Mujahid, Al-Hasan, Qatadah, Abdul Rahman bin Zaid bin Aslam and others said. The evidence for that is the saying of God Almighty, informing about the people of Hell that they said: **We were not of those who prayed, nor did we feed the poor, and we engaged in vain talk with those who engaged in vain talk, and we denied the Day of Judgment, until there came to us the certainty**. And in the Sahih from the hadith of Al-Zuhri on the authority of Kharijah bin Zaid bin Thabit, on the authority of Umm Al-Ala, a woman from the Ansar, that when the Messenger of God, may God bless him and grant him peace, entered upon Uthman bin Maz'un and he had died, Umm Al-Ala said: May God have mercy on you, Abu Al-Sa'ib, for my testimony is that God has honored you. So the Messenger of God, may God bless him and grant him peace, said: **And how do you know that God has honored him?** I said: May my father and mother be sacrificed for you, O Messenger of God, who? He said: **As for him, certainty has come to him, and I hope good for him**. This noble verse is used as evidence, which is His statement: **And worship your Lord until there comes to you the certainty**, that worship, such as prayer and the like, is obligatory upon a person as long as his mind is sound, so he prays according to his condition.

It was also proven in Sahih Al-Bukhari on the authority of Imran bin Husayn, may God be pleased with them both, that the Messenger of God, may God bless him and grant him peace, said: **Pray standing, and if you are unable to, then sitting, and if you are unable to, then on your side**. This is used as evidence to prove the error of those atheists who believe that what is meant by certainty is knowledge. When one of them attains knowledge, he is no longer obligated, according to them. This is disbelief, misguidance, and ignorance, because the prophets, peace be upon them, and their companions were the most knowledgeable of God and the most aware of His rights and attributes, and what He deserves in terms of glorification. They were also the most devout and the most devoted to doing good deeds until death. What is meant by certainty here is death, as we have already mentioned. Praise and thanks be to God, and praise be to God for guidance, and upon Him we must seek help and trust. He is the One who is asked to cause us to die in the most perfect and best of conditions, for He is Generous and Noble.

The last interpretation of Surat Al-Hijr, and praise be to

God, Lord of the Worlds.

Fath al-Qadir

Then He described those who mocked polytheism, saying: 96- **Those who set up with God another god.** Their sin was not just mockery, but they had another sin, which was polytheism with God Almighty. Then He threatened them, saying: **Then they will know** how He punished them in the Hereafter and what punishment God Almighty will inflict upon them.

Tafsir al-Baghawi

96- Ibn Abbas said: He ate a salted fish and became thirsty, so he kept drinking water until his stomach was full and he died. This is what God Almighty said: **Indeed, We will suffice you against those who mock,** against you and the Qur'an, "who set up with God another god. They are going to know."

Tafsir al-Baidawi

96. **Those who make another god with God will soon know the consequences of their affair in both abodes.**

Surat al-Hijr 15:97

And We certainly know that your breast is constrained by what they say.

Surat al-Hijr 15:97

And We certainly know that your breast is constrained by what they say.

Tafsir al-Jalalayn

97 - **And indeed** to verify **We know that your breast is constrained by what they say** of mockery and denial.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And We certainly know that your breast is constrained by what they say.**

Tafsir al-Qurtubi

God Almighty says: **And We certainly know that your breast is constrained** meaning your heart, because the breast is the location of the heart. **Because of what they say** meaning because of what you hear of your denial and rejection of your words, and what you and your companions among your enemies suffer from.

Tafsir Ibn Kathir

God the Almighty says, commanding His Messenger, may God bless him and grant him peace, to convey what He sent him with, to implement it, and to proclaim it, which is to confront the polytheists with it, as Ibn Abbas said in His statement: **So proclaim what you are commanded** meaning carry it out, and in another narration: **Do what you are commanded.** Mujahid said: It is reciting the Qur'an aloud in prayer. Abu Ubaidah said on the authority of Abdullah bin Masoud: The Prophet, may God bless him and grant him peace, continued to hide until **So proclaim what you are commanded** was revealed, so he and his companions went out. And His statement: "And turn away from the polytheists. Indeed, We will suffice you against those who mock" means, convey what has been revealed to you from your Lord, and do not pay attention to the polytheists who want to turn you away from the signs of God. **They wish that you would compromise so they would compromise** and do not fear them, for God will suffice you against them and protect you from them, as God the Almighty says: "O Messenger, convey that which has been revealed to you from your Lord. And if you do not, then you have not conveyed His message. And God will protect you from the people."

Al-Hafiz Abu Bakr Al-Bazzar said: Yahya bin Muhammad bin Al-Sakn told us, Ishaq bin Idris told us, Awn bin Kahams told us on the authority of Yazid bin Dirham, on the authority of Anas, who said: I heard Anas say about this verse, **Indeed, We will suffice you**

against the mockers * Who set up with God another god. He said: The Messenger of God, may God bless him and grant him peace, passed by and some of them nudged him, then Gabriel came, I think he said: He nudged them, and it struck their bodies like a stab wound and they died. Muhammad bin Ishaq said: The great ones who mocked, as Yazid bin Ruman told me on the authority of Urwah bin Az-Zubayr, were five men, and they were of advanced age and had honor among their people from Banu Asad bin Abdul Uzza bin Qusayy Al-Aswad bin Al-Muttalib Abu Zama'ah. The Messenger of God, may God bless him and grant him peace, as I have been informed, had prayed against him because of the harm and mockery he had received, saying: **O God, blind his sight and bereave his children.** From Banu Zuhra, Al-Aswad bin Abdul Yaghuth bin Wahb bin Abdul Manaf bin Zuhra, and from Banu Makhzum, Al-Walid bin Al-Mughira bin Abdullah bin Umar bin Makhzum, and from Banu Sahm bin Amr bin Hisais bin Ka'b bin Lu'ay Al-Aas bin Wa'il bin Hisham bin Sa'id bin Sa'd, and from Khuza'ah, Al-Harith bin At-Talalatah bin Amr bin Al-Harith bin Abd bin Amr bin Malkan. When they persisted in their evil and increased their mockery of the Messenger of God, may God bless him and grant him peace, God Almighty revealed: "So proclaim what you are commanded and turn away from the polytheists. Indeed, We will suffice you against the mockers, who set up with God another deity. They are going to know."

Ibn Ishaq said: Yazid bin Ruman told me on the authority of Urwah bin Az-Zubayr or another scholar that Gabriel came to the Messenger of God, may God bless him and grant him peace, while he was circumambulating the House. He stood up and the Messenger of God, may God bless him and grant him peace, stood beside him. Al-Aswad bin Abd Yaghuth passed by him and pointed to his stomach, so he asked for water from his stomach. Al-Walid bin Al-Mughira passed by him and pointed to a wound at the bottom of his heel, which had occurred to him two years before, while he was cutting his garment. He passed by a man from Khuza'ah who was feathering his arrows, and one of his arrows got stuck in his garment and scratched his foot, which was nothing, so he shook it off and killed him. Al-Aas bin Wa'il passed by him and pointed to the sole of his foot, so he went out on his donkey heading to Taif, and it lay down on a thorn and it entered the sole of his foot and killed him. Al-Harith bin At-Talalatah passed by him and pointed to his head, so he blew pus and killed him.

Muhammad ibn Ishaq said: Muhammad ibn Abi Muhammad told me on the authority of a man, on the authority of Ibn Abbas, who said: Their leader was Al-Walid ibn Al-Mughira, and he was the one who gathered them. And this is how it was narrated on the authority of Saeed ibn Jubayr and Ikrimah, similar to the context of Muhammad ibn Ishaq, on the authority of Yazid, on the authority of Urwah, in full, except that Saeed says: Al-Harith ibn Ghaytila, and Ikrimah says: Al-Harith ibn Qays. Al-Zuhri said: And he is truthful, he is Al-Harith ibn Qays, and his mother is Ghaytila. And this is how it was narrated on the authority of Mujahid, Muqsim, Qatadah, and more than one, that they were

five. Al-Sha'bi said: They were seven, and the first is the well-known view: And His statement: **Those who set up with God another god - they are going to know** is a severe threat and a definite warning to whoever sets up another god with God.

And His statement: "And We certainly know that your breast is constrained by what they say. So exalt the praises of your Lord and be among those who prostrate." That is, We know, O Muhammad, that because of their harm to you, you feel constricted and distressed, but that does not make you weak or prevent you from conveying the message of God. Put your trust in Him, for He is sufficient for you and your supporter against them. So occupy yourself with the remembrance of God, praising Him, glorifying Him, and worshipping Him, which is prayer. For this reason, He said: **So exalt the praises of your Lord and be among those who prostrate.** As came in the hadith narrated by Imam Ahmad: Abd al-Rahman ibn Mahdi told us, Muawiyah ibn Salih told us, on the authority of Abu al-Zahriyyah, on the authority of Katheer ibn Murrah, on the authority of Nu'aym ibn Hammar, that he heard the Messenger of God, may God bless him and grant him peace, say: **God Almighty said, O son of Adam, do not be unable to perform four rak'ahs at the beginning of the day, and I will suffice you at the end of it.** Abu Dawud and al-Nasa'i narrated it from the hadith of Makhul, on the authority of Katheer ibn Murrah, in a similar manner. For this reason, whenever the Messenger of God, may God bless him and grant him peace, was distressed by something, he would pray.

And his saying: **And worship your Lord until there comes to you the certainty.** Al-Bukhari said: Salim said: Death. This Salim is Salim bin Abdullah bin Omar, as Ibn Jarir said: Muhammad bin Bashir told us, Yahya bin Saeed told us on the authority of Sufyan, Tariq bin Abdul Rahman told me on the authority of Salim bin Abdullah: **And worship your Lord until there comes to you the certainty.** He said: Death. And this is what Mujahid, Al-Hasan, Qatadah, Abdul Rahman bin Zaid bin Aslam and others said. The evidence for that is the saying of God Almighty, informing about the people of Hell that they said: **We were not of those who prayed, nor did we feed the poor, and we engaged in vain talk with those who engaged in vain talk, and we denied the Day of Judgment, until there came to us the certainty.** And in the Sahih from the hadith of Al-Zuhri on the authority of Kharijah bin Zaid bin Thabit, on the authority of Umm Al-Ala, a woman from the Ansar, that when the Messenger of God, may God bless him and grant him peace, entered upon Uthman bin Maz'un and he had died, Umm Al-Ala said: May God have mercy on you, Abu Al-Sa'ib, for my testimony is that God has honored you. So the Messenger of God, may God bless him and grant him peace, said: **And how do you know that God has honored him?** I said: May my father and mother be sacrificed for you, O Messenger of God, who? He said: **As for him, certainty has come to him, and I hope good for him.** This noble verse is used as evidence, which is His statement: **And worship your Lord until there comes to you the certainty,** that worship, such as prayer and the like, is obligatory upon a person as long as his mind is sound, so he prays according to his condition.

It was also proven in Sahih Al-Bukhari on the authority

of Imran bin Husayn, may God be pleased with them both, that the Messenger of God, may God bless him and grant him peace, said: **Pray standing, and if you are unable to, then sitting, and if you are unable to, then on your side.** This is used as evidence to prove the error of those atheists who believe that what is meant by certainty is knowledge. When one of them attains knowledge, he is no longer obligated, according to them. This is disbelief, misguidance, and ignorance, because the prophets, peace be upon them, and their companions were the most knowledgeable of God and the most aware of His rights and attributes, and what He deserves in terms of glorification. They were also the most devout and the most devoted to doing good deeds until death. What is meant by certainty here is death, as we have already mentioned. Praise and thanks be to God, and praise be to God for guidance, and upon Him we must seek help and trust. He is the One who is asked to cause us to die in the most perfect and best of conditions, for He is Generous and Noble.

The last interpretation of Surat Al-Hijr, and praise be to God, Lord of the Worlds.

Fath al-Qadir

Then he mentioned another consolation for the Messenger of God, may God bless him and grant him peace, after the first consolation, that he would suffice them against their evil and repel their plotting, so he said: 97- **And We certainly know that your breast is constrained by what they say** of the blasphemous statements that include slandering the Messenger of God, may God bless him and grant him peace, with magic, madness, soothsaying, and lying. This happened with the Messenger of God, may God bless him and grant him peace, according to human nature and human temperament.

Tafsir al-Baghawi

97-It was said: Their mockery and division: is that when God Almighty revealed in the Qur'an Surat Al-Baqarah, Surat An-Nahl, Surat An-Naml, and Surat Al-Ankabut, they would gather and say mockingly: This is in Surat Al-Baqarah, and he says this in Surat An-Nahl, and he says this in Surat Al-Ankabut, so God Almighty revealed: **And We certainly know that your breast is constrained by what they say.**

Tafsir al-Baidawi

97. **And We certainly know that your breast is constrained by what they say** of polytheism, slandering the Qur'an, and mocking you.

Surat al-Hijr 15:98

So glorify the praises of your Lord and be among those who prostrate.

Surat al-Hijr 15:98

So glorify the praises of your Lord and be among those who prostrate.

Tafsir al-Jalalayn

98 - **So glorify** in a vague manner **with the praise of your Lord** that is, say Glory be to God and His praise **and be among those who prostrate** those who pray.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And indeed, we know, O Muhammad, that your chest is constricted by what these polytheists among your people say of their denial of you and their mockery of you and what you have brought to them, and that this embarrasses you. **So glorify the praises of your Lord.** He says: So resort to thanking God and praising Him and praying in response to what has befallen you that you dislike from them. God will suffice you from that which concerns you. This is similar to the report that was narrated from the Messenger of God, may God bless him and grant him peace, that if something distressed him, he would resort to prayer.

Tafsir al-Qurtubi

There are two issues:

First - The Almighty's saying: **So glorify** meaning, hasten to prayer, for it is the ultimate glorification and the ultimate sanctification. This is an explanation of His saying: **And be among those who prostrate.** It is no secret that the ultimate closeness in prayer is during prostration, as the Prophet, peace be upon him, said: **The closest a servant is to his Lord is when he is prostrating, so make supplication sincere.** That is why He specifically mentioned prostration.

Second: Ibn al-Arabi said: Some people thought that what was meant by the command here was prostration itself, so they saw this place as a place of prostration in the Qur'an. I saw the Imam in the prayer niche of Zachariah in the Holy House, may God purify him, prostrating in this place and I prostrated with him in it, but the majority of scholars did not see that. I said: Abu Bakr al-Naqqash mentioned that there is a prostration here according to Abu Hudhayfah and Yaman ibn Ri'ab, and he saw that it is obligatory.

Tafsir Ibn Kathir

God the Almighty says, commanding His Messenger,

may God bless him and grant him peace, to convey what He sent him with, to implement it, and to proclaim it, which is to confront the polytheists with it, as Ibn Abbas said in His statement: **So proclaim what you are commanded** meaning carry it out, and in another narration: **Do what you are commanded.** Mujahid said: It is reciting the Qur'an aloud in prayer. Abu Ubaidah said on the authority of Abdullah bin Masoud: The Prophet, may God bless him and grant him peace, continued to hide until **So proclaim what you are commanded** was revealed, so he and his companions went out. And His statement: "And turn away from the polytheists. Indeed, We will suffice you against those who mock" means, convey what has been revealed to you from your Lord, and do not pay attention to the polytheists who want to turn you away from the signs of God. **They wish that you would compromise so they would compromise** and do not fear them, for God will suffice you against them and protect you from them, as God the Almighty says: "O Messenger, convey that which has been revealed to you from your Lord. And if you do not, then you have not conveyed His message. And God will protect you from the people."

Al-Hafiz Abu Bakr Al-Bazzar said: Yahya bin Muhammad bin Al-Sakn told us, Ishaq bin Idris told us, Awn bin Kahams told us on the authority of Yazid bin Dirham, on the authority of Anas, who said: I heard Anas say about this verse, **Indeed, We will suffice you against the mockers * Who set up with God another god.** He said: The Messenger of God, may God bless him and grant him peace, passed by and some of them nudged him, then Gabriel came, I think he said: He nudged them, and it struck their bodies like a stab wound and they died. Muhammad bin Ishaq said: The great ones who mocked, as Yazid bin Ruman told me on the authority of Urwah bin Az-Zubayr, were five men, and they were of advanced age and had honor among their people from Banu Asad bin Abdul Uzza bin Qusayy Al-Aswad bin Al-Muttalib Abu Zama'ah. The Messenger of God, may God bless him and grant him peace, as I have been informed, had prayed against him because of the harm and mockery he had received, saying: **O God, blind his sight and bereave his children.** From Banu Zuhra, Al-Aswad bin Abdul Yaghuth bin Wahb bin Abdul Manaf bin Zuhra, and from Banu Makhzum, Al-Walid bin Al-Mughira bin Abdullah bin Umar bin Makhzum, and from Banu Sahm bin Amr bin Hisais bin Ka'b bin Lu'ay Al-Aas bin Wa'il bin Hisham bin Sa'id bin Sa'd, and from Khuza'ah, Al-Harith bin At-Talalatah bin Amr bin Al-Harith bin Abd bin Amr bin Malkan. When they persisted in their evil and increased their mockery of the Messenger of God, may God bless him and grant him peace, God Almighty revealed: "So proclaim what you are commanded and turn away from the polytheists. Indeed, We will suffice you against the mockers, who set up with God another deity. They are going to know."

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peace, stood beside him. Al-Aswad bin Abd Yaghuth passed by him and pointed to his stomach, so he asked for water from his stomach. Al-Walid bin Al-Mughira passed by him and pointed to a wound at the bottom of his heel, which had occurred to him two years before, while he was cutting his garment. He passed by a man from Khuza'ah who was feathering his arrows, and one of his arrows got stuck in his garment and scratched his foot, which was nothing, so he shook it off and killed him. Al-Aas bin Wa'il passed by him and pointed to the sole of his foot, so he went out on his donkey heading to Taif, and it lay down on a thorn and it entered the sole of his foot and killed him. Al-Harith bin At-Talalatah passed by him and pointed to his head, so he blew pus and killed him.

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And His statement: "And We certainly know that your breast is constrained by what they say. So exalt the praises of your Lord and be among those who prostrate." That is, We know, O Muhammad, that because of their harm to you, you feel constricted and distressed, but that does not make you weak or prevent you from conveying the message of God. Put your trust in Him, for He is sufficient for you and your supporter against them. So occupy yourself with the remembrance of God, praising Him, glorifying Him, and worshipping Him, which is prayer. For this reason, He said: **So exalt the praises of your Lord and be among those who prostrate.** As came in the hadith narrated by Imam Ahmad: Abd al-Rahman ibn Mahdi told us, Muawiyah ibn Salih told us, on the authority of Abu al-Zahriyyah, on the authority of Katheer ibn Murrah, on the authority of Nu'aym ibn Hammar, that he heard the Messenger of God, may God bless him and grant him peace, say: **God Almighty said, O son of Adam, do not be unable to perform four rak'ahs at the beginning of the day, and I will suffice you at the end of it.** Abu Dawud and al-Nasa'i narrated it from the hadith of Makhul, on the authority of Katheer ibn Murrah, in a similar manner. For this reason, whenever the Messenger of God, may God bless him and grant him peace, was distressed by something, he would pray.

And his saying: **And worship your Lord until there comes to you the certainty.** Al-Bukhari said: Salim said: Death. This Salim is Salim bin Abdullah bin Omar, as Ibn Jarir said: Muhammad bin Bashir told us, Yahya bin Saeed told us on the authority of Sufyan, Tariq bin Abdul Rahman told me on the authority of Salim bin

Abdullah: **And worship your Lord until there comes to you the certainty.** He said: Death. And this is what Mujahid, Al-Hasan, Qatadah, Abdul Rahman bin Zaid bin Aslam and others said. The evidence for that is the saying of God Almighty, informing about the people of Hell that they said: **We were not of those who prayed, nor did we feed the poor, and we engaged in vain talk with those who engaged in vain talk, and we denied the Day of Judgment, until there came to us the certainty.** And in the Sahih from the hadith of Al-Zuhri on the authority of Kharijah bin Zaid bin Thabit, on the authority of Umm Al-Ala, a woman from the Ansar, that when the Messenger of God, may God bless him and grant him peace, entered upon Uthman bin Maz'un and he had died, Umm Al-Ala said: May God have mercy on you, Abu Al-Sa'ib, for my testimony is that God has honored you. So the Messenger of God, may God bless him and grant him peace, said: **And how do you know that God has honored him?** I said: May my father and mother be sacrificed for you, O Messenger of God, who? He said: **As for him, certainty has come to him, and I hope good for him.** This noble verse is used as evidence, which is His statement: **And worship your Lord until there comes to you the certainty,** that worship, such as prayer and the like, is obligatory upon a person as long as his mind is sound, so he prays according to his condition.

It was also proven in Sahih Al-Bukhari on the authority of Imran bin Husayn, may God be pleased with them both, that the Messenger of God, may God bless him and grant him peace, said: **Pray standing, and if you are unable to, then sitting, and if you are unable to, then on your side.** This is used as evidence to prove the error of those atheists who believe that what is meant by certainty is knowledge. When one of them attains knowledge, he is no longer obligated, according to them. This is disbelief, misguidance, and ignorance, because the prophets, peace be upon them, and their companions were the most knowledgeable of God and the most aware of His rights and attributes, and what He deserves in terms of glorification. They were also the most devout and the most devoted to doing good deeds until death. What is meant by certainty here is death, as we have already mentioned. Praise and thanks be to God, and praise be to God for guidance, and upon Him we must seek help and trust. He is the One who is asked to cause us to die in the most perfect and best of conditions, for He is Generous and Noble.

The last interpretation of Surat Al-Hijr, and praise be to God, Lord of the Worlds.

Fath al-Qadir

Then He, the Almighty, commanded him to resort to praising and thanking God, the Almighty, to relieve the distress that had befallen him. He said: 98- **So glorify the praises of your Lord** meaning, while being immersed in His praise: meaning, do the glorification while being immersed in praise. **And be among those who prostrate** meaning, those who pray. If you do that, God will relieve your distress, remove your grief, and expand your chest.

Surat al-Hijr 15:98

So glorify the praises of your Lord and be among those who prostrate.

Tafsir al-Baghawi

98- **So glorify the praises of your Lord**, Ibn Abbas said: So pray by the command of your Lord, **and be among those who prostrate**, among the humble worshippers.

Ad-Dahhak said: **So glorify the praises of your Lord**: Say, **Glory be to God and His praise** "and be among those who prostrate": those who pray.

It was narrated that when something saddened the Messenger of God, may God bless him and grant him peace, he would resort to prayer.

Tafsir al-Baidawi

98. **So glorify the praises of your Lord**. So turn to God Almighty regarding what has befallen you by glorifying and praising Him, and He will suffice you and remove your distress, or declare Him free from what they say, praising Him for guiding you to the truth. **And be among those who prostrate** among those who pray.

"And it was narrated from him, may God's prayers and peace be upon him, that if something troubled him, he would turn to prayer."

Surat al-Hijr 15:99

And worship your Lord until there comes to you the certainty.

Tafsir al-Jalalayn

99 - **And worship your Lord until there comes to you the certainty** death

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet, may God bless him and grant him peace: And worship your Lord until death comes to you, of which you are certain. It was said: certainty, and he is certain, just as it was said: old wine, and it is aged.

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Muhammad bin Bashir told us: Yahya bin Saeed told us, on the authority of Sufyan, who said: Tariq bin Abdul Rahman told me, on the authority of Salim bin Abdullah: **And worship your Lord until there comes to you the certainty.** He said: Death.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, and Al-Muthanna told me, he said: Ishaq told us, he said: Abdullah told us, on the authority of Warqa', all of them on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Abbas bin Muhammad told me, he said: Hajjaj told us, he said: Ibn Jurayj said: Ibn Kathir told me that he heard Mujahid say: **Until the certainty comes to you,** he said: death.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And worship your Lord until the certainty comes to you,** he said: He means death.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **Until the certainty comes to you.** He said: The certainty is death.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, the same.

Al-Muthanna told me, he said: Suwaid bin Nasr told us, he said: Ibn al-Mubarak told us, on the authority of Mubarak bin Fadala, on the authority of al-Hasan, regarding his statement: **Until the certainty comes to you,** he said: Death.

Ibn Wakee' told us: My father told us, on the authority of Sufyan, on the authority of Tariq, on the authority of Salim, the same.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And worship your Lord until there comes to you the certainty,** he said: Death, when death comes to him, the confirmation of what God said to him comes to him, and He tells him about the matter of the Hereafter.

Yunus told me, he said: Ibn Wahb told us, he said: Yunus bin Yazid told me, on the authority of Ibn Shihab, "that Kharijah bin Zaid bin Thabit told him on the authority of Umm al-Ala, a woman of the Ansar, who had pledged allegiance to the Messenger of God, may God bless him and grant him peace. She told him that they had divided the Muhajireen by lot. She said: 'Uthman bin Maz'un flew to us, so we put him up in our houses, and he suffered the illness in which he died. When he died and was washed and shrouded in his clothes, the Messenger of God, may God bless him and grant him peace, entered, and I said: O Uthman bin Maz'un, may God have mercy on you, Abu al-Sa'ib, for my testimony is upon you, God has honored you.' The Messenger of God, may God bless him and grant him peace, said: 'As for him, certainty has come to him, and by God, I hope good for him.'"

Abu Kuraib told us: Malik bin Ismail told us: Ismail told us: Ibrahim bin Saad told us: Ibn Shihab told us, on the authority of Kharijah bin Zaid, on the authority of Umm al-Ala, one of their women, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Musa bin Abdul Rahman Al-Masruqi told me: Jaafar bin Awn told us: Ibrahim bin Ismail told us, on the authority of Muhammad bin Shihab, that Kharijah bin Zaid told him, on the authority of Umm Al-Ala, a woman from among them, on the authority of the Prophet, may God bless him and grant him peace, something similar, except that he said in his hadith: The Prophet, may God bless him and grant him peace, said: **As for him, he has witnessed certainty.**

Tafsir al-Qurtubi

There is only one issue - that certainty is death. He ordered him to worship Him since His servants fell short in serving Him, and that this is obligatory upon Him. If it is said: What is the benefit of His saying **until certainty comes to you** and His saying **and worship your Lord** is sufficient in ordering worship? It is said to him: The benefit in this is that if He said **and worship your Lord** absolutely and then worshipped Him once, he would be obedient, and if He said **until certainty comes to you** its meaning would be do not leave this until you die. If it is said: How did He, the Most High, say **and worship your Lord until certainty comes to you** and did not say forever, the answer is that certainty is more eloquent than His saying: forever, because the word forever can mean a single moment or all of eternity. This meaning has been presented. What is meant is the continuation of worship throughout his life, as the righteous servant said: **And He has enjoined**

And worship your Lord until there comes to you the certainty.

upon me prayer and zakah as long as I live (Maryam 19:31). It is based on this that if a man says to his wife: You are divorced forever, and he says: I intended a day or a month, then he has to take her back. And if he said: I divorced her during her lifetime, he would not take her back. The evidence that certainty is death is the hadith of Umm Al-Ala' Al-Ansariyyah, who was one of those who pledged allegiance, in which it says: The Messenger of God (peace and blessings of God be upon him) said: "As for Uthman - I mean Uthman bin Maz'un - certainty has come to him, and I hope good for him. By God, I do not know, and I am the Messenger of God, what will happen to him." And he mentioned the hadith. Al-Bukhari **may God have mercy on him** was the only one to narrate it! And Umar bin Abdul Aziz used to say: I have never seen certainty more similar to doubt than people's certainty of death, and then they do not prepare for it, meaning as if they are doubtful about it. It has been said: Certainty here is the truth in which there is no doubt about your victory over your enemies, as Ibn Shajarah said, and the first is more correct, and it is the saying of Mujahid, Qatadah and Al-Hasan. And God knows best. Jubair bin Nufayr narrated on the authority of Abu Muslim Al-Khawlani that he heard him say that the Prophet (peace and blessings of God be upon him) said: "It has not been revealed to me to accumulate wealth and be among the merchants, but it has been revealed to me to glorify the praises of your Lord and be among those who prostrate and worship your Lord until certainty comes to you."

Tafsir Ibn Kathir

God the Almighty says, commanding His Messenger, may God bless him and grant him peace, to convey what He sent him with, to implement it, and to proclaim it, which is to confront the polytheists with it, as Ibn Abbas said in His statement: **So proclaim what you are commanded** meaning carry it out, and in another narration: **Do what you are commanded**. Mujahid said: It is reciting the Qur'an aloud in prayer. Abu Ubaidah said on the authority of Abdullah bin Masoud: The Prophet, may God bless him and grant him peace, continued to hide until **So proclaim what you are commanded** was revealed, so he and his companions went out. And His statement: "And turn away from the polytheists. Indeed, We will suffice you against those who mock" means, convey what has been revealed to you from your Lord, and do not pay attention to the polytheists who want to turn you away from the signs of God. **They wish that you would compromise so they would compromise** and do not fear them, for God will suffice you against them and protect you from them, as God the Almighty says: "O Messenger, convey that which has been revealed to you from your Lord. And if you do not, then you have not conveyed His message. And God will protect you from the people."

Al-Hafiz Abu Bakr Al-Bazzar said: Yahya bin Muhammad bin Al-Sakn told us, Ishaq bin Idris told us, Awn bin Kahams told us on the authority of Yazid bin Dirham, on the authority of Anas, who said: I heard

Anas say about this verse, **Indeed, We will suffice you against the mockers * Who set up with God another god**. He said: The Messenger of God, may God bless him and grant him peace, passed by and some of them nudged him, then Gabriel came, I think he said: He nudged them, and it struck their bodies like a stab wound and they died. Muhammad bin Ishaq said: The great ones who mocked, as Yazid bin Ruman told me on the authority of Urwah bin Az-Zubayr, were five men, and they were of advanced age and had honor among their people from Banu Asad bin Abdul Uzza bin Qusayy Al-Aswad bin Al-Muttalib Abu Zama'ah. The Messenger of God, may God bless him and grant him peace, as I have been informed, had prayed against him because of the harm and mockery he had received, saying: **O God, blind his sight and bereave his children**. From Banu Zuhra, Al-Aswad bin Abdul Yaghuth bin Wahb bin Abdul Manaf bin Zuhra, and from Banu Makhzum, Al-Walid bin Al-Mughira bin Abdullah bin Umar bin Makhzum, and from Banu Sahm bin Amr bin Hisais bin Ka'b bin Lu'ay Al-Aas bin Wa'il bin Hisham bin Sa'id bin Sa'd, and from Khuza'ah, Al-Harith bin At-Talalatah bin Amr bin Al-Harith bin Abd bin Amr bin Malkan. When they persisted in their evil and increased their mockery of the Messenger of God, may God bless him and grant him peace, God Almighty revealed: "So proclaim what you are commanded and turn away from the polytheists. Indeed, We will suffice you against the mockers, who set up with God another deity. They are going to know."

Ibn Ishaq said: Yazid bin Ruman told me on the authority of Urwah bin Az-Zubayr or another scholar that Gabriel came to the Messenger of God, may God bless him and grant him peace, while he was circumambulating the House. He stood up and the Messenger of God, may God bless him and grant him peace, stood beside him. Al-Aswad bin Abd Yaghuth passed by him and pointed to his stomach, so he asked for water from his stomach. Al-Walid bin Al-Mughira passed by him and pointed to a wound at the bottom of his heel, which had occurred to him two years before, while he was cutting his garment. He passed by a man from Khuza'ah who was feathering his arrows, and one of his arrows got stuck in his garment and scratched his foot, which was nothing, so he shook it off and killed him. Al-Aas bin Wa'il passed by him and pointed to the sole of his foot, so he went out on his donkey heading to Taif, and it lay down on a thorn and it entered the sole of his foot and killed him. Al-Harith bin At-Talalatah passed by him and pointed to his head, so he blew pus and killed him.

Muhammad ibn Ishaq said: Muhammad ibn Abi Muhammad told me on the authority of a man, on the authority of Ibn Abbas, who said: Their leader was Al-Walid ibn Al-Mughira, and he was the one who gathered them. And this is how it was narrated on the authority of Saeed ibn Jubayr and Ikrimah, similar to the context of Muhammad ibn Ishaq, on the authority of Yazid, on the authority of Urwah, in full, except that Saeed says: Al-Harith ibn Ghaytila, and Ikrimah says: Al-Harith ibn Qays. Al-Zuhri said: And he is truthful, he is Al-Harith ibn Qays, and his mother is Ghaytila. And this is how it was narrated on the authority of Mujahid,

Muqsim, Qatadah, and more than one, that they were five. Al-Sha'bi said: They were seven, and the first is the well-known view: And His statement: **Those who set up with God another god - they are going to know** is a severe threat and a definite warning to whoever sets up another god with God.

And His statement: "And We certainly know that your breast is constrained by what they say. So exalt the praises of your Lord and be among those who prostrate." That is, We know, O Muhammad, that because of their harm to you, you feel constricted and distressed, but that does not make you weak or prevent you from conveying the message of God. Put your trust in Him, for He is sufficient for you and your supporter against them. So occupy yourself with the remembrance of God, praising Him, glorifying Him, and worshipping Him, which is prayer. For this reason, He said: **So exalt the praises of your Lord and be among those who prostrate.** As came in the hadith narrated by Imam Ahmad: Abd al-Rahman ibn Mahdi told us, Muawiyah ibn Salih told us, on the authority of Abu al-Zahriyyah, on the authority of Katheer ibn Murrah, on the authority of Nu'aym ibn Hammar, that he heard the Messenger of God, may God bless him and grant him peace, say: **God Almighty said, O son of Adam, do not be unable to perform four rak'ahs at the beginning of the day, and I will suffice you at the end of it.** Abu Dawud and al-Nasa'i narrated it from the hadith of Makhul, on the authority of Katheer ibn Murrah, in a similar manner. For this reason, whenever the Messenger of God, may God bless him and grant him peace, was distressed by something, he would pray.

And his saying: **And worship your Lord until there comes to you the certainty.** Al-Bukhari said: Salim said: Death. This Salim is Salim bin Abdullah bin Omar, as Ibn Jarir said: Muhammad bin Bashir told us, Yahya bin Saeed told us on the authority of Sufyan, Tariq bin Abdul Rahman told me on the authority of Salim bin Abdullah: **And worship your Lord until there comes to you the certainty.** He said: Death. And this is what Mujahid, Al-Hasan, Qatadah, Abdul Rahman bin Zaid bin Aslam and others said. The evidence for that is the saying of God Almighty, informing about the people of Hell that they said: **We were not of those who prayed, nor did we feed the poor, and we engaged in vain talk with those who engaged in vain talk, and we denied the Day of Judgment, until there came to us the certainty.** And in the Sahih from the hadith of Al-Zuhri on the authority of Kharijah bin Zaid bin Thabit, on the authority of Umm Al-Ala, a woman from the Ansar, that when the Messenger of God, may God bless him and grant him peace, entered upon Uthman bin Maz'un and he had died, Umm Al-Ala said: May God have mercy on you, Abu Al-Sa'ib, for my testimony is that God has honored you. So the Messenger of God, may God bless him and grant him peace, said: **And how do you know that God has honored him?** I said: May my father and mother be sacrificed for you, O Messenger of God, who? He said: **As for him, certainty has come to him, and I hope good for him.** This noble verse is used as evidence, which is His statement: **And worship your Lord until there comes to you the certainty,** that worship, such as prayer and the like, is obligatory upon a person as long as his mind is sound, so he prays according to his condition.

It was also proven in Sahih Al-Bukhari on the authority of Imran bin Husayn, may God be pleased with them both, that the Messenger of God, may God bless him and grant him peace, said: **Pray standing, and if you are unable to, then sitting, and if you are unable to, then on your side.** This is used as evidence to prove the error of those atheists who believe that what is meant by certainty is knowledge. When one of them attains knowledge, he is no longer obligated, according to them. This is disbelief, misguidance, and ignorance, because the prophets, peace be upon them, and their companions were the most knowledgeable of God and the most aware of His rights and attributes, and what He deserves in terms of glorification. They were also the most devout and the most devoted to doing good deeds until death. What is meant by certainty here is death, as we have already mentioned. Praise and thanks be to God, and praise be to God for guidance, and upon Him we must seek help and trust. He is the One who is asked to cause us to die in the most perfect and best of conditions, for He is Generous and Noble.

The last interpretation of Surat Al-Hijr, and praise be to God, Lord of the Worlds.

Fath al-Qadir

Then He ordered him to worship his Lord: that is, to continue to do so until the end, which is His statement: **until the certainty comes to you,** meaning death. Al-Wahidi said, a group of commentators said: He means death because he is certain of it. Al-Zajaj said, the meaning is worship your Lord forever, because if it was said worship your Lord without a specific time, it would be permissible for a person to worship once and be obedient. So if he said until the certainty comes to you, then He ordered him to remain in worship forever as long as he lives.

Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Umar regarding his statement: **And We have given you seven of the oft-repeated verses,** that he said: The seven oft-repeated verses are the Opening of the Book. Saeed bin Mansour, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Daraqutni, Ibn Mardawayh, and Al-Bayhaqi narrated it through various chains of narration on the authority of Ali with a similar chain of narration. Ibn Jarir, Ibn Al-Mundhir, and Ibn Mardawayh narrated it on the authority of Ibn Masoud with a similar chain of narration and added: And the Great Qur'an is the rest of the Qur'an. Ibn Jarir, Ibn Al-Mundhir, Al-Tabarani, Al-Hakim **who authenticated it**, Ibn Mardawayh, and Al-Bayhaqi narrated on the authority of Ibn Abbas regarding the verse that he said: The Opening of the Book was excepted by God for the nation of Muhammad, so He raised it in the Mother of the Book and saved it for them until He brought it out and no one before it was given it. It was said: So where is the seventh verse? He said: In the name of God, the Most Gracious, the Most Merciful. Something similar to this was narrated on his authority through various chains of narration. Ibn Al-Durais, Abu Al-Shaykh, and Ibn Mardawayh narrated on the authority of Abu Hurairah that he said: The seven oft-repeated verses are the Opening of the Book. Ibn Jarir narrated on the authority of Ubayy bin Ka'b that

And worship your Lord until there comes to you the certainty.

he said: The seven oft-repeated verses are praise be to God, Lord of the Worlds. A similar statement was narrated from a group of the Tabi'un. It was confirmed in Sahih al-Bukhari from the hadith of Abu Sa'id ibn al-Mu'alla that the Prophet (peace and blessings of God be upon him) said to him, **Shall I not teach you the best surah before I leave the mosque?** The Prophet (peace and blessings of God be upon him) went to leave, but I remembered, so he said, **Al-Hamdu Lillahi Rabbil 'Alamin Praise be to God, Lord of the Worlds, it is the seven oft-repeated and the great Qur'an.** Al-Bukhari also narrated from the hadith of Abu Hurayrah that the Messenger of God (peace and blessings of God be upon him) said, **The Mother of the Qur'an is the seven oft-repeated and the great Qur'an.** Thus, it is obligatory for the people to agree that it is the Opening of the Book, but naming it thus does not contradict naming others as we have mentioned. Ibn Mardawayh narrated from 'Umar who said about the verse: **They are the seven long ones.** Ibn Jarir narrated something similar from Ibn Mas'ud. Al-Firyabi, Abu Dawud, al-Nasa'i, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani, al-Hakim **who authenticated it**, Ibn Mardawayh, and al-Bayhaqi narrated something similar from Ibn 'Abbas who said about the verse: **They are the seven long ones.** Al-Darimi and Ibn Mardawayh narrated something similar from Ubayy ibn Ka'b. Something similar was narrated from a group of the Tabi'un. Ibn Mardawayh narrated on the authority of Saeed bin Jubair on the authority of Ibn Abbas who said: It is the opening of the Book and the seven long ones. Ibn Jarir narrated on his authority regarding the verse, he said: What I have repeated from the Qur'an, have you not heard the saying of God, **God has sent down the best statement as a consistent Book, repeated.** Ibn Jarir narrated on the authority of Ad-Dahhak who said: The repeated ones in the Qur'an are God mentioning the same story repeatedly. Saeed bin Mansour, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Bayhaqi narrated on the authority of Ziyad bin Abi Maryam regarding the verse, he said: I have given you seven parts: Pass on, forbid, evil, warn, give examples, enumerate the blessings, and recite the report of the Qur'an. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **Do not extend your eyes**, he said: He forbade a man from wishing for his companion's money. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Mujahid regarding his statement, **Pairs among them**, he said: The rich are like and similar. Ibn al-Mundhir narrated on the authority of Sufyan ibn Uyaynah who said: Whoever is given the Qur'an and then looks at something that belittles the Qur'an has disobeyed the Qur'an. Has he not listened to His statement: **And We have given you seven of the oft-repeated verses** and to His statement: **And the provision of your Lord is better and more lasting?** Ibn Uyaynah also explained the authentic hadith: **He is not one of us who does not chant the Qur'an** and said: The meaning is that he is content with it. Ibn Abi Hatim narrated on the authority of Sa'id ibn Jubayr regarding His statement: **And lower your wing** he said: Submit. Al-Faryabi, Sa'id ibn Mansur, Al-Bukhari, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Hakim and Ibn Mardawayh narrated through various chains of

narration on the authority of Ibn Abbas regarding His statement: **As We sent down upon those who divided** the verse, he said: They are the People of the Book who divided it into parts, so they believed in some of it and disbelieved in some of it. Ibn Jarir narrated through the chain of narration of Ali ibn Abi Talhah from him who said: Divided into groups. Ibn Ishaq, Ibn Abi Hatim, Abu Nu'aym and Al-Bayhaqi narrated on the authority of Ibn Abbas that it was revealed about a group of Quraysh who were preventing people from visiting the Messenger of God (peace and blessings of God be upon him), among them was Al-Walid ibn Al-Mughira. Al-Tirmidhi, Abu Ya'la, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Anas on the authority of the Prophet (peace and blessings of God be upon him) regarding his statement: **By your Lord, We will surely question them all * About what they used to do.** He said: About saying, **There is no god but God.** Ibn Abi Shaybah, Al-Tirmidhi, Ibn Jarir and Ibn Al-Mundhir narrated it from another chain of transmission on the authority of Anas, without a chain of transmission ending with him. Ibn Jarir and Ibn Al-Mundhir narrated something similar on the authority of Ibn 'Umar. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ali ibn Abi Talhah on the authority of Ibn Abbas: **So proclaim what you are commanded**, so carry it out. There is a well-known saying about Ali ibn Abi Talhah. Ibn Jarir narrated on the authority of Abu Ubaidah on the authority of Abdullah ibn Mas'ud who said: The Prophet (peace and blessings of God be upon him) continued to hide until **So proclaim what you are commanded** was revealed, so he and his companions went out. Ibn Ishaq and Ibn Jarir narrated on the authority of Ibn Abbas regarding the verse, he said: This is a command from God to His Prophet to convey His message to his people and all to whom He was sent. Ibn Al-Mundhir narrated on his authority: **So proclaim what you are commanded** he said: Announce what you are commanded. Abu Dawud narrated in his Naskh and Ibn Abi Hatim narrated on the authority of Ibn Abbas: **And turn away from the polytheists** he said: It was abrogated by the statement of God the Almighty: **Then kill the polytheists.** At-Tabarani narrated in Al-Awsat, Ibn Mardawayh, Abu Nu'aym and Al-Dhiya' in Al-Mukhtara narrated on the authority of Ibn Abbas regarding His statement: **Indeed, We will suffice you against the mockers** he said: The mockers were Al-Walid bin Al-Mughira, Al-Aswad bin Abd Yaghuth, Al-Aswad bin Al-Muttalib, Al-Harith bin Aytal As-Sahmi and Al-'As bin Wa'il, and he mentioned the story of their destruction. This has been narrated on the authority of a group of the Companions with some additions and some omissions in their number, over a long period of time. Saeed bin Mansour, Ibn Al-Mundhir, Al-Hakim in At-Tarikh, Ibn Mardawayh and Al-Daylami narrated on the authority of Abu Muslim Al-Khawlani who said: The Messenger of God, may God bless him and grant him peace, said: "It has not been revealed to me to accumulate wealth and be among the merchants, but it has been revealed to me to glorify the praises of your Lord and be among those who prostrate, and worship your Lord until the certainty comes to you." Ibn Mardawayh narrated a similar hadith on the authority of Ibn Masoud, with a

chain of transmission traceable to the Prophet. Ibn Mardawayh and Al-Daylami narrated a similar hadith on the authority of Abu Al-Darda'. Al-Khatib narrated in Al-Muttafaq wa Al-Muftariq, on the authority of Ubaidullah bin Abaan bin Uthman bin Hudhayfah bin Aws At-Ta'ifi, who said: Abaan bin Uthman told me, on the authority of his father, on the authority of his grandfather, with a chain of transmission traceable to the Prophet, similar to the hadith of Abu Muslim Al-Khawlani. Ibn Abi Shaybah narrated on the authority of Salim bin Abdullah bin Umar, **until the certainty comes to you**, meaning death. Ibn Al-Mubarak narrated a similar hadith on the authority of Al-Hasan. Ibn Jarir narrated a similar hadith on the authority of Ibn Zayd.

him and grant him peace." And God knows best.

Tafsir al-Baghawi

99-**And worship your Lord until there comes to you the certainty**, meaning the certain death, and this is the meaning of what was mentioned in Surat Maryam 19:**And He has enjoined upon me prayer and zakat as long as I remain alive.**

Al-Mutahhar bin Ali Al-Farsi told us, Muhammad bin Ibrahim Al-Salihi told us, Abdullah bin Muhammad bin Jaafar Abu Al-Sheikh Al-Hafiz told us, Umayyah bin Muhammad Al-Sawaaf Al-Basri told us, Muhammad bin Yahya Al-Azdi told us, my father and Al-Haitham bin Kharijah told us: Ismail bin Ayyash told us, on the authority of Shurahbil bin Muslim, on the authority of Abu Muslim Al-Khawlani, on the authority of Jubayr bin Nufayr, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "It was not revealed to me to accumulate wealth and be among the merchants, but it was revealed to me to glorify the praises of your Lord and be among those who prostrate, and worship your Lord until the certainty comes to you."

It was narrated on the authority of Umar, may God be pleased with him, who said: The Prophet, may God bless him and grant him peace, looked at Mus'ab ibn 'Umayr approaching, wearing a ram's hide that he could already wrap around his waist. The Messenger of God, may God bless him and grant him peace, said: "Look at this man whose heart God has enlightened. I saw him among his parents, nourished with the best food and drink. I saw him wearing a garment that he bought, or that was bought for him, for two hundred dirhams. Then the love of God and His Messenger called him to what you see." And God knows best.

Tafsir al-Baidawi

99. **And worship your Lord until there comes to you the certainty** meaning death, for it is certain that it will come to every living creature, and the meaning is, worship Him as long as you are alive and do not neglect worship for a moment. "On the authority of the Messenger of God, may God bless him and grant him peace, whoever recites Surat Al-Hijr will have ten good deeds for the number of the Muhajireen, the Ansar, and those who mocked Muhammad, may God bless

Surat al-Nahl 16:1

The command of God has come, so do not hasten it. Glory be to Him and He is far above what they associate with Him.

Surat al-Nahl 16:1

The command of God has come, so do not hasten it. Glory be to Him and He is far above what they associate with Him.

Tafsir al-Jalalayn

1 - When the polytheists were impatient for the punishment, **The command of God has come** meaning the Hour was revealed, and it was given in the past tense to confirm its occurrence, meaning it is near **so do not hasten it** seek it before its time, for it will inevitably occur **Glory be to Him** purifying Him **and exalted be He above what they associate** with Him other than Him.

Tafsir al-Suyuti

Ibn Mardawayh narrated on the authority of Ibn Abbas that he said: When the command of God came and the companions of the Messenger of God, may God bless him and grant him peace, were deceived until the verse was revealed: Do not hasten it. So they remained silent.

Abdullah bin Al-Imam Ahmad narrated in Zawa'id Al-Zuhd, Ibn Jarir and Ibn Abi Hatim on the authority of Abu Bakr bin Abi Hafs, who said: When the verse **The command of God has come, they will stand up** was revealed, then it was revealed, so do not hasten it.

Tafsir al-Tabari

God Almighty says: The command of God has come and is near to you, O people, so do not hasten its occurrence.

Then the people of interpretation differed about the matter that God informed His servants of its coming and its closeness to them, what it is, and what it is? Some of them said: It is His obligations and rulings.

Who said that?

Ibn Hamid told us: Ibn al-Mubarak told us, on the authority of Juwaybir, on the authority of al-Dahhak, regarding his statement, **The command of God has come, so do not hasten it**, he said: The rulings, the limits, and the obligations.

Others said: Rather, this is a threat from God to the people who associate partners with Him. He informed them that the Hour has drawn near, and that their punishment has come to an end, so it has drawn near.

Who said that?

Al-Qasim told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, he said: When this verse was revealed, meaning, **The command of God has come, so do not hasten it**, some hypocrites said to one another: This man claims that the command of God

has come, so refrain from some of what you were doing until you see what will happen. When they saw that nothing was coming down, they said: We do not see anything. Then the verse was revealed: **The reckoning of the people has drawn near, while they are in heedlessness turning away**. They said: This man also claims something similar. When they saw that nothing was coming down, they said: We do not see anything coming down. Then the verse was revealed: "And if We delay the punishment from them for a limited term, they will surely say, 'What is holding it back?' Unquestionably, the Day it comes to them, it will not be averted from them, and that which they used to ridicule will encompass them."

Abu Hisham Al-Rafa'i told us: Yahya bin Yaman told us: Sufyan told us, on the authority of Ismail, on the authority of Abu Bakr bin Hafs, who said: When **The command of God has come** was revealed, they raised their heads, and **So do not hasten it** was revealed.

Ibn Hamid told us: Yahya bin Wazeh told us: Abu Bakr bin Shuaib told us: I heard Abu Sadiq reciting:

O My servants, the command of God has come, so do not hasten it.

The first of the two opinions on this, in my opinion, is the most correct opinion, which says: It is a threat from God to the disbelievers in Him and His Messenger, and an announcement from Him to them of the approaching punishment and destruction for them. This is because He followed that with His saying, **Glory be to Him and He is exalted above what they associate with Him**. This indicates His rebuke of the polytheists and His threat to them. Moreover, it has not reached us that any of the companions of the Messenger of God, may God bless him and grant him peace, hastened the obligatory duties before they were imposed upon them, so it was said to them because of that: The obligatory duties of God have come to you, so do not hasten them. As for those polytheists who hastened the punishment, they were many.

And His saying, **Glory be to Him, and He is exalted above what they associate with Him**. God Almighty says, glorifying God and exalting Him above the polytheism that the Quraysh and those of the Arabs who were like them and who believed in it.

The reciters differed in their reading of the Almighty's saying: **About what they associate**. The people of Medina, some of the Basrans and the Kufians read it as **About what they associate** with the letter *ya* to inform about the people of disbelief in God, and to direct the address with haste to the companions of the Messenger of God, may God bless him and grant him peace. They also read the second with the letter *ya*. The majority of the reciters of Kufa read it with the letter *ta* to direct the address with His saying **Do not hasten it** to the companions of the Messenger of God, may God bless him and grant him peace, and with His saying, may God bless him and grant him peace, to the polytheists. Reading with the letter *ta* in both letters as an address to the polytheists is more correct

because of the interpretation that I have explained, that this is a threat from God to the polytheists. He began the beginning of the verse with threatening them, and concluded the end of it with the reprehensibility of their action, and the enormity of their disbelief as an address to them.

Tafsir al-Qurtubi

It is all Meccan according to Al-Hasan, Ikrimah, Ata' and Jabir. It is called Surat Al-Na'am because of the blessings God enumerated in it for His servants. It was said that it is Meccan except for the words of God the Almighty: **And if you punish, then punish with the equivalent of that with which you were afflicted** (al-Nahl 16:126), which were revealed in Medina regarding the mutilation of Hamza and the people killed at Uhud. And other than the words of God the Almighty: **And be patient, and your patience is not but through God** (al-Nahl 16:127). And other than the words of God the Almighty: **Then indeed, your Lord is for those who emigrated** (al-Nahl 16:110). As for His words: **And those who emigrated for the cause of God after they were wronged** (al-Nahl 16:41), it is Meccan, regarding the emigration to Abyssinia. Ibn Abbas said: It is Meccan except for three verses that were revealed in Medina after the killing of Hamza, and they are His saying: **And do not exchange the covenant of God for a small price** (al-Nahl 16:95) - to His saying - **with the best of what they used to do** (al-Nahl 16:96).

God the Almighty said: **The command of God has come, so do not be impatient.** It was said: **It has come** means **will come**, so it is like saying: **If you honor Me, I will honor you.** It was previously mentioned that God's report of the past and the future are the same, because He will inevitably come, like His saying: **And the companions of Paradise will call out to the companions of the Fire** (al-A'raf 7:44). And **the command of God** is His punishment for those who persist in polytheism and deny His Messenger. Al-Hasan, Ibn Jurayj, and Ad-Dahhak said: It is what the Qur'an brought of His obligations and rulings. There is some ambiguity in this, because it was not narrated that any of the Companions hastened God's obligations before they were imposed upon them. As for those who hastened the punishment and chastisement, this was narrated from many of the infidels of Quraysh and others, to the point that An-Nadr ibn Al-Harith said: **O God, if this is the truth from You** (al-Anfal 8:32), so he hastened the punishment.

I said: Ad-Dahhak may have used as evidence the words of Umar **may God be pleased with him**: "I agreed with my Lord in three matters: in the station of Abraham, in the veil, and in the captives of Badr." Narrated by Muslim and Al-Bukhari. It was mentioned earlier in Surat Al-Baqarah. Az-Zajaj said: It is what He promised them as recompense for their disbelief, and it is like His saying: **Until, when Our command comes and the oven overflows** (Hud 11:40). It was said: It is the Day of Resurrection or what indicates its nearness from its signs. Ibn Abbas said: When the verse **The Hour has drawn near, and the moon has split** (al-Qamar 54:1) was revealed, the disbelievers

said: This one claims that the Day of Resurrection has drawn near, so refrain from some of what you used to do. They refrained and waited, but they did not see anything. They said: We do not see anything! Then the verse **The reckoning of the people has drawn near** (al-Anbiya 21:1) was revealed. They feared and waited for the Hour to be near, but the days passed and they said: We do not see anything! Then the verse **God's command has come** was revealed, so the Messenger of God (peace and blessings of God be upon him) and the Muslims jumped up and were afraid. Then the verse **Do not hasten it** was revealed, so they were reassured. Then the Prophet (peace and blessings of God be upon him) said: **I and the Hour have been sent like these two**, and he pointed with his two fingers: the index finger and the one next to it. He said: It almost overtook me, but I overtook it. Ibn Abbas said: The sending of the Prophet (peace and blessings of God be upon him) was one of the signs of the Hour, and when Gabriel passed by the people of the heavens as a messenger to Muhammad (peace and blessings of God be upon him), they said: God is Great, the Hour has come.

The Almighty says: **Glory be to Him and exalted above what they associate with Him.** That is, He is far removed from what they describe Him with, that He is not able to bring about the Hour. This is because they say: No one is able to resurrect the dead, so they describe Him with the inability that only a created being can be described with, and that is polytheism. It was also said: **Above what they associate with Him** meaning from their association. It was also said: *What* means *which*, meaning He is exalted above those who associate with Him.

Tafsir Ibn Kathir

God Almighty tells us about the approach of the Hour and its nearness, using the past tense, which indicates certainty and inevitable occurrence, as in His saying: **The reckoning of the people has drawn near, while they are in heedlessness turning away**, and He said: **The Hour has drawn near, and the moon has split.** And his saying: **So do not hasten it** meaning that what is far is near, so do not hasten it. It is possible that the pronoun refers to God, and it is possible that it refers to the torment, and both are related, as God Almighty said: "And they urge you to hasten the punishment. And were it not for a specified term, the punishment would have come upon them. And it will surely come upon them suddenly while they do not perceive. They urge you to hasten the punishment. And indeed, Hell will encompass the disbelievers." Ad-Dahhak went to interpret this verse with a strange statement, so he said regarding his saying: **The command of God has come** meaning His obligations and limits. Ibn Jarir rejected him and said: We do not know of anyone who hastened the obligations and laws before their existence, unlike the torment, for they hastened it before it was, out of rejection and denial. I said: As God Almighty said: "Those who do not believe in it hasten it, while those who believe are fearful of it and know that it is the truth. Unquestionably, those who dispute about the Hour are in extreme error."

Surat al-Nahl 16:1

The command of God has come, so do not hasten it. Glory be to Him and He is far above what they associate with Him.

Ibn Abi Hatim said: It was reported on the authority of Yahya bin Adam, on the authority of Abu Bakr bin Ayyash, on the authority of Muhammad bin Abdullah, the client of Al-Mughira bin Shu'ba, on the authority of Ka'b bin Alqamah, on the authority of Abd Al-Rahman bin Hujaira, on the authority of Uqba bin Amir, who said: The Messenger of God, may God bless him and grant him peace, said: "At the Hour, a black cloud will rise upon you from the west like a shield, and it will continue to rise in the sky. Then a caller will call out in it: O people. The people will turn to one another: Did you hear? Some of them will say: Yes, and some of them will doubt. Then he will call out a second time: O people. The people will say to one another: Did you hear? They will say: Yes. Then he will call out a third time: O people, the command of God has come, so do not hasten it." The Messenger of God, may God bless him and grant him peace, said: "By the One in Whose hand is my soul, two men will spread out a garment but will never fold it up, and a man will extend his cistern but will never water anything in it, and a man will milk his camel but will never drink it." He said: **And the people will be busy.** Then God, the Most High, exalted Himself from their associating partners with Him. Other than Him and their worship of other idols and rivals with Him, He is exalted and sanctified, greatly exalted. These are the ones who deny the Hour, so He said: **Glory be to Him and He is exalted above what they associate with Him.**

Fath al-Qadir

Its verses are one hundred and twenty-eight verses.

It is all Meccan according to Al-Hasan, Ikrimah, Ata' and Jabir. It was narrated by Ibn Mardawayh on the authority of Ibn Abbas and on the authority of Abu Al-Zubayr. An-Nahhas narrated on the authority of Mujahid on the authority of Ibn Abbas who said: Surat An-Nahl was revealed in Mecca except for three verses at the end, which were revealed between Mecca and Medina on the return of the Messenger of God (blessings and peace of God be upon him) from Uhud. It was said that they are His statement: **And if you punish, then punish with the equivalent of that with which you were afflicted 1:13**, and His statement: **And be patient, and your patience is not but through God 7:13** regarding the mutilation of Hamza and the people killed in Uhud, and His statement: **Then indeed, your Lord is for those who emigrated 7:13**. It was also said that the third is: **And do not exchange the covenant of God for a small price 7:13** to His statement: **in exchange for the best of what they used to do**. This surah is called Surat An-Nahl because of what God enumerated in it.

His saying: 1- **The command of God has come** meaning His punishment of the polytheists. A group of commentators said: The Resurrection. Al-Zajjaj said: It is what He promised them of retribution for their disbelief, and He expressed the future with the past tense to indicate the certainty of its occurrence. It was said that what is meant by the command of God is His judgment of that, and it has occurred and come, but as

for what is judged, it has not come, because He, glory be to Him, has decreed that it will occur at a specific time, so before that time comes it does not come into existence. It was said that what is meant by its coming is the coming of its beginnings and preliminaries. **So do not hasten it.** He forbade them from hastening it: that is, do not seek its presence before that time. The polytheists used to hasten God's punishment, as Al-Nadr ibn Al-Harith said: **O God, if this is the truth from You**, the verse. The meaning is: God's command is near, so do not hasten it. Their hastening it was in the manner of mockery, without hastening it in reality. In forbidding them from hastening, He mocked them. **Glory be to Him and He is exalted above what they associate with Him.** That is, He is transcendent and exalted above their associating partners with Him, or from having a partner with Him. Their associating partners here is what they did of hastening. The torment, or the occurrence of the Hour, is mockery and denial, as it includes their description of Him, glory be to Him, as not being able to do that, and that He is incapable of doing it, and incapacity and lack of ability are attributes of creatures, not attributes of the Creator, so that was polytheism.

Tafsir al-Baghawi

Meccan, [one hundred and twenty-eight verses] except for the Almighty's saying: **And if you punish, then punish with the equivalent of that with which you were punished**, to the end of the surah.

1- **It came** means: it came, drew near, and was close. **The command of God** Ibn Arafa said: The Arabs say: The command came to you while it was still expected, meaning: God's command came as a promise, so do not rush it to happen.

God's command. Al-Kalbi and others said: What is meant by it is the Resurrection.

Ibn Abbas said: When the words of God Almighty, **The Hour has drawn near** (al-Qamar 54:1) were revealed, the infidels said to one another: This man claims that the Day of Resurrection has drawn near, so refrain from some of what you were doing until you see what will happen. When nothing was revealed, they said: We do not see anything. Then the words, **The reckoning of the people has drawn near** (al-Anbiya 21:1) were revealed, and they were afraid. When the days passed, they said: O Muhammad, we do not see anything of what you are frightening us with. Then God Almighty revealed: **The command of God has come.** The Prophet, may God bless him and grant him peace, jumped up and the people raised their heads and thought that it had truly come. Then the words, **So do not hasten it** were revealed, and they were reassured.

Urgency: asking for something before its time.

When this verse was revealed, the Prophet, may God bless him and grant him peace, said: **I and the Hour were sent like these two**, and he pointed with his two

fingers, **and it almost preceded me.**

Ibn Abbas said: The mission of the Prophet, may God bless him and grant him peace, was one of the signs of the Hour. When Gabriel, peace be upon him, passed by the people of the heavens as a messenger to Muhammad, may God bless him and grant him peace, they said: God is Great, the Hour has come.

Some people said: What is meant by the command here is the punishment of the deniers and the torment by the sword. This is because Al-Nadr ibn Al-Harith said: O God, if this is the truth from You, then rain down upon us stones from the sky. So he hastened the torment, and this verse was revealed. Al-Nadr was killed on the day of Badr with patience.

Glory be to Him, and He is exalted above what they associate with Him. This means that He is exalted in praiseworthy descriptions above what the polytheists describe Him with.

Tafsir al-Baidawi

Except for three verses at the end, which are one hundred and twenty-eight verses.

In the name of God, the most gracious, the most merciful .

1. **The command of God has come, so do not hasten it.**

They were hastening what the Messenger of God (peace and blessings of God be upon him) had promised them of the Hour, or God's destruction of them as He did on the day of Badr, in mockery and denial, and they were saying that if what you say is true, then the idols will intercede for us and save us from it. So it was revealed, and the meaning is that the promised command is like something that is coming and will be fulfilled in that it is bound to happen, so do not hasten its occurrence, for there is no good for you in it and no salvation for you from it. **Glory be to Him, and He is exalted above what they associate with Him.** He is free from having a partner who would repel what He intended for them. Hamza and Al-Kisa'i read it with a ta' in accordance with His statement: **So do not hasten it.** The rest read it with a ya' to color the address, or that the address is to the believers or to them and others, because it was narrated that "when it was revealed, the command of God came, so the Prophet (peace and blessings of God be upon him) jumped up and the people raised their heads, so 'so do not hasten it' was revealed."

Surat al-Nahl 16:2

He sends down the angels with the Spirit by His command upon whomever He wills of His servants, [saying], “Warn that there is no god except Me, so fear Me.”

Surat al-Nahl 16:2

He sends down the angels with the Spirit by His command upon whomever He wills of His servants, [saying], **Warn that there is no god except Me, so fear Me.**

Tafsir al-Jalalayn

2 - **He sends down the angels** i.e. Gabriel **with the spirit** with the revelation **by His command** by His will **upon whomever He wills of His servants** and they are the prophets *that* is an explanatory *warn* frighten the disbelievers with the punishment and inform them **that there is no god except Me, so fear Me** fear Me.

Tafsir al-Suyuti

Tafsir al-Tabari

The reciters differed in reading the phrase **yanzil al-malaikah He sends down the angels**. The majority of the reciters of Medina and Kufa read it as **yanzil al-malaikah** with a ya' and a shaddah on the zay and the accusative of the angels, meaning: God sends down the angels with the spirit. Some of the Basrans and some of the Meccans read it as **yanzil al-malaikah** with a ya' and a light zay and the accusative of the angels. It was narrated from some of the Kufians that he used to read it **tanzil al-malaikah** with a ta' and a shaddah on the zay and the angels in the nominative. There was a difference of opinion about that from him. It was narrated from him that he agreed with the rest of the reciters of his country.

The most correct reading in this regard, in my opinion, is the reading of the one who read **yanzil al-mala'ikah** meaning: God sends down angels. I chose that because God is the one who sends down His angels with His revelation to His messengers, so adding the action of that to Him is more appropriate and more deserving. I chose **yanzil** with emphasis rather than alleviation, because He, the Most High, used to send down revelation to those He sent down, little by little. And the emphasis with it, since that was its meaning, is more appropriate than the alleviation.

The interpretation of the statement is: God sends down His angels with that by which the truth is revealed and falsehood is destroyed **by His command upon whomever He wills of His servants** meaning upon whomever He wills of His messengers **that they warn**. The first is in the accusative case, in response to the spirit, and the second is in the accusative case by warn. The meaning of the statement is: God sends down the angels with the spirit by His command upon whomever He wills of His servants, that they warn My servants of My wrath over their disbelief in Me and their association of partners in taking gods and idols with Me, for there is no god but Me. He says: Divinity is not appropriate except for Me, and it is not appropriate

for anything to be worshipped other than Me. **So fear Me** means: So beware of Me by performing My obligations, singling out worship and devoting Your Lordship to Me, for that is your salvation from destruction.

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

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, his statement, **The angels descend with the spirit**, meaning: with revelation.

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 statement, **He sends down the angels with the Spirit by His command upon whomever He wills of His servants**, he says: He sends down the angels...

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, and Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, and Al-Muthanna told me, he said: Ishaq told us, he said: Abdullah told us, on the authority of Warqa' all together, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding His statement, **with the spirit of His command**, that no angel descends except with a spirit with him.

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told me, he said: Ibn Jurayj said, Mujahid said: His statement, **He sends down the angels with the spirit by His command**, he said: No angel descends except with a spirit. **He sends down the angels with the spirit by His command upon whomever He wills of His servants**, he said: By prophethood. Ibn Jurayj said: And I heard that the spirit was created from the angels and the spirit descended with it (And they ask you about the spirit. Say: The spirit is from the command of my Lord).

Al-Muthanna told me, he said: Ishaq told us, he said: Abdullah told us, on the authority of his father, on the authority of Al-Rabi' bin Anas, regarding His statement: **He sends down the angels with the Spirit by His command upon whom He wills of His servants, [saying], 'Warn that there is no god except Me, so fear Me.'** He said: Every word that our Lord speaks is a spirit from Him **And thus We have revealed to you a spirit by Our command...** to His statement **Unquestionably, to God do all matters return.**

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **He sends down the angels with the Spirit by His command** means: He sends down mercy and revelation by His command **upon whomever He wills of His servants** and He chooses from among them messengers.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the

authority of Qatada: **The angels send down the spirit by His command upon whomever He wills of His servants.** He said: With revelation and mercy.

As for his saying, **Warn that there is no god but Me, so fear Me**, we have explained its meaning.

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Warn that there is no god but Me, so fear Me**, God only sent the messengers so that God alone would be worshipped, His command would be obeyed, and His wrath would be avoided.

Tafsir al-Qurtubi

Al-Mufaddal read on the authority of Asim **the angels descend** and the original is **they descend**, so the verb is attributed to the angels. Al-Kisa'i read on the authority of Abu Bakr on the authority of Asim with a difference from him and Al-A'mash **the angels descend** without the name of the agent. Al-Ja'fi read on the authority of Abu Bakr on the authority of Asim **We descend the angels** with a noon as the name of the agent, the rest **He descends** with a ya as the name of the agent, and the pronoun in it is for the name of God Almighty. It was narrated on the authority of Qatada **We descend the angels** with a noon and with a light pronunciation. Al-A'mash read *tanza*l with a fatha on the ta and a kasra on the zay, from descent. **The angels** in the nominative case like **the angels descend** (al-Qadr 97:4). **With the spirit** meaning with revelation, which is prophethood, said Ibn Abbas. Similar to it is **He casts the spirit by His command upon whomever He wills of His servants** (Ghafir 40:15). Al-Rabi' bin Anas: With the speech of God, which is the Qur'an. It was said: It is the explanation of the truth that must be followed. It was said that they are the spirits of creation, as Mujahid said, no angel descends except with a spirit. And it was also narrated from Ibn Abbas that the spirit is a creation of God the Almighty like the images of the son of Adam, no angel descends from the sky except with one of them. And it was said with mercy, as Al-Hasan and Qatadah said. And it was said with guidance, because hearts are revived by it as bodies are revived by spirits, and this is the meaning of what Al-Zajaj said. Al-Zajaj said: The spirit is that in which there is life from God's command by guiding to His command. Abu Ubaidah said: The spirit here is Gabriel. And the ba' in his statement: **with the spirit** means with, like your saying: he went out with his clothes, meaning with his clothes. **From His command** means by His command. **On whomever He wills of His servants** meaning on those whom God chose for prophethood. This is a response to their statement: **Why was this Qur'an not sent down to a great man from the two cities?** (al-Zukhruf 43:31). **Warn that there is no god except Me, so fear Me** is a warning against worshipping idols, and that is why the warning came, because its origin is a warning against what is feared.

And this is indicated by His statement: **so fear Me**. And *that* is in the accusative case because the preposition was removed, meaning that you should warn the people of disbelief that there is no god but God, so *that* is in the accusative case because the preposition was dropped or because the warning was made against him.

Tafsir Ibn Kathir

The Almighty says: **He sends down the angels with the Spirit** meaning the revelation, as He says: "And thus We have revealed to you a Spirit of Our command. You did not know what the Book was, nor what faith was, but We have made it a light by which We guide whom We will of Our servants" and His saying: **On whomever He wills of His servants** and they are the prophets, as the Almighty says: **God knows best with whom to place His message** and He says: **God chooses from the angels messengers and from the people** and He says: "He casts the Spirit by His command upon whomever He wills of His servants to warn of the Day of Meeting * The Day when they will appear, nothing of them will be hidden from God. To whom belongs the dominion today? To God, the One, the Prevailing." And His saying: **To warn** meaning to warn **that there is no god except Me, so fear Me** meaning fear My punishment for whoever disobeys My command and worships other than Me.

Fath al-Qadir

2- **He sends down the angels with the Spirit by His command.** Al-Mufaddal read on the authority of Asim that the angels descend, and the original is that they descend, so the verb is attributed to the angels. Al-A'mash read that it descends in the passive form, and Al-Ja'fi read on the authority of Abu Bakr on the authority of Asim that we descend with the letter *nun*, and the subject is God Almighty. The rest read **yanzil al-mala'ikah** with a lower ya', except that Ibn Kathir and Abu Amr make the noon quiescent. The subject is God, the Most High. The connection of this sentence to what preceded it is that when the Prophet, may God bless him and grant him peace, informed them about God that He had brought His command near and forbade them from hastening, they hesitated about the way in which the Messenger of God, may God bless him and grant him peace, learned of that. So he informed that he learned of it through revelation on the tongues of God's messengers from among His angels. The spirit is the revelation, and similar to it is **He casts the spirit from His command upon whomever He wills of His servants**. The revelation was called the spirit because it revives the hearts of the believers, for among the revelations is the Qur'an, and it descends from the religion as the spirit descends from the body. It was said that what is meant is the spirits of creation, and it was said that the spirit is mercy, and it was said that it is guidance because it revives the hearts as the bodies revive with spirits. Al-Zajaj said: The spirit is that in which there is life from God through guidance to His command. Abu Ubaid said: The spirit here is Gabriel, and the ba' in this case means with, and the min in **from his command** is explanatory: that is, with things

Surat al-Nahl 16:2

He sends down the angels with the Spirit by His command upon whomever He wills of His servants, [saying], “Warn that there is no god except Me, so fear Me.”

or starting from his command or an attribute of the spirit, or related to *descends*, and the meaning of **upon whomever He wills of His servants** is upon whom He has chosen for that, and they are the prophets **that they warn**. Al-Zajaj said: **that they warn** is a substitute for the spirit, that is, He sends them down so that they warn, and *that* is either an explanation because the revelation descends in it has the meaning of saying, or it is a lightened version of the heavy one and the pronoun of the matter is understood: that is, the matter is that I say to you warn: that is, inform the people **that there is no god but Me**, that is, command them to believe in My Oneness and inform them of that while frightening them, because in warning there is frightening and threatening, and the pronoun in *that* is for the matter *fateken* the address is to those who are impatient by way of turning away, and it is a warning to them against associating partners with God.

know him. **There is no god but Me, so fear Me** that the matter is **There is no god but Me, so fear Me**, or frighten the people of disbelief and sins with **There is no god but Me**. His saying **so fear Me** refers back to addressing them with what is intended and *that* is an explanation because the spirit means revelation indicating speech, or a source in the position of the accusative instead of the spirit or the accusative removes the preposition, or a lightened form of the heavy. The verse indicates that the revelation descends by means of the angels and that its result is to alert to monotheism which is the ultimate perfection of scientific power, and the command to fear God which is the ultimate as well as practical power. And that prophethood is a gift and the verses that follow it are evidence of His Oneness in that they indicate that He, the Most High, is the Creator of the origins of the universe and its branches in accordance with wisdom and interest, and if God were your partner He would have been able to do that, so there would be a contradiction.

Tafsir al-Baghawi

2- **He sends down the angels**, the general public read it with a damma on the ya and a kasra on the zay, and **the angels** is accusative. Yaqub read it with a taa and a fatha on it and a fatha on the zay, and **the angels** is nominative, **He sends down the angels with the spirit** with the revelation, He called it a spirit because He revives the hearts and the truth with it.

Ata' said: By prophecy.

Qatada said: With mercy.

Abu Ubaidah said, **With the spirit** means with the spirit, which is Gabriel. “From His command over whomever He wills of His servants: ‘Warn,’ know that there is no god but Me, so fear Me.”

It was said that its meaning is to command them to say, **There is no god but God**, warning and frightening them with the Qur’an if they do not say it.

His saying, **So fear** means: So be afraid.

Tafsir al-Baidawi

2. **He sends down the angels with the spirit** with the revelation or the Qur’an, for He revives with it the hearts that are dead due to ignorance, or He takes the place of the spirit in the body in religion. And His mentioning it after that is an indication of the way in which the Messenger, may God bless him and grant him peace, knew what their promise was fulfilled and its proximity, and to remove their exclusion of his being the only one to know it. Ibn Kathir and Abu Amr read *yanzal* from anzala, and from Yaqub it is similar, and from him it means tanazal. Abu Bakr read it as tanzal in the present tense that indicates the object of the revelation. **From his command** by his command or for his sake. **Upon whomsoever of His servants He wills to take him as a messenger**. **To warn** to warn means know whom you have warned of such and such if you

Surat al-Nahl 16:3

He created the heavens and the earth in truth. Exalted is He above what they associate with Him.

Tafsir al-Jalalayn

3 - **He created the heavens and the earth in truth** meaning truly **He is exalted above what they associate** with Him of idols.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, defining His creation as His proof against them in His Oneness, and that divinity is only suitable for Him: Your Lord, O people, created the heavens and the earth with justice, and He is the Truth, the One Who created them. No partner shared with Him in creating and bringing them into existence, nor did He assist Him in this. So how could He have a partner? **Exalted is He above what they associate with Him.** God Almighty says: Your Lord, O people, is exalted above your polytheism and your calling upon a god other than Him. He is exalted above having a likeness, partner, or supporter, because no god can be except He who creates and brings into existence with His power the likes of the heavens and the earth, and invents bodies and brings them into existence from nothing. This is not within the power of anyone except God, the One, the Subduer, to whom worship is only due, and divinity is only suitable for Him.

Tafsir al-Qurtubi

The Almighty says: **He created the heavens and the earth in truth** meaning for the sake of disappearance and annihilation. It was said: **in truth** meaning to indicate His power, and that He has the right to command His servants to obey Him and to revive creation after death. **Exalted is He above what they associate with Him** meaning from these idols that are not able to create anything.

Tafsir Ibn Kathir

The Almighty tells us about His creation of the upper world, which is the heavens, and the lower world, which is the earth and what it contains, and that this was created with truth, not for frivolity, but rather **that He may reward those who do evil for what they have done and reward those who do good with goodness.** Then He cleared Himself of the association of anyone who worships anyone other than Him, and He is the One who is independent in creation alone, with no partner for Him. For this reason, He deserves to be worshipped alone, with no partner for Him. Then He pointed out the creation of the human race from a drop of semen, i.e., a weak, insignificant drop. When He

became independent and advanced, then He disputed with His Lord, the Almighty, and denied Him and fought His messengers. He was created to be a servant, not an opponent, as the Almighty said: "And it is He who created from water a human being and made him a relative by bloodline and marriage. And ever is your Lord competent. * And they worship besides God that which neither benefits them nor harms them. And ever is the disbeliever, against his Lord, a supporter." And His statement: "Has not man considered that We created him from a sperm-drop, then at once he is a clear adversary? And he presents to Us an example and forgets his own creation. He says, 'Who will give life to the bones when they have decayed?' Say, 'He will give them life who produced them the first time, and He is Knowing of all creation.'" And in the hadith narrated by Imam Ahmad and Ibn Majah on the authority of Busr ibn Jahash, he said: The Messenger of God, may God bless him and grant him peace, spat into his hand, then said: "God Almighty says: Son of Adam, how can you outstrip Me when I created you from the like of this, until when I proportioned you and made you even, you walked between your two garments, and the earth was slow from you, so you gathered and withheld until, when you reached the throat, I said, 'Shall I give charity?' But when is the time for charity?"

Fath al-Qadir

Then when God Almighty guided them to His Oneness, He mentioned the evidence of Oneness, saying: 3- **He created the heavens and the earth in truth.** That is, He brought them into existence in this state in which they are in truth: that is, to indicate His power and His Oneness. It was said that what is meant by truth here is annihilation and disappearance. **Exalted is God** "above what they associate with Him." That is, He is exalted and sanctified above their association with Him or the association of the one they make a partner with Him.

Tafsir al-Baghawi

3. "He created the heavens and the earth in truth. Exalted is He above what they associate with Him." That is, He is exalted above what they associate with Him.

Tafsir al-Baidawi

3. **He created the heavens and the earth in truth.** He created them in different quantities, shapes, positions, and characteristics that He determined and specified with His wisdom. **He is exalted above what they associate with Him** of them or of what is in need of them in its existence or continuity and of what He is not able to create. And in it is evidence that He, the Most High, is not like the celestial bodies.

Surat al-Nahl 16:3

He created the heavens and the earth in truth. Exalted is He above what they associate with Him.

Surat al-Nahl 16:4

He created man from a sperm-drop, and at once he is a clear adversary.

Tafsir al-Jalalayn

4 - **He created man from a sperm-drop** from me until He made him strong and powerful **and then he is a clear opponent** a strong opponent (between them in denying the resurrection, saying: Who will give life to the bones when they have decayed?)

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: And among His proofs against you, O people, is that He created man from a sperm-drop, then He brought forth from despised water an amazing creation. He transformed him, creating him at times after creating him in three layers of darkness. Then He brought him out into the light of this world after his creation was complete and He breathed the spirit into him, then He nourished him and provided him with sustenance and made him grow, until when he stood on his feet, he disbelieved in the favor of his Lord, denied his Manager, and worshipped He who can neither harm nor benefit, and argued with his God, saying: (Who will give life to the bones when they have decayed?) and he forgot the One who created him, so He proportioned him as a perfect creation from despised water. What is meant by *clear* is that he clarifies his contention with speech, and argues with his tongue, and that is his clarification. And what is meant by *man* is all people. He brought him out with the wording of one, which is in the meaning of all.

Tafsir al-Qurtubi

The Almighty said: **He created man from a sperm-drop**. When He mentioned the evidence for His Oneness, He then mentioned man, his opposition, and his transgression of his stage. *Man* is the name of the species. It was narrated that what was meant by it was Abi bin Khalaf al-Jumahi. He came to the Prophet, may God bless him and grant him peace, with a rotten bone and said: **Do you think that God will revive this after it has rotted?** And in this also was revealed: **Has not man seen that We created him from a sperm-drop? Then at once he is a clear adversary?** (Ya-Sin 36:77). That is, He created man from water that comes out from between the backbone and the ribs, then He transferred him through stages until he was born and grew up such that he disputes over matters. So the meaning of the speech is astonishment at man **And he sets forth for Us an example and forgets his own creation**. (Ya-Sin 36:78). His saying: **And at once he is a clear adversary** means a disputer, like the relative in the sense of the appropriate. That is, he disputes with God Almighty about His power. And *clear* means

apparent in his dispute. It was said: He clarifies his dispute with falsehood. Al-Mubeen: is the one who expresses what is in his mind through his speech.

Tafsir Ibn Kathir

The Almighty tells us about His creation of the upper world, which is the heavens, and the lower world, which is the earth and what it contains, and that this was created with truth, not for frivolity, but rather **that He may reward those who do evil for what they have done and reward those who do good with goodness**. Then He cleared Himself of the association of anyone who worships anyone other than Him, and He is the One who is independent in creation alone, with no partner for Him. For this reason, He deserves to be worshipped alone, with no partner for Him. Then He pointed out the creation of the human race from a drop of semen, i.e., a weak, insignificant drop. When He became independent and advanced, then He disputed with His Lord, the Almighty, and denied Him and fought His messengers. He was created to be a servant, not an opponent, as the Almighty said: "And it is He who created from water a human being and made him a relative by bloodline and marriage. And ever is your Lord competent. * And they worship besides God that which neither benefits them nor harms them. And ever is the disbeliever, against his Lord, a supporter." And His statement: "Has not man considered that We created him from a sperm-drop, then at once he is a clear adversary? And he presents to Us an example and forgets his own creation. He says, 'Who will give life to the bones when they have decayed?' Say, 'He will give them life who produced them the first time, and He is Knowing of all creation.'" And in the hadith narrated by Imam Ahmad and Ibn Majah on the authority of Busr ibn Jahash, he said: The Messenger of God, may God bless him and grant him peace, spat into his hand, then said: "God Almighty says: Son of Adam, how can you outstrip Me when I created you from the like of this, until when I proportioned you and made you even, you walked between your two garments, and the earth was slow from you, so you gathered and withheld until, when you reached the throat, I said, 'Shall I give charity?' But when is the time for charity?"

Fath al-Qadir

Then since the human species is the most honorable of the lower creatures, He presented it and mentioned it specifically, saying: 4- **He created man** which is a name for the genus of this species **from a sperm** of an inanimate substance that comes out of an animal, which is semen, so He transferred it through stages until its form was completed, and He breathed the spirit into it and brought it out of its mother's womb to this abode, so it lived in it. **Then behold, he** after his creation in this manner, **is an opponent**, meaning he frequently disputes and argues. The meaning is that he is like one who disputes with God Almighty in His power. The meaning of *clear* is the apparent and clear dispute. It was said that he clarifies about himself what he disputes with of falsehood, and the one who clarifies is the one who expresses what is in his

Surat al-Nahl 16:4

He created man from a sperm-drop, and at once he is a clear adversary.

conscience with his speech. Similar to this is the saying of God Almighty: **Has man not seen that We created him from a sperm-drop? Then behold, he is a clear opponent.**

Tafsir al-Baghawi

4. **He created man from a sperm-drop, and at once he is an adversary**, arguing falsely, *clear*.

It was revealed about Abi bin Khalaf Al-Jumahi, who denied the resurrection. He came with a rotten bone and said: Do you say that God Almighty will revive this after it has rotted? As He, the Most High, said: **And he has set forth for Us an example and has forgotten his own creation** (Ya-Sin 36:77). It was also revealed about him.

The correct view is that the verse is general, and it explains the power and exposes the ugliness of what they did, of denying God's blessings even though they were evident to them.

Tafsir al-Baidawi

4. **Man was created from a sperm-drop** inanimate, without feeling or movement, fluid, not preserving position and shape. **Then he is an adversary** logical, disputing, *explaining* the argument or an adversary struggling with his Creator, saying: **Who will give life to the bones when they have decayed?** It was narrated that Ubayy ibn Khalaf came to the Prophet, may God bless him and grant him peace, with a decayed bone and said: O Muhammad, do you think God will give life to this after it has decayed? "So it was revealed.

Surat al-Nahl 16:5

And the grazing livestock He has created for you; in them is warmth and [numerous] benefits, and from them you eat.

Tafsir al-Jalalayn

5 - **And the livestock** camels, cows, and sheep, and it is in the accusative case with an implied verb that explains it **He created them for you** from among the people **in them is warmth** what you warm yourself with from the clothes and cloaks from their hair and wool **and benefits** from the offspring, milk, and riding **and from them you eat** the adverb was brought forward for the sake of separating

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And among His proofs against you, O people, is what He created for you of the livestock, and made them subservient to you, and made for you from their wool and fur and hair clothing with which to keep you warm, and benefits from their milk, and their backs on which you ride. **And from them you eat.** He says: And from the livestock is that which you eat its meat, such as camels, cows, sheep, and all other things whose meat is eaten. And the word *ma* was omitted from the speech because of the indication of *who* on it.

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

Who said that?

Al-Muthanna and Ali bin Dawud told me. Al-Muthanna said: He told us. Ibn Dawud 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 the grazing livestock He has created for you; in them is warmth**, meaning: clothing.

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 statement, **And the grazing livestock He has created for you; in them is warmth and [numerous] benefits, and from them you eat.** He means by warmth: the clothes, and the benefits: what they benefit from of food and drink.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, and Al-Muthanna told me, he said: Ishaq told us, he said: Abdullah told us, on the authority of Warqa' all together, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty **For you therein is warmth**, he said: Woven clothing, and from it is riding, milk, and meat.

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: **Therein is warmth for you**, woven clothing, and benefits: riding, meat, and milk.

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-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Israel told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement, **Therein is warmth for you and many benefits**, he said: the offspring of every animal.

Ahmad told us, he said: Abu Ahmad told us, he said: Israel told us with his chain of transmission, on the authority of Ibn Abbas, the same.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And the grazing livestock He has created for you; in them is warmth and [numerous] benefits**, meaning: In them is clothing, benefit, and sustenance for you.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, who said: Ibn Abbas said: **And the grazing livestock He has created for you; in them is warmth and [numerous] benefits, and from them you eat.** He said: They are benefits and food.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And the grazing livestock He has created for you; in them is warmth and [numerous] benefits**, he said: The warmth of the blankets that God made from them.

Ibn Wakee' told us: Muhammad ibn Bakr told us, on the authority of Ibn Jurayj, who said: It reached me on the authority of Mujahid: **And the grazing livestock He has created for you; in them is warmth and [numerous] benefits.** He said: Their offspring, riding, milk, and meat.

Tafsir al-Qurtubi

It has three issues:

First - The Almighty's saying: **And the grazing livestock He has created for you.** When He mentioned man, He mentioned what He has bestowed upon him. The grazing livestock are camels, cows, and sheep. The most common words used are *na'am* and *ana'am* for camels, and it is said for the group, but it is not said for sheep alone. Hassan said:

The fingers are gone, so the atmosphere is empty for the virgin's home

The land of the Bani Al-Hasahs is deserted and covered by mountains and sky.

And there was still a companion in its meadows, yes and God willing.

Here, the word *blessings* refers specifically to camels. Al-Jawhari said: *Blessings* is the singular of *an'am* which means grazing water. This name is most often

Surat al-Nahl 16:5

And the grazing livestock He has created for you; in them is warmth and [numerous] benefits, and from them you eat.

used for camels. Al-Farra' said: It is masculine and not feminine. They say: **This is a blessing that has been mentioned**, and it is pluralized as *an'man* like *haml* and *hamlaan*. Cattle are both masculine and feminine. God Almighty said: **from what is in their bellies** (al-Nahl 16:66). In another place: **from what is in their bellies** (al-Mu'minun 23:21). Cattle are in the accusative case in apposition to *human*, or by an implied verb, which is more correct.

Second: - The Almighty said: *Warmth*. Warmth: heat, which is what is warmed by its wool, fur, and hair, clothing, blankets, and clothing. It was narrated on the authority of Ibn Abbas: Its warmth is its offspring, and God knows best. Al-Jawhari said in As-Sahah: Warmth is the offspring of camels and their milk and what is benefited from them. God Almighty said: **For you therein is warmth**. And in the hadith: **For us from their warmth is what they have submitted to the covenant**. Warmth also: heat, you say from it: the man's warmth is warmth like he hated hatred. And likewise warm warmth like thirsty thirst. And the noun is warmth **in the kasra** and it is the thing that warms you, and the plural is warmers. You say: He has no warmth, because it is a noun. And do not say: You have no warmth, because it is a source. And you say: Sit in the warmth of this wall, meaning its essence. And a man is warm if he wears what warms him. And likewise a man is warm and a woman is warm. The garment warmed him and he warmed himself with the garment and warmed himself with it, and warmed himself with it, which is a verb, meaning he wore something that warms him. And our night was warm, and a warm day on the basis of fa'il and a warm night, and so are the garment and the house. And the warmer are the many camels, because some of them warm each other with their breaths, and it may be stressed. And the warmer are the camels with a lot of hair and fat, according to al-Asma'i. And al-Shamakh recited:

How can a heater owner lose his heaters while they are freezing?

God Almighty said: **And benefits**. Ibn Abbas said: The benefits are the offspring of every animal. Mujahid: Riding, carrying, milk, meat, and butter. **And from them you eat**. He mentioned the benefit of eating alone because it is the most beneficial. It was said: The meaning is: And from their meat you eat when slaughtering.

Third: This verse indicates woolen clothing, and the Messenger of God (peace and blessings of God be upon him) and the prophets before him, such as Moses and others, wore it. In the hadith of Al-Mughira: **So he washed his face and he was wearing a cloak of Syrian wool with narrow sleeves....** The hadith was narrated by Muslim and others. Ibn Al-Arabi said: It is the symbol of the pious, the clothing of the righteous, the badge of the Companions and the Followers, and the choice of the ascetics and the gnostics. It is worn softly, coarsely, finely, closely, and poorly. A group of Sufis are attributed to it, because it is their clothing in most cases, so the *ya'* is for attribution and the *ha'* is for femininity. One of their sheikhs recited to me in the

Holy House, may God purify it:

People quarreled and disagreed about the Sufi and thought it was derived from wool.

I do not give this name to anyone but a pure and Sufi young man, so he was called a Sufi.

Tafsir Ibn Kathir

God Almighty bestows His blessings upon His servants by creating for them livestock, which are camels, cows, and sheep, as He separated them in Surat Al-An'am into eight pairs, and by making for them benefits and interests from their wool, fur, and hair, which they wear and bedding themselves with, and from their milk they drink and eat from their children, and the beauty they have in them, which is adornment. For this reason He said: **And for you there is beauty in them when you bring them back to pasture** which is the time when they return in the evening from pasture, as they are the longest in their flanks, the largest in their udders, and the highest in their humps, **and when you send them out to pasture** meaning in the morning when you send them out to pasture, **and they carry your loads** which are the heavy loads that you are unable to transport and carry **to a land which you could not have reached except with great difficulty** and that is in Hajj, Umrah, conquest, trade, and what is similar to that, you use them in various uses such as riding and loading, like His saying: "And indeed for you in the livestock is a lesson. We give you drink from what is in their bellies, and for you therein are benefits." And He shows you His signs. So which of the signs of God do you deny?" This is why He said here after enumerating these blessings: **Indeed, your Lord is Kind and Merciful**. That is, your Lord is the One who provided for you these livestock and subjected them to you, as in His statement: **Have they not seen that We have created for them from what Our hands have made livestock, so they own them? And We have subjected them to them, so some of them they ride and some of them they eat**. And He said: "And He has made for you ships and livestock on which to ride, that you may mount on their backs and then remember the favor of your Lord when you mount on them and say, 'Glory be to Him who has subjected this to us, and we could never have subdued it.' And indeed, to our Lord we will return." Ibn Abbas said: **Therein is warmth for you**, that is, clothing, **and benefits**, that is, what you benefit from of foods and drinks. Abdul Razzaq said: Israel told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas: Warmth and benefits of the offspring of every animal. Mujahid said: For you therein is warmth, meaning woven clothing, and benefits of riding, meat, and milk. Qatada said: Warmth and benefits, meaning: For you therein is clothing, benefit, and a means of transportation. And more than one of the commentators said the same with similar wording.

Fath al-Qadir

Then, after mentioning the creation of man, he created livestock because of the benefit they bring to this species, so being grateful for them is more complete than being denied them otherwise. He said: **And the livestock He created for you**, which are camels, cows, and sheep. The word *blessings* and *livestock* are most often used for camels, but it is also used for the group, and it is not used for sheep alone. From this is the saying of Hassan:

And there was still a companion in its meadows, yes and God willing.

So the sheep was connected to the blessings, and here they are specifically camels. Al-Jawhari said: The blessings are the singular of the livestock, and this name is most often used for camels. Then when God the Almighty informed that He created them for the children of Adam, He explained the benefit that they have for them, saying: **In them is warmth**. Warmth is heat, which is what one warms himself with from their wool, fur, and hair. The sentence is in the accusative case as a state. **And benefits** is connected to warmth, which are their milk, riding, offspring, farming with them, and the like. It has been said that warmth is offspring and milk. He said in As-Sahih: Warmth is the offspring of camels and their milk and what is benefited from them. Then he said: Warmth is also heat. Based on this, if the first meaning is intended by warmth, then the benefits must be applied to what is other than it that is benefited from them. If it is applied to the second meaning, then the interpretation of the benefits with what we mentioned is clear. It was said that what is meant by benefits is the offspring in particular. It was said that riding **and from it you eat** means from its meat and fat. He mentioned this benefit specifically despite it being included under the benefits because it is the greatest of them. It was said that he mentioned it specifically because benefiting from its meat and fat is lost to him in its essence, unlike other benefits that are in it. The presentation of the circumstance indicating the specificity is to indicate that eating from it is the origin, and other than that is rare.

Tafsir al-Baghawi

5. The Almighty's saying, **And the grazing livestock He has created**, meaning camels, cows, and sheep, **for you in them is warmth**, meaning: from their fur, hair, and wool, clothing and blankets to warm you, **and benefits**, through offspring, milk, riding, carrying, and other things, **and from them you eat**, meaning their meat.

Tafsir al-Baidawi

5. **And the livestock** camels, cows, and sheep, and their accusative case is explained by an implied pronoun. **He created them for you** or by apposition to man, and He created them for you is an explanation of what they were created for, and what follows is a detail

of it. **In them is warmth** that which warms one and protects against the cold. **And benefits** their offspring, their being, and their appearance, and they were only expressed with benefits to include their compensation. **And from them you eat** meaning you eat what is eaten from them of meat, fat, and milk, and the presentation of the circumstance is to preserve the heads of the verses, or because eating from them is the usual and relied upon in livelihood, while eating from the rest of the edible animals is for the purpose of treatment or amusement.

Surat al-Nahl 16:6

And there is adornment for you in them when you bring them back home and when you send them out to pasture.

Surat al-Nahl 16:6

And there is adornment for you in them when you bring them back home and when you send them out to pasture.

Tafsir al-Jalalayn

6 - **And there is beauty for you in them** adornment **when you bring them back to their pasture in the evening (and when you send them out to pasture in the morning.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And there is adornment for you in them when you bring them home at night and when you send them out to pasture.**

Tafsir al-Qurtubi

Beauty is what one adorns and beautifies with. Beauty means goodness. A man **with dammah** has been adorned with beauty, so he is handsome, and a woman is beautiful, and also beautiful, according to Al-Kisa'i. And he recited:

She is as beautiful as a full moon, surpassing all creation in beauty.

And Abu Dhuib said:

Your beauty, my dear friend

He means: Adhere to your beauty and modesty and do not be sad with an ugly sadness. Our scholars said: Beauty is in the form and composition of creation, and it is in the inner morals, and it is in actions. As for the beauty of creation, it is something that the sight perceives and brings to the heart in harmony, so the soul clings to it without knowing the reason for that or attributing it to any human being. As for the beauty of morals, it is their being of praiseworthy qualities such as knowledge, wisdom, justice, chastity, suppressing anger and wanting good for everyone. As for the beauty of actions, it is their existence in harmony with the interests of creation and bringing benefits to them and repelling evil from them. The beauty of livestock and beasts is from the beauty of creation, and it is visible to the eyes and in agreement with the insights. Among their beauty is their abundance and people say when they see them, **These are the camels of so-and-so**, as al-Suddi said. And because when they go out, their beauty increases and their status becomes great and hearts cling to them, because at that time their humps and udders are the largest, as Qatada said. For this reason, Rawah is mentioned before Sirah because of the perfection of its milk and

the pleasure of the soul with it at that time. And God knows best. Ashab narrated on the authority of Malik that he said: God the Almighty says: **And for you therein is adornment when you bring them back home and when you send them out to pasture.** This refers to the livestock when they go out to pasture and graze them. Rawah is their return in the evening from the pasture, and Sirah is their morning. You say: I let the camels go out, I let them go out to pasture and let them go out to pasture, and they went out to pasture. The transitive and intransitive are the same.

Tafsir Ibn Kathir

God Almighty bestows His blessings upon His servants by creating for them livestock, which are camels, cows, and sheep, as He separated them in Surat Al-An'am into eight pairs, and by making for them benefits and interests from their wool, fur, and hair, which they wear and bedding themselves with, and from their milk they drink and eat from their children, and the beauty they have in them, which is adornment. For this reason He said: **And for you there is beauty in them when you bring them back to pasture** which is the time when they return in the evening from pasture, as they are the longest in their flanks, the largest in their udders, and the highest in their humps, **and when you send them out to pasture** meaning in the morning when you send them out to pasture, **and they carry your loads** which are the heavy loads that you are unable to transport and carry **to a land which you could not have reached except with great difficulty** and that is in Hajj, Umrah, conquest, trade, and what is similar to that, you use them in various uses such as riding and loading, like His saying: "And indeed for you in the livestock is a lesson. We give you drink from what is in their bellies, and for you therein are benefits." And He shows you His signs. So which of the signs of God do you deny?" This is why He said here after enumerating these blessings: **Indeed, your Lord is Kind and Merciful.** That is, your Lord is the One who provided for you these livestock and subjected them to you, as in His statement: **Have they not seen that We have created for them from what Our hands have made livestock, so they own them? And We have subjected them to them, so some of them they ride and some of them they eat.** And He said: "And He has made for you ships and livestock on which to ride, that you may mount on their backs and then remember the favor of your Lord when you mount on them and say, 'Glory be to Him who has subjected this to us, and we could never have subdued it.' And indeed, to our Lord we will return." Ibn Abbas said: **Therein is warmth for you**, that is, clothing, **and benefits**, that is, what you benefit from of foods and drinks. Abdul Razzaq said: Israel told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas: Warmth and benefits of the offspring of every animal. Mujahid said: For you therein is warmth, meaning woven clothing, and benefits of riding, meat, and milk. Qatada said: Warmth and benefits, meaning: For you therein is clothing, benefit, and a means of

transportation. And more than one of the commentators said the same with similar wording.

Fath al-Qadir

6- **And for you therein is beauty** meaning, for you therein, in addition to what was mentioned above, is beauty. Beauty is what is beautified and adorned, and beauty is goodness. The meaning here is: for you, so it is beautiful and adorned for those who look at it **when you rest and when you set it out to pasture** meaning at these two times, which are the time of returning it from its pastures, and the time of setting it out to pastures. So, the return is its return in the evening from the pastures, and the release is its journey to its pastures in the morning. It is said, **I set the camels out to pasture**, meaning, "I set them ...

Tafsir al-Baghawi

6. **And there is beauty for you in them**, an adornment, **when you bring them back in the evening**, that is, when you return them in the evening from their pastures to their resting places where they take refuge, **and when you send them out to pasture**, that is, when you take them out in the morning from their stages to their pastures. He mentioned the *returns* first because the benefits are taken from them after the return, and their owner is more pleased with them when they are at rest.

Tafsir al-Baidawi

6. "And for you therein is beauty **an adornment** when you bring them back to their pastures in the evening. **And when you send them out to pasture** you take them out to the pastures in the morning, for the courtyards are adorned with them at both times and their people are majestic in the eyes of those who look at them. Resting is mentioned first because the beauty in them is more apparent, for they come with full bellies and udders, then they return to the pens ready for their people. It was sometimes read that *Tiryoona* and *Tashroona* are two descriptions of it with the meaning of *Tiryoona* in it and *Tashroona* in it.

Surat al-Nahl 16:7

And it carries your loads to a land you could not have reached except with great difficulty. Indeed, your Lord is Kind and Merciful.

Surat al-Nahl 16:7

And it carries your loads to a land you could not have reached except with great difficulty. Indeed, your Lord is Kind and Merciful.

Tafsir al-Jalalayn

7 - **And carry your loads** your loads **to a land you could not have reached** reaching it on anything other than camels **except with great difficulty** with their effort **Indeed, your Lord is Kind and Merciful** to you since He created them for you.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: And for you in these livestock and cattle which He created for you **is beauty when you bring them back to pasture** meaning: you bring them back in the evening from their pastures to their resting places and homes to which they return, and that is why the place is called: the pasture, because they return to it in the evening, so they return to it, and it is said from it: So-and-so rested his livestock, so he rests them. And His saying **and when you send them out to pasture** means: and at the time of your taking them out in the morning from their resting places to their pastures, and it is said from it: So-and-so sent his livestock out, he sends them out to pasture in the morning, and the livestock is sent out to pasture: if it goes out to pasture to pasture, so pasturing is in the morning, and resting is in the evening, and from it the saying of the poet:

As if the remains of donkeys were on their backs, the bear was trotting over the desert while it was wandering

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

Who said that?

Bishr bin Muadh told us: Yazid told us: Saeed told us, on the authority of Qatada, his statement, **And for you therein is beauty when you bring them back home and when you send them out to pasture.** That is most amazing when they rest, with large udders and long humps, and when you send them out to pasture, when they are sent out to graze.

Muhammad ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And there is beauty for you in them when you bring them back home and when you send them out to pasture.** He said: When they go out to pasture, their humps are at their largest and their udders are at their best.

His statement, **And they carry your burdens to a land**

you could not have reached except with great difficulty, means: And these livestock carry your burdens to another land you could not have reached except with great effort from yourselves and great hardship.

As Ahmad bin Ishaq told us, he said: Abu Ahmad told us, he said: Sharik told us, on the authority of Jabir, on the authority of Ikrimah, **And your burdens are carried to a land which you could not have reached except with great difficulty.** He said: If you had taken it upon yourself, you would not have reached it except with great effort.

Ibn Wakee' told us: Yahya bin Adam told us, on the authority of Sharik, on the authority of Samak, on the authority of Ikrimah: **To a country you could not have reached except with great difficulty.** He said: If you were tasked with it, you would not have reached it except with great difficulty.

Al-Muthanna told me, he said: Al-Hammani told us, he said: Sharik told us, on the authority of Samak, on the authority of Ikrimah: **To a land which you could not have reached except with great difficulty.** He said: The land is Mecca.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, and Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, and Al-Muthanna told me, he said: Ishaq told us, he said: Abdullah told us, on the authority of Warqa' all together, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **except with great difficulty,** he said: Hardship for you.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, the same.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And your burdens are carried to a land which you could not have reached except with great difficulty,** he said: with great effort.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, something similar.

The readers differed in reading this. The majority of the readers of the regions read it with a kasra on the sheen, **except with difficulty,** except for Abu Ja'far al-Qari', for...

Al-Muthanna told me, he said: Ishaq told us, he said: Abd al-Rahman ibn Abi Hammad told us, he said: Abu Saeed al-Razi told me, on the authority of Abu Ja'far, the reciter of Medina, that he used to recite **You were not able to attain it except with difficulty** with an open shin, and he used to say: **Verily, difficulty means difficulty of the soul.** Ibn Abi Hammad said: Mu'adh al-Hara' used to say: It is a dialect, the Arabs say *Bishaq* and *Bishaq*, and *Barq* and *Barq*.

The correct reading in this regard, according to us, is

what the readers of the countries do, which is to break the shin, due to the consensus of the authoritative readers on it, and what contradicts it is an anomaly. This verse may be recited with the shin broken or open, and that is what the poet said:

And a man with camels who runs and thinks they are his, my brother, is a pimp who splits them and is persistent.

And from its splitting with the kasra and the fatha, and likewise the saying of Al-Ajjaj:

He became dragged to the point of being torn

And shaqā with the fathah and the kasr, and what he means by his saying yawāzī shaqān: he suffers hardship, and some of the Arabists would go with the fathah to the source of shaqāt alayhi ashqān, and with the kasr to the noun. It may be possible that those who read with the kasr meant except with a deficiency in strength, and the loss of some of it until he does not reach it except after its deficiency, so its meaning in that case would be: you would not have reached it except with the difficulty of your strength, and the loss of its other lip, and it is narrated from the Arabs: take this shaq: for the shaqah of the sheep with the kasr. As for shaqāt alayhi ashqān, nothing has been narrated in it except the accusative.

And His saying, **Indeed, your Lord is Most Kind and Most Merciful**, the Most High says: Indeed, your Lord, O people, is Most Kind and Most Merciful to you. Out of His mercy to you, He created for you livestock for your benefit and interests, and He created the heavens and the earth as evidence for you of the oneness of your Lord and knowledge of your God, so that you may thank Him for His blessings upon you, and He may increase you from His grace.

Tafsir al-Qurtubi

It has three issues:

First - The Almighty's saying: **And bear your burdens**. The burdens are the burdens of people, such as goods, food, and other things, and it is what a person finds difficult to carry. It was said: What is meant is their bodies, as indicated by the Almighty's saying: **And the earth will bring forth its burdens**. (Az-Zalzalah: 2). The city is Mecca, according to Ikrimah. It was said: It is generally understood in every city whose path is pure. And the hardship of the souls: its difficulty and the utmost effort. The general reading is with a kasra on the shin. Al-Jawhari said: And the shaq is hardship, and from it is the Almighty's saying: **You would not have attained it except with great difficulty**. This may be opened, as narrated by Abu Ubaidah. Al-Mahdawi said: The kasra and opening of the shin in *shaq* are close, and they both mean hardship, and it is from the shaq in a stick and the like, because it is affected by it like difficulty from a person. Al-Tha'labi said: Abu Ja'far read **except with great difficulty of the souls** and they are two dialects, like parchment and paper and plaster and plaster and ratl and ratl. And he recites the poet's saying with the kasra and fatha of the sheen:

And a man with camels who runs and thinks they are his, my brother, is a pimp who splits them and is persistent.

It may be in the sense of a source, from shaqqatu alayhi ashaq shaqan. Shaq is also in the broken form half, it is said: I took shaq al-sha'ah and shaq al-sha'ah. The intended meaning of the verse may be this meaning, that is, you would not have reached it except with a deficiency in strength and the loss of a part of it, that is, you would not have reached it except with half of your strength and the loss of the other half. Shaq is also the side of the mountain. In the hadith of Umm Zar':

He found me among the people of Ghanima in Shaqq. Abu Ubaid said: It is the name of a place. Shaqq also means the brother, it is said: She is my brother and the shaq of my soul. Shaqq is the name of a soothsayer from the soothsayers of the Arabs. Shaq also means the side, and from it is the saying of Imru' al-Qais:

If he cried behind her, she turned to him with a crack, and her crack was beneath me, and he did not move.

It is shared.

Second - From God the Almighty with livestock in general, and camels were mentioned specifically here in carrying heavy loads over all other livestock, as sheep are for grazing and slaughtering, cows are for plowing, and camels are for carrying loads. In Sahih Muslim, on the authority of Abu Hurairah, he said that the Messenger of God, may God bless him and grant him peace, said: "While a man was leading his cow that had been loaded, the cow turned to him and said: 'I was not created for this, but rather I was created for plowing.' The people said: 'Glory be to God,' in amazement and fear. A cow speaks?" The Messenger of God, may God bless him and grant him peace, said: 'And I believe in it, and so do Abu Bakr and Umar.'" This hadith indicates that cows are not loaded or ridden, but rather they are for plowing, eating, offspring, and messengers.

Third: This verse is evidence of the permissibility of traveling with animals and carrying heavy loads on them, but only to the extent that they can bear, without overloading and with gentleness in walking. The Prophet, may God bless him and grant him peace, commanded us to be gentle with them, to give them rest, and to take care to check on their fodder and water. Muslim narrated from Abu Hurairah that the Messenger of God, may God bless him and grant him peace, said: **If you travel in a time of abundance, give the camels their share of the land, and if you travel in a year, hasten to clean them**. Narrated by Malik in Al-Muwatta' from Abu Ubaid from Khalid ibn Ma'dan. Mu'awiyah ibn Qurrah narrated that Abu Ad-Darda' had a camel called Damun, and he used to say: **O Damun, do not argue with me before your Lord**. Animals are dumb and cannot find what they need for themselves, nor can they express their needs. Whoever takes comfort in accompanying them and then neglects their needs has neglected gratitude and is exposed to argument before God Almighty. Matar bin Muhammad narrated: Abu Dawud told us, Ibn Khalid told us, Al-Musayyab bin Adam told us: I saw Umar bin Al-Khattab, may God be pleased with him,

Surat al-Nahl 16:7

And it carries your loads to a land you could not have reached except with great difficulty. Indeed, your Lord is Kind and Merciful.

hitting a camel and saying: You are loading your camel with more than it can bear.

Tafsir Ibn Kathir

God Almighty bestows His blessings upon His servants by creating for them livestock, which are camels, cows, and sheep, as He separated them in Surat Al-An'am into eight pairs, and by making for them benefits and interests from their wool, fur, and hair, which they wear and bedding themselves with, and from their milk they drink and eat from their children, and the beauty they have in them, which is adornment. For this reason He said: **And for you there is beauty in them when you bring them back to pasture** which is the time when they return in the evening from pasture, as they are the longest in their flanks, the largest in their udders, and the highest in their humps, **and when you send them out to pasture** meaning in the morning when you send them out to pasture, **and they carry your loads** which are the heavy loads that you are unable to transport and carry **to a land which you could not have reached except with great difficulty** and that is in Hajj, Umrah, conquest, trade, and what is similar to that, you use them in various uses such as riding and loading, like His saying: "And indeed for you in the livestock is a lesson. We give you drink from what is in their bellies, and for you therein are benefits." And He shows you His signs. So which of the signs of God do you deny?" This is why He said here after enumerating these blessings: **Indeed, your Lord is Kind and Merciful.** That is, your Lord is the One who provided for you these livestock and subjected them to you, as in His statement: **Have they not seen that We have created for them from what Our hands have made livestock, so they own them? And We have subjected them to them, so some of them they ride and some of them they eat.** And He said: "And He has made for you ships and livestock on which to ride, that you may mount on their backs and then remember the favor of your Lord when you mount on them and say, 'Glory be to Him who has subjected this to us, and we could never have subdued it.' And indeed, to our Lord we will return." Ibn Abbas said: **Therein is warmth for you**, that is, clothing, **and benefits**, that is, what you benefit from of foods and drinks. Abdul Razzaq said: Israel told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas: Warmth and benefits of the offspring of every animal. Mujahid said: For you therein is warmth, meaning woven clothing, and benefits of riding, meat, and milk. Qatada said: Warmth and benefits, meaning: For you therein is clothing, benefit, and a means of transportation. And more than one of the commentators said the same with similar wording.

Fath al-Qadir

7- **And carry your burdens** The burdens is the plural of thaqal, which is the traveler's provisions of food and other things. It is called thaqal because carrying it is difficult for a person. It was said that what is meant is

their bodies. **To a country which you could not have reached except with great difficulty** meaning that you could not have reached it if they did not have camels to carry your burdens except with great difficulty due to its distance from you and the lack of anything to carry what you need on the journey. Its apparent meaning includes every distant country without specifying it. It was said that what is meant by the country is Mecca, and it was said that Yemen, Egypt and Syria are the Arabs' trade routes, and the difficulty of the soul is its hardship. The majority read it with a kasra on the sheen, and Abu Jaafar read it with a fatha on it. Al-Jawhari said: "And 'shaq' means hardship, and from this is his saying: 'You would not have attained it except with great difficulty.'" Abu Ubaidah narrated it with the opening of the 'shin', and they have the same meaning. It is permissible for the open one to be a source of 'shaqqatu 'alayhi ashqa shaqan', and the broken one means half. It is said 'Akhdhuth sha'at' and 'shaqqat sha'at', and the meaning according to this in the verse is: You would not have attained it except with the departure of the fatigue of the souls from the effort. And God Almighty has bestowed His favor upon His servants by creating livestock in general.

Tafsir al-Baghawi

7. **And carry your burdens**, your loads **to a country**, other than your country. Ikrimah said: The country is Mecca. **You could not reach it except with great difficulty**, meaning: with hardship and effort. The half is also the half, meaning: you could not reach it except with a decrease in the lack of the soul and the loss of half of it.

Abu Jaafar read *bishq* with the opening of the sheen, and they are two dialects, like *ratl* and *ratl*.

"Your Lord is Most Kind and Most Merciful" to His creation, as He gave them these benefits.

Tafsir al-Baidawi

7. **And carry your burdens** your loads. **To a land you would not have reached** meaning if the livestock were not there and were not created, let alone carry them on your backs to it. **Except with great difficulty** except with cost and hardship. It was read with the fat-ha, which is a language for it, and it was said that the open is the source of the matter being difficult for him and its origin is the crack and the broken in Mina half, as if half of his strength was lost due to fatigue. **Indeed, your Lord is Kind and Merciful** as He had mercy on you by creating it for your benefit and making the matter easy for you.

Surat al-Nahl 16:8

And horses, mules, and donkeys for you to ride and as adornment. And He creates that which you do not know.

Tafsir al-Jalalayn

8 - And He created **and horses, mules, and donkeys for you to ride and as adornment** is an object for which the explanation of them is based on the definition of blessings, which does not contradict His creating them for something else, such as the food in horses, which is proven by the hadith of the two Sahihs **and He creates what you do not know** of the wondrous and strange things.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And He created horses, mules, and donkeys for you also that you may ride them and as an adornment. He says: And He made them for you as an adornment with which you adorn yourselves, along with the hypocrites that are in them for you, for riding and other things. The horses and mules are placed in the accusative case in apposition to the ha' and the alif in His statement **He created them**. The adornment is placed in the accusative case by an implied verb as I explained. If there was no waw with it, the statement would have been for you to ride them as an adornment. It would have been placed in the accusative case by the verb that preceded it, to which it is connected. However, the entry of the waw indicates that there is a pronoun for a verb with it, and that it is disconnected from the verb that preceded it.

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Muhammad ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **That you may ride them and as an adornment**. He said: He made them for you to ride, and He made them an adornment for you. Some scholars believed that this verse indicates the prohibition of eating horse meat.

Who said that?

Ibn Hamid told us: Yahya bin Wadh told us: Abu Damrah told us, on the authority of Abu Ishaq, on the authority of a man, on the authority of Ibn Abbas, regarding his statement, **And horses, mules, and donkeys for you to ride**, he said: This is for riding. **And the grazing livestock - He has created them for you; in them is warmth**, he said: This is for eating.

Yaqub told me, he said: Ibn Ulayyah told us, he said: Hisham al-Dastawai told us, he said: Yahya ibn Abi Katheer told us, on the authority of the client of Nafi' ibn Alqamah, that Ibn Abbas disliked the meat of

horses, mules, and donkeys, and he used to say: God said, **And the grazing livestock He has created for you; in them is warmth and [numerous] benefits, and from them you eat**. So this is for eating. **And horses, mules, and donkeys that you may ride**. So this is for riding.

Ibn Wakee' told us: My father told us, on the authority of Ibn Abi Laila, on the authority of Al-Munhal, on the authority of Saeed, on the authority of Ibn Abbas, that he was asked about horse meat, and he disliked it and recited this: **And horses, mules, and donkeys for you to ride...** the verse.

Ahmad told us, he said: Abu Ahmad told us, he said: Qais bin Al-Rabi' told us, on the authority of Ibn Abi Laila, on the authority of Al-Munhal bin Amr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, that he was asked about horse meat, so he said: Read the one before it: **And the grazing livestock He has created for you; in them is warmth and [numerous] benefits, and from them you eat**. "And horses, mules, and donkeys for you to ride and as an adornment." So he made this for eating, and this for riding.

Ibn Wakee' told us: Yahya bin Abdul Malik bin Abi Ghania told us, on the authority of his father, on the authority of Al-Hakam: **And the grazing livestock He has created for you; in them is warmth and [numerous] benefits, and from them you eat**. So he made eating from it, then he recited until he reached **and horses, mules, and donkeys that you may ride**. He said: He did not make eating in them for you. He said: Al-Hakam used to say that horses, mules, and donkeys are forbidden in the Book of God.

Ahmad told us, he said: Abu Ahmad told us, he said: Ibn Abi Ghaynah told us, on the authority of Al-Hakam, he said: Horse meat is forbidden in the Book of God, then he recited: **And the grazing livestock He has created for you; in them is warmth and [numerous] benefits ... to His saying: that you may ride them**. A group other than them from the people of knowledge disagreed with them in this interpretation, and they saw that it does not indicate the prohibition of anything, and that God, may He be glorified and praised, only made His servants aware of this verse and the rest of what is in the beginning of this surah as a blessing upon them and alerted them to His arguments against them, and His evidence for His Oneness, and the error of the actions of those who associate partners with Him from the polytheists.

Some people mentioned that there is nothing wrong with eating horse meat.

Ibn Wakee' told us: My father told us, on the authority of Shu'bah, on the authority of Mughirah, on the authority of Ibrahim, on the authority of Al-Aswad, that he ate horse meat.

Ibn Wakee' told us: My father told us, on the authority of Shu'bah, on the authority of Al-Hakam, on the authority of Ibrahim, on the authority of Al-Aswad, something similar.

Ahmad told us: Abu Ahmad told us: Sufyan told us, on the authority of Mansur, on the authority of Ibrahim, who said: Our companions slaughtered a horse in the desert and ate from it, and they saw no harm in it.

Surat al-Nahl 16:8

And horses, mules, and donkeys for you to ride and as adornment. And He creates that which you do not know.

The correct statement in this regard, according to us, is what the proponents of the second statement said, and that is because if there was an indication in the words of God Almighty, **that you may ride them**, that they are not suitable for eating, since they are for riding, then there would be an indication in His words, **in them is warmth and [other] benefits, and from them you eat**, that they are not suitable, since they are for eating and the warmth is for riding. And in the consensus of all that riding what God Almighty said, **and from them you eat**, is permissible and lawful, not forbidden, there is clear evidence that eating what He said, **that you may ride them**, is permissible and lawful, not forbidden, except in what is explicitly forbidden or is indicated as forbidden by a Book or revelation to His Messenger, may God bless him and grant him peace. As for this verse, eating nothing is forbidden. It was placed to indicate the prohibition of the meat of domesticated donkeys by revelation to the Messenger of God, may God bless him and grant him peace, and of mules, as we have explained in our book, The Book of Foods, which makes it unnecessary to repeat it in this place, since this place was not among the places to explain the prohibition of that, but we mentioned what we mentioned to indicate that there is no basis for the statement of those who used this verse as evidence for the prohibition of horse meat.

Ahmad told us, he said: Abu Ahmad told us, he said: Israel told us, on the authority of Abdul Karim, on the authority of Ata', on the authority of Jabir, he said: We used to eat horse meat during the time of the Messenger of God, may God bless him and grant him peace. I said: What about mules? He said: As for mules, no.

And His statement: **And He creates what you do not know**. God Almighty says: And your Lord creates, along with His creation of these things that He mentioned to you, what you do not know, of what He has prepared in Paradise for its people, and in Hell for its people, of what no eye has seen, no ear has heard, and no human heart has conceived.

Tafsir al-Qurtubi

It contains eight issues:

First - The Almighty's saying: **And horses** in the accusative case, in apposition, meaning, and He created horses. Ibn Abi Ubaidah read **and horses, mules, and donkeys** in the nominative case in all of them. Horses are called horses because of their swaggering gait. The singular of horse is *kha'il*, like the singular of *dha'in*. It was said that it has no singular. This was mentioned previously in **Al Imran**, and we mentioned the hadiths there. When the Almighty mentioned horses, mules, and donkeys separately, it indicates that they did not fall under the term *cattle*. It was said that they did fall under the term *livestock*. But He mentioned them separately because of what is related to them in terms of riding, as it is common in horses, mules, and donkeys.

Second: The scholars said: God Almighty has given us possession of livestock and beasts and has made them subservient to us, and has permitted us to harness them and benefit from them as a mercy from Him Almighty to us. And whatever an animal has been given to a person to own and is permitted to harness, renting it for him is permissible by consensus of the scholars, and there is no disagreement among them on that. The ruling on renting mounts and beasts is mentioned in the books of jurisprudence.

Third: There is no disagreement among scholars regarding renting beasts and mounts for carrying loads and traveling, based on the Almighty's saying: **And carry your loads** (al-Baqarah 2:17). They permitted a man to rent an animal or a mount to a specific city, even if he did not specify where he would dismount, how many watering places he would dismount at, how he would travel, and how many stops he would make on his way. They accepted what is customary among people in this regard. Our scholars said: Renting is similar to sales in what is permissible and forbidden. Ibn al-Qasim said: If someone rents an animal to a certain place for a well-worn garment, but he did not describe its patch or its length, it is not permissible, because Malik does not permit this in a sale, and he does not permit in the rental price anything except what is permissible in the sale price.

I said: There is no difference of opinion on this, God willing, because it is a lease. Ibn al-Mundhir said: All the scholars whose works are preserved have agreed that if someone hires an animal to carry ten *qafiz* of wheat, and it loads what he stipulated and it is lost, then nothing is due from him. And likewise if he loads ten *qafiz* of barley on it. They differed on the one who hires an animal to carry ten *qafiz*, and it loads eleven *qafiz* on it. Al-Shafi'i and Abu Thawr used to say: He is responsible for the value of the animal and he is liable for the rent. Ibn Abi Layla said: He is liable for the value of the animal according to the extra load. This is the opinion of al-Nu'man, Ya'qub, and Muhammad. Ibn al-Qasim, the companion of Malik, said: He is not liable according to Malik if the extra *qafiz* does not damage the animal, and he knows that the animal is not damaged in such a case. The owner of the animal is entitled to the rent for the extra *qafiz* along with the first lease, because its damage is not due to the extra. This is unlike exceeding the distance, because exceeding the distance is considered complete, so he is liable if it is lost, whether a little or a lot. The increase over the stipulated load is a combination of permission and prohibition. If the increase does not cause damage in the same way, it is known that its destruction is something he was permitted to do.

Fourth: The scholars differed regarding a man who rents an animal for a known fee to a specified place, and he goes beyond that place and then returns to the place he was authorized to go to. A group said: If he goes beyond that place, he is liable and he does not owe rent for the transgression. This is what Al-Thawri said. Abu Hanifa said: The wage is his for what he named, and he does not have a wage for what he did not name, because he went against it and is liable.

This is what Yaqub said. Al-Shafi'i said: He is liable for the rent he named, and the rent of a similar amount for what he went beyond that, and if it is damaged, he is liable for its value. The seven jurists said something similar, the elders of the people of Medina said: If he reached the distance and then increased, he is liable for the rent of the increase if it is safe, and if it is damaged, he is liable. Ahmad, Ishaq, and Abu Thawr said: He is liable for the rent and the guarantee. Ibn Al-Mundhir said: This is what we say. Ibn Al-Qasim said: If the renter reaches the destination for which he rented and then increases by a mile or so or miles or a large increase and the animal is damaged, then its owner has his original rent and the option to take the rent for the excess no matter how much it is, or the value of the animal on the day of the transgression. Ibn Al-Mawaz: It has been narrated that he is liable even if he increases by a step. Ibn Al-Qasim said on the authority of Malik regarding the increase in a mile or the like: As for what people tend to do in the stage, he is not liable. Ibn Habib said on the authority of Ibn Al-Majshun and Asbagh: If the increase is small or he exceeds the time for which he rented it by a little, then he returns with it safely to the place to which he rented it and it dies, or it dies on the way to the place to which he rented it, then he is only entitled to the rent for the excess, as a return for what he borrowed from a deposit. If it increased a lot, which is equivalent to the number of days in which its market changes, then he is liable, as if it died after exceeding the time or distance, because if it was a small increase, which he knows did not help in killing it, then its destruction after returning it to the place where it was authorized is like the destruction of what was borrowed from the deposit after returning it, inevitably. And if the increase was a lot, then that increase helped in killing it.

Fifth - Ibn Al-Qasim and Ibn Wahb said: Malik said: God the Almighty said: **And horses, mules and donkeys for you to ride and as an adornment** So He made them for riding and adornment and did not make them for eating, and something similar was narrated from Ashhab. For this reason, our companions said: It is not permissible to eat the meat of horses, mules and donkeys, because when God the Almighty specified riding and adornment, He indicated that everything else is the opposite. And He said about livestock: **And of them you eat you eat** what God has blessed of them of warmth and benefits, so He permitted us to eat them with the prescribed slaughter. And Ibn Abbas and Al-Hakam bin Uyaynah used this verse as evidence. Al-Hakam said: Horse meat is forbidden in the Book of God, and he recited this verse and the one before it and said: This is for eating and this is for riding. Ibn Abbas was asked about horse meat and he disliked it, and he recited this verse and said: This is for riding, and he recited the verse before it **And the grazing livestock He has created for you; in them is warmth and many benefits** then he said: This is for eating. Malik, Abu Hanifa and their companions, Al-Awza'i, Mujahid, Abu Ubaid and others said the same. They cited as evidence what was narrated by Abu Dawud, Al-Nasa'i, Al-Daraqutni and others on the authority of Salih bin Yahya bin Al-Miqdam bin Ma'dikarib on the authority of his father on the authority of his grandfather on the authority of Khalid bin Al-Waleed: "The Messenger of God, may God bless him and grant

him peace, forbade on the day of Khaybar the eating of the meat of horses, mules and donkeys, and any fanged beast of prey or created bird." This is the wording of Al-Daraqutni. Al-Nasa'i also narrated on the authority of Khalid bin Al-Waleed that he heard the Prophet, may God bless him and grant him peace, say: **It is not permissible to eat the meat of horses, mules and donkeys.** The majority of jurists and hadith scholars said: It is permissible. It was narrated on the authority of Abu Hanifa. A group deviated from the prohibition, including Al-Hakam as we mentioned. It was narrated on the authority of Abu Hanifa. Al-Ruwayani narrated the three narrations on his authority in Bahr Al-Madhab according to the Shafi'i school of thought.

I said: The correct view that is indicated by observation and the hadith is that it is permissible to eat horse meat, and that there is no binding proof in the verse and the hadith. As for the verse, it does not indicate the prohibition of horses, because if it indicated that, it would indicate the prohibition of donkey meat, and the surah is Meccan, and what need was there to renew the prohibition of donkey meat in the year of Khaybar when it is proven in the hadiths that horses are permissible as will come. Also, when God the Almighty mentioned livestock, He mentioned the majority of their benefits and the most important thing about them, which is carrying heavy loads and eating, and He did not mention riding or plowing with them or anything else explicitly, and they may be ridden and plowed, God the Almighty said: **Who has made for you the grazing livestock that you may ride some of them and eat some of them** (Ghafir 40:79). And He said about horses: **That you may ride them and as an adornment**, so He also mentioned the majority of their benefits and the purpose of them, and He did not mention carrying heavy loads on them, and they may be carried as is seen, so that is why He did not mention eating. And his Prophet, peace be upon him, who was entrusted with explaining what was revealed to him, explained it as follows. It does not follow that it was created for riding and adornment that it should not be eaten. This cow was given the ability by its Creator, who made all things speak, and it said: I was only created for cultivation. It follows from the reason that horses are not eaten because they were created for riding that cows are not eaten because they were created for cultivation. The Muslims have unanimously agreed that it is permissible to eat them, and so are horses according to the established Sunnah concerning them. Muslim narrated from the hadith of Jabir who said: "The Messenger of God, peace and blessings be upon him, forbade the meat of domesticated donkeys on the day of Khaybar and permitted the meat of horses." Al-Nasa'i said from Jabir: "The Messenger of God, peace and blessings be upon him, fed us horse meat on the day of Khaybar and forbade us from the meat of donkeys." In a narration from Jabir, he said: "We used to eat horse meat during the time of the Messenger of God, peace and blessings be upon him." If it is said: The narration from Jabir that they ate it in Khaybar is a narration of a situation and a case in a particular case, so it is possible that they were slaughtered out of necessity, and the cases of circumstances cannot be used as evidence. We said: The narration from Jabir and his information that they used to eat horse meat

Surat al-Nahl 16:8

And horses, mules, and donkeys for you to ride and as adornment. And He creates that which you do not know.

during the time of the Messenger of God (peace and blessings of God be upon him) removes that possibility. If we accept it, then we have the hadith of Asma' who said: "We slaughtered a horse during the time of the Messenger of God (peace and blessings of God be upon him) while we were in Madinah and we ate it." Narrated by Muslim. Any interpretation without a preference in opposition to the text is nothing but a claim, and should not be paid attention to or heeded. Ad-Daraqutni narrated a good addition that removes any interpretation in the hadith of Asma'. Asma' said: "There was no horse during the time of the Messenger of God (peace and blessings of God be upon him) that wanted to die, so we slaughtered it and ate it." So its slaughter was only for fear of its death, not for any other reason. And God is the Grantor of success. If it is said: An animal with hooves is not to be eaten like a donkey? We say: This is an analogy based on similarity, and the masters of the principles of jurisprudence differed in their statement about it. If we accept it, then it is invalidated by the pig, because it has a hoof and is different from the hoofed animals. And if the analogy is in opposition to the text, then it is invalid and should not be paid attention to. Al-Tabari said: Their consensus on the permissibility of riding what was mentioned for eating is evidence of the permissibility of eating what was mentioned for riding.

Sixth: As for mules, they are included with donkeys. If we say that horses are not eaten, then they are born from two sources that are not eaten. If we say that horses are eaten, then they are born from something that is eaten and something that is not eaten, then the prohibition prevails over what is required in the principles. Likewise, the slaughter of a child born between two infidels, one of whom is qualified for slaughter and the other is not qualified for it, is not slaughter and the slaughter is not permissible. The discussion of the prohibition of donkeys has already passed in *Al-An'am*, so there is no point in repeating it. The prohibition of eating a donkey has been explained by the fact that it showed its evil essence when it copulated with a male and committed sodomy, so it was called filth.

Seventh: The verse is evidence that there is no zakat on horses, because God the Almighty has bestowed upon us what He has permitted us from them and honored us with from their benefits, so it is not permissible to impose a cost on them except with evidence. Malik narrated from Abdullah bin Dinar from Sulayman bin Yasar from Arak bin Malik from Abu Hurayrah that the Messenger of God, may God bless him and grant him peace, said: **There is no zakat on a Muslim for his slave or horse.** Abu Dawud narrated from Abu Hurayrah from the Messenger of God, may God bless him and grant him peace, who said: **There is no zakat on horses and slaves except the zakat al-fitr for slaves.** Malik, al-Shafi'i, al-Awza'i, al-Layth, Abu Yusuf, and Muhammad said the same. Abu Hanifah said: If they are all females or males and females, then there is a dinar for each horse if it is grazing, and if he wishes to evaluate them, he may give five dirhams for every two hundred dirhams. He

argued with a hadith from the Prophet (peace and blessings of God be upon him) that he said: **In grazing horses, for each horse there is a dinar** and with his saying (peace and blessings of God be upon him): **Horses are three...** the hadeeth. And in it: **And he did not forget the right of God in their necks or their backs.** The answer to the first is that it is a hadeeth that was not narrated except by Ghurak al-Sa'di from Ja'far ibn Muhammad from his father from Jabir. Ad-Daraqutni said: Ghurak is the only one who narrated it from Ja'far and he is very weak, and those below him are weak. As for the hadeeth, the right mentioned in it is to go out on them when the call to prayer occurs and they are designated to fight the enemy if that is required of him, and to carry those who are stranded on them if they need that, and this is obligatory upon him if that is required, just as it is required of him to feed them when necessary, so these are the rights of God in their necks. If it is said: This is the right that is in their backs and the right that is in their necks remains, it is said: It has been narrated: **The right of God in them is not forgotten** and there is no difference between his saying: **The right of God in them or in their necks and backs**, because the meaning refers to one thing, because the right is related to them as a whole. A group of scholars said: The right here is to own it well, to provide for its satiation, to be kind to it, and to ride it without difficulty, as came in the hadith: **Do not make their backs chairs.** Their necks were mentioned specifically because necks and necks are often borrowed in places of necessary rights and obligatory duties, such as the saying of God Almighty: **Then the freeing of a believing slave** (An-Nisa': 92). They used this and borrowed it so much that they applied it to quarters and wealth. Do you not see the saying of many:

The robe is covered when he smiles and laughs, and the necks of money are closed because of his laughter.

Also, the animal on which zakat is due has a nisab of its kind, and since horses are excluded from that, we know that zakat is not due on them. Also, his requiring zakat on females alone but not males is a contradiction on his part, and there is no distinction between them in the hadith. We compare females to males in negating zakat, as it is an animal acquired for its offspring, not for its milk, and zakat is not due on its males, so it is not due on its females like mules and donkeys. It has been narrated on his authority that there is no zakat on its females even if they are alone, like its males alone, and this is what the majority are of the opinion. Ibn Abd al-Barr said: The hadith on zakat on horses from Umar is authentic from the hadith of al-Zuhri and others. It was narrated from Malik, narrated by Juwayriyyah from al-Zuhri that al-Sa'ib ibn Yazid said: I saw my father assess the horses and then give their zakat to Umar. This is an argument for Abu Hanifa and his sheikh Hammad ibn Abi Sulayman. I do not know of any of the jurists of the regions who required zakat on horses other than them. Juwayriyyah is the only one who reported it from Malik, and he is trustworthy.

Eighth - The Almighty's saying: **And adornment** is in

the accusative case with an implied verb, meaning: And He made it an adornment. It was said: It is an object for which. Adornment is what one adorns oneself with, and this beauty and adornment, even though it is from the pleasures of this world, God the Almighty has permitted it to His servants. The Prophet, may God bless him and grant him peace, said: **Camels are honor for their owners, sheep are a blessing, and horses have goodness in their forelocks.** Narrated by Al-Barqani and Ibn Majah in Al-Sunan. It was mentioned previously in Al-An'am. The Prophet, may God bless him and grant him peace, combined honor in camels because they contain clothing, food, milk, pregnancy, and raiding, even if they lack the ability to charge and flee. He placed the blessing in sheep because they contain clothing, food, drink, and many children, as they give birth three times a year, in addition to the tranquility that follows them, and they carry their owner with them by lowering their wing and being soft on their side, unlike the furry ones. The Prophet, may God bless him and grant him peace, linked the forelocks of horses for the rest of time because of the spoils they bring for earning and living, and what they lead to in terms of conquering enemies, overcoming infidels, and raising the word of God Almighty.

God the Almighty said: **And He creates what you do not know.** The majority said: From creation. It was said: From the types of insects and vermin in the depths of the earth, on land and in the sea, which humans have not seen or heard of. It was said: **And He creates what you do not know** of what God has prepared in Paradise for its people and in Hell for its people, which no eye has seen, no ear has heard, and no human heart has conceived. Qatada and As-Suddi said: It is the creation of worms in clothes and worms in fruits. Ibn Abbas: A spring under the Throne, narrated by Al-Mawardi. Al-Tha'labi: Ibn Abbas said: To the right of the Throne is a river of light like the seven heavens and the seven earths and the seven seas seventy times. Gabriel enters it every dawn and washes himself, increasing in light to his light, beauty to his beauty, and greatness to his greatness. Then he shakes himself and God brings out from every feather seventy thousand drops, and from every drop seven thousand angels come out, seventy thousand of whom enter every day to the Frequent House, and in the Kaaba there are seventy thousand who do not return to it until the Day of Resurrection. A fifth statement - which was narrated from the Prophet, may God bless him and grant him peace: "It is a white land, the distance of the sun is thirty days, filled with people who do not know that God Almighty is disobeyed on earth. They said: O Messenger of God, who are the children of Adam? He said: **They do not know that God created Adam.** They said: O Messenger of God, where is Iblis among them? He said: **They do not know that God created Iblis** - then he recited: 'And He creates what you do not know.'" Al-Mawardi mentioned it.

I said: And from this meaning is what Al-Bayhaqi mentioned on the authority of Al-Sha'bi, who said: "God has servants beyond Andalusia, as between us and Andalusia, they do not see that God's disobedience is created, their lands are pearls and rubies, and their mountains are gold and silver, they do not till or plant or do any work, they have trees at

their doors that have fruit which is their food and trees that have broad leaves which are their clothing, he mentioned it in the beginning of creation from the book of the names and attributes. And it was narrated from the hadith of Musa bin Uqbah on the authority of Muhammad bin Al-Munkadir on the authority of Jabir bin Abdullah Al-Ansari that he said the Messenger of God, may God bless him and grant him peace, said: 'I have been given permission to speak about an angel of God's angels who bears the Throne, between the lobe of his ear and his shoulder is a journey of seven hundred years.'"

Tafsir Ibn Kathir

This is another type of what the Blessed and Exalted created for His servants, with which He bestows His favor upon them, and they are horses, mules, and donkeys, which He made for riding and adornment, and that is the greatest purpose of them. And since He separated them from the livestock and singled them out for mention, those scholars who held that horse meat is forbidden based their argument on what they held regarding it, such as Imam Abu Hanifa, may God have mercy on him, and those jurists who agreed with him, that the Almighty linked it to mules and donkeys, and they are forbidden, as was proven by the Prophetic Sunnah, and most scholars held this opinion. Imam Abu Ja'far ibn Jarir narrated: Ya'qub told me, Ibn 'Ulayyah told us, Hisham al-Dastawa'i informed us, Yahya ibn Abi Katheer told us, on the authority of the client of Nafi' ibn 'Alqamah, that Ibn 'Abbas disliked the meat of horses, mules and donkeys, and he used to say: God the Almighty said: **And the grazing livestock He has created for you; in them is warmth and [numerous] benefits, and from them you eat.** This is for eating. **And horses, mules and donkeys that you may ride them.** This is for riding. And it was also narrated by way of Sa'id ibn Jubayr and others on the authority of Ibn 'Abbas in a similar manner. Al-Hakam ibn 'Utaybah also said something similar, may God be pleased with him. They relied on a hadith narrated by Imam Ahmad in his Musnad: Yazid ibn 'Abd Rabbih told us, Baqiyah ibn al-Waleed told us, Thawr ibn Yazid told us, on the authority of Salih ibn Yahya ibn al-Muqaddam ibn Ma'dikarib, on the authority of his father, on the authority of his grandfather, on the authority of Khalid ibn al-Waleed, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, forbade eating the meat of horses, mules and donkeys. It was narrated by Abu Dawood, Al-Nasa'i and Ibn Majah on the authority of Salih bin Yahya bin Al-Muqaddam, and there is some discussion about it.

Ahmad also narrated it from another chain of transmission, more simply and clearly, saying: Ahmad ibn Abd al-Malik told us, Muhammad ibn Harb told us, Sulayman ibn Salim told us, on the authority of Salih ibn Yahya ibn al-Muqaddam, on the authority of his grandfather al-Muqaddam ibn Ma'dikarib, who said: We went on a summer expedition with Khalid ibn al-Walid, and our companions were hungry for meat, so they asked me for a piece of meat, so I gave it to them, and they tied it up, and I said: Stay where you

And horses, mules, and donkeys for you to ride and as adornment. And He creates that which you do not know.

are until I go to Khalid and ask him, so I went to him and asked him, and he said: We went on a campaign with the Messenger of God, may God bless him and grant him peace, in the Battle of Khaybar, and the people rushed into the pens of the Jews, so he ordered me to call for the congregational prayer, and no one will enter Paradise except a Muslim, then he said: "O people, you have rushed into the pens of the Jews. Beware, the property of those with whom a treaty has been made is not permissible except by right, and the meat of domesticated donkeys, horses, and mules is forbidden to you, and every fanged beast of prey, and every taloned bird." The piece of meat is the room, and his saying **they tied it up** means they tied it up with a rope to slaughter it, and the pens and orchards are close to the cities, and it is as if this The deed occurred after they were given the covenant and treated half of it, and God knows best. If this hadith were authentic, it would be a text prohibiting horse meat, but it cannot be resisted by what was proven in the two Sahihs on the authority of Jabir ibn Abdullah, who said: The Messenger of God, may God bless him and grant him peace, forbade the meat of domesticated donkeys, and permitted the meat of horses.

Imam Ahmad and Abu Dawud narrated it with two chains of narration, each of which met the conditions of Muslim, on the authority of Jabir, who said: On the day of Khaybar, we slaughtered horses, mules, and donkeys. The Messenger of God (peace and blessings of God be upon him) forbade us from mules and donkeys, but he did not forbid us from horses. In Sahih Muslim, on the authority of Asma bint Abi Bakr **may God be pleased with them both**, she said: We slaughtered a horse during the time of the Messenger of God (peace and blessings of God be upon him) and ate it while we were in Madinah. This is more indicative, stronger, and more established. The majority of scholars, including Malik, Ash-Shafi'i, Ahmad, their companions, and most of the early and later generations, agreed with this view. And God knows best. Abd Al-Razzaq said: Ibn Jurayj informed us, on the authority of Ibn Abi Mulaykah, on the authority of Ibn Abbas, who said: Horses were wild, then God tamed them for Ishmael, son of Abraham (peace be upon them both). Wahb ibn Munabbih mentioned in his *Isra'iliyyat* that God created horses from the south wind, and God knows best. The text indicates the permissibility of riding these beasts, including mules. A mule was given as a gift to the Messenger of God (peace and blessings of God be upon him), and he used to ride it, although he had forbidden donkeys to mate with horses lest the lineage be cut off. Imam Ahmad said: Muhammad bin Ubaid told me, Umar from the family of Hudhayfah told us, on the authority of Al-Sha'bi, on the authority of Dihya Al-Kalbi, who said: I said, O Messenger of God, should I not mount a donkey on a horse for you so that it may produce a mule for you to ride? He said: **Only those who do not know do that.**

Fath al-Qadir

Then he mentioned camels specifically because of the blessing of carrying heavy loads, unlike cows and sheep, and the exception is from the most general of the general: that is, you would not have achieved it with anything except with great difficulty. 8- **And horses, mules, and donkeys** in the accusative case in apposition to livestock: that is, He created for you these three types, and Ibn Abi Ubla read in the nominative case in all of them, and horses were called horses because of their strut in their gait, and the singular of horses is *kha'il* like *dha'in* is the singular of sheep, and it was said that it does not have a singular. Then, the Almighty gave a reason for the creation of these three types by saying: **that you may ride them**. This reason is in consideration of most of their benefits, because benefiting from them other than riding is known, such as carrying loads on them. *And* the conjunction of *adornment* with the place of **that you may ride them** because it is in the accusative case as a reason for their creation. He did not say that you may adorn yourself with them so that it would match that you may ride them, because riding is the action of the addressees, and adornment is the action of the adorer, which is the Creator. The truth of this is that riding is what is considered in the intended meaning, unlike adornment, which is not paid attention to by people of high aspirations because it causes conceit. It is as if the Almighty said: I created them for you to ride them, so that you may ward off from yourselves by means of them the harm of fatigue and hardship. As for adorning yourself with them, this is achieved in the matter itself, but it is not intended in itself. Those who say that horse meat is forbidden have used this verse as evidence, saying that the reason for riding indicates that they were created for this benefit and not others. They said: This is supported by the singling out of these three types for mention and excluding them from livestock, which indicates the unity of their ruling in the prohibition of eating. They said: If eating horses was permissible, then mentioning it and being grateful for it would be more appropriate than mentioning riding, because it is of greater benefit. This is what Malik, Abu Hanifah and their companions, Al-Awza'i, Mujahid, Abu Ubaid and others held. The majority of jurists, hadith scholars and others held that horse meat is permissible, and the people of the first opinion have no argument in their justification with the words **so that you may ride them** because mentioning what is most beneficial does not contradict anything else. We do not accept that eating is of greater benefit than riding until it is mentioned and its mention comes before mentioning riding. Also, if this verse indicated the prohibition of horses, it would indicate the prohibition of domesticated donkeys, and then there would be no need to specify the prohibition for them in the year of Khaybar. We have already mentioned that this surah is Meccan. The result is that the correct evidence has indicated that eating horse meat is permissible. If we were to accept that this verse contains a basis for those who say that it is forbidden, then the established pure Sunnah would remove this possibility and repel this evidence. We have explained this issue in our

books in a way that the one who looks into it will not need anything else. **And He creates what you do not know** means He creates what your knowledge of of creatures will not be nullified other than what He has enumerated here. It has been said that what is meant by the types of insects and vermin in the depths of the earth and in the sea are what humans have not seen or heard of. It has been said that it is what God has prepared for His servants in Paradise and in Hell that no eye has seen, no ear has heard, and no human heart has conceived. It has been said that it is the creation of worms in plants and worms in fruits. It has been said that it is a spring under the Throne. It has been said that it is a river of light. It has been said that it is a white earth. There is no reason to limit the interpretation of this verse to one of these types. Rather, what is meant is that He, glory be to Him, creates what His servants do not know, so it includes everything that their knowledge does not encompass. The expression here is in the future tense to evoke the image, because He, glory be to Him, has created. What people do not know.

Tafsir al-Baghawi

8. **And the horses**, meaning: And He created the horses, which is a generic noun that has no singular form, like camels and women, **and mules and donkeys for you to ride and as an adornment**, meaning: And He made them an adornment for you along with the benefits that they contain.

And he used this verse as evidence for those who forbade horse meat, which is the saying of Ibn Abbas, and he recited this verse and said: This is for riding [and the opinion of] Al-Hakam, Malik, and Abu Hanifa.

A group of people permitted horse meat, which is the opinion of Al-Hasan, Shuraih, Ata', and Saeed bin Jubayr. Al-Shafi'i, Ahmad, and Ishaq also said the same.

And whoever permitted it said: The purpose of the verse is not to explain what is permissible and what is forbidden, but rather what is meant by it is for God to inform His servants of His blessings and alert them to the perfection of His power and wisdom. They provided evidence for this by:

Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Sulayman bin Harb told us, Hammad bin Zaid told us, on the authority of Amr - he is Ibn Dinar - on the authority of Muhammad bin Ali on the authority of Jabir, may God be pleased with him, who said: "The Prophet, may God bless him and grant him peace, forbade the meat of donkeys on the day of Khaybar, but permitted the meat of horses."

Abu al-Faraj al-Muzaffar bin Ismail al-Tamimi told us, Abu al-Qasim Hamza bin Yusuf al-Sahmi told us, Abu Ahmad Abdullah bin Adi al-Hafiz told us, al-Hasan bin al-Faraj told us, Amr bin Khalid told us, Abdullah bin Abdul Karim told us, on the authority of Ata bin Abi Rabah, on the authority of Jabir, that they used to eat horse meat during the time of the Messenger of God, may God bless him and grant him peace, and he

forbade eating the meat of mules and donkeys. It was narrated on the authority of al-Miqdam bin Ma'di Karib on the authority of Khalid bin al-Walid that the Messenger of God, may God bless him and grant him peace, **forbade eating the meat of horses, mules and donkeys**, and its chain of transmission is weak.

And He creates what you do not know. It was said: It means what God has prepared in Paradise for its people, and in Hell for its people, of what no eye has seen, no ear has heard, and no human heart has conceived.

Qatada said: It means: weevils in plants and worms in fruits.

Tafsir al-Baidawi

8. **And horses, mules, and donkeys** is in apposition to *livestock*. "That you may ride them and as adornment" meaning that you may ride them and adorn yourselves with them as adornment. It was said that it is in apposition to the place of "that you may ride them" and the change in the system is because adornment is by the action of the Creator and riding is not by His action, and because the purpose of their creation is riding, while adorning oneself with them is by chance. It was read without a waw, and on this basis it is possible that it is the reason for **to ride it** or a source in the place of the state of one of the two pronouns, i.e. adorned or adorned with it, and it was used as evidence for the prohibition of its meat, but there is no evidence for it, since it is not necessary to explain the action with what is usually intended by it that nothing else is intended by it at all, and what indicates this is that the verse is Meccan and most of the commentators and hadith scholars are of the opinion that domestic donkeys were prohibited in the year of Khaybar. **And He creates what you do not know**, because when He separated the animals that He usually needs, whether necessary or not, He made others general. It is possible that it is report that He has creatures that no one knows about, and that what is meant by it is what He created in the henna and fire, which has not occurred to the heart of man.

Surat al-Nahl 16:9

And upon God is the direction of the way, and among them is that which is crooked. And if He willed, He could have guided you all.

Surat al-Nahl 16:9

And upon God is the direction of the way, and among them is that which is crooked. And if He willed, He could have guided you all.

Tafsir al-Jalalayn

9 - **And upon God is the direction of the path** meaning the explanation of the straight path **and among them** meaning the path **is crooked** deviating from the straight path **and if He had willed** to guide you **He would have guided you** to the direction of the path **all together** so that you would be guided to it by your own choice

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And upon God, O people, is the explanation of the path of truth to you. So whoever is guided, it is for the benefit of himself, and whoever goes astray only goes astray to his own detriment. The path is the road, and the purpose of the path is the straight path that has no crookedness in it, as the rajaz poet said:

He turned away from the straight path.

And His statement: **And among them is some that are crooked** means, the Most High said: And among the paths is some that are crooked and deviate from the straight path. So the intended path is Islam, and the crooked path is Judaism, Christianity, and other disbelieving religions, all of which are crooked and deviate from the straight path and its intended path, except for the Muslim Hanafi school. And it was said: And among them is some that are crooked, because the path is both feminine and masculine, so it was made feminine in this place. And some of them used to say: And it was said: And among them, because even though the word *path* is one word, its meaning is plural.

And in a similar manner to what we said about that, the people of interpretation said.

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 statement: **And upon God is the direction of the way**, he said: the explanation.

Muhammad bin Saad told us: My father told me: My uncle told me: My father told me on the authority of his father, on the authority of Ibn Abbas, his statement, **And upon God is the direction of the way**, meaning: It is upon God to clarify guidance and misguidance.

Muhammad ibn Amr told me, he said: Abu Asim told

us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, and Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, and Al-Muthanna told me, he said: Ishaq told us, he said: Abdullah told us, on the authority of Warqa', all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And upon God is the determination of the way** he said: The path of truth is upon 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, the same.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And upon God is the direction of the way**, meaning: upon God is the explanation, the explanation of what is permissible and what is forbidden, and what is obedience to Him and what is disobedience to Him.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement: **And upon God is the direction of the way**, he said: The way is the path of guidance.

Ibn Wakee' told us: Abu Mu'awiyah told us, on the authority of Juwaybir, on the authority of Ad-Dahhak: **And upon God is the direction of the path**. He said: Its illumination.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd ibn Sulayman told us, who said: I heard Ad-Dahhak say regarding His statement: **And upon God is the direction of the way**, he said: Upon God is the explanation, He explains guidance from misguidance, and He explains the path that has diverged from His paths, and some of it is unjust.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And among them are some that are crooked**: meaning among the paths, the paths of Satan. And in the reading of Abdullah bin Masoud: **And among you are some that are crooked**. And if God had willed, He would have guided you all.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And among them is one who is unjust**. He said in the wording of Ibn Masoud: **And among you is one who is unjust**.

Muhammad bin Masoud 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 some of them are crooked**, meaning: the scattered paths.

Ali bin Dawud told me: Abdullah told us: Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And among them are those who are unjust**, he said: the different desires.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid bin Sulayman narrated to us, who said: I heard Ad-Dahhak say

regarding His statement, **And among them are those that deviate from His path**, meaning: the paths that diverged from His path.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj: **And among them are the deviant ones** are the paths that diverge from His path.

Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement: **And some of them are deviating**, he said: Some of the paths deviate from the truth. He said: God said: **And do not follow paths, for they will separate you from His path**.

And His statement, **And if He had willed, He would have guided you all**, means: And if God had willed, He would have been kind to all of you, O people, with His guidance, so that you would have been guided, and would have adhered to the straight path, and would not have deviated from it, so that you would have scattered along unjust paths away from the truth.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And if He had willed, He could have guided you all**, he said: If He had willed, He could have guided you all to the path, which is the truth, and he recited: **And if your Lord had willed, those on earth would have believed, all of them together...** the verse, and he recited: **And if We had willed, We could have given every soul its guidance...** the verse.

Tafsir al-Qurtubi

The Almighty said: **And upon God is the direction of the way** meaning upon God is the clarification of the direction of the way, so the complement, which is the clarification, was omitted. The way: Islam, meaning upon God is its clarification through messengers, arguments, and proofs. And the direction of the way: seeking help on the path, it is said: a straight path, meaning it leads to the desired goal. **And among them is one who deviates** meaning among the path is one who deviates, meaning one who deviates from the truth and is not guided by it, and from this is the saying of Imru' al-Qais:

And from the path is the unjust and the guidance is the one who intends the path and from it is the one who has income

Tarafa said:

Aduliya or from the ships of Ibn Yamen, the sailor sometimes goes astray and is guided by it

Al-Aduliyah: A ship attributed to Adoli, a village in Bahrain. Adoli is the sailor, as stated in Al-Sahah. In the Qur'an, **And that this is My straight path, so follow it and do not follow [other] paths**. (al-An'am 6: 153) and it has been mentioned before. It was said that the meaning is: **And among them is he who deviates from the path of truth**, meaning he deviates from it and is not guided to it. There are two opinions about them: One of them is that they are people of different desires, Ibn Abbas said. The second is the sects of disbelief such as Judaism, Zoroastrianism, and Christianity. In

the Mushaf of Abdullah **and among you is he who deviates**, and Ali read it likewise **and among you** with the letter Kaf. It was said that the meaning is: **and from it is he who deviates**, meaning from the path. So *-man* means about. Ibn Abbas said: That is, whoever God wants to guide, He makes the path of faith easy for him, and whoever He wants to misguide, He makes faith and its branches difficult for him. It was said that the meaning of **intending the path** is your journey and your return. The path is singular in meaning of the plural, and that is why the metaphor was made feminine, saying: **and from it**, and the path is feminine in the language of the people of Hijaz.

The Almighty's saying: **If He had willed, He would have guided you all**. He made it clear that the will belongs to God Almighty, and it corrects what Ibn Abbas went to in interpreting the verse, and it responds to the Qadarites and those who agreed with them as mentioned above.

Tafsir Ibn Kathir

When the Almighty mentioned animals that are easy to follow in physical ways, He pointed out the spiritual and religious ways. The Qur'an often transitions from physical matters to spiritual and religious matters that are beneficial, such as His Almighty saying: **And take provisions, for indeed, the best provision is righteousness**. And He Almighty said: "O children of Adam, We have bestowed upon you clothing to conceal your private parts and adornment. But the clothing of righteousness - that is best." And when the Almighty mentioned in this Surah the animals of livestock and others that they ride and on which they achieve a need in their hearts, and carry their loads to distant countries and places and difficult journeys, He began to mention the paths that people take to Him, so He explained that the truth among them is that which leads to Him, so He said: **And upon God is the determination of the path**, such as His saying: **And that this is My path, which is straight, so follow it and do not follow [other] paths, for they will separate you from His path**. And He said: "He said: This is My path, which is straight."

Mujahid said about His statement, **And upon God is the direction of the way**, he said: The path of truth is upon God. Al-Suddi said, **And upon God is the direction of the way**, Islam. Al-Awfi said on the authority of Ibn Abbas regarding His statement, **And upon God is the direction of the way**, he said: And upon God is the explanation, meaning He explains guidance and misguidance. And this is what Ali bin Abi Talhah narrated on his authority, and this is what Qatada and Ad-Dahhak said. And the statement of Mujahid here is stronger in terms of context, because the Almighty informed us that there are paths that lead to Him, and none of them leads to Him except the path of truth, which is the path that He has legislated and approved of, and everything other than it is blocked and deeds done in it are rejected. For this reason the Almighty said, **And among them are those that are deviant**, meaning those that deviate, inclined, and stray from the truth. Ibn Abbas and others said: They are the different paths, opinions and scattered desires

Surat al-Nahl 16:9

And upon God is the direction of the way, and among them is that which is crooked. And if He willed, He could have guided you all.

such as Judaism, Christianity and Zoroastrianism. Ibn Masoud read: **And among them is one who is unjust.** Then God Almighty informed us that all of that is due to His power and will, so He said: **And if He had willed, He could have guided you all.** Just as God Almighty said: **And if your Lord had willed, those on earth would have believed, all of them together.** And He said: "And if your Lord had willed, He could have made mankind one community; but they will not cease to differ. Except whom your Lord has given mercy. And for that He created them. And the word of your Lord has been fulfilled: 'I will surely fill Hell with jinn and people all together.'"

Fath al-Qadir

9- And upon God is the direction of the path The direction is a source meaning the agent, so the meaning is And upon God is the direction of the path: that is, the guidance of the one who intends the straight path according to His inevitable promise and His vast favor, and it was said that it is with the deletion of an added word, and the estimate is: And upon God is the clarification of the direction of the path, and the path is Islam, and its clarification is by sending messengers and establishing arguments and proofs, and the intention in the path is that it leads to the desired, so the meaning is: And upon God is the clarification of the path that leads to the desired, **And among them is the unjust** The pronoun in **of them** refers to the path in the sense of the road, because it is masculine and feminine, and it was said that it refers to it with the estimation of an added word: that is, and from the type of the path is permissible, deviating from the truth and deviating from it, so it is not guided by it, and from this is the saying of Imru' al-Qais:

And from the way is the unjust and the guidance is the intention of the path and from it is the one with income

It was said that the path is a metaphor for its owner, and the meaning is: And among them is he who deviates from the path of truth: that is, he who turns away from it, so he is not guided to it. It was said that they are the people of different desires, and it was said that they are the people of disbelieving religions. In the Mushaf of Abdullah it is **And among them is he who deviates.** And this is how Ali read it. **And if He had willed, He could have guided you all.** That is, if He had willed to guide you all to the correct path and the true method, He would have done that, but He did not will it. Rather, His will, glory be to Him, required that the path be shown and indicated: **And We showed him the two ways.** As for actually leading to it, that requires that there be no disbeliever among the servants, nor one of the Muslims who deserves Hell. And the divine will required that some be believers and some be disbelievers, as the Qur'an stated in more than one place.

Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: "When the command of God has come was revealed, the companions of the Messenger of God, may God bless him and grant him peace, were terrified

until 'so do not hasten it' was revealed, and they calmed down." Abdullah bin Ahmad narrated in Zawa'id al-Zuhd, Ibn Jarir, and Ibn Abi Hatim narrated on the authority of Abu Bakr bin Hafs, who said: When the command of God has come was revealed, they stood up, and the 'so do not hasten it' was revealed. Ibn Mardawayh narrated on the authority of Ad-Dahhak on the authority of Ibn Abbas, **so the command of God has come**, meaning the emergence of Muhammad, may God bless him and grant him peace. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Jurayj who said: "When this verse was revealed: 'The command of God has come,' some of the hypocrites said to each other: 'This man claims that the command of God has come, so hold back some of what you were doing until you see what will happen.' When they saw that nothing was coming down, they said: 'We do not think that anything has come down.' So the verse was revealed: 'The reckoning of the people has drawn near.' They said: 'This man also claims something similar.' When they saw that nothing was coming down, they said: 'We do not think that anything has come down.' So the verse was revealed: 'And if We should delay the punishment from them for a limited term,' the verse was revealed." Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ad-Dahhak regarding his statement: 'The command of God has come,' he said: 'The rulings, the limits and the obligations.' And these narrated on the authority of Ibn Abbas regarding his statement: 'The angels descend with the spirit,' he said: 'With revelation.'" Saeed bin Mansour, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh in Al-Azmah, Ibn Mardawayh and Al-Bayhaqi narrated on his authority that he said: The spirit is a command from God and a creation from God's creation, and He formed them in the image of the sons of Adam, and no angel descends from the sky except that with him is one of the spirit, then he recited: **On the Day the Spirit and the angels will stand in rows.** Ibn Abi Hatim narrated on the authority of Al-Hasan: **The angels will descend with the spirit**, he said: the Qur'an. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **Therein is warmth for you**, he said: clothing. **And benefits**, he said: what you benefit from of food and drink. Abd Al-Razzaq, Al-Faryabi, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim also narrated on his authority that he said: the offspring of every animal. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim also narrated on his authority regarding his statement: **And carry your burdens to a land**, meaning Mecca. **You could not reach it except with great difficulty**, he said: If you had undertaken it, you would not have been able to do it except with great effort.

There are hadiths that permit eating horse meat, including those in the two Sahihis and others, on the authority of Asma', who said: "We slaughtered a horse during the time of the Messenger of God, may God bless him and grant him peace, and ate it." Abu Ubaid, Ibn Abi Shaybah, Al-Tirmidhi **who authenticated it**, Al-Nasa'i, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Jabir, who said: "The Messenger of

God, may God bless him and grant him peace, fed us horse meat and forbade us from the meat of domestic donkeys." Abu Dawud also narrated a similar hadith, and both meet the conditions of Muslim. It is also proven in the two Sahihs on the authority of Jabir, who said: "The Messenger of God, may God bless him and grant him peace, forbade the meat of domestic donkeys and permitted horses." As for what Abu Ubaid, Abu Dawud, and Al-Nasa'i narrated on the authority of Khalid ibn Al-Walid, who said: "The Messenger of God, may God bless him and grant him peace, forbade eating all fanged beasts of prey, and the meat of horses, mules, and donkeys," its chain of transmission includes Salih ibn Yahya ibn Abi Al-Miqdam, and there is some criticism of him. Even if we assume that the hadith is authentic, it is not strong enough to contradict the hadiths of permissibility, as this hadith that explicitly prohibits it precedes the day of Khaybar, and thus it is abrogated. Al-Khatib and Ibn Asakir narrated that the Messenger of God, may God bless him and grant him peace, said in his statement: **And He creates what you do not know**, he said: the mules. Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said:

And peace be upon him: Among what God created is an earth of white pearls. Then he cited descriptions of it that indicate that the hadith is fabricated, then he said at the end of it: That is his saying: **And He creates what you do not know**. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas: **And upon God is the direction of the way** meaning: It is upon God to make clear guidance and misguidance. **And among them are those who deviate** he said: The scattered paths. Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Qatadah regarding his saying: **And upon God is the direction of the way** he said: It is upon God to make clear what is lawful and what is unlawful, what is obedience to Him, and what is disobedience to Him. **And among them are those who deviate** he said: Among the paths is one who deviates from the truth. He said: And in the reading of Ibn Mas'ud: **And among you is one who deviates**. Abd ibn Humayd, Ibn al-Mundhir, and Ibn al-Anbari narrated in al-Masahif on the authority of Ali that he used to recite this verse: **And among you is one who deviates**.

Tafsir al-Baghawi

9. The Almighty's saying: **And upon God is the direction of the way** means: explaining the path of guidance from misguidance. And it was said: explaining the truth with verses and proofs, and the direction is the straight path.

And among them is some that are crooked means: And among the paths is some that are crooked and deviate from the straight path. The intended meaning of the path is the religion of Islam, and among them is some that are crooked: Judaism, Christianity, and all other religions of disbelief.

Jabir bin Abdullah said: **The intention of the path**: explaining the laws and obligations.

Abdullah bin Al-Mubarak and Sahl bin Abdullah said: **He intended the path** is the Sunnah, **and from it is the unjust** desires and innovations, its evidence is the saying of God Almighty: **And that this is My path, which is straight, so follow it and do not follow other paths** (al-An'am 6:153).

And if He had willed, He could have guided you all, similar to the Almighty's saying: **And if We had willed, We could have given every soul its guidance** (al-Sajdah 32:13)

Tafsir al-Baidawi

9. **And upon God is the direction of the path** is a statement of the straight path that leads to the truth, or establishing the path and correcting it out of mercy and grace, or upon Him is the direction of the path that whoever follows it will inevitably reach it. It is said a path of direction and direction, meaning straight, as if he intends the direction that the traveler intends and does not deviate from it. What is meant by **the path** is the genus, and therefore He added **the direction** to it and said: **And among them is one who deviates** deviating from the direction or from God, and the change in style is because it is not right for God the Most High to explain the paths of misguidance, or because the intended meaning is to explain His path and divide the path into the direction and the deviant, but it came incidentally. And it was read **and among you is one who deviates** meaning from the direction. **And if God had willed, He would have guided you all** meaning if He had willed to guide you all, He would have guided you to the direction of the path, guidance that necessitates right guidance.

Surat al-Nahl 16:10

It is He who sends down water from the sky; from it you drink and from it comes the vegetation in which you pasture your animals.

Surat al-Nahl 16:10

It is He who sends down water from the sky; from it you drink and from it comes the vegetation in which you pasture your animals.

Tafsir al-Jalalayn

10 - **It is He who sends down water from the sky for you; from it you drink and from it grow trees on which you graze your animals.**

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: And He who has bestowed these blessings upon you, and created for you livestock, horses, and all other animals for your benefits and interests, is the Lord who sent down water from the sky, meaning: rain for you from that water, a drink that you drink, and from it the drink of your trees, and the life of your plants and their vegetation. **In it you graze** He says: In the trees that grow from the water that was sent down from the sky you graze, meaning you graze, it is said from it: Asama so-and-so made his camels yasimaha yasamaha, if he made them graze, and also sawmaha yasumaha, and samat hi: if they grazed, so they are sawma, and they are grazing camels. And from this it is said of the livestock released in the wilderness and elsewhere for grazing samamah. Some of them have directed the meaning of sawma in the sale to it being from this, and that it is the going of each of the two parties to the sale in what is due to him of an increase in price and its decrease, just as the grazing livestock go wherever they want, from their pastures, and from this is the saying of al-A'sha:

The people walked with the pillars to the pasture, and the guide became tired. Where is the path?

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Ibn Wakee' told us: My father told us, on the authority of Al-Nadr Ibn Arabi, on the authority of Ikrimah: **And from it are trees in which you graze.** He said: You graze.

Ahmad bin Suhayl Al-Wasiti told us: Qara bin Issa told us, on the authority of Al-Nadr bin Arabi, on the authority of Ikrimah, regarding his statement: **In it you will graze,** he said: You will pasture.

Ibn Wakee' told us: My father told us, on the authority of Sufyan, on the authority of Khasif, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: They graze.

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, 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, his statement, **And from it are trees in which you graze their livestock and goats,** meaning: trees in which they graze their livestock and goats.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, he said: Ibn Abbas said: **In it you will pasture** he said: you will graze.

Ibn Wakee' told us: Abu Mu'awiyah and Abu Khalid told us, on the authority of Juwaybir, on the authority of Ad-Dahhak: **They will graze in it.**

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid narrated to us, on the authority of Al-Dahhak, regarding his statement, **you will graze your livestock,** he said: you will graze your livestock.

Ibn Wakee' told us: My father told us, on the authority of Talha bin Abi Talha Al-Qanad, who said: I heard Abdullah bin Abdul Rahman bin Abza say: They are shepherds in it.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **A tree in which you graze** means: you graze.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: They graze.

Muhammad bin Sinan told us, he said: Sulayman told us, he said: Abu Hilal told us, on the authority of Qatada, regarding the statement of God, **A tree in which you graze,** he said: You graze.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, in his statement: **And from it are trees in which you graze,** he said: You graze. He said: The flock is the herd. And the poet said:

Like Ibn Buza'ah or someone like him, it is better for you, Ibn Masima Al-Ajmal

He said: O son of the camel herder.

Tafsir al-Qurtubi

Drink is what is drunk, and the tree is well-known. That is, trees, arbors, and plants grow from the rain. And *tasimoon* means you graze your camels. It is said: **samat as-sa'imah tasomoon** means she grazed, so she is sa'imah. As-sa'im and as-sa'im have the same meaning, and it is the grazing money. The plural of as-sa'im and as-sa'imah are sawa'im. And *asma* it means I took it out to graze, so I am musaym and she is musama and as-sa'imah. He said:

You deserve the most beautiful son of Masima

The root of the word *sum* is to send away in the pasture. It can be *marked*. And His statement: *marked* (Al Imran 3:125). Al Akhfash said that it can be *marked* and *sent*, from your saying: **Sum fiha al-khayil** meaning **sent them out**, and from this comes the word *saimah*. It came with the letter *ya* and *nun* because the horses were marked and their riders were on them.

Tafsir Ibn Kathir

When God the Almighty mentioned the blessings He bestowed upon them of livestock and beasts, He proceeded to mention His blessings upon them in sending down rain from the sky, which is the elevation of what they have in it as a means of provision and enjoyment for them and their livestock. He said: **From it you have a drink**, meaning He made it sweet and pure, making it permissible for you to drink it, and He did not make it salty and bitter. **And from it are trees in which you graze your livestock**. That is, He brought forth for you from it trees in which you graze your livestock. As Ibn Abbas, Ikrimah, Ad-Dahhak, Qatadah, and Ibn Zayd said in His statement **in which you graze**, meaning you graze, and from it are the grazing camels, and *saum* means grazing. Ibn Majah narrated that the Messenger of God, may God bless him and grant him peace, forbade *saum* before sunrise.

And His statement: **He causes to grow for you thereby crops, olives, palm trees, grapevines, and from all kinds of fruits**, meaning He brings them out of the earth with this single water, with their different kinds, tastes, colors, scents, and shapes. For this reason He said: **Indeed in that is a sign for a people who give thought**, meaning an indication and proof that there is no god but God, as God Almighty said: "Is He who created the heavens and the earth and sent down for you from the sky water, and We caused to grow thereby gardens of delight? It was not for you to make their trees grow. Is there a god with God? Rather, they are a people who equate others with Him." Then God Almighty said:

Fath al-Qadir

When the Almighty demonstrated His existence, the perfection of His power, and the wonder of His creation through the wonders of the conditions of animals, He wanted to mention the demonstration of what is required through the strange conditions of plants, so He said: 10- **It is He who sends down from the sky** meaning from the direction of the sky, which is the clouds, *water* meaning a type of water, which is rain. **From it you have a drink**. It is possible that **for you** is related to **sent down** or it is an advanced predicate, and *drink* is a delayed subject, and the sentence is an attribute of what **and from it** is in the accusative case as a state, and *drink* is the name of what is drunk like food is the name of what is eaten, and the meaning is: The water that descends from the sky is of two types: a type that people drink, and among it is the water of wells and springs, because it is from the rain, according to His saying: **And He causes it to flow as springs in the earth** and a type from which trees are produced that livestock graze. Al-Zajjaj said:

Everything that grows from the ground is a tree, because the structure indicates mixing, and from this, people quarreled when their voices mixed with each other, and the meaning of mixing is obtained in grass and pasture and in that which has a stem. Ibn Qutaybah said: What is meant by trees in the verse is pasture, and it was said that trees are everything that has a stem, like the Almighty's saying: **And the star and the tree prostrate** and the conjunction requires difference, so since the star is that which has no stem, the tree must be that which has a stem, and it was answered that the conjunction of the genus to the species is permissible. **In it you graze** means in the trees you graze your livestock, it is said that the grazing livestock *samata tasuma suma ra'at fawa saima*, and I named it: meaning I took it out to graze, so I am *musimam* and it is *musamam* and *rasima*, and the origin of *samam* is to distance in the pasture. Al-Zajjaj said: It was taken from the mark, because it leaves marks on the ground by grazing.

Tafsir al-Baghawi

10. The Almighty's saying: **It is He who sent down water from the sky for you, from which you drink**, you drink it, **and from it grow trees**, meaning: from that water is the drink of your trees and the life of your plants, **and in it**, meaning: in the trees, **you graze**, you graze your livestock.

Tafsir al-Baidawi

10. **It is He who sent down from the sky** from the clouds or from the side of the sky **water for you from it a drink** what you drink, **and for you** is a relative clause of **sent down** or a predicate of *drink* and *from* is a partial noun related to it, and presenting it gives the impression that the drink is limited to it and there is nothing wrong with it because the waters of springs and wells are from it, as He said: **And He made it flow as springs** and His saying: **And We settled it in the earth**. "And from it is trees" and from it is a tree meaning the tree that livestock graze. It was said that everything that grows on the earth is a tree. He said:

It feeds them meat if trees are scarce, and feeding them meat is harmful to horses.

"Feih tasimoon **means you graze, from the word** *samat al-mashiyah* **which means** to graze **and its root is** *sawmah*" which means a mark because it has marks when grazing.

Surat al-Nahl 16:11

He causes to grow for you thereby the crops, the olives, the palm trees, the grapes, and from all the fruits. Indeed in that is a sign for a people who give thought.

Surat al-Nahl 16:11

He causes to grow for you thereby the crops, the olives, the palm trees, the grapes, and from all the fruits. Indeed in that is a sign for a people who give thought.

Tafsir al-Jalalayn

11 - (He causes to grow for you thereby crops, olives, palm trees, grapes, and from every kind of fruit. Indeed in that) mentioned **is a sign** indicating His Oneness, the Most High **for a people who reflect** on His creation and believe.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Your Lord causes to grow for you, by the water which He has sent down for you from the sky, your crops, your olives, your palm trees, your grapes, and of all the fruits: meaning, of all the fruits other than that, as provisions for you, sustenance, food, and fruits, as a blessing from Him to you and a favor, and an argument against whoever among you disbelieves in Him. **Indeed in that is a sign.** God Almighty says: Indeed in God's bringing forth from the sky what He has described for you is a sign: meaning, a clear indication and a clear sign: **for a people who reflect.** He says: for a people who consider God's admonitions and reflect on His arguments, so they remember and turn back.

Tafsir al-Qurtubi

The Almighty said: **He causes to grow for you thereby crops, olives, palm trees, grapevines, and from all kinds of fruits.** Abu Bakr read on the authority of Asim *nanbat* with a nun for emphasis. The general reading is with a ya' meaning God causes to grow for you. It is said: the earth grew and anbat have the same meaning, and the grass grew and anbat have the same meaning. Al-Farra' recited:

I saw the needy people around their homes, weaving cotton around them until the grass grew.

Any plant. And God caused it to grow, so it is a plant, not according to analogy. And the boy grew, his pubic hair grew. And the tree grew, its planting, it is said: Your life span grew between your eyes. And the boy grew, I raised him. And the plant is the place of the plant, it is said: How beautiful is the plant of the Banu so-and-so, meaning what their money and children grow on. And a plant grew for them if a young generation grew up for them. And the Banu so-and-so are evil plants. And the nawabat are from the young and ignorant. And the nabit is a tribe from Yemen. And

the yanbut is a tree, all according to al-Jawhari. **And the olive** is the plural of zaytunah. And the tree itself is called an olive, and the fruit is called an olive. The ruling on the zakat of these fruits has already passed in Surat al-An'am, so there is no point in repeating it. **Indeed in that** is the sending down and the growing. **A sign** means an indication. **For a people who reflect.**

Tafsir Ibn Kathir

When God the Almighty mentioned the blessings He bestowed upon them of livestock and beasts, He proceeded to mention His blessings upon them in sending down rain from the sky, which is the elevation of what they have in it as a means of provision and enjoyment for them and their livestock. He said: **From it you have a drink**, meaning He made it sweet and pure, making it permissible for you to drink it, and He did not make it salty and bitter. **And from it are trees in which you graze your livestock.** That is, He brought forth for you from it trees in which you graze your livestock. As Ibn Abbas, Ikrimah, Ad-Dahhak, Qatadah, and Ibn Zayd said in His statement **in which you graze**, meaning you graze, and from it are the grazing camels, and *saum* means grazing. Ibn Majah narrated that the Messenger of God, may God bless him and grant him peace, forbade *saum* before sunrise.

And His statement: **He causes to grow for you thereby crops, olives, palm trees, grapevines, and from all kinds of fruits**, meaning He brings them out of the earth with this single water, with their different kinds, tastes, colors, scents, and shapes. For this reason He said: **Indeed in that is a sign for a people who give thought**, meaning an indication and proof that there is no god but God, as God Almighty said: "Is He who created the heavens and the earth and sent down for you from the sky water, and We caused to grow thereby gardens of delight? It was not for you to make their trees grow. Is there a god with God? Rather, they are a people who equate others with Him." Then God Almighty said:

Fath al-Qadir

2- **He causes to grow for you thereby the crops, the olives, the palm trees, and the grapes.** Abu Bakr read from Asim, **He causes to grow for you thereby the water that He sent down from the sky.** The rest read it with the lower yaa: meaning, God causes to grow for you thereby the water that He sent down from the sky. He mentioned the crops because they are the origin of the foods that people live on, and followed it with the olives because they are a fruit in one respect and a condiment in another because of the abundance of fat in them. It is the plural of zaytouna, and the tree itself is called an zaytouna. Then he mentioned the palm trees because they are food and fruit, and they are, along with grapes, the most noble of fruits. He pluralized the grapes because they include different types. Then he referred to the rest of the fruits and said, **And from all the fruits.** He also summarized the animals that He did not mention previously by saying,

And He creates what you do not know. Abi bin Ka'b read, **He causes to grow for you thereby the crops, He raises the crops and what follows them.** "Indeed in that, meaning the sending down and the growing, is a great sign, indicating the perfection of power and uniqueness in Lordship, for a people who reflect" on God's creations and do not neglect to look. In his products.

Tafsir al-Baghawi

11. "He causes to grow for you with it" meaning: God causes to grow for you with it, with the water that He sent down. Abu Bakr read on the authority of Asim "It causes to grow" with a noon. "The crops, the olives, the palm trees, the grapes, and from all the fruits. Indeed in that is a sign for a people who give thought."

Tafsir al-Baidawi

11. "He causes the crops to grow for you thereby." Abu Bakr read with a nun for emphasis. "And olives, palm trees, grapes, and of all fruits." And some of all of them if not all possible fruits grow in the earth. Perhaps presenting what is permissible in it over what is eaten from it because it will become animal food is the most honorable of foods. From this is presenting the crops and stating the three types and their arrangement. "Indeed in that is a sign for a people who reflect" on the existence of the Creator and His wisdom. For whoever contemplates that the seed falls into the earth and moisture reaches it and penetrates it, its top splits open and the trunk of the tree emerges from it, and its bottom splits open and its roots emerge from it, then it grows and leaves, flowers, sleeves, and fruits emerge from it, and each of them includes bodies of different shapes and natures with the union of materials and the proportion of the lower natures and astronomical influences to the whole, he knows that this is nothing but the action of a chosen agent who is sacred from the dispute of opposites and equals. Perhaps the separation of the verse with it is for that reason.

Surat al-Nahl 16:12

And He has subjected to you the night and the day and the sun and the moon, and the stars are subjected by His command. Indeed in that are signs for a people who reason.

Surat al-Nahl 16:12

And He has subjected to you the night and the day and the sun and the moon, and the stars are subjected by His command. Indeed in that are signs for a people who reason.

Tafsir al-Jalalayn

12 - **And He has subjected to you the night and the day and the sun** in the accusative case in apposition to what preceded it and the nominative case is the subject **and the moon and the stars** in both cases *subjected* in the accusative case is a state and the nominative case is the predicate **by His command** by His will **Indeed in that are signs for a people who reason** who reflect.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And among the blessings upon you, O people, in addition to the ones He mentioned before, is that He has subjected to you the night and the day, alternating between them. This is for your management of your livelihood, and this is for your dwelling in it, and the sun and the moon to know the times of your times, your months and your years, and the improvement of your livelihood. **And the stars are subjected** to you by God's command, running in their orbits so that you may be guided by them in the darkness of the land and the sea. **Indeed in that are signs for a people who reason.** God Almighty says: Indeed in God's subjecting of that to what He has subjected it to are clear indications for a people who understand God's proofs, and understand His warning to them.

Tafsir al-Qurtubi

The Almighty said: **And He has subjected to you the night and the day** meaning for rest and deeds, as He said: **And out of His mercy He has made for you the night and the day that you may rest therein and that you may seek of His bounty** (al-Qasas 28:73). **And the sun, the moon, and the stars are subjected by His command** meaning they are submissive to know the times and the ripening of fruits and crops and to be guided by the stars in the darkness. Ibn Amir and the people of Ash-Sham read **and the sun, the moon, and the stars are subjected** in the nominative case as the subject and predicate. The rest read it in the accusative case in apposition to what preceded it. Hafs read from Asim with the nominative case **and the stars**, *subjected* is its predicate. It was also read **and the sun, the moon, and the stars** in the accusative case. *Subjected* in the nominative case, and it is the

predicate of a deleted subject meaning they are submissive, and in the reading of those who put it in the accusative case it is a confirmed state, like His saying: **And He is the truth, confirming** (al-Baqarah 2:91). **Indeed in that are signs for a people who understand.** That is, from God what He alerted them to and guided them to.

Tafsir Ibn Kathir

The Almighty reminds His servants of His great signs and immense favors in His subjection of the night and day to alternate, the sun and moon to revolve, and the fixed and moving stars in the regions of the heavens as light and radiance to guide people in the darkness, and each of them moves in its orbit in which God Almighty has placed it, moving with a determined movement that does not increase or decrease from it, and all are under His control and authority and His subjection and His estimation and facilitation, as in His saying: "Indeed, your Lord is God, who created the heavens and the earth in six days and then established Himself on the Throne. He covers the night with the day, pursuing it rapidly. And the sun, the moon, and the stars are subjected by His command. Unquestionably, His is the creation and the command. Blessed be God, Lord of the worlds." For this reason He said: **Indeed in that are signs for a people who reason.** That is, indications of the Almighty's dazzling power and His great authority for a people who reason about God and understand His proofs.

And His statement: **And what He has created for you on the earth of varying colours** When God Almighty called attention to the features of the heavens, He called attention to what He created on the earth of wondrous matters, and the various things of animals, minerals, plants and inanimate objects in their different colours and shapes, and what they contain of benefits and properties. **Indeed in that is a sign for a people who remember** meaning the favours and blessings of God, so they are thankful for them.

Fath al-Qadir

12- **And He has subjected to you the night and the day** The meaning of subjecting them to people is making them beneficial to them according to what their interests require and their needs call for. They always alternate like a slave obedient to his master, not disobeying what he orders him to do, not going against his will, and not neglecting to strive for his benefit. The same applies to subjecting the sun, moon, and stars, as they proceed in a unified pattern by which the slaves infer the amounts of time, and are guided by them and know the parts of time. The meaning of subjected is tamed. Ibn Amir and the people of Ash-Sham read **and the sun, moon, and stars are subjected** in the nominative case as the subject and predicate. The rest read it in the accusative case in apposition to the night and the day. Hafs read from Asim with the nominative case of the stars as the

subject and its predicate is subjugated **by His command**. And with the accusative reading in subjugated it is an emphatic state, because subjugation was understood from His saying **and subjugated**. Hafs read in a narration with the nominative case of subjugated with the accusative of what preceded it as the predicate of a deleted subject: that is, they are subjugated. **Indeed in that** the subjugation **are signs for a people who reason** that is, they use their minds in these effects indicating the existence of the Creator and His uniqueness and the absence of a partner for Him. And the signs were mentioned because the celestial effects are the most evident evidence of the dazzling power, and the clearest testimony to pride and greatness. And he pluralized them to match His saying subjugated. And it was said that the reason for the plural is that each of the subjugation of the night and the day and the sun and the moon and the stars is a sign in itself, unlike what came before about the vegetation, which is one sign. And all of this is not without difficulty, and it is better to say that these three places in which the verse was isolated in some and pluralized in some, each one of them is suitable. For the plural, with consideration, and for the singular, with consideration, so he did not make it in one way, as a temptation and to draw attention to the permissibility of both matters and the goodness of each one of them.

with sound minds and do not require the completion of thought, like the conditions of plants.

Tafsir al-Baghawi

12. **And He has subjected to you**, [subdued to you], **the night and the day and the sun and the moon and the stars are subjected**, subdued, **by His command**, meaning: by His permission. Hafs read **and the stars are subjected** in the nominative case as the beginning. **Indeed in that are signs for a people who reason**.

Tafsir al-Baidawi

12. **And He has subjected to you the night and the day and the sun and the moon and the stars** by preparing them for your benefit. **Subjected by His command** is a state of all, meaning that He has benefited you with them while they are subjected to God Almighty, He created them and managed them as He willed, or for what they were created for by His creation and decree or for His wisdom, and in it is an indication of the answer to what may be said that what affects the formation of plants are the movements of the planets and their positions, for if that is accepted then there is no doubt that they are also possible in essence and attributes occurring in some possible ways, so they must have a creator who specifies and chooses and is necessarily existent to prevent the cycle and sequence, or a source of the letter m that is collective for the difference of species. Hafs read **and the stars are subjected** as a subject and predicate, so it is a generalization of the ruling after it was made specific. Ibn Amir also raised the sun and the moon. **Indeed in that are signs for a people who reason**. He made the verse plural, and mentioned reason because it indicates types of evidence that are apparent to those

Surat al-Nahl 16:13

And what He has created for you on the earth of varying colors. Indeed in that is a sign for a people who remember.

Surat al-Nahl 16:13

And what He has created for you on the earth of varying colors. Indeed in that is a sign for a people who remember.

Tafsir al-Jalalayn

13 - And He has subjected to you **and what He has created** created **for you on the earth** of animals and plants and other things **of varying colors** such as red, yellow, green and others **Indeed in that is a sign for a people who remember** who are admonished.

Tafsir al-Suyuti

Tafsir al-Tabari

He, may His praise be glorified, means by His saying, **And what He has created for you**, and He has subjected to you what He has created: meaning what He created for you on the earth in its various colors, from animals and fruits.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And what He has created for you on the earth**, meaning: And what He has created for you of different colors of animals, trees, and fruits, are blessings from God that are manifest, so be grateful for them.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, who said: Of the animals, trees, and fruits. And his statement *mukhtalifan* is in the accusative case because his statement **and what** is in the accusative case with the meaning that I described. And if that is the case, then **mukhtalifan alwanuhu** must be a state of what, and the predicate below it is complete. And if what was not in the accusative case, and the speech was initiated by his statement **and what He created for you**, then there would be nothing in *mukhtalifan* except the nominative case, because what would then become the subject of what.

Tafsir al-Qurtubi

It has three issues:

First - The Almighty's saying: **And what He has disseminated** meaning He has subjected to you what He has disseminated on the earth. *Dhara'* means created. God disseminated the creation, He disseminates them disseminating them, so it is Dhari', and from it comes the word dharī', which is the offspring of the two heavy things, except that the Arabs dropped the hamza on it, and the plural is dharārī. It is said: God has caused your dharā' and dharūk to grow, meaning your offspring. The root of dharū and dharū is

to separate from a plural. In the hadith: **Dhar' al-Nār**, meaning that they were created for it.

Second: What God the Almighty has created of it, submissive and tamed, such as beasts, livestock, trees, and others, and other things. The evidence for this is what Malik narrated in *Al-Muwatta'* on the authority of Ka'b Al-Ahbar, who said: If it were not for the words that I say, the Jews would have made me a donkey. He was asked: What are they? He said: I seek refuge in the face of God the Almighty, than which there is nothing greater, and in the perfect words of God, which neither the righteous nor the wicked can transgress, and in all the beautiful names of God, those I know of them and those I do not know, from the evil of what He created, originated, and dispersed. And in it on the authority of Yahya bin Sa'id that he said: "The Messenger of God, may God bless him and grant him peace, was taken on a night journey and saw an evil spirit from the jinn pursuing him with a torch of fire," the hadith. And in it: **And the evil of what He has dispersed on earth**. We have mentioned it and what is similar to it in other places.

Third - The Almighty's saying: **of varying colors**. "Different" is in the accusative case as a state. **Its colors** are its forms and appearances, meaning the animals and trees and others. **Indeed in that** meaning in the variation of their colors. **is a sign** meaning a lesson. **For a people who remember** meaning who are admonished and know that in the subjugation of these components are signs of the Oneness of God Almighty, and that no one else is able to do that.

Tafsir Ibn Kathir

The Almighty reminds His servants of His great signs and immense favors in His subjection of the night and day to alternate, the sun and moon to revolve, and the fixed and moving stars in the regions of the heavens as light and radiance to guide people in the darkness, and each of them moves in its orbit in which God Almighty has placed it, moving with a determined movement that does not increase or decrease from it, and all are under His control and authority and His subjection and His estimation and facilitation, as in His saying: "Indeed, your Lord is God, who created the heavens and the earth in six days and then established Himself on the Throne. He covers the night with the day, pursuing it rapidly. And the sun, the moon, and the stars are subjected by His command. Unquestionably, His is the creation and the command. Blessed be God, Lord of the worlds." For this reason He said: **Indeed in that are signs for a people who reason**. That is, indications of the Almighty's dazzling power and His great authority for a people who reason about God and understand His proofs.

And His statement: **And what He has created for you on the earth of varying colours** When God Almighty called attention to the features of the heavens, He called attention to what He created on the earth of wondrous matters, and the various things of animals,

minerals, plants and inanimate objects in their different colours and shapes, and what they contain of benefits and properties. **Indeed in that is a sign for a people who remember** meaning the favours and blessings of God, so they are thankful for them.

appearances is nothing but the work of a wise Creator.

Fath al-Qadir

13- **And what He has dispersed for you on the earth** meaning He created: it is said that God dispersed the creation, dispersing them, dispersing them: He created them: so he is a disperser, and from it comes the offspring, which is the offspring of the two heavy things, and the investigation of this has been presented, and it is conjoined with the stars in the nominative and accusative cases: meaning He has subjected to you what He has dispersed on the earth. The meaning is that He, glory be to Him, subjected to them those heavenly and earthly creatures, and the erection of different colors in the state, and its colors: its forms and views, for the scattering of these things in different colors and shapes with the equality of all in physical nature is a great sign indicating the existence of the Creator, glory be to Him, and His uniqueness. **Indeed in that the subjection of these matters is a sign clear for a people who remember.** For whoever remembers will consider, and whoever considers will infer what is required. It was said that the first station was only devoted to contemplation because of the possibility of presenting the aforementioned doubt, and the second station was devoted to reason because of its mention after removing the doubt and relieving the cause, so whoever does not acknowledge the Oneness after that has no reason, and the third station was devoted to remembrance for the sake of further indication, so whoever doubts after that has no sense, and in this there is an effort that is not hidden. It is better to say here as we said previously in the singularization of the verse in some cases and its pluralization in others, and its explanation is that each of these three places is suitable for mentioning contemplation, mentioning reasoning, and mentioning remembrance for apparent considerations that are not hidden, so in expressing in each place with one of them there was a good temptation that is not found in expressing with one of them in all three places.

Tafsir al-Baghawi

13. **And He created for you**, for your sake, meaning: He subjected what He created for you, **on the earth**, of animals, trees, fruits, and other things, *different*, in the accusative case as a state, **of its colors**.

"Indeed in that is a sign for a people who remember."

Tafsir al-Baidawi

13. **And what He has created for you on the earth** is in apposition to **the night**, meaning He has subjected to you what He created for you in it of animals and women. **Different in their colors** its types, as they often differ in color. **Indeed in that is a sign for a people who remember** Its difference in natures, forms, and

Surat al-Nahl 16:14

And it is He who has subjected the sea so that you may eat from it tender meat and extract from it ornaments which you wear, and you see the ships plying through it, and that you may seek of His bounty and perhaps you will be grateful.

Surat al-Nahl 16:14

And it is He who has subjected the sea so that you may eat from it tender meat and extract from it ornaments which you wear, and you see the ships plying through it, and that you may seek of His bounty and perhaps you will be grateful.

Tafsir al-Jalalayn

14 - **And it is He who has subjected the sea** He has made it subservient for riding and diving in it **that you may eat from it tender meat** which is the fish **and extract from it ornaments which you wear** which are pearls and coral **and you see** you perceive **the ships** the ships **plowing through it** plowing through the water, that is, splitting it by their movement in it, coming and going with one wind **and that you may seek** in apposition to so that you may eat, seeking of **His bounty** the Most High through trade **and perhaps you will be grateful** to God for that.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And He who did these actions to you, and bestowed upon you, O people, these blessings: He who subjected to you the sea, which is every river, whether its water is salty or fresh, **that you may eat from it tender meat**, which is the fish that is caught from it, **and extract from it ornaments that you may wear**, which are pearls and coral.

Al-Muthanna also told me, saying: Ishaq told us, saying: Hisham told us, on the authority of Amr, on the authority of Saeed, on the authority of Qatada, regarding his statement, **And it is He who has subjected the sea that you may eat from it tender meat**, he said: from both of them, **and extract from it ornaments which you wear**, he said: these are pearls.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **That you may eat tender meat from it**, meaning the whales of the sea.

Al-Muthanna told me, he said: Ishaq told us, he said: Hamad told us, on the authority of Yahya, he said: Ismail bin Abdul Malik told us, he said: A man came to Abu Ja'far and said: Is there any charity on women's jewelry? He said: No, it is as God Almighty said: **Ornament which you wear and see the ships** meaning: the ships **in which they ply** and it is the plural of makhrah.

The interpreters differed in their interpretation of his saying **late ones**. Some of them said: **late ones** means **late ones**.

Who said that?

Amr bin Musa Al-Qazzaz told us: Abdul-Warith told us: Yunus told us, on the authority of Al-Hasan, regarding his statement, **And you see the ships sailing through it**, he said: The ships sailing through it.

Others said about that, what:

Abd al-Rahman ibn al-Aswad told us: Muhammad ibn Rabi'ah told us, on the authority of Abu Bakr al-Asamm, on the authority of Ikrimah, regarding his statement, **And you see the ships moving forward in it**, he said: What is taken from the right and left of the ship from the water is the moving forward.

Ibn Wakee' told us: My father told us, on the authority of Abu Makin, on the authority of Ikrimah, regarding his statement, **And you see the ships moving through it**, he said: It is the ship moving through the water like this, meaning it splits it.

Others said about it:

Muhammad bin Amr told me: Abu Asim told us: Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And you see the ships plowing through it**. He said: The winds plow the ships, and the wind does not plow the ships except the great ships.

Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, and Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, and Al-Muthanna told me, he said: Ishaq told us, he said: Abdullah told us, on the authority of Warqa' all together, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly, except that Al-Harith said in his hadith: And the winds do not plow ships.

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.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, in his statement *mawakhir* he said: the wind blows.

Others said about it:

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And you see the ships moving forward therein** sailing with one wind, coming and going.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: It flows forward and backward with one wind.

Al-Muthanna told us, he said: Ishaq told us, he said: Yahya bin Saeed told us, on the authority of Yazid bin Ibrahim, he said: I heard Al-Hasan: **And you see the ship moving forward and backward with one wind**. He said: Coming and going forward with one wind. And *makhir* in the speech of the Arabs is the sound of the wind blowing, when its blowing is strong. In this context, it is the sound of the ship moving with the wind when it is strong and the water splits it at that

time on its front. It is said from this: The ship moved forward, moving forward, and it is *makhra*. And it is said: The wind moved forward and moved forward, if you look from where it is blowing and listen to the sound of its blowing. From this is the saying of Wasil, the freed slave of Ibn Uyaynah: It was said: If one of you wants to urinate, let him move forward with the wind, meaning by that: let him look from where it is blowing and turn his back so that the urine does not come back on him and return to him.

And His saying: **And that you may seek of His bounty**, God Almighty says: And that you may spend your time seeking your livelihood through trade, He has subjected it to you.

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 that you may seek of His bounty**. He said: Trade on land and sea.

And His saying: **And perhaps you will be grateful** means: And to thank your Lord for what He has bestowed upon you of that, He has subjected to you what He has subjected to of these things that He has enumerated in these verses.

Tafsir al-Qurtubi

It contains nine issues:

First - The Almighty said: **And it is He who has subjected the sea**. Subjecting the sea is enabling humans to control it and tame it by riding, enjoying the sea, and other things. This is a blessing from God upon us. If He had willed, He could have given it power over us and drowned us. We have already discussed the sea and its catch. He called it meat here, and according to Malik, meat is of three types: the meat of quadrupeds is a type, the meat of feathered animals is a type, and the meat of aquatic animals is a type. It is not permissible to sell one type for another type with a difference. It is permissible to sell the meat of cows and wild animals for the meat of birds and fish with a difference. Likewise, the meat of birds for the meat of cows, wild animals, and fish is permissible with a difference. Abu Hanifa said: All meats are of different types, like their origins. So cow meat is a type, sheep meat is a type, camel meat is a type, and wild animals are different, as are birds and fish. This is one of the two opinions of Al-Shafi'i. The other opinion is that all livestock, game, birds, and fish are one type and it is not permissible to differentiate between them. The first opinion is the well-known opinion of his school of thought among his companions. Our evidence is that God the Almighty differentiated between the names of livestock in their lives, saying: "Eight pairs: of sheep, two, and of goats, two" (al-An'am 6:143). Then He said: **And of camels, two, and of cattle, two** (al-An'am 6:144). When He led all of them to meat, He said: **Lawful to you are the beasts of cattle** (al-Ma'idah 5:1). He grouped them under one meat because their benefits are similar, like the meat of sheep and goats. And He said in another place: **And the meat of fowl of whatever they desire** (al-Waqi'ah 56:21). This is the plural of bird, which is one, because God the Almighty said: **nor a**

bird that flies with its wings (al-An'am 6:38). So He grouped all the meat of birds under one name. And He said here: **tender meat**, so He grouped the types of fish under one name, so its young ones were like its adults in grouping them together. It was narrated from Ibn 'Umar that he was asked about the meat of goats and the meat of rams, is it the same thing? He said: No, and there was no one who disagreed with him, so it became like a consensus, and God knows best. There is no argument for the one who opposes the prohibition of the Prophet, may God bless him and grant him peace, of selling food except like for like, because food in general includes wheat and other foods, but it does not include meat. Do you not see that when the speaker says: I ate food today, it is not understood from it that it was eaten meat? Also, it is contradicted by the statement of the Prophet, may God bless him and grant him peace: **If the two types differ, then sell them however you wish**. And this is two types. Also, we have agreed on the permissibility of selling meat for bird meat with a difference, not because it is selling food for which there is no zakat, selling for meat for which there is no zakat, likewise selling fish for bird meat with a difference.

Second - As for locusts, it is well-known among us that it is permissible to sell some of them for others with a difference. It was mentioned from Sahnun that he forbade that, and some of the later scholars tended towards that and saw it as something that is saved.

Third: Scholars differed regarding someone who swears not to eat meat. Ibn al-Qasim said: He breaks his oath with each of these four types. Ashab said in al-Majmu'ah: He only breaks his oath with all the meat of livestock, not wild animals or anything else, taking into consideration custom and tradition, and giving it precedence over the general linguistic expression, which is better.

Fourth - The Almighty's statement: **And you extract from it ornaments which you wear**. He means pearls and coral, as the Almighty said: **From them come forth pearls and coral**. (al-Rahman 55:22). Extracting ornaments is only what is known of salt. It is said that there is seawater in emerald. Al-Hudhali made a mistake in his statement in describing the pearl:

So he brought her a pearl, slapping her face with the water of the Euphrates flowing.

So He made it from sweet water. So the adornment is true and it is the gift of God Almighty to Adam and his children. Adam was created and crowned and adorned with the wreath of Paradise, and sealed with the ring that Solomon, son of David, inherited from him, may God's prayers be upon them, and it was called the Seal of Glory, according to what was narrated.

Fifth - God Almighty has bestowed upon men and women a general favor with what comes out of the sea, and He does not forbid them anything from it. Rather, God Almighty has forbidden men gold and silk. It was narrated in Sahih on the authority of Omar bin Al-Khattab that the Messenger of God, may God bless him and grant him peace, said: **Do not wear silk, for whoever wears it in this world will not wear it in the Hereafter**. We will discuss this in Surat Al-Hajj, God willing. Al-Bukhari narrated on the authority of Ibn

Surat al-Nahl 16:14

And it is He who has subjected the sea so that you may eat from it tender meat and extract from it ornaments which you wear, and you see the ships plying through it, and that you may seek of His bounty and perhaps you will be grateful.

Umar: "The Messenger of God, may God bless him and grant him peace, wore a gold ring, and made its stone on the palm of his hand, and engraved on it Muhammad is the Messenger of God, and the people adopted the same. When he saw that they had adopted it, he threw it away and said: I will never wear it again. Then he adopted a silver ring, and the people adopted silver rings. Ibn Umar said: After the Prophet, may God bless him and grant him peace, the ring was worn by Abu Bakr, then Umar, then Uthman, until it fell from Uthman into the well of Aris. Abu Dawud said: The people did not differ about Uthman until the ring fell from his hand. The scholars agreed that it is permissible for men to wear silver rings in general. Al-Khattabi said: It is disliked for women to wear silver rings, because it is part of men's clothing. If they do not find gold, then they should yellow it with saffron or something similar. The majority of scholars from the early and later generations are of the opinion that it is forbidden for men to wear gold rings, except for what was narrated on the authority of Abu Bakr ibn Abd al-Rahman and Khabbab, which is an unusual disagreement, and neither of them was informed of the prohibition or abrogation. And God knows best. As for what Anas ibn Malik narrated: "He saw on the hand of the Messenger of God, may God bless him and grant him peace, One day, he handed over a ring made of silver. Then people made rings of silver and wore them. The Messenger of God (blessings and peace of God be upon him) threw away his ring, so the people threw away their rings. - Narrated by the two Sahihs, and the wording is from Al-Bukhari - so it is according to the scholars, and they are from Ibn Shihab, because what the Messenger of God (blessings and peace of God be upon him) threw away was a gold ring. It was narrated by Abdul Aziz bin Suhaib, Thabit, and Qatadah from Anas, and it is contrary to what Ibn Shihab narrated from Anas, so it is obligatory to judge by the group on one person if he contradicts it, with the witness for the group from the hadith of Ibn Umar.

Sixth - If it is proven that it is permissible for men to wear a silver ring and adorn themselves with it, Ibn Sirin and other scholars disliked engraving it or having the mention of God on it. A group of scholars permitted engraving it. Then if the name of God or a word of wisdom or words from the Qur'an are engraved on it and he puts it on his left hand, can he enter the toilet with it and clean himself with his left hand? Saeed bin Al-Musayyab and Malik considered it light. It was said to Malik: If there is the mention of God on the ring and he wears it on his left hand, can he clean himself with it? He said: I hope it is light. It was narrated from him that it is disliked, but it is preferable. Most of his companions forbade it. Hammam narrated from Ibn Jurayj from Al-Zuhri from Anas who said: "When the Messenger of God (peace and blessings of God be upon him) entered the toilet, he would put his ring on." Abu Dawud said: This is a strange hadith. It is only known from Ibn Jurayj from Ziyad bin Sa'd from Al-Zuhri from Anas that the Prophet (peace and blessings of God be upon him) made a ring of silver and then threw it away. Abu Dawud said: No one

narrated this except Hammam.

Seventh - Al-Bukhari narrated on the authority of Anas bin Malik: "The Messenger of God, may God bless him and grant him peace, took a ring of silver and engraved on it Muhammad is the Messenger of God and said: I have taken a ring of silver and engraved on it Muhammad is the Messenger of God, so no one should engrave on his engraving." Our scholars said: This is evidence of the permissibility of engraving the name of the ring's owner on his ring. Malik said: It is the custom of the caliphs and judges to engrave their names on their rings, and his prohibition, peace be upon him, is: No one should engrave on the engraving of his ring, because that is his name and engraved in the message of God to His creation. The people of Ash-Sham narrated that it is not permissible to take a ring for anyone who is not in authority. A hadith was narrated on this matter on the authority of Abu Rayhana, which is a hadith that is not an argument due to its weakness. His saying, peace be upon him: **No one should engrave on his engraving** refutes it, and indicates the permissibility of taking a ring for all people, if it is not engraved on the engraving of his ring. The engraving on Al-Zuhri's ring was **Muhammad asks God for well-being**. The engraving on Malik's ring was **God is sufficient for me, and He is the best Disposer of affairs**. Al-Tirmidhi Al-Hakim mentioned in Nawader Al-Usul that the inscription on the ring of Moses, peace be upon him, was **For every term there is a book** and it was mentioned in Al-Ra'd. Omar bin Abdul Aziz was informed that his son had bought a ring for a thousand dirhams, so he wrote to him: I have heard that you bought a ring for a thousand dirhams, so sell it and feed a thousand hungry people with it, and buy an iron ring for a dirham, and write on it **May God have mercy on the one who knows his own worth**.

Eighth - If someone swears not to wear jewelry and wears pearls, he has not broken his oath. Abu Hanifa said the same. Ibn Khuwaiz Mandad said: Because even though the linguistic name includes it, he did not mean it by the oath, and oaths are specific to custom. Do you not see that if someone swears not to sleep on a bed and sleeps on the ground, he has not broken his oath? Likewise, if someone does not light himself with a lamp and sits in the sun, he has not broken his oath. Even if God Almighty called the earth a bed and the sun a lamp. Al-Shafi'i, Abu Yusuf, and Muhammad said: If someone swears not to wear jewelry and wears pearls, he has broken his oath, because God Almighty said: **And extract from it ornaments which you wear** (al-Nahl 16:14). What comes out of it are pearls and coral.

Ninth - The Almighty's saying: **And you see the ships plying therein**. The ship and seafaring have been mentioned previously in *Al-Baqarah* and other books. And His saying: *Pursuant* Ibn Abbas said: *Skippers, from jarat to traverse*. Saeed bin Jubayr: Interjection. Al-Hasan: Mawaqir. Qatada and Ad-Dahhak: meaning it goes and comes, coming and going with one wind. And it was said: *Pursuant* is a deep sea, and the origin

of *makhr* is splitting the water to the right and left. The ship *makhrat* ploughs plows and plows, *makhran* and *makhwaran* if it runs, splitting the water with a sound, and from this is the Almighty's saying: **And you see the ships plowing therein** meaning *skippers*. Al-Jawhari said: The swimmer plows if he splits the water with his chest, and the land plows is he splits it for agriculture, and he plows it with water if he holds back the water in it until it becomes spacious, meaning it is suitable for good crop growth. Al-Tabari said: "Al-Makhr in the language is the sound of the wind blowing, and it is not restricted to being in water. He said: Among that is the saying of Wasil, the freed slave of Abu Uyaynah: If one of you wants to urinate, let him blow the wind, meaning let him look at its sound in the bodies from where it blows, and avoid facing it so that his urine does not return to him. "And that you may seek of His bounty" meaning and ride for trade and seeking profit. **And that you may be grateful** All of this was mentioned previously in *Al-Baqarah*. Praise be to God.

Tafsir Ibn Kathir

The Almighty tells us about His subjugation of the turbulent sea, and He bestows His favor upon His servants by making it easy for them to ride it, and by making fish and whales in it, and making their meat permissible for His servants, whether alive or dead, in the state of ihram or in the state of ihram, and what He creates in it of pearls and precious jewels, and making it easy for His servants to extract from its depths an ornament that they wear, and His subjugation of the sea to carry the ships that plow it, or it was said that the winds plow it, and both are correct, and it was said that they plow it with their protrusions, which are their humped fronts - which He guided the servants to make and guided them to that as an inheritance from their father Noah, peace be upon him, for he was the first to ride ships, and he was the one who taught them how to make them, then the people took it from him century after century, and generation after generation, traveling from one country to another, and from one region to another, to bring what is there to what is here, and what is here to what is there, and for this reason the Almighty said: "And that you may seek of His bounty And perhaps you will be grateful for His blessings and kindness.

Al-Hafiz Abu Bakr Al-Bazzar said in his Musnad: I found in my book on the authority of Muhammad bin Muawiyah Al-Baghdadi, he said: Abdul Rahman bin Abdullah bin Amr told us on the authority of Sahl bin Abi Saleh on the authority of his father, on the authority of Abu Hurairah, he said: God spoke to the western sea and spoke to the eastern sea, and said to the western sea: I am carrying in you some of my servants, so what will you do with them? It said: I will drown them. It said: Your strength is in your regions, and I will carry them on my hand, and I have forbidden adornment and hunting. And He spoke to this eastern sea and said: I am carrying in you some of my servants, so what will you do with them? It said: I will carry them on my hand, and I will be to them like a mother to her child. So He rewarded it with adornment and hunting. Then Al-Bazzar said: We do not know of

anyone who narrated it on the authority of Sahl other than Abdul Rahman bin Abdullah bin Amr, and he is a fabricator of hadith. Sahl narrated it on the authority of Al-Nu'man bin Abi Ayyash on the authority of Abdullah bin Omar, with a chain of transmission ending with him.

Then God mentioned the earth and what He cast into it of lofty mountains and firm mountains, so that the earth would be stable and not shake, that is, it would shake with the animals on it so that their life would not be pleasant because of that. For this reason, He said: **And the mountains He has fixed firmly**. And Abd al-Razzaq said: Muammar informed us on the authority of Qatada, I heard al-Hasan say: When the earth was created, it was shaking, so they said: This is not stable on its back for anyone. So they woke up and the mountains had been created, and the angels did not know from what the mountains were created. And Saeed said on the authority of Qatada on the authority of al-Hasan on the authority of Qays ibn Ubadah that when God created the earth, it began to shake, so the angels said: This is not stable on its back for anyone. So it woke up in the morning and it had its firm mountains. And Ibn Jarir said: Al-Muthanna told me, Hajjaj ibn Munhal told me, Hammad told us on the authority of Ata ibn al-Sa'ib, on the authority of Abdullah ibn Habib, on the authority of Ali ibn Abi Talib, may God be pleased with him, who said: When God created the earth, it shivered and said: O Lord, do You make the children of Adam commit sins and make me commit wickedness? He said: So God established in it mountains that you see and that you do not see, and its stability was like shaking flesh.

And His saying: **And rivers and paths** means that He made therein rivers that flow from one place to another as a provision for the servants, springing up in one place and being a provision for the people of another place, so it cuts through the plains, wildernesses and wastelands, and penetrates the mountains and hills, until it reaches the land that He has made subservient to its people, and it moves on the earth right and left, south and north, east and west, between small and large, and valleys that flow sometimes and stop at other times, and between a spring and a gathering, and the strength of the movement and its slowness is according to what He willed and decreed and made subservient and easy, for there is no god but Him and no lord but Him, and likewise He made therein paths, meaning roads that are taken from one country to another, so that the Most High even cuts through the mountain until what is between them is a passage and a path, as the Most High said: **And We have made therein paths as paths** Al-An'am 2:17.

His saying: **And signs** means indications of large mountains, small hills, and the like, by which travelers by land and sea can find their way if they lose their way. And his saying: **And by the stars they are guided** meaning in the darkness of the night, Ibn Abbas said, and from Malik in his saying: **And signs and by the stars they are guided** he says: the stars and they are the mountains, then the Almighty pointed out His greatness and that worship is only due to Him and not to other than Him of the idols that do not create anything but are created, and for this reason He said: **Is He who creates like he who does not create? Will**

Surat al-Nahl 16:14

And it is He who has subjected the sea so that you may eat from it tender meat and extract from it ornaments which you wear, and you see the ships plying through it, and that you may seek of His bounty and perhaps you will be grateful.

you not remember? Then He pointed out to them the abundance of His blessings upon them and His kindness to them, so He said: "And if you should count the favors of God, you could not enumerate them. Indeed, God is Forgiving and Merciful" meaning He overlooks you, and if He asked you to thank for all of His blessings you would be unable to do that, and if He ordered you to do so you would weaken and abandon it, and if He punished you He would punish you and He is not unjust to you, but He is Forgiving and Merciful, He forgives much and rewards for little, and Ibn Jarir said: He says that God is Forgiving of what was from you of shortcomings in thanking for some of that if you repent and return to His obedience and following His pleasure, Merciful to you and will not punish you after that Repentance and repentance.

Fath al-Qadir

14- "And it is He who has subjected the sea" God Almighty has blessed us with the subjection of the sea with the ability to ride it and extract what is in it of catch and jewels, because it is among the blessings that God has bestowed upon His servants, along with what it contains of evidence of the Oneness of the Lord Almighty and the perfection of His power. God Almighty has combined for His servants in this position between reminding them of His earthly, heavenly and sea signs, so He guided them to look and reason with the various signs of different places to complete the argument, perfect the warning, clarify the disputes of reasoning, the basis of proof, and the places of consideration and consideration. Then He mentioned the reason for subjecting the sea, saying: "That you may eat from it tender meat **meaning fish, and He described it as tender to indicate its tenderness, and to guide us to hasten to eat it because it is something that spoils quickly**, and that you may extract from it ornaments which you may wear" meaning pearls and coral as in His Almighty saying: "From them emerge the pearls And the coral. The apparent meaning of his statement, **you wear it**, is that it is permissible for men to wear pearls and coral: that is, to make it an ornament for themselves, as it is permissible for women. There is no need for what a group of commentators have taken upon themselves to interpret his statement, **you wear it**, by saying that their women wear it, because they are part of them, or because they wear it for their sake. There is nothing in the pure Shari'ah that requires preventing men from adorning themselves with pearls and coral unless they use it in a manner that only women use it for, because that is forbidden because it is an imitation of them. The Shari'ah has prohibited it, not because it is an ornament of pearls or coral. **And you see the ships plowing through it**, that is, you see the ships yearning for the water, pushing it with their chests. The water splits the ship with its chest. Al-Jawhari said: The swimmer splits the water with his chest, and the earth splits it for cultivation. It was said that it is female slaves, and it was said that it is obstructed, and it was said that it goes and comes, and it was said that it is a

raging ship. Ibn Jarir said: Al-Makhr in the language: the sound of the wind blowing, and it is not restricted to being in water. **And that you may seek of His bounty** is conjoined with **you may extract**, and what is between them is an objection, or a reason for an omitted word, the meaning of which is that you may benefit from that and that you may seek, or on the basis of the fact that he did that to seek: that is, to trade in it so that you may obtain profit from the bounty of God, the Most High. **And that you may be grateful** that is, if you find His bounty upon you and His kindness to you, you will acknowledge His favor upon you and thank Him for that with your tongue and limbs. It was said that perhaps the reason for specifying this favor with the follow-up of thanks is that it involves covering a long distance with heavy loads without engaging in the reasons for travel, rather without movement at all, although it is in the folds of dangers. It is possible to add to what was mentioned about covering the distance in the aforementioned manner what the sea includes of having in it the best food and the most beautiful clothing and the abundance of blessings with their preciousness and good location are among the greatest reasons that call for thanks and necessitate it.

Tafsir al-Baghawi

14. **And it is He who has subjected the sea that you may eat from it tender meat** meaning: fish, **and extract from it ornaments which you wear** meaning: pearls and coral, **and you see the ships sailing through it** maidens.

Qatada said: **Coming and going**, which means that you see two ships, one coming and the other going, sailing with the same wind.

Al-Hassan said: *Mawakhir* means full.

Al-Farra and Al-Akhfash said: Shawwaq splits the water with its wings.

Mujahed said: The winds move the ships.

The root of *al-makhr* is to lift and split. In the hadith, **If one of you wants to urinate, let him look at where the wind is coming from and blow, and let him turn his back on it so that the urine does not get cold on him.**

Abu Ubaidah said: *Sawaikh* and *Makhr* are the sound of the wind blowing when it is strong.

And that you may seek of His bounty, meaning: trade, **and perhaps you will be grateful**, if you see God's work in what He has subjected to you.

Tafsir al-Baidawi

14. **And it is He who has subjected the sea** He made it such that you can benefit from it by riding, fishing and diving. **That you may eat from it tender meat** is fish,

and He described it as tender because it is the moistest of meats and spoils quickly, so people hasten to eat it, and to demonstrate His power in creating it fresh and tender in turbulent water. Malik and al-Thawri held to it that whoever swears not to eat meat has broken his oath by eating fish. It was answered that faith is based on custom, and it is not understood from it when it is absolute. Do you not see that God Almighty called the disbeliever a beast, and the Creator does not break his oath by not riding a beast by riding it. **And extract from it ornaments which you wear** like pearls and coral, meaning that your women wear them, so it was attributed to them because they are part of them and because they adorn themselves with it for their sake. **And you see the ships** the ships **moving through it** its slits with their belts. From the opening, which is the splitting of water. It was said that it is the sound of the ship's horn. **And that you may seek of His bounty** from the abundance of His provision by riding it for trade. **And that you may be grateful** meaning that you may recognize the blessings of God Almighty and fulfill their right. Perhaps the reason for specifying it with the following of gratitude is that it is stronger in the chapter on blessings, in that it made the calamities a reason for benefiting from obtaining a livelihood.

Surat al-Nahl 16:15

And He has cast into the earth firm mountains, lest it should shift with you, and rivers and roads, that you may be guided.

Surat al-Nahl 16:15

And He has cast into the earth firm mountains, lest it should shift with you, and rivers and roads, that you may be guided.

Tafsir al-Jalalayn

15 - **And He has cast into the earth firm mountains** fixed mountains *that* it will not *move* with you) He has placed in it **and rivers** like the Nile **and paths** roads **that you may be guided** to your destinations.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: And among His blessings upon you, O people, is that He has placed firm mountains on the earth. This is the plural of rasiyah, which are the fixed mountains on the earth. And His statement, **lest it should shake with you**, means: that it should not shake with you. This is like His statement, **God makes clear to you, lest you go astray**, and the meaning is: that you should not go astray. This is because He, the Most High, has anchored the earth with mountains so that His creation on its surface would not shake. Rather, it was a table before it was anchored.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, on the authority of Al-Hasan, on the authority of Qais bin Abbad, that when God, the Blessed and Exalted, created the earth, it began to sway. The angels said: This does not have anyone on its back. So it became morning and its mountains were fixed.

Al-Muthanna told me: Al-Hajjaj bin Al-Munhal told us: Hammad told us, on the authority of Ata bin Al-Saib, on the authority of Abdullah bin Habib, on the authority of Ali bin Abi Talib, who said: When God created the earth, it trembled and said: O Lord, will You make the children of Adam commit sins and make me commit evil? He said: So God placed upon it mountains that you see and that you do not see, and its resting place was like swaying flesh. Al-Maid means turmoil and toppling. It is said: The ship swayed, swaying, if it tipped over with its people and tilted. And from this comes the dizziness that befalls a seafarer, which is vertigo.

And in a similar manner to what we said about that, the people of interpretation said.

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: **That it shakes with you** means that it overturns you.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, the same.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, on the authority of al-Hasan, regarding His statement: **And He has cast into the earth firm mountains, lest it should shift with you**, he said: The mountains, lest it should shift with you. Qatada said: I heard al-Hasan say: When the earth was created, it was about to shift, so they said: This is not stable for anyone to rest on its back. Then they woke up and found that the mountains had been created, and the angels did not know from what the mountains had been created.

And his saying: **And rivers** means: And He made rivers in it, so He connected the rivers to the mountains, and He does in them what I do in the mountains, since the meaning of the speech and what is intended by it was understood, and that is similar to the saying of the rajaz poet:

You hear images in their bellies, and in their hands there is emptiness and desolation.

Dryness: so he connected **with dryness** to the sound, and dryness is not heard, since what was meant by it was understood, and that its meaning is that you see dryness in the hands.

And His saying: **And paths** is the plural of path, just as roads is the plural of road. The meaning of the statement is: And He made for you, O people, paths and roads on the earth that you may take, and travel in them for your needs and to seek your livelihood, out of mercy for you, and as a blessing from Him to you. If He had blinded you to them, you would have perished in error and confusion.

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his saying *paths*: meaning roads.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: *paths* he said: roads.

And His saying: **Perhaps you will be guided** means: So that you may be guided by these paths that He has made for you on earth to the places you intend and the locations you want, so that you do not go astray and become confused.

Tafsir al-Qurtubi

The Almighty said: **And He cast into the earth firm mountains**. That is, fixed mountains. To mount means to be fixed and established. He said:

So I was patient, knowing that, free to anchor if the

coward's soul rises

That it may shake with you means lest it shake, according to the Kufians. And it is disliked that it shake, according to the Basrans. And the deed is the disturbance right and left, the thing is moved, and the branches are swayed, and the man is strutted. Wahn ibn Munabbih said: God created the earth and it began to shake and sway, so the angels said: This does not rest anyone on its back, so it became anchored by the mountains, and the angels did not know from what the mountains were created. Ali ibn Abi Talib, may God be pleased with him, said: When God created the earth, it shuddered and tilted and said: O Lord! Will You place upon me someone who commits sins and transgressions, and throws corpses and stench upon me! So God, the Most High, anchored in it mountains that you see and that you do not see. Al-Tirmidhi narrated at the end of the book of interpretation: Muhammad bin Bashir told us, Yazid bin Harun told us, Al-Awam bin Hawshab told us, on the authority of Sulayman bin Abi Sulayman, on the authority of Anas bin Malik, on the authority of the Prophet, may God bless him and grant him peace, who said: "When God created the earth, it began to shake, so He created the mountains and returned them to it until it settled. The angels were amazed at the strength of the mountains. They said: O Lord, is there anything in Your creation that is stronger than mountains? He said: Yes, iron. They said: O Lord, is there anything in Your creation that is stronger than iron? He said: Yes, fire. They said: O Lord, is there anything in Your creation that is stronger than fire? He said: Yes, water. They said: O Lord, is there anything in Your creation that is stronger than water? He said: Yes, the wind. They said: O Lord, is there anything in Your creation that is stronger than the wind? He said: Yes, the son of Adam gives charity with his right hand, hiding it from his left." Abu 'Eisa said: This is a strange hadith that we do not know of as being traceable back to the Prophet except through this chain of transmission.

I said: In this verse there is clearest evidence of the use of causes, and He was able to make them still, but not the mountains. This meaning has been presented before. **And rivers** means He made rivers in them, or He cast rivers into them. **And paths** means roads and paths. **Perhaps you will be guided** meaning to where you intend to go in the country, so that you will not go astray or become confused.

Tafsir Ibn Kathir

The Almighty tells us about His subjugation of the turbulent sea, and He bestows His favor upon His servants by making it easy for them to ride it, and by making fish and whales in it, and making their meat permissible for His servants, whether alive or dead, in the state of ihram or in the state of ihram, and what He creates in it of pearls and precious jewels, and making it easy for His servants to extract from its depths an ornament that they wear, and His subjugation of the sea to carry the ships that plow it, or it was said that the winds plow it, and both are correct, and it was said that they plow it with their protrusions, which are their humped fronts - which He guided the servants to make

and guided them to that as an inheritance from their father Noah, peace be upon him, for he was the first to ride ships, and he was the one who taught them how to make them, then the people took it from him century after century, and generation after generation, traveling from one country to another, and from one region to another, to bring what is there to what is here, and what is here to what is there, and for this reason the Almighty said: "And that you may seek of His bounty And perhaps you will be grateful for His blessings and kindness.

Al-Hafiz Abu Bakr Al-Bazzar said in his Musnad: I found in my book on the authority of Muhammad bin Muawiyah Al-Baghdadi, he said: Abdul Rahman bin Abdullah bin Amr told us on the authority of Sahl bin Abi Saleh on the authority of his father, on the authority of Abu Hurairah, he said: God spoke to the western sea and spoke to the eastern sea, and said to the western sea: I am carrying in you some of my servants, so what will you do with them? It said: I will drown them. It said: Your strength is in your regions, and I will carry them on my hand, and I have forbidden adornment and hunting. And He spoke to this eastern sea and said: I am carrying in you some of my servants, so what will you do with them? It said: I will carry them on my hand, and I will be to them like a mother to her child. So He rewarded it with adornment and hunting. Then Al-Bazzar said: We do not know of anyone who narrated it on the authority of Sahl other than Abdul Rahman bin Abdullah bin Amr, and he is a fabricator of hadith. Sahl narrated it on the authority of Al-Nu'man bin Abi Ayyash on the authority of Abdullah bin Omar, with a chain of transmission ending with him.

Then God mentioned the earth and what He cast into it of lofty mountains and firm mountains, so that the earth would be stable and not shake, that is, it would shake with the animals on it so that their life would not be pleasant because of that. For this reason, He said: **And the mountains He has fixed firmly.** And Abd al-Razzaq said: Muammar informed us on the authority of Qatada, I heard al-Hasan say: When the earth was created, it was shaking, so they said: This is not stable on its back for anyone. So they woke up and the mountains had been created, and the angels did not know from what the mountains were created. And Saeed said on the authority of Qatada on the authority of al-Hasan on the authority of Qays ibn Ubadah that when God created the earth, it began to shake, so the angels said: This is not stable on its back for anyone. So it woke up in the morning and it had its firm mountains. And Ibn Jarir said: Al-Muthanna told me, Hajjaj ibn Munhal told me, Hammad told us on the authority of Ata ibn al-Sa'ib, on the authority of Abdullah ibn Habib, on the authority of Ali ibn Abi Talib, may God be pleased with him, who said: When God created the earth, it shivered and said: O Lord, do You make the children of Adam commit sins and make me commit wickedness? He said: So God established in it mountains that you see and that you do not see, and its stability was like shaking flesh.

And His saying: **And rivers and paths** means that He made therein rivers that flow from one place to another as a provision for the servants, springing up in one place and being a provision for the people of another

Surat al-Nahl 16:15

And He has cast into the earth firm mountains, lest it should shift with you, and rivers and roads, that you may be guided.

place, so it cuts through the plains, wildernesses and wastelands, and penetrates the mountains and hills, until it reaches the land that He has made subservient to its people, and it moves on the earth right and left, south and north, east and west, between small and large, and valleys that flow sometimes and stop at other times, and between a spring and a gathering, and the strength of the movement and its slowness is according to what He willed and decreed and made subservient and easy, for there is no god but Him and no lord but Him, and likewise He made therein paths, meaning roads that are taken from one country to another, so that the Most High even cuts through the mountain until what is between them is a passage and a path, as the Most High said: **And We have made therein paths as paths Al-An'am 2:17.**

His saying: **And signs** means indications of large mountains, small hills, and the like, by which travelers by land and sea can find their way if they lose their way. And his saying: **And by the stars they are guided** meaning in the darkness of the night, Ibn Abbas said, and from Malik in his saying: **And signs and by the stars they are guided** he says: the stars and they are the mountains, then the Almighty pointed out His greatness and that worship is only due to Him and not to other than Him of the idols that do not create anything but are created, and for this reason He said: **Is He who creates like he who does not create? Will you not remember?** Then He pointed out to them the abundance of His blessings upon them and His kindness to them, so He said: "And if you should count the favors of God, you could not enumerate them. Indeed, God is Forgiving and Merciful" meaning He overlooks you, and if He asked you to thank for all of His blessings you would be unable to do that, and if He ordered you to do so you would weaken and abandon it, and if He punished you He would punish you and He is not unjust to you, but He is Forgiving and Merciful, He forgives much and rewards for little, and Ibn Jarir said: He says that God is Forgiving of what was from you of shortcomings in thanking for some of that if you repent and return to His obedience and following His pleasure, Merciful to you and will not punish you after that Repentance and repentance.

Fath al-Qadir

Then he followed up these blessings that necessitate monotheism and are useful for proving what is required with another blessing and a major verse, saying: 15- **And He cast into the earth firm mountains**, meaning fixed mountains. It is said that he became firm and established, meaning he became steadfast and established. The poet said:

So I was patient, knowing that I would be free to anchor if the coward's soul came out.

"That it may sway with you" means that it is unwilling to sway with you, as the Basrans said, or lest it sway with you, as the Kufians said. Al-Mayd: is to sway right and left. Mada something sways, it moves, and the branches sway, and the man swaggers. "And rivers"

means that He made rivers in it, because casting here means making and creating, as in His saying: "And I have cast upon you love from Me, **and** and paths" means that He made paths in it and made them apparent and clear so that you may be guided by them in your travels to your destinations. And the paths are the roads.

Tafsir al-Baghawi

15. **And He has cast into the earth firm mountains, lest it should shift with you.** That is, [so that it should not shift with you], that is, move and tilt.

Al-Maid: is the disturbance and equilibrium, and from it the dizziness that afflicts a seafarer is called: Meid.

Wahb said: When God created the earth, it began to sway, so the angels said: This does not allow anyone to rest on its back. Then it became anchored to the mountains, and the angels did not know what the mountains were created from.

And rivers and paths meaning: He made rivers and different paths in it, **that you may be guided** to what you want and not go astray.

Tafsir al-Baidawi

15. "And He cast into the earth firm mountains" firm mountains. "lest it should sway with you" hating that it should tilt with you and be shaken, and that is because the earth before the mountains were created in it was a light ball with a simple nature, and it was right for it to move in a circular manner like the spheres, or to move with the slightest cause of movement, but when the mountains were created on its face, its sides varied and the mountains directed their weight toward the center, so they became like pegs that prevent them from moving. And it was said that when God created the earth, it began to sway, so the angels said: It is not for anyone to rest on its back, so it became anchored by the mountains. "And rivers **and He made rivers in it because He cast in it means** and paths that you may be guided" to your goals, or to the knowledge of God Almighty.

Surat al-Nahl 16:16

And signs and by the stars they are guided.

Tafsir al-Jalalayn

16 - **And signs** by which you can find your way, such as mountains during the day, **and by the stars** meaning the stars, **they are guided** to the roads and the qiblah at night.

Tafsir al-Suyuti

Tafsir al-Tabari

The interpreters differed about the meaning of the signs. Some of them said: He meant by them the landmarks of the roads during the day.

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 signs, and by the stars they are guided.** He means by the signs: the landmarks of the roads during the day, and by the stars they are guided at night.

Others said: He meant the stars.

Who said that?

Muhammad bin Bashir told us: Yahya told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Ibrahim: **And signs, and by the stars they are guided.** He said: Some of them are signs, and some of them are guided by them.

Ibn Wakee' told us: My father told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid: **And signs, and by the stars they are guided.** He said: Some of them are signs, and some of them are what guides.

Al-Muthanna told me, he said: Ishaq told us, he said: Waki' told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid, the same.

Al-Muthanna told me, he said: Ishaq told us, he said: Qubaysah told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Ibrahim, the same. Al-Muthanna said, he said: Ishaq told us, Qubaysah differed from Wakee' in the chain of transmission.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And signs, and by the stars they are guided**, and the signs are the stars, and God, the Blessed and Exalted, created these stars for three reasons: He made them an adornment for the sky, He made them a means of guidance, and He made them a means of stoning the devils. So whoever deals with them other than that has lost his vision, missed his share, wasted his portion,

and assumed what he has no knowledge of.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And signs** he said: the stars.

Others said: He meant the mountains.

Who said that?

Muhammad told us, he said: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Al-Kalbi: **And signs** he said: the mountains.

The most correct of the sayings in this regard is to say: God Almighty mentioned a number of His blessings upon His servants, His favor upon them by what He made for them of signs by which they are guided in their paths and roads that they travel, and He did not specify some signs over others. So every sign by which people find their ways and the paths of their paths is included in His saying **and signs**. The paved roads: the trodden ones, a sign for the intended direction, and the mountains are signs by which one is guided to the intended path, and so are the stars at night. However, what is more appropriate for the interpretation of the verse is that the signs are from the evidence of the day, since God had separated from them the evidence of the night by His saying: **And by the stars they are guided.** And since that is more similar and more appropriate for the interpretation of the verse, then it is necessary to say in this regard what Ibn Abbas said in the report that we narrated from Atiyah from him, which is that the signs are the landmarks of the roads and their indications by which one is guided to the straight path during the day, and that the star by which one is guided at night is Capricorn and Farqadaan, because they have Guidance travel without other stars.

The interpretation of the words then is: And He has made, O people, signs by which you may be guided during the day on your paths in your journeys, and stars by which you may be guided at night on your ways.

Tafsir al-Qurtubi

It has three issues:

First - The Almighty's saying: **And signs**. Ibn Abbas said: The signs are the landmarks of the roads during the day, meaning He made signs for the roads by which one can be guided. **And by the star they are guided.** He means by the night, and the star refers to the stars. Ibn Waththab read **and by the star**. Al-Hasan: with a damma on the nun and the jim together, and he meant the stars, so he shortened it, as the poet said:

The poor man among us is a judge who has ruled that you must return the water when the star sets.

The same applies to those who read **the star**, except that it is quiescent for the sake of lightness. It is possible that the star is the plural of star, like ceiling and ceiling. There is a difference of opinion about the stars. Al-Farra' said: Capricorn and Farqadaan. It was said: The Pleiades. The poet said:

Surat al-Nahl 16:16

And signs and by the stars they are guided.

Even if the star sets in the dark and the green grass is twisted and harvested

Some of it is twisted and some of it is harvested, and that will be when the Pleiades rise. Al-Kalbi said: The signs are the mountains. Mujahid said: They are the stars, because some stars are used to guide people, and some are signs that are not used to guide people. This was said by Qatada and Al-Nakha'i. It was said: The speech ended with His statement **and signs**, then He began and said: **and by the star they are guided**. According to the first: That is, He made for you signs and stars by which you are guided. And among the signs are the winds by which one is guided. And there are two opinions regarding what is meant by guidance: One of them - in travels, and this is the opinion of the majority. The second - in the direction of prayer. Ibn Abbas said: I asked the Messenger of God, may God bless him and grant him peace, about the statement of God the Almighty: **and by the star they are guided**. He said: **It is Capricorn, O Ibn Abbas, upon it is your direction of prayer and by it you are guided on your land and your sea**. Al-Mawardi mentioned it.

Second - Ibn al-Arabi said: As for all the stars, only those who know their risings and setting can be guided by them, and the difference between the southern and northern ones among them is small, and that is in the others. As for the Pleiades, only those who are guided by all the stars can be guided by them. And the guidance for everyone is by Capricorn and the two Farqadayn, because they are among the stars with limited risings, apparent azimuths, fixed in place, so they revolve around the fixed pole in a complete rotation, so they are always the guidance of creation on land if the paths are obscured, and at sea when ships are sailing, and in the qiblah if the azimuth is unknown, and that is in general by placing the pole on the back of your left shoulder, so whatever you face is the azimuth of the direction.

I said: Ibn Abbas asked the Messenger of God, may God bless him and grant him peace, about the star, and he said: **It is Capricorn, upon which your qiblah is, and by it you are guided on your land and your sea**. That is because the last of Capricorn is the daughters of the smaller Naash, and the pole upon which the qiblah is straight is between them.

Third: Our scholars said: The ruling on facing the Qiblah is of two types: One of them is that he sees it and witnesses it, so he must face it, hit it, and aim in its direction with his entire body. The other is that the Kaaba is such that he cannot see it, so he must face it and meet it with the signs, which are the sun, the moon, the stars, the winds, and everything by which its direction can be known. And whoever is absent from it and prays, striving to do so, facing a direction other than its direction, and he is one of those who can do so, then his prayer is invalid. So if he prays striving to do so, seeking evidence, then it becomes clear to him after finishing his prayer that he prayed facing a direction other than the Qiblah, he must repeat it if it was during its time, and that is not obligatory upon him, because he has fulfilled his obligation as he was commanded. This meaning has already been

explained in full in *Al-Baqarah*, and praise be to God.

Tafsir Ibn Kathir

The Almighty tells us about His subjugation of the turbulent sea, and He bestows His favor upon His servants by making it easy for them to ride it, and by making fish and whales in it, and making their meat permissible for His servants, whether alive or dead, in the state of ihram or in the state of ihram, and what He creates in it of pearls and precious jewels, and making it easy for His servants to extract from its depths an ornament that they wear, and His subjugation of the sea to carry the ships that plow it, or it was said that the winds plow it, and both are correct, and it was said that they plow it with their protrusions, which are their humped fronts - which He guided the servants to make and guided them to that as an inheritance from their father Noah, peace be upon him, for he was the first to ride ships, and he was the one who taught them how to make them, then the people took it from him century after century, and generation after generation, traveling from one country to another, and from one region to another, to bring what is there to what is here, and what is here to what is there, and for this reason the Almighty said: "And that you may seek of His bounty And perhaps you will be grateful for His blessings and kindness.

Al-Hafiz Abu Bakr Al-Bazzar said in his Musnad: I found in my book on the authority of Muhammad bin Muawiyah Al-Baghdadi, he said: Abdul Rahman bin Abdullah bin Amr told us on the authority of Sahl bin Abi Saleh on the authority of his father, on the authority of Abu Hurairah, he said: God spoke to the western sea and spoke to the eastern sea, and said to the western sea: I am carrying in you some of my servants, so what will you do with them? It said: I will drown them. It said: Your strength is in your regions, and I will carry them on my hand, and I have forbidden adornment and hunting. And He spoke to this eastern sea and said: I am carrying in you some of my servants, so what will you do with them? It said: I will carry them on my hand, and I will be to them like a mother to her child. So He rewarded it with adornment and hunting. Then Al-Bazzar said: We do not know of anyone who narrated it on the authority of Sahl other than Abdul Rahman bin Abdullah bin Amr, and he is a fabricator of hadith. Sahl narrated it on the authority of Al-Nu'man bin Abi Ayyash on the authority of Abdullah bin Omar, with a chain of transmission ending with him.

Then God mentioned the earth and what He cast into it of lofty mountains and firm mountains, so that the earth would be stable and not shake, that is, it would shake with the animals on it so that their life would not be pleasant because of that. For this reason, He said: **And the mountains He has fixed firmly**. And Abd al-Razzaq said: Muammar informed us on the authority of Qatada, I heard al-Hasan say: When the earth was created, it was shaking, so they said: This is

not stable on its back for anyone. So they woke up and the mountains had been created, and the angels did not know from what the mountains were created. And Saeed said on the authority of Qatada on the authority of al-Hasan on the authority of Qays ibn Ubadah that when God created the earth, it began to shake, so the angels said: This is not stable on its back for anyone. So it woke up in the morning and it had its firm mountains. And Ibn Jarir said: Al-Muthanna told me, Hajjaj ibn Munhal told me, Hammad told us on the authority of Ata ibn al-Sa'ib, on the authority of Abdullah ibn Habib, on the authority of Ali ibn Abi Talib, may God be pleased with him, who said: When God created the earth, it shivered and said: O Lord, do You make the children of Adam commit sins and make me commit wickedness? He said: So God established in it mountains that you see and that you do not see, and its stability was like shaking flesh.

And His saying: **And rivers and paths** means that He made therein rivers that flow from one place to another as a provision for the servants, springing up in one place and being a provision for the people of another place, so it cuts through the plains, wildernesses and wastelands, and penetrates the mountains and hills, until it reaches the land that He has made subservient to its people, and it moves on the earth right and left, south and north, east and west, between small and large, and valleys that flow sometimes and stop at other times, and between a spring and a gathering, and the strength of the movement and its slowness is according to what He willed and decreed and made subservient and easy, for there is no god but Him and no lord but Him, and likewise He made therein paths, meaning roads that are taken from one country to another, so that the Most High even cuts through the mountain until what is between them is a passage and a path, as the Most High said: **And We have made therein paths as paths Al-An'am 2:17.**

His saying: **And signs** means indications of large mountains, small hills, and the like, by which travelers by land and sea can find their way if they lose their way. And his saying: **And by the stars they are guided** meaning in the darkness of the night, Ibn Abbas said, and from Malik in his saying: **And signs and by the stars they are guided** he says: the stars and they are the mountains, then the Almighty pointed out His greatness and that worship is only due to Him and not to other than Him of the idols that do not create anything but are created, and for this reason He said: **Is He who creates like he who does not create? Will you not remember?** Then He pointed out to them the abundance of His blessings upon them and His kindness to them, so He said: "And if you should count the favors of God, you could not enumerate them. Indeed, God is Forgiving and Merciful" meaning He overlooks you, and if He asked you to thank for all of His blessings you would be unable to do that, and if He ordered you to do so you would weaken and abandon it, and if He punished you He would punish you and He is not unjust to you, but He is Forgiving and Merciful, He forgives much and rewards for little, and Ibn Jarir said: He says that God is Forgiving of what was from you of shortcomings in thanking for some of that if you repent and return to His obedience and following His pleasure, Merciful to you and will not punish you after that Repentance and repentance.

Fath al-Qadir

16- "And signs" meaning He made signs in it, which are the landmarks of the roads. The meaning is that He, the Almighty, made signs for the roads by which they are guided. "And by the star they are guided." What is meant by the star is the genus: that is, they are guided by it in their night travels. Ibn Waththab read "And by the star **with a damma on the noon and the jim, and what he meant was the stars, so he shortened it, or it is a plural like saqf and saqf**". It was said that what is meant by the star here is Capricorn and Farqandan, as Al-Farra' said, and it was said Al-Thuraya, and it was said that the signs are the mountains, and it was said that they are the stars, because some stars are guided by, and some are signs that are not guided by. The majority of scholars held that what is meant in the verse is guidance in travels, and it was said that it is guidance to the qiblah, and there is nothing to prevent what is in the verse from being interpreted as more general than that. Al-Akhfash said: The discussion ended with His statement "And signs", and His statement: "And by the star they are guided" is a separate discussion from the first.

Tafsir al-Baghawi

16. "And signs", meaning: road landmarks. Some of them said: Here the speech ended, then he began, "And by the star they are guided."

Muhammad bin Kaab and Al-Kalbi said: He meant by the signs the mountains, so the mountains are signs of the day, and the stars are signs of the night.

Mujahed said: He meant by *all* the stars, some of which are signs and some of which are used to guide people.

Al-Suddi said: By the star he meant the Pleiades, the daughters of the bier, the two stars of the sky, and Capricorn, by which one is guided to the roads and the qiblah.

Qatada said: God created the stars for three reasons: to be an adornment for the sky, landmarks for roads, and missiles for the devils. Whoever says otherwise has assumed something of which he has no knowledge.

Tafsir al-Baidawi

16. "And signs" are landmarks by which travelers find their way, such as mountains, plains, winds, and the like. "And by the star they are guided" at night in the wilderness and seas, and what is meant by the star is the genus and it is indicated by the reading and by the star with two dammahs and a dammah and a sukoon for the plural. And it was said that the Pleiades and the Farqandan and the daughters of the coffin and the Capricorn, and perhaps the pronoun refers to the Quraysh because they traveled a lot for trade and were famous for being guided in their journeys by the stars, and taking the speech out of the traditions of address and presenting the star and inserting the

Surat al-Nahl 16:16

And signs and by the stars they are guided.

pronoun for specificity is as if it was said: and by the star in particular these in particular are guided, so considering that and thanking for it is more necessary for them and obligatory for them.

Surat al-Nahl 16:17

Is He who creates like he who does not create? Then will you not remember?

Tafsir al-Jalalayn

17 - **Is He who creates** who is God **like He who does not create** who are the idols, as you associate them with Him in worship? No. **So will you not remember** this and believe?

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Is He who creates like he who does not create? Then will you not be reminded?**

Tafsir al-Qurtubi

The Almighty said: **Is He who creates?** He is God the Almighty. **Like He who does not create?** He means idols. **Will you not remember?** He spoke about the idols that do not create, harm or benefit, just as He spoke about those who have reason according to what the Arabs used in that regard, for they used to worship them, so they were mentioned with the word *min* like His statement: **Have they inspired legs?** (al-A'raf 7:195). It was said: because the pronoun in the mention is linked to the Creator. Al-Farra' said: It is like the Arabs' saying: The rider and the sentence were confused for me, so I do not know who this is and who that is, even if one of them is not human. Al-Mahdawi said: He asks about the Creator Almighty with *-man* and does not ask about Him with *-ma*, because *-ma* is only used to ask about species, and God Almighty does not have a species. Therefore, he answered Moses, peace be upon him, when he said to him: **Who is your Lord, O Moses?** (Ta-Ha 20:49) and did not answer when he said to him: **And what is the Lord of the worlds?** (al-Shu'ara 26:23) except with the answer *-man* and he ignored the answer *-ma* when the question was invalid. The meaning of the verse: He who is able to create the aforementioned things is more deserving of worship than he who is a creation that neither harms nor benefits, **This is the creation of God, so show me what those other than Him have created.** (Luqman 31:11) **Show me what they have created on the earth.** (Fatir 35:40).

Tafsir Ibn Kathir

The Almighty tells us about His subjugation of the turbulent sea, and He bestows His favor upon His servants by making it easy for them to ride it, and by making fish and whales in it, and making their meat permissible for His servants, whether alive or dead, in the state of ihram or in the state of ihram, and what He creates in it of pearls and precious jewels, and making

it easy for His servants to extract from its depths an ornament that they wear, and His subjugation of the sea to carry the ships that plow it, or it was said that the winds plow it, and both are correct, and it was said that they plow it with their protrusions, which are their humped fronts - which He guided the servants to make and guided them to that as an inheritance from their father Noah, peace be upon him, for he was the first to ride ships, and he was the one who taught them how to make them, then the people took it from him century after century, and generation after generation, traveling from one country to another, and from one region to another, to bring what is there to what is here, and what is here to what is there, and for this reason the Almighty said: "And that you may seek of His bounty And perhaps you will be grateful for His blessings and kindness.

Al-Hafiz Abu Bakr Al-Bazzar said in his Musnad: I found in my book on the authority of Muhammad bin Muawiyah Al-Baghdadi, he said: Abdul Rahman bin Abdullah bin Amr told us on the authority of Sahl bin Abi Saleh on the authority of his father, on the authority of Abu Hurairah, he said: God spoke to the western sea and spoke to the eastern sea, and said to the western sea: I am carrying in you some of my servants, so what will you do with them? It said: I will drown them. It said: Your strength is in your regions, and I will carry them on my hand, and I have forbidden adornment and hunting. And He spoke to this eastern sea and said: I am carrying in you some of my servants, so what will you do with them? It said: I will carry them on my hand, and I will be to them like a mother to her child. So He rewarded it with adornment and hunting. Then Al-Bazzar said: We do not know of anyone who narrated it on the authority of Sahl other than Abdul Rahman bin Abdullah bin Amr, and he is a fabricator of hadith. Sahl narrated it on the authority of Al-Nu'man bin Abi Ayyash on the authority of Abdullah bin Omar, with a chain of transmission ending with him.

Then God mentioned the earth and what He cast into it of lofty mountains and firm mountains, so that the earth would be stable and not shake, that is, it would shake with the animals on it so that their life would not be pleasant because of that. For this reason, He said: **And the mountains He has fixed firmly.** And Abd al-Razzaq said: Muammar informed us on the authority of Qatada, I heard al-Hasan say: When the earth was created, it was shaking, so they said: This is not stable on its back for anyone. So they woke up and the mountains had been created, and the angels did not know from what the mountains were created. And Saeed said on the authority of Qatada on the authority of al-Hasan on the authority of Qays ibn Ubadah that when God created the earth, it began to shake, so the angels said: This is not stable on its back for anyone. So it woke up in the morning and it had its firm mountains. And Ibn Jarir said: Al-Muthanna told me, Hajjaj ibn Munhal told me, Hammad told us on the authority of Ata ibn al-Sa'ib, on the authority of Abdullah ibn Habib, on the authority of Ali ibn Abi Talib, may God be pleased with him, who said: When God created the earth, it shivered and said: O Lord, do You make the children of Adam commit sins and make me commit wickedness? He said: So God established in it mountains that you see and that you do not see, and

Surat al-Nahl 16:17

Is He who creates like he who does not create? Then will you not remember?

its stability was like shaking flesh.

And His saying: **And rivers and paths** means that He made therein rivers that flow from one place to another as a provision for the servants, springing up in one place and being a provision for the people of another place, so it cuts through the plains, wildernesses and wastelands, and penetrates the mountains and hills, until it reaches the land that He has made subservient to its people, and it moves on the earth right and left, south and north, east and west, between small and large, and valleys that flow sometimes and stop at other times, and between a spring and a gathering, and the strength of the movement and its slowness is according to what He willed and decreed and made subservient and easy, for there is no god but Him and no lord but Him, and likewise He made therein paths, meaning roads that are taken from one country to another, so that the Most High even cuts through the mountain until what is between them is a passage and a path, as the Most High said: **And We have made therein paths as paths** Al-An'am 2:17.

His saying: **And signs** means indications of large mountains, small hills, and the like, by which travelers by land and sea can find their way if they lose their way. And his saying: **And by the stars they are guided** meaning in the darkness of the night, Ibn Abbas said, and from Malik in his saying: **And signs and by the stars they are guided** he says: the stars and they are the mountains, then the Almighty pointed out His greatness and that worship is only due to Him and not to other than Him of the idols that do not create anything but are created, and for this reason He said: **Is He who creates like he who does not create? Will you not remember?** Then He pointed out to them the abundance of His blessings upon them and His kindness to them, so He said: "And if you should count the favors of God, you could not enumerate them. Indeed, God is Forgiving and Merciful" meaning He overlooks you, and if He asked you to thank for all of His blessings you would be unable to do that, and if He ordered you to do so you would weaken and abandon it, and if He punished you He would punish you and He is not unjust to you, but He is Forgiving and Merciful, He forgives much and rewards for little, and Ibn Jarir said: He says that God is Forgiving of what was from you of shortcomings in thanking for some of that if you repent and return to His obedience and following His pleasure, Merciful to you and will not punish you after that Repentance and repentance.

Fath al-Qadir

Then when he enumerated the verses indicating the Creator, His Oneness, and the perfection of His power, He wanted to rebuke the people of polytheism and stubbornness, so He said: 17- **Is He who creates** these great creations and does these wondrous deeds **like He who does not create** anything of them and is not able to bring into existence a single one of them, which are these idols that you worship and make partners with God Almighty, and He applied the term *whoever* to them, making them follow the path of the people of knowledge, following their claim that they are gods, or

similar to His saying **Is He who creates** because they occur in His company, and in this question there is a rebuke and rebuke of the disbelievers that is not hidden, and how deserving they are of that, for they made some of the creatures partners with their Creator **God is exalted above what they associate with Him** "Do you not remember" God's creations indicating His existence, His uniqueness in Lordship, and the wonder of His creation, so that you use them as evidence for that, for because of their clarity, merely remembering them is sufficient for using them as evidence.

Tafsir al-Baghawi

17. **Is He who creates like He who does not create?**
meaning: the idols. **So will you not remember?**

Tafsir al-Baidawi

17. "Is He who creates like He who does not create?" Denial after establishing the abundant evidence of His power and the limit of His wisdom, and the uniqueness of creating what is numbered among His creations, so that He is equal to Him and deserves to share with Him what is not able to create anything of that, but rather to bring into existence something, and the right to speak is, is He who does not create like He who creates, but it was reversed, alerting that by associating partners with God, the Most High, they made Him from the category of helpless creatures, similar to them, and what is meant by He who does not create is everything that is worshipped besides God, the Most High, prevailing in it those of them who have knowledge or idols and they treated them as those of knowledge because they called them gods and it is the right of God to know, or to make similarity between Him and those who create or to exaggerate and it is as if it was said: He who creates is not like he who does not create from those of knowledge, so how about what he has no knowledge, "Do you not remember?" So recognize the corruption of that, for its clarity is like the result of the mind that attends to it with the slightest remembrance and attention.

Surat al-Nahl 16:18

And if you should count the favors of God, you could not enumerate them. Indeed, God is Forgiving and Merciful.

Tafsir al-Jalalayn

18 - **And if you should count the favors of God, you could not enumerate them** You could not count them, let alone be able to thank God for them **Indeed, God is Forgiving and Merciful** as He bestows favors upon you despite your shortcomings and disobedience.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says to the idol worshippers: Is He who creates these wondrous creations which We have enumerated for you and bestows upon you these great blessings like He who does not create anything, nor bestows upon you a small or great blessing? He says: Do you associate this with the worship of this? He makes them aware of the greatness of their ignorance, their poor view of themselves, and their lack of gratitude to the One who bestowed upon them the blessings which He has enumerated for them, which no one else can count. He, the Most High, said to them, rebuking them: **Do you not remember?** O people? He says: Do you not remember the blessings of God upon you, and the greatness of His power and ability to do whatever He wills, and the weakness, incapacity, and humiliation of your idols, and that they do not bring benefit to themselves, nor ward off harm from themselves? So you will recognize the error of what you are doing in worshipping them and acknowledging their divinity.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **Is He who creates like he who does not create? So will you not be reminded?** God is the Creator, the Provider, and these idols that are worshipped instead of God create, but do not create anything, and do not possess any harm or benefit for their people. God said: **So will you not be reminded?** It was said that **like he who does not create** is the idol and the statue, and *ofis* specifically for those with discernment, so it was made in this place for others to distinguish, since it occurred in detail between he who creates and he who does not create. It is narrated from the Arabs: The rider and his camel were confused for me, so I did not know who was this and who was that, since they were brought together, and one of them is a human being, and both of them were good. And from this is the statement of God Almighty **And among them are those who walk on their bellies, and among them are those who walk on two legs, and among them are those who walk on four.** And His saying, **And if you should count the favors of God, you could not enumerate them**, you would not be able to express gratitude for them. **Indeed, God is Forgiving and Merciful**, the Most High says: Indeed, God is Forgiving of what you have been negligent in

expressing gratitude for some of that if you repent and return to His obedience and following what pleases Him. He is Merciful to you, lest He punish you for it after you have returned to Him and repented.

Tafsir al-Qurtubi

The Almighty said: **And if you should count the favors of God, you could not enumerate them.** This was mentioned in Ibrahim. **Indeed, God is Forgiving and Merciful.**

Tafsir Ibn Kathir

The Almighty tells us about His subjugation of the turbulent sea, and He bestows His favor upon His servants by making it easy for them to ride it, and by making fish and whales in it, and making their meat permissible for His servants, whether alive or dead, in the state of ihram or in the state of ihram, and what He creates in it of pearls and precious jewels, and making it easy for His servants to extract from its depths an ornament that they wear, and His subjugation of the sea to carry the ships that plow it, or it was said that the winds plow it, and both are correct, and it was said that they plow it with their protrusions, which are their humped fronts - which He guided the servants to make and guided them to that as an inheritance from their father Noah, peace be upon him, for he was the first to ride ships, and he was the one who taught them how to make them, then the people took it from him century after century, and generation after generation, traveling from one country to another, and from one region to another, to bring what is there to what is here, and what is here to what is there, and for this reason the Almighty said: "And that you may seek of His bounty And perhaps you will be grateful for His blessings and kindness.

Al-Hafiz Abu Bakr Al-Bazzar said in his Musnad: I found in my book on the authority of Muhammad bin Muawiyah Al-Baghdadi, he said: Abdul Rahman bin Abdullah bin Amr told us on the authority of Sahl bin Abi Saleh on the authority of his father, on the authority of Abu Hurairah, he said: God spoke to the western sea and spoke to the eastern sea, and said to the western sea: I am carrying in you some of my servants, so what will you do with them? It said: I will drown them. It said: Your strength is in your regions, and I will carry them on my hand, and I have forbidden adornment and hunting. And He spoke to this eastern sea and said: I am carrying in you some of my servants, so what will you do with them? It said: I will carry them on my hand, and I will be to them like a mother to her child. So He rewarded it with adornment and hunting. Then Al-Bazzar said: We do not know of anyone who narrated it on the authority of Sahl other than Abdul Rahman bin Abdullah bin Amr, and he is a fabricator of hadith. Sahl narrated it on the authority of Al-Nu'man bin Abi Ayyash on the authority of Abdullah bin Omar, with a chain of transmission ending with him.

Then God mentioned the earth and what He cast into it

Surat al-Nahl 16:18

And if you should count the favors of God, you could not enumerate them. Indeed, God is Forgiving and Merciful.

of lofty mountains and firm mountains, so that the earth would be stable and not shake, that is, it would shake with the animals on it so that their life would not be pleasant because of that. For this reason, He said:

And the mountains He has fixed firmly. And Abd al-Razzaq said: Muammar informed us on the authority of Qatada, I heard al-Hasan say: When the earth was created, it was shaking, so they said: This is not stable on its back for anyone. So they woke up and the mountains had been created, and the angels did not know from what the mountains were created. And Saeed said on the authority of Qatada on the authority of al-Hasan on the authority of Qays ibn Ubadah that when God created the earth, it began to shake, so the angels said: This is not stable on its back for anyone. So it woke up in the morning and it had its firm mountains. And Ibn Jarir said: Al-Muthanna told me, Hajjaj ibn Munhal told me, Hammad told us on the authority of Ata ibn al-Sa'ib, on the authority of Abdullah ibn Habib, on the authority of Ali ibn Abi Talib, may God be pleased with him, who said: When God created the earth, it shivered and said: O Lord, do You make the children of Adam commit sins and make me commit wickedness? He said: So God established in it mountains that you see and that you do not see, and its stability was like shaking flesh.

And His saying: **And rivers and paths** means that He made therein rivers that flow from one place to another as a provision for the servants, springing up in one place and being a provision for the people of another place, so it cuts through the plains, wildernesses and wastelands, and penetrates the mountains and hills, until it reaches the land that He has made subservient to its people, and it moves on the earth right and left, south and north, east and west, between small and large, and valleys that flow sometimes and stop at other times, and between a spring and a gathering, and the strength of the movement and its slowness is according to what He willed and decreed and made subservient and easy, for there is no god but Him and no lord but Him, and likewise He made therein paths, meaning roads that are taken from one country to another, so that the Most High even cuts through the mountain until what is between them is a passage and a path, as the Most High said: **And We have made therein paths as paths** Al-An'am 2:17.

His saying: **And signs** means indications of large mountains, small hills, and the like, by which travelers by land and sea can find their way if they lose their way. And his saying: **And by the stars they are guided** meaning in the darkness of the night, Ibn Abbas said, and from Malik in his saying: **And signs and by the stars they are guided** he says: the stars and they are the mountains, then the Almighty pointed out His greatness and that worship is only due to Him and not to other than Him of the idols that do not create anything but are created, and for this reason He said: **Is He who creates like he who does not create? Will you not remember?** Then He pointed out to them the abundance of His blessings upon them and His kindness to them, so He said: "And if you should count the favors of God, you could not enumerate them.

Indeed, God is Forgiving and Merciful" meaning He overlooks you, and if He asked you to thank for all of His blessings you would be unable to do that, and if He ordered you to do so you would weaken and abandon it, and if He punished you He would punish you and He is not unjust to you, but He is Forgiving and Merciful, He forgives much and rewards for little, and Ibn Jarir said: He says that God is Forgiving of what was from you of shortcomings in thanking for some of that if you repent and return to His obedience and following His pleasure, Merciful to you and will not punish you after that Repentance and repentance.

Fath al-Qadir

Then when he finished enumerating the verses that are blessings for those who are accountable, he said: "And if you were to count the favors of God, you could not enumerate them." The explanation of this has already been mentioned in Surah Ibrahim. The wise people said: If the slightest defect or deficiency appeared in every part of the human being, it would spoil the blessings for the human being, and he would wish that he could spend the world if it were in his possession so that that defect would be removed from him. He, glory be to Him, directs the body of this human being in the manner that suits him, even though the human being has no knowledge of the existence of that. So how can he be able to count some of God's favors upon him or be able to count them, or be able to thank for the least of them?

O our Lord, these are our forelocks in Your hand, submissive to Your great blessings, acknowledging our inability to even begin to thank You for any of them. We cannot count Your praises, for You are as You have praised Yourself, and we cannot express our thanks to You. So overlook our faults and forgive us and let the veil of Your covering fall over our faults, for if You do not do that, we will perish simply because of our failure to thank You for Your blessings. So how about what we have neglected in terms of our laxity in obeying Your commands and refraining from what You have forbidden? How beautiful is what was said by the one who said:

Forgiveness is hoped for from the sons of Adam, so how can it not be hoped for from the Lord?

So I said, concluding this verse, which is a well-built palace:

He is more merciful to me than they are. He is enough for me, He is enough for me, He is enough for me.

How beautiful is the way to conclude this gratitude that is not ambiguous to a human being, indicating the greatness of His forgiveness and the breadth of His mercy, saying: **Indeed, God is Forgiving and Merciful.** That is, He is abundant in forgiveness and mercy. He does not hold you accountable for neglecting to thank Him for His blessings, or for failing to count them, or for being unable to do even the smallest of them. And from His mercy is His continuity upon you and His bestowal of them at every moment and with every

breath you take and every movement you make. O God, I thank You as much as the grateful have thanked You in every tongue at every time and as much as the grateful will thank You in every tongue at every time. You have singled me out with blessings that I have not seen in many of Your creation, and if I have seen some of them in some of Your creation, I have not seen the rest of them in them. So how can I be able to thank You? And how can I begin the slightest thanks for the lowest of them? So how can I be able to thank for the highest of them? So how can I be able to thank for any of their types?

Tafsir al-Baghawi

18. "And if you should count the favors of God, you could not enumerate them. Indeed, God is Forgiving and Merciful **for your failure to be grateful for His favors**, Merciful" to you as He has given you abundant favors and has not cut them off from you due to your shortcomings and sins.

Tafsir al-Baidawi

18. "And if you should count the favors of God, you could not enumerate them." You could not count their number, let alone be able to give thanks for them. This was followed by enumerating the favors and establishing the proof of His uniqueness in deserving worship, as a reminder that beyond what He enumerated are countless blessings, and that the right to worship Him is beyond our ability. "Indeed, God is Forgiving, **as He overlooks any shortcoming in giving thanks for them, and Merciful**," as He does not cut them off because of your negligence in Him, nor does He hasten to punish you for your ingratitude for them.

Surat al-Nahl 16:19

And God knows what you conceal and what you declare.

Surat al-Nahl 16:19

And God knows what you conceal and what you declare.

Tafsir al-Jalalayn

19 - And God knows what you conceal and what you declare

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And God knows what you conceal and what you declare.**

Tafsir al-Qurtubi

And God knows what you conceal and what you declare meaning what you conceal and what you reveal. All of this has been fully discussed above.

Tafsir Ibn Kathir

The Almighty informs us that He knows the innermost thoughts and secrets as He knows the outward appearances, and He will reward every worker for his deeds on the Day of Resurrection, if good, then good, and if evil, then evil. Then He informs us that the idols that they call upon instead of God do not create anything, and they are created, as Al-Khalil said: **Do you worship what you carve? * And God created you and what you do.** And His statement: **Dead, not alive** means that they are inanimate objects with no souls in them, so they do not hear, see, or understand. **And they do not perceive when they will be resurrected** means that they do not know when the Hour will be, so how can any benefit, reward, or recompense be hoped for in this case? This is only hoped for from the One who knows everything and is the Creator of everything.

Fath al-Qadir

Then He explained to His servants that He is All-Knowing of everything they do, nothing of it is hidden from Him. He said: 19- **And God knows what you conceal** meaning what you conceal of matters **and what you declare** meaning what you reveal of them. In it is a threat, an allusion, and a rebuke, and a warning that God must be All-Knowing of the secret and the public, not like the idols that they worship, for they are inanimate objects that have no awareness of anything outward, let alone the secrets, so how can they worship them?

Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir and Ibn Abi

Hatim narrated on the authority of Qatada regarding his statement: **And what He has created for you on the earth**, he said: What He has created for you on the earth of various kinds of animals, trees and fruits are blessings from God that are manifested, so thank God for them. Ibn Jarir and Ibn Abi Hatim narrated on his authority regarding his statement: **That you may eat from it fresh meat**, meaning the whales in the sea, **and extract from it ornaments which you wear**, he said: These are pearls. Ibn Abi Hatim narrated on the authority of al-Suddi regarding his statement: **And it is He who has subjected the sea that you may eat from it fresh meat**, he said: These are the fish and the animals in it. Ibn Abi Shaybah narrated on the authority of Abu Ja'far who said: There is no zakat on jewelry, then he recited: **and extract from it ornaments which you wear**. I say: There is a problem with this evidence. What should be relied upon is that the basic principle is that one is free from zakat until evidence is presented that it is obligatory on some type of money, then it is obligatory. It has been reported regarding gold and silver and what is well-known, but there has been no report regarding jewels of various types that indicates that zakat is obligatory on them. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, *Mawaakhir*, who said: *Jawari*. Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ikrimah, *Mawaakhir*, who said: **It splits the water with its chest**. Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ad-Dahhak, *Mawaakhir*, who said: **Two ships sail with one wind, coming and going**. Ibn Abi Hatim narrated on the authority of As-Suddi, regarding His statement, **And that you may seek of His bounty**, that it is trade. Abd al-Razzaq, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada, regarding His statement, **firm mountains**, that he means the mountains. **So that they do not move with you**, that is, until they do not move with you. They were on the earth, moving with them, not settling, then they woke up one morning and God had made the mountains, which are the firm mountains, pegs in the earth. Ibn Abi Hatim narrated on the authority of As-Suddi, regarding His statement, **And paths**, that he means the paths between the mountains. And Abd al-Razzaq, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Khatib narrated on the authority of Qatada, **And paths** he said: roads, **and signs** he said: they are the stars. Ibn Abi Hatim narrated on the authority of al-Suddi regarding the verse, he said: the signs of the day are the mountains. And Abd al-Razzaq, Ibn Jarir, and Ibn al-Mundhir narrated on the authority of al-Kalbi, **And signs** he said: the mountains. And Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Ibn Abbas, **And signs** meaning the landmarks of the roads during the day, **And by the stars they are guided** meaning at night. And Abd ibn Hamid, Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement, **Is he who creates like he who does not create?** he said: God is the Creator and Provider, and these idols that are worshipped instead of God create but do not create anything and do not possess any harm or benefit for their people.

Tafsir al-Baghawi

19. And God knows what you conceal and what you declare.

Tafsir al-Baidawi

19. And God knows what you conceal and what you declare of your beliefs and actions, and it is a threat and a falsification of polytheism in terms of knowledge after falsifying it in terms of power.

Surat al-Nahl 16:20

And those they invoke besides God do not create anything, and they are created.

Surat al-Nahl 16:20

And those they invoke besides God do not create anything, and they are created.

Tafsir al-Jalalayn

20 - **And those who invoke** with the letter ta and the letter yaa, you worship **other than God** and they are the idols **they do not create anything and they are created** they make images from stones and other things.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: And God, who is your God, O people, knows what you conceal in your hearts and what you hide from others, what you reveal with your tongues and limbs, and what you declare with your tongues, limbs and actions, and He is the one who records all of that against you, until He rewards you for it on the Day of Resurrection, the good among you for his good, and the evil among you for his evil, and He will question you about what you were thankful for in this world for His blessings which He bestowed upon you therein, which you have counted and which you have not counted. And His statement: **And those they invoke besides God do not create anything, and they are themselves created.** God the Almighty says: And your idols which you invoke besides God, O people, are gods that do not create anything and they are created, so how can there be a god that which was created and managed, and does not possess for itself benefit or harm.

Tafsir al-Qurtubi

The Almighty's saying: **And those they invoke besides God** The general reading is *yad'un* with a ta' because what precedes it is an address. Abu Bakr narrated from Asim and Hubayrah from Hafs *yad'un* with a ya', and this is the reading of Ya'qub. As for His saying: **what you conceal and what you declare**, they all read with a ta' as an address, except for what Hubayrah narrated from Hafs from Asim that he read with a ya'. **They do not create anything** means they are not able to create anything, **and they create.**

Tafsir Ibn Kathir

The Almighty informs us that He knows the innermost thoughts and secrets as He knows the outward appearances, and He will reward every worker for his deeds on the Day of Resurrection, if good, then good, and if evil, then evil. Then He informs us that the idols that they call upon instead of God do not create

anything, and they are created, as Al-Khalil said: **Do you worship what you carve? * And God created you and what you do.** And His statement: **Dead, not alive** means that they are inanimate objects with no souls in them, so they do not hear, see, or understand. **And they do not perceive when they will be resurrected** means that they do not know when the Hour will be, so how can any benefit, reward, or recompense be hoped for in this case? This is only hoped for from the One who knows everything and is the Creator of everything.

Fath al-Qadir

God Almighty began to establish that the idols that He referred to in His saying: **Like one who does not create** are incapable of creating anything, so they do not deserve to be worshipped. He said: 20- **And those who invoke besides God** meaning the gods that the disbelievers invoke besides God Almighty have these mentioned attributes, which are that they **do not create anything** of the creations at all, neither great nor small, neither great nor insignificant, **and they are created** meaning that their attribute is that they create, so how can the created be able to create something other than Him? In this verse there is an additional explanation because He established for them the attribute of deficiency after He negated from them the attribute of perfection, unlike His saying: **Is one who creates like one who does not create?** If He limited Himself to merely negating the attribute of perfection. The reading of the majority **and those whom you invoke** with the superscript of the address is in agreement with what preceded it. Abu Bakr narrated from Asim, and Hubayrah narrated from Hafs **they invoke** with the greeting, which is the reading of Ya'qub.

Tafsir al-Baghawi

20. **Those you call upon besides God** means: idols. Asim and Ya'qub read **they call upon** with the letter *ya*. "They do not create anything, and they are created."

Tafsir al-Baidawi

20. **And those who call upon besides God** meaning the gods whom you worship besides Him. Abu Bakr read **they call upon** with a *ya*. Hafs read all three with a *ya*. **They do not create anything** because he denied the participation between the one who creates and the one who does not create, he made clear that they do not create anything to produce that they do not share with Him, then he confirmed that by establishing for them attributes that contradict divinity, so he said: **And they create** because they are possible entities whose existence is in need of creation, and the deity should be necessarily existent.

Surat al-Nahl 16:21

Dead, not alive, and they do not perceive when they will be resurrected.

Surat al-Nahl 16:21

Dead, not alive, and they do not perceive when they will be resurrected.

Tafsir al-Jalalayn

21 - *Dead* with no soul in them, second piece of report **Not alive** confirmation **And they do not perceive** meaning the idols *when* the time **they will be resurrected** meaning the creation, so how can they be worshipped since there is no god except the Living Creator, the Knower of the unseen

Tafsir al-Suyuti

Tafsir al-Tabari

The Almighty says to these polytheists from Quraysh 106: **And those whom you call upon besides God, O people, are dead, not alive.** And He, the Most High, made them dead, not alive, since there were no souls in them.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Dead, not alive, and they do not perceive when they will be resurrected**, and they are these idols that are worshipped instead of God, dead, with no souls in them, and they do not possess any harm or benefit for their people. And there are two views regarding the raising of the dead: one of them is that it is report for those, and the other is a new beginning. And his statement, **and they do not perceive**, he says: And your idols that you call upon instead of God do not know when they will be resurrected. And it was said: What is meant by that are the disbelievers, that they do not know when they will be resurrected.

Tafsir al-Qurtubi

Dead, not alive meaning they are dead, meaning the idols, they have no souls in them and they do not hear or see, meaning they are inanimate, so how can you worship them when you are better than them when alive. **And they do not perceive** meaning the idols. **When will they be resurrected?** As-Salami read *ayan* with a kasra on the hamza, and they are two dialects, its position is accusative with *بيرون* and it is in the meaning of a question. The meaning is: they do not know when they will be resurrected. And he referred to them as he referred to humans, because they claimed that they understand and know and intercede for them with God Almighty, so he addressed them accordingly. And it has been said: God will resurrect the idols on the Day of Resurrection and they have souls, so they will disavow their worship, and in this world they are inanimate and you do not know when they will be resurrected. Ibn Abbas said: The idols will be resurrected and the souls will ride in them with their

devils, so they will disavow their worship, then the devils and polytheists will be ordered to the Fire. It was said: The idols will be thrown into the fire by their worshippers, then the devils and polytheists will be ordered to the fire. It was also said: The idols will be thrown into the fire with their worshippers on the Day of Resurrection, the evidence for this is: **Indeed, you and what you worship besides God are fuel for Hell** (al-Anbiya 21:98). It was also said: The speech ended when He said: **They do not create anything, but they are created** then He began by describing the polytheists as dead, and this death is the death of disbelief. **And they do not perceive when they will be resurrected** meaning, the disbelievers do not know when they will be resurrected, meaning the time of resurrection, because they do not believe in resurrection until they prepare to meet God. It was also said: meaning, they do not know when the Hour will be, and perhaps it will be soon.

Tafsir Ibn Kathir

The Almighty informs us that He knows the innermost thoughts and secrets as He knows the outward appearances, and He will reward every worker for his deeds on the Day of Resurrection, if good, then good, and if evil, then evil. Then He informs us that the idols that they call upon instead of God do not create anything, and they are created, as Al-Khalil said: **Do you worship what you carve? * And God created you and what you do.** And His statement: **Dead, not alive** means that they are inanimate objects with no souls in them, so they do not hear, see, or understand. **And they do not perceive when they will be resurrected** means that they do not know when the Hour will be, so how can any benefit, reward, or recompense be hoped for in this case? This is only hoped for from the One who knows everything and is the Creator of everything.

Fath al-Qadir

Then he mentioned another of their attributes, saying 21- **Dead, not alive.** This means that the bodies of these idols are dead, with no life in them at all. The addition of **not alive** is to clarify that they are not like some bodies that die after life is established for them, but rather these have no life at all. So how can they worship them when they are better than them? Because they are alive, **and they do not perceive when they will be resurrected.** The pronoun in **they perceive** refers to the gods, and in **they are resurrected** refers to the infidels who worship idols. The meaning is: these inanimate idols do not perceive when their infidel worshippers will be resurrected. This is done in a way that mocks them, because the perception of inanimate objects is impossible with regard to apparent matters, let alone matters that no one knows except God, the Most High. It was said that it is possible that the pronoun in **they are resurrected** refers to the gods, meaning that these idols do not perceive when they will be resurrected. This is supported by what was narrated that God resurrects the idols and creates for

them spirits with their devils, and then He orders everyone to the Fire. This is indicated by His statement: **Indeed, you and what you worship besides God are fuel for Hell.** It was said that the speech was completed when He said: **And they are created.** Then He began by describing the polytheists as dead, not alive, and they do not perceive when they will be resurrected. So the two pronouns in this case refer to the infidels. According to the statement that the two pronouns or one of them refers to the idols, the expression for them, despite their not having reason, is in accordance with the belief of rational beings. Whoever worships it, it is rational. Al-Salami read *lyan* with a kasra over the hamza, and they are two languages, and it is in the accusative case with the verb that precedes it.

Tafsir al-Baghawi

Dead meaning: the idols **not alive and they do not feel** meaning: the idols *when* will they be resurrected, and the Qur'an indicates that the idols will be resurrected and life will be put into them and they will disavow their worshippers.

It was said: The infidel idol worshippers do not know when they will be resurrected.

Tafsir al-Baidawi

21. *Dead* are dead who are not affected by life, or dead in the present or in the future. **Not alive** in itself to include every deity, and the deity should be alive in itself and not affected by death. **And they do not perceive when they will be resurrected** and they do not know the time of their resurrection, or the resurrection of their worshippers, so how can there be a time for them to be rewarded for their worship? The deity should be knowledgeable of the unseen and determine reward and punishment, and in it is a warning that resurrection is a consequence of the obligation.

Surat al-Nahl 16:22

Your God is one God. As for those who do not believe in the Hereafter, their hearts are in denial, and they are arrogant.

Surat al-Nahl 16:22

Your God is one God. As for those who do not believe in the Hereafter, their hearts are in denial, and they are arrogant.

Tafsir al-Jalalayn

22 - **Your God** the one who deserves to be worshipped by you **is one God** who has no equal in his essence or in his attributes, and he is God Almighty **So those who do not believe in the Hereafter, their hearts are in denial** denying monotheism **and they are arrogant** arrogant about believing in it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Your deity who deserves your worship and obedience to Him alone, without all other things, is one deity, because worship is only appropriate for Him, so single out obedience to Him, and sincerely worship Him, and do not make any partner with Him other than Him. **Those who do not believe in the Hereafter, their hearts are in denial.** God Almighty says: Those who do not believe in God's promise and threat, and do not acknowledge the return to Him after death, their hearts are in denial. God Almighty says: Denouncing what has been reduced to them of God's power and greatness, and His beautiful blessings upon them, and that worship is only appropriate for Him, and that divinity is not for anything other than Him. He says: They are too arrogant to single out God in divinity, and to acknowledge His oneness, following what their ancestors did in the past of associating partners with God.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Those who do not believe in the Hereafter, their hearts are in denial**, is about this hadith that has passed, and they are arrogant about it.

Tafsir al-Qurtubi

The Almighty said: **Your God is one God** when he explained the impossibility of associating partners with God Almighty, he explained that the worshipped is one, there is no lord other than Him and no worshipped other than Him. **Then those who do not believe in the Hereafter, their hearts are in denial** meaning they do not accept preaching and remembrance is of no use in them, and this is a refutation of the Qadarites. **And they are arrogant** meaning they are arrogant and too proud to accept the truth. The meaning of arrogance has already been mentioned in *Al-Baqarah*.

Tafsir Ibn Kathir

The Almighty informs that there is no god but the One, the Unique, the Self-Sufficient, and He informs that the hearts of the disbelievers deny that, as He informs about them being amazed by that: **Have you made the gods one god? Indeed, this is a strange thing.** And the Almighty says: "And when God alone is mentioned, the hearts of those who do not believe in the Hereafter are filled with disgust. But when those other than Him are mentioned, at once they rejoice." And His statement: **while they are arrogant** means about worshipping God while their hearts deny His Oneness, as He said: **Indeed, those who are arrogant about My worship will enter Hell [rendered] contemptible.** And for this reason He said here: **There is no doubt** meaning truly **that God knows what they conceal and what they declare** meaning He will reward them for that with the most complete reward **Indeed, He does not love the arrogant.**

Fath al-Qadir

22- **Your God is one God.** When He, glory be to Him, refuted the way of the idolaters, He stated what is the truth in the matter itself, which is His Oneness, glory be to Him. Then He mentioned why the infidels persisted in their polytheism, saying: **As for those who do not believe in the Hereafter, their hearts are in denial**, of Oneness, and no admonition affects them nor does reminders work in them. **And they are arrogant**, about accepting the truth, too proud to submit to what is right, and persisting in denial.

Tafsir al-Baghawi

22- The Almighty's saying: "Your God is one God. As for those who do not believe in the Hereafter, their hearts are in denial," denying, **and they are arrogant**, haughty.

Tafsir al-Baidawi

22. **Your God is one God** is a repetition of the claim after the proofs have been established. **Those who do not believe in the Hereafter, their hearts are in denial, and they are arrogant.** An explanation of what necessitated their insistence after the truth became clear, which is their disbelief in the Hereafter. The believer in it is a seeker of evidence, contemplating what he hears and benefiting from it, while the disbeliever in it is in the opposite state, and their hearts deny what is only known by proof, following the forefathers and relying on what is familiar, for it contradicts contemplation and arrogance in following the Messenger and believing him and paying attention to his words. The first is the mainstay in the chapter, and therefore the proof of the others was based on it.

Surat al-Nahl 16:23

There is no doubt that God knows what they conceal and what they declare. Indeed, He does not like the arrogant.

Surat al-Nahl 16:23

There is no doubt that God knows what they conceal and what they declare. Indeed, He does not like the arrogant.

Tafsir al-Jalalayn

23 - **There is no doubt** truly **that God knows what they conceal and what they declare** so He will punish them for that **He does not love the arrogant** meaning that He will punish them.

Tafsir al-Suyuti

Tafsir al-Tabari

He, the Most High, means by His statement: There is no doubt that God knows what these polytheists conceal of their denial of the report that we mentioned in this surah, and their belief in our denial of our saying to them: Your God is one God, and their arrogance towards God, and what they declare of their disbelief in God and their slander against Him. **He does not love the arrogant.** He says: God does not love those who are arrogant towards Him, that they make Him One and reject the gods and rivals besides Him.

Muhammad bin Amr told us: Jaafar bin Awn told us: Misa'ar told us, on the authority of a man, that Al-Hasan bin Ali used to sit with the poor, then say, **He does not love the arrogant.**

Tafsir al-Qurtubi

Indeed, God knows what they conceal and what they declare meaning of speech and action, so He will reward them. Al-Khalil said: **Indeed, God knows what they conceal and what they declare**, meaning of speech and action, so He will reward them. Al-Khalil said: **Indeed, God knows what they conceal and what they declare**, and it is said: They did that, so it is said: They will surely regret it. Meaning, truly, Hell is theirs. This has been discussed in detail in *Hud*. **Indeed, He does not love the arrogant** meaning, He does not reward them or praise them. It was narrated on the authority of Al-Husayn bin Ali that he passed by some poor people who had brought some broken bread among themselves and they were eating, so they said: Food, O Abu Abdullah, so he got down and sat with them and said **Indeed, He does not love the arrogant**. When he finished, he said: I have answered you, so answer me. So they went with him to his house, so he fed them, gave them drink, and gave them something, and they left. The scholars said: Every sin can be covered up and hidden except for arrogance, which is a transgression that must be made public, and it is the root of all disobedience. In the authentic hadith: **The arrogant will be gathered on the Day of Resurrection**

like ants, and people will trample them underfoot because of their arrogance. Or as the Prophet, may God bless him and grant him peace, said: **Their bodies will be made small for them on the Day of Resurrection until their smallness will harm them, and they will be made large for them in the Fire until their greatness will harm them.**

Tafsir Ibn Kathir

The Almighty informs that there is no god but the One, the Unique, the Self-Sufficient, and He informs that the hearts of the disbelievers deny that, as He informs about them being amazed by that: **Have you made the gods one god? Indeed, this is a strange thing.** And the Almighty says: "And when God alone is mentioned, the hearts of those who do not believe in the Hereafter are filled with disgust. But when those other than Him are mentioned, at once they rejoice." And His statement: **while they are arrogant** means about worshipping God while their hearts deny His Oneness, as He said: **Indeed, those who are arrogant about My worship will enter Hell [rendered] contemptible.** And for this reason He said here: **There is no doubt** meaning truly **that God knows what they conceal and what they declare** meaning He will reward them for that with the most complete reward **Indeed, He does not love the arrogant.**

Fath al-Qadir

23- **Indeed, God knows what they conceal and what they declare.** Al-Khalil said: **Indeed, God knows what they conceal of their words and actions and what they declare of them.** The confirmation of the speech in **Indeed, He does not love the arrogant.** That is, He does not love those who are arrogant about the oneness of God and responding to His prophets. The sentence is an explanation of what the previous speech included.

Tafsir al-Baghawi

23- **There is no doubt**, truly "that God knows what they conceal and what they declare. Indeed, He does not like the arrogant."

Abu Saeed Bakr bin Muhammad bin Muhammad bin Mahmi al-Bastami told us, Abu al-Hasan Abd al-Rahman bin Ibrahim bin Sakhtawayh told us, Abu al-Fadl Sufyan bin Muhammad al-Jawhari told us, Ali bin al-Hasan bin Abi Isa al-Hilali told us, Yahya bin Hammad told us, Shu'bah told us, on the authority of Abaan bin Taghlib, on the authority of Fadil al-Faqimi, on the authority of Ibrahim al-Nakha'i, on the authority of Alqamah bin Qais, on the authority of Abdullah, on the authority of the Prophet, may God bless him and grant him peace, who said: **He who has in his heart an atom's weight of arrogance will not enter Paradise, and he who has in his heart an atom's weight of faith**

will not enter Hell. A man said: O Messenger of God, what if a man likes his clothes to be nice? He said: God is beautiful and loves beauty. Arrogance is rejecting the truth and looking down on people."

Tafsir al-Baidawi

23. **There is no crime** indeed. **Indeed, God knows what they conceal and what they declare** so He will punish them, and it is in the nominative case with *crime* because it is a source or a verb. **Indeed, He does not love the arrogant** let alone those who are arrogant about believing in His Oneness or following the Messenger.

Surat al-Nahl 16:24

And when it is said to them, "What has your Lord revealed?" they say, "Legends of the former peoples."

Surat al-Nahl 16:24

And when it is said to them, **What has your Lord revealed?** they say, **Legends of the former peoples.**

Tafsir al-Jalalayn

24 - And it was revealed about Al-Nadr bin Al-Harith **And when it is said to them, *What* a relative interrogative **has your Lord revealed** to Muhammad **they say** it is *legends* lies of the ancients to mislead the people.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And when it is said to those who do not believe in the Hereafter from among the polytheists, **What has your Lord sent down?** "What has your Lord sent down?" they say, **He who sent down what the former ones before us wrote of falsehoods.**

And that was as follows:

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **What has your Lord revealed?** They said, **Legends of the ancients.** He said: The stories of the ancients and their falsehood. That was said by a group of polytheistic Arabs who used to sit on the road of whoever came to the Prophet of God, may God bless him and grant him peace, and if one of the believers passed them, meaning the Prophet of God, may God bless him and grant him peace, they would say to them: Legends of the ancients, meaning: The stories of the ancients and their falsehood.

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 statement **legends of the ancients** means: tales of the ancients.

Tafsir al-Qurtubi

God the Almighty said: **And when it is said to them, "What has your Lord sent down?"** meaning, when it is said to those mentioned above who do not believe in the Hereafter and whose hearts deny the Resurrection **What has your Lord sent down?** It was said that the speaker was Al-Nadr bin Al-Harith, and that the verse was revealed about him, and he went to Al-Hirah and bought the hadiths **Kalila and Dimna** and he used to read to the Quraysh and say: Muhammad does not read to his companions except the legends of the ancients, meaning it is not from the revelation of our Lord. It was said that the believers are the ones who said to them as a test, so they answered by saying: **Legends of the ancients**, so they admitted to denying

something that is the legends of the ancients. Legends are falsehoods and nonsense. It was mentioned previously in Al-An'am. The statement about **What has your Lord sent down** is like the statement about **What do they spend?** (al-Baqarah 2:215), and His statement: **Legends of the ancients** is the predicate of a deleted subject, the meaning: What He sent down are the legends of the ancients.

Tafsir Ibn Kathir

God the Almighty says: And when it is said to these deniers, **What has your Lord revealed?** they say, turning away from the answer, **Legends of the ancients.** That is, He did not reveal anything. Rather, what is recited to us are legends of the ancients, that is, taken from the books of the predecessors, as God the Almighty said: **And they say, 'Legends of the ancients which he wrote down, and they are dictated to him morning and evening.'** That is, they fabricate against the Messenger and say contradictory and different statements, all of which are false, as God the Almighty said: **See how they strike for you examples, then they have gone astray and cannot find a way.** That is because everyone who deviated from the truth, whatever he said, made a mistake. They used to say: a magician, a poet, a soothsayer, and a madman. Then their matter settled on what their only sheikh, called Al-Walid bin Al-Mughirah Al-Makhzumi, invented for them when he "thought and calculated * Then he killed how he calculated * Then he killed how he calculated * Then he looked * Then he frowned and frowned * Then he turned away and was arrogant * And he said, 'This is nothing but magic that is transmitted and narrated.'" That is, they dispersed from his words and opinion. May God curse them. God the Almighty said: **That they may bear their own burdens in full on the Day of Resurrection, and also some of the burdens of those whom they misled without knowledge.** That is, We only decreed that they should say that so that they may bear their own burdens and some of the burdens of those whom they misled without knowledge, meaning that the sin of their misguidance in themselves and the sin of their misleading others and their following them would be upon them, as came in the hadith: "Whoever calls to guidance will have a reward like that of those who follow him, without diminishing anything from their reward. And whoever calls to misguidance will have a sin like that of those who follow him, without diminishing anything from their sins." And God the Almighty said: **And they will surely bear their own burdens and other burdens with their own burdens, and they will be asked on the Day of Resurrection about what they used to invent.** And thus Al-Awfi narrated from Ibn Abbas regarding the verse **That they may bear their own burdens in full on the Day of Resurrection, and also some of the burdens of those whom they misled without knowledge**, that it is like His saying: **And they will surely bear their own burdens and other burdens with their own burdens.** And Mujahid said: They will bear their own burdens, their

sins and the sins of those who obeyed them, and it will not be lightened. There is no punishment for those who obey them.

Fath al-Qadir

24- **And when it is said to them, 'What has your Lord sent down?'** That is, when someone says to these disbelieving, arrogant infidels, **What has your Lord sent down?** That is, what has your Lord sent down? Or what has He sent down? It was said that the speaker was Al-Nadr ibn Al-Harith, and the verse was revealed about him, so this statement from him was in the way of mockery. It was also said that the speaker was the one who came to them, and it was also said that the speaker was the Muslims, so the disbelieving, arrogant polytheists responded, **They said, 'Legends of the ancients.'** In the nominative case: That is, what you Muslims claim to have been sent down are legends of the ancients, or that the polytheists wanted to mock the Muslims, so they said that what was sent down to you are legends of the ancients. Therefore, what was said that this is not suitable to be an answer from the polytheists does not apply, otherwise the meaning would be that our Lord sent down legends of the ancients and the disbelievers do not acknowledge the sending down, and the reason for its not being mentioned is what we mentioned, and it was said that it is a new statement: that is, what you claim, O Muslims, was not sent down, but rather it is legends of the ancients, and it has been permitted according to the requirements of the science of grammar to put legends in the accusative even if it is not read in this way, and in the accusative it is necessary to have the interpretation that we mentioned: that is, He sent down in response to your claim the legends of the ancients, or they say that from themselves in a mocking manner. Legends are the falsehoods and nonsense that people talk about the first generations, and it is not from the speech of God in anything nor from what God sent down at all in their claim.

Tafsir al-Baghawi

24- **And when it is said to them,** meaning: to those who do not believe in the Hereafter, and they are the polytheists of Mecca who divided up its punishment, if the pilgrim asks: **What has your Lord revealed?** they say: **Legends of the ancients,** their hadiths and falsehoods.

Tafsir al-Baidawi

24. **And when it is said to them, 'What has your Lord sent down?'** Some of them say it out of mockery, or the visitors to them, or the Muslims. **They say, 'Legends of the ancients.'** That is, what you claim was sent down, or what was sent down is legends of the ancients. They only called it sent down out of mockery, or on the assumption that it was sent down, so it is legends of the ancients, with no verification in it. And the ones who said it were the dividers.

Surat al-Nahl 16:25

That they may bear their own burdens in full on the Day of Resurrection, and some of the burdens of those whom they mislead without knowledge. Unquestionably, evil is that which they bear.

Surat al-Nahl 16:25

That they may bear their own burdens in full on the Day of Resurrection, and some of the burdens of those whom they mislead without knowledge. Unquestionably, evil is that which they bear.

Tafsir al-Jalalayn

25 - **That they may bear** in the end **their burdens** their sins **in full** nothing of them will be expiated **on the Day of Resurrection and some** (of the burdens of those whom they led astray without knowledge) because they called them to misguidance and they followed them and thus shared in the sin **How evil** how wretched **is that which they bear** they bear this burden of theirs

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: These polytheists say to those who ask them, "What has your Lord revealed that our Lord revealed, according to what Muhammad claims: legends of the ancients," so that they may have their sins that they are committed in, from their denial of God, and their disbelief in what was revealed to His Messenger, may God bless him and grant him peace, and from the sins of those who turn them away from belief in God, they go astray and are tempted by them without knowledge. And His statement, **How evil is that which they bear**, means: How evil is the sin that they commit, and the burden that they bear.

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, his statement, **That they may bear their burdens in full on the Day of Resurrection**, and among the burdens of those they led astray is their bearing of their own sins, and the sins of those who obeyed them, and that does not lighten the punishment for those who obeyed them in the slightest.

Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, something similar, except that he said: And among the burdens of those whom they misguide is that they bear the sins of their own selves, and the rest of the hadith is similar.

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 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, **That they may bear their own burdens in full on the Day of Resurrection, and also some of the burdens of those whom they led astray**. He said: They will bear the sins of their own selves and the sins of those who obeyed them, but that will not lighten the punishment for those who obeyed them in the slightest.

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, **That they may bear their burdens in full on the Day of Resurrection**, meaning their sins and the sins of those whom they led astray without knowledge. **How evil is that which they bear**.

Muhammad bin Saad told me, he said: My father told me, my uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement, **That they may bear their own burdens in full on the Day of Resurrection, and also some of the burdens of those whom they led astray without knowledge**, meaning: They will bear their sins, and that is like his statement, **And burdens in addition to their burdens**, meaning: They will bear, along with their sins, the sins of those whom they led astray without knowledge.

Al-Muthanna told me, he said: Ishaq told us, he said: Abdullah bin Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', "That they may bear their own burdens in full on the Day of Resurrection, and also some of the burdens of those whom they led astray without knowledge. Unquestionably, evil is that which they bear." He said: The Prophet, may God bless him and grant him peace, said: "Any caller who calls to misguidance and is followed will bear the burdens of those who followed him, without that diminishing from their burdens in the slightest. And any caller to guidance and is followed will have the same reward as them, without that diminishing from their reward in the slightest."

Al-Muthanna told me, he said: Suwaid told us, he said: Ibn Al-Mubarak told us, on the authority of a man, he said: Zaid bin Aslam said: It reached him that the actions of the disbeliever appear to him in the form of the ugliest face and foulest smelling thing that God has created, so he sits beside him. Whenever something frightens him, it increases his fright, and whenever he fears something, it increases his fear. He says: What a bad companion you are, and who are you? He says: How do you know me? He says: No. He says: I am your actions, they were ugly, that is why you see me as ugly, and they were foul-smelling, that is why you see me as foul-smelling. Bow down to me so that I may mount you, for you often rode me in this world, so he mounts him, and this is His saying: **That they may bear their burdens in full on the Day of Resurrection**.

Tafsir al-Qurtubi

The Almighty's saying: **That they may bear their burdens**. It was said: It is the lam of ki, and it is related to what preceded it. It was also said: It is the lam of consequence, like His saying: **That they may be an enemy and a grief for them**. (al-Qasas 28:8). That is, their saying in the Qur'an and the Prophet led them to bear their burdens, meaning their sins. *Complete* They did not leave anything of it due to a calamity that befell them in this world because of their disbelief. It was also said: It is the lam of command, and the meaning is a threat. **And of the burdens of those whom they misguide without knowledge**. Mujahid said: They will bear the burden of those whom they misguide, without diminishing anything from the sin of the misguide. In the hadith: "Any caller who calls to misguidance and is followed will have upon him the burdens of those who follow him, without diminishing anything from their burdens. And any caller who calls to guidance and is followed will have the same reward as them, without diminishing anything from their reward." Narrated by Muslim with the same meaning. The word *min* is for the genus, not for the partiality. The callers to misguidance will bear the burdens of those who follow them. His statement, **without knowledge**, means that they lead people astray out of ignorance of the sins that are required of them, for if they knew, they would not have led people astray. **How evil is that which they bear**, meaning how evil is the burden that they bear. Similar to this verse is: **And they will bear their own burdens and other burdens in addition to their own burdens** Al-Ankabut 13. At the end of Al-An'am, we have already explained His statement, **And no bearer of burdens will bear the burden of another** Al-An'am 164.

Tafsir Ibn Kathir

God the Almighty says: And when it is said to these deniers, **What has your Lord revealed?** they say, turning away from the answer, **Legends of the ancients**. That is, He did not reveal anything. Rather, what is recited to us are legends of the ancients, that is, taken from the books of the predecessors, as God the Almighty said: **And they say, 'Legends of the ancients which he wrote down, and they are dictated to him morning and evening.'** That is, they fabricate against the Messenger and say contradictory and different statements, all of which are false, as God the Almighty said: **See how they strike for you examples, then they have gone astray and cannot find a way.** That is because everyone who deviated from the truth, whatever he said, made a mistake. They used to say: a magician, a poet, a soothsayer, and a madman. Then their matter settled on what their only sheikh, called Al-Walid bin Al-Mughirah Al-Makhzumi, invented for them when he "thought and calculated * Then he killed how he calculated * Then he killed how he calculated * Then he looked * Then he frowned and frowned * Then he turned away and was arrogant * And he said, 'This is nothing but magic that is transmitted and narrated.'" That is, they dispersed from his words and opinion. May God curse them. God the Almighty said: **That they may bear their own**

burdens in full on the Day of Resurrection, and also some of the burdens of those whom they misled without knowledge. That is, We only decreed that they should say that so that they may bear their own burdens and some of the burdens of those whom they misled without knowledge, meaning that the sin of their misguidance in themselves and the sin of their misleading others and their following them would be upon them, as came in the hadith: "Whoever calls to guidance will have a reward like that of those who follow him, without diminishing anything from their reward. And whoever calls to misguidance will have a sin like that of those who follow him, without diminishing anything from their sins." And God the Almighty said: **And they will surely bear their own burdens and other burdens with their own burdens, and they will be asked on the Day of Resurrection about what they used to invent**. And thus Al-Awfi narrated from Ibn Abbas regarding the verse **That they may bear their own burdens in full on the Day of Resurrection, and also some of the burdens of those whom they misled without knowledge**, that it is like His saying: **And they will surely bear their own burdens and other burdens with their own burdens**. And Mujahid said: They will bear their own burdens, their sins and the sins of those who obeyed them, and it will not be lightened. There is no punishment for those who obey them.

Fath al-Qadir

25- **So that they may bear their burdens in full** meaning they said this statement so that they may bear their burdens in full. None of them were expiated because of their lack of Islam, which is a reason for expiating sins. It was said that the lam is the lam of consequence, because they did not describe the Qur'an as myths in order to bear the burdens, but since their consequence was that, it was good to explain it like His saying: **So that he may be for them an enemy and a grief**. It was said that it is the lam of command. **And of the burdens of those who mislead them**. That is, they bear some of the burdens of those who misled them, because whoever establishes a bad tradition bears its burden and the burden of whoever acts upon it. It was said that *from* is for the genus, not for the partiality: that is, they bear all the burdens of those who mislead them. The location of **without knowledge** is the accusative case as a state of the subject of **mislead them**. That is, they mislead people ignorantly, not knowing what they are calling them to, nor knowing what sins are required of them. It was said that it is a state of the object: that is, they mislead those who have no knowledge. And like this verse: **And they will bear their own burdens and other burdens with their own burdens**. In Al-An'am, we have already discussed the statement: **And no bearer of burdens shall bear the burden of another**, "How evil is that which they bear," meaning how evil is that which they bear.

Tafsir al-Baghawi

25- **That they may bear their burdens**, the sins of their souls, *completely*, and perfection was mentioned

Surat al-Nahl 16:25

That they may bear their own burdens in full on the Day of Resurrection, and some of the burdens of those whom they mislead without knowledge. Unquestionably, evil is that which they bear.

because the calamities that befall them in this world and the good deeds they do will not atone for them anything **on the Day of Resurrection and from the burdens of those whom they misled without knowledge**, without an argument, so they turn them away from faith, **How evil is that which they bear**, they bear.

Abu Abdullah Muhammad bin Al-Fadl Al-Kharqi informed us, Abu Al-Hasan Ali bin Abdullah Al-Taysifuni informed us, Abdullah bin Omar Al-Jawhari informed us, Ahmad bin Ali Al-Kashmihani informed us, Ali bin Hajar informed us, Ismail bin Jaafar informed us, on the authority of Al-Ala bin Abdul-Rahman, 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: "Whoever calls to guidance will have a reward like the rewards of those who follow him, without that detracting from their reward in the slightest. And whoever calls to misguidance will have a sin like the sins of those who follow him, without that detracting from their sins in the slightest."

Tafsir al-Baidawi

25. **That they may bear their burdens in full on the Day of Resurrection.** That is, they said that to mislead people, so they bore the burdens of their misguidance in full, for their misguidance was the result of their persistence in misguidance. **And of the burdens of those whom they misguide.** And some of the burdens of the misguidance of those whom they misguide, which is the share of the cause. **Without knowledge** is a state of the object, meaning they misguide those who do not know that they are misguided, and its benefit is to indicate that their ignorance does not excuse them, since it was upon them to investigate and distinguish between what is right and what is wrong. **How evil is that which they denounce.** How evil is that which they denounce, their action.

Surat al-Nahl 16:26

Those before them plotted, but God destroyed their building from its foundations, and the roof fell upon them from above them, and the punishment came upon them from where they did not perceive.

Tafsir al-Jalalayn

26 - **Those before them plotted** that is, Nimrod, who built a tall tower to ascend from it to the heavens to fight its people **but God came** meaning **to their building from the foundations** the foundation, so He sent upon it the wind and the earthquake, which demolished it **and the roof fell upon them from above** that is, while they were under it **and the punishment came upon them from where they did not perceive** from a direction that did not occur to them. It was said that this is a metaphor for the corruption of what they had planned of plotting against the messengers.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: Those who were before these polytheists who hinder from the path of God, whoever wanted to follow the religion of God, plotted. They sought to overcome God by building his sons, wanting, according to their claim, to rise to the sky to fight those in it. And the one who sought that, as we have been told, was a tyrant from the tyrants of the Nabataeans. Some of them said: He is Nimrod bin Canaan. And some of them said: He is Bukhtanasr. And some of their stories were mentioned in Surah Ibrahim. And it was said: The one mentioned in this place is the one mentioned by God in Surah Ibrahim.

Who said that?

Musa bin Harun told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, he said: The one who argued with Abraham about his Lord ordered Abraham to be expelled, meaning from his city. He said: So he met Lot at the gate of the city, and he was his nephew, so he called him and he believed in him, and said: I am emigrating to my Lord, and Nimrod swore that he would seek the God of Abraham, so he took four chicks from the chicks of the eagles, and raised them with meat and bread until they grew big and thick and hurried, so he tied them in a coffin, and sat in that coffin, then he raised a leg of flesh for them, and they broke their fast, until when they went into the sky, he looked down to the earth, and he saw the mountains crawling like the crawling of ants, then he raised the flesh for them, then he looked and saw the earth surrounded by a sea as if it were a ship in water, then he was raised tall and fell into darkness, so he did not see what was above him or below him, so he was frightened, so he threw the flesh, and the mountains followed him, and when the mountains saw them, and they had come, they were falling, and I heard Their rustling, the mountains were frightened, and they were about to move from their places, but they did not do so.

This is the saying of God Almighty **And they plotted their plot, but with God is their plot, and their plot was such that mountains would move from it** and it is in the reading of Ibn Masoud, and their plot was almost, so their flying towards him from the Holy House and their falling upon him on the Mountain of Smoke, so when he saw that he could not bear anything, he began to build the tower, so he built until when he built it to the sky, he climbed above it to look, claiming to be at the God of Abraham, so he innovated and he did not innovate, and God took his building from the foundations, **Then the roof fell upon them from above them, and the punishment came upon them from where they did not perceive**, meaning: from their place of safety, and He took them from the foundation of the tower, so it collapsed with them, and it fell, so the tongues of the people were confused that day from the terror, so they spoke in seventy-three languages, and for this reason it was called Babylon. And the language of the people before that was Syriac.

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, **Those before them plotted, but God destroyed their building from the foundations**, he said: It is Nimrod when he built the tower.

Al-Muthanna told me, he said: Ishaq told us, he said: Abd al-Razzaq told us, on the authority of Muammar, on the authority of Zayd ibn Aslam: The first tyrant on earth was Nimrod, so God sent a mosquito upon him, and it entered his nostril, and he remained for four hundred years hitting his head with hammers. The most merciful of people to him was the one who gathered his hands together, so he hit his head with them. He was a tyrant for four hundred years, so God punished him for four hundred years as his kingdom was, then God caused him to die. He was the one who had built a tower reaching to the sky, and he was the one about whom God said: **So God attacked their building from the foundations, and the roof fell upon them from above them**. As for His statement, **So God attacked their building from the foundations**, its meaning is: God demolished their building from its foundation. The foundations is the plural of *base*, which is the foundation. Some of them used to say: This is an example of uprooting, but its meaning is: God uprooted them. He said: The Arabs say that when something is uprooted.

His saying: **The roof fell upon them from above**. The people of interpretation differed regarding the meaning of that. Some of them said: Its meaning is: The roof fell upon them from above: the tops of their houses from above them.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Those before them plotted, but God came to their building from the foundations**. Yes, by God, God's command came to it from its foundation. **So the roof fell upon them from above them**. The roof is the tops of houses, so their houses collapsed on them, so God destroyed them and ruined them. **And the punishment came upon them from where they did not perceive**.

Surat al-Nahl 16:26

Those before them plotted, but God destroyed their building from its foundations, and the roof fell upon them from above them, and the punishment came upon them from where they did not perceive.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **Then the roof fell upon them from above.** He said: God attacked their building from its foundations, and the roof fell upon them.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, and Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, and Al-Muthanna told me, he said: Ishaq told us, he said: Abdullah told us, on the authority of Warqa' all together, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **Then God destroyed their building from the foundations,** he said: The plot of Nimrod ibn Canaan who argued with Abraham about his Lord.

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.

Others said: What he meant by his saying: **The roof fell upon them from above** is that the punishment came to them from the sky.

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 statement, **Then the roof fell upon them from above them,** meaning: A punishment from the sky. When they saw it, they surrendered and were humbled.

The first of the two interpretations of the verse is the one that says: The meaning of that is: The roofs of their houses fell upon them, when the command of God came upon their foundations and bases, and their homes were destroyed by it, because that is the well-known statement of the foundations of a building, and the roof fell, and directing the meanings of God's statement to the most famous and well-known of them is more appropriate than directing them to something else that has a way to it. **And the punishment came to them from where they did not perceive.** God Almighty says: And these who were plotted against by the polytheists of Quraysh, the punishment of God came to them from where they did not know that it came to them from it.

Tafsir al-Qurtubi

The Almighty said: **Those before them had already plotted** meaning, peoples who preceded them in disbelief with the previous messengers, so the good end was for the messengers. **Then God attacked their structure from the foundations, and the roof fell upon them from above them.** Ibn Abbas, Zaid bin Aslam, and others said: It was Nimrod bin Canaan and his people, they wanted to ascend to the sky and fight its

people, so they built the tower to crack from it after he did what he did to the eagles, so it fell. As was explained at the end of Surah *Ibrahim*. The meaning of **Then God attacked their structure** is that His command came to the structure, either by an earthquake or a wind, and destroyed it. Ibn Abbas and Wahb said: The length of the tower in the sky was five thousand cubits, and its width was three thousand. Ka'b and Muqatil said: Its length was two leagues, then a wind blew and threw its head into the sea and the rest fell upon them. When the edifice fell, people's tongues were confused from fear on that day, and they spoke seventy-three languages, and that is why it was called Babylon. Before that, there was no language except Syriac. This meaning was mentioned in *Al-Baqarah*. Ibn Hormuz and Ibn Muhaisin read *Al-Saqf* with a damma on both the seen and the qaf. Mujahid made a damma on the seen and a sukoon on the qaf for ease, as mentioned in **By the star** in both versions. It is more likely that it is the plural of saqf. The foundations are the bases of a building, and if the foundations are damaged, the building will fall. And his saying: **from above them** Ibn Al-A'rabi said: And he almost made you know that they were under it. The Arabs say: A roof fell on us and a wall fell on us if he owned it, even if it did not fall on them. So he came with his saying: **from above them** to remove this doubt in the speech of the Arabs, so he said: **from above them** meaning it fell on them and they were under it, so they perished and did not escape. It was said: What is meant by the roof is the sky, meaning that the punishment came to them from the sky that is above them, as Ibn Abbas said. It was said: His statement: **Then God struck their building from the foundations** is a metaphor, and the meaning is: He destroyed them, so they were like someone whose building fell on him. It was also said: The meaning is: God nullified their deeds, so they were like someone whose building fell on him. It was also said: The meaning is: He invalidated their plot and their planning, so they perished as someone who had the roof collapsed on him from above. Based on this, there is a difference of opinion about those on whom the roof fell. Ibn Abbas and Ibn Zayd said what was mentioned above. It was also said: It was Bukhtanasar and his companions, as some of the commentators said. It was also said: What is meant are the dividers whom God mentioned in Surat Al-Hijr, as Al-Kalbi said. Based on this interpretation, the meaning of the metaphor emerges, and God knows best. **And the punishment came to them from where they did not perceive** meaning from where they thought they were safe. Ibn Abbas said: It means the mosquito with which God destroyed Nimrod.

Tafsir Ibn Kathir

Al-Awfi said on the authority of Ibn Abbas regarding his statement: **Those before them plotted,** he said: It is Nimrod who built the tower. Ibn Abi Hatim said: It was narrated on the authority of Mujahid something similar.

And Abd al-Razzaq said on the authority of Muammar, on the authority of Zaid bin Aslam: The first tyrant on earth was Nimrod, so God sent a mosquito upon him and it entered his nostril, so he remained for four hundred years hitting his head with hammers, and the most merciful of people to him was the one who gathered his hands and hit his head with them, and he was a tyrant for four hundred years, so God punished him for four hundred years as his kingdom was, then he killed him, and he is the one who built the tower to the sky about which God Almighty said: **So God destroyed their building from the foundations.** And others said: Rather, it was Bukhtanasr, and they mentioned the plot that God narrated here as He said in Surat Ibrahim 14: **And if their plot was such that mountains would move from it.** And others said: This is a parable to invalidate what those who disbelieved in God and associated others with Him in worship did, as Noah, peace be upon him, said: **And they plotted a great plot,** meaning they conspired to mislead people by every trick and inclined them to their polytheism by every means, as their followers will say to them on the Day of al-Qiyamah 75: **Rather, their plot was by night and by day when you commanded us to We disbelieve in God and attribute to Him equals.**

And His saying: **So God came upon their building from the foundations** means He uprooted it from its roots and nullified their work, like the saying of God the Most High: **Every time they kindled a fire for war, God extinguished it** and His saying: "So God came upon them from where they did not expect and cast terror into their hearts. They destroyed their houses with their own hands and the hands of the believers. So take heed, O you who have insight." And God said here: "So God came upon their building from the foundations, and the roof fell upon them from above them, and the punishment came upon them from where they did not perceive. Then on the Day of Resurrection He will disgrace them" meaning He will reveal their scandals and what their consciences concealed, and He will make it public, like the saying of God the Most High: **The Day when secrets will be exposed** meaning they will appear and become famous, as in the two Sahihis on the authority of Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said: "A banner will be raised for every traitor on the Day of Resurrection at his backside according to the extent of his treachery, and it will be said, 'This is the treachery of so-and-so, son of so-and-so.'" And thus the people will see what they concealed of deceit and God will disgrace them in front of all creation, and the Lord, Blessed and Exalted be He, will say to them: He knocked at them and rebuked them, **Where are My partners for whom you used to quarrel?** You used to fight and be hostile for their sake. Where are they when it comes to your victory and salvation here? **Will they help you or will they be victorious?** "For he has no power nor helper." So when the argument is directed at them and the evidence is established against them, and the word is justified against them and they remain silent about apologizing when there is no escape, **Those who were given knowledge will say,** and they are the masters in this world and the hereafter, and the informants of the truth in this world and the hereafter, then they will say at that time, **Indeed, disgrace and evil will be upon the**

disbelievers today. That is, disgrace and punishment will surround today whoever disbelieved in God and associated with Him that which neither harms nor benefits him.

Fath al-Qadir

Then the Almighty narrated the situation of their predecessors, saying: 26- **Those before them plotted.** Most commentators have said that what is meant by this is Nimrod bin Canaan, when he built a great building in Babylon, and he wanted to ascend to the sky to fight its people, but God blew the wind, and that building collapsed on him and his people, and they perished. The first is that the verse is general in all the false ones from before who tried to cause harm to those who were right, and the meaning of plotting here is the deceit and planning that does not conform to the truth, and in this there is a warning to the unbelievers who were contemporary with him, may God bless him and grant him peace, that their plotting will come back to them as the plotting of those before them came back to themselves. **So God came to their building,** meaning God's command came, which is the wind that destroyed their building. The commentators said: God sent a wind that threw the top of the edifice into the sea, and the rest of the foundations fell on them. Al-Zajaj said: Of the pillars. The meaning is that God's command came to them from the direction of their foundations, so He shook them. **The roof fell on them from above them.** Ibn Hurairah and Ibn Muhaisin read **the roof** with a fatha on the seen and a sukoon on the qaf. The meaning is that the roof fell on them, because after the foundations of the building fall, everything that is supported by them falls. Ibn al-A'rabi said: He only said **from above them** to let you know that they were under it. The Arabs say **a roof fell on us** or **a wall fell on us** if they owned it, even if it did not fall on them. So He came with His saying: **from above them** to remove this doubt in the speech of the Arabs. So He said: **from above them** meaning it fell on them, and they were under it, so they perished, but they did not escape. It was said that what is meant by the roof is the sky, meaning the punishment came to them from the sky above them. It was said that this verse is a metaphor for their destruction, and the meaning is: He destroyed them, so they were like someone whose building fell on him.

There is a difference of opinion about those on whom the roof fell. Some say it was Nimrod, as mentioned above. Others say it was Bukhtanasr and his companions. Others say they were the oath-takers mentioned in Surat al-Hijr 15: **And the punishment came to them** meaning destruction **from where they did not perceive it**, but rather from where they were safe.

Tafsir al-Baghawi

26- The Almighty said: **Those before them plotted,** and he is Nimrod bin Canaan, who built the tower in Babylon to ascend to the heavens.

Ibn Abbas and Wahb said: The height of the tower in the sky was five thousand cubits.

Surat al-Nahl 16:26

Those before them plotted, but God destroyed their building from its foundations, and the roof fell upon them from above them, and the punishment came upon them from where they did not perceive.

Ka'b Muqatil said: Its length was two leagues, then a wind blew and threw its head into the sea, and the rest of it fell on them while they were under it. When the tower fell, people were confused from fear that day, and they spoke in seventy-three languages, and that is why it was called Babel. The language of the people before that was Syriac, and that is what God Almighty said: **So God attacked their building from the foundations** meaning: He intended to destroy their building / from its foundations, **so the roof fell upon them** meaning the top of the houses **from above them**, **and the punishment came upon them from where they did not perceive** from their place of safety.

Tafsir al-Baidawi

26. **Those before them had already plotted** meaning they had made plans to plot against the Messengers of God, peace and blessings be upon them. **Then God attacked their structure from the foundations** so His command came to it from the direction of the pillars on which they had built, so that they were weakened. **Then the roof fell upon them from above** and became the cause of their destruction. **And the punishment came upon them from where they did not perceive** they did not expect nor anticipate, and it is by way of example. It was said that what is meant by it is Nimrod bin Canaan, who built the tower in Babylon, five thousand cubits thick, to watch the matter of the sky, so God blew the wind, so it fell upon him and his people, and they perished.

Surat al-Nahl 16:27

Then on the Day of Resurrection He will disgrace them and say, **Where are My partners about whom you used to dispute?** Those who were given knowledge will say, **Indeed, disgrace this Day and evil will be upon the disbelievers.**

Tafsir al-Jalalayn

27 - **Then on the Day of Resurrection He will disgrace them** He will humiliate them **and He will say** God to them through the tongues of the angels as a rebuke **Where are My partners** according to your claim **about whom you used to oppose** you used to oppose the believers **in their matter. Those who were given knowledge** of the prophets and believers *said* that is, they said **Indeed, disgrace today and evil will be upon the disbelievers** they say it to gloat over them.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: God did to those who plotted, whose affair God the Almighty described, what He did to them in this world, of hastening the punishment for them, and taking revenge for their disbelief and denial of His Oneness. Then, on the Day of Resurrection, He will disgrace them, humiliate them with a painful punishment, and say to them when they come to Him, **Where are My partners about whom you used to quarrel?** Its root is: Whoever quarrels with someone, he quarrels with me, and that is when each one of them does to his companion what is difficult for him. God the Almighty says on the Day of Resurrection, rebuking the polytheists for their worship of idols: Where are My partners? He says: That is, those whom you used to claim in this world were My partners today, why do they not come to you and repel from you the punishment that I am imposing on you? You used to worship them in this world, and you used to be their allies, and the guardian supports his guardian. And their quarreling with God in their idols was their opposition to Him in their worship.

As 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 statement, **Where are My partners about whom you used to dispute?** means: you used to oppose Me.

His saying, **Those who were given knowledge said, 'Indeed, disgrace and evil will be upon the disbelievers today.'** means: humiliation, disgrace, and evil, meaning: God's punishment upon the disbelievers.

Tafsir al-Qurtubi

The Almighty said: **Then on the Day of Resurrection He will disgrace them** meaning He will disgrace them with the punishment and humiliate them and disgrace

them. **And He will say, 'Where are My partners?'** meaning in your claim and in your claim, meaning the gods that you worshipped instead of Me, and this is a question of rebuke. **Those about whom you were hostile** meaning you were hostile to My prophets because of them, so let them ward off this punishment from you. Ibn Kathir read *sharikay* with an open yaa without a hamza, and the rest read it with a hamza. Nafi' read *tashaqoon* with a kasra on the noon as an addition, meaning you were hostile to Me regarding them. The rest read it with a fatha. **Those who were given knowledge said** Ibn Abbas said: meaning the angels. It was said: the believers. **Indeed, disgrace today** meaning humiliation and disgrace on the Day of Resurrection. **And evil** meaning the punishment. **On the disbelievers.**

Tafsir Ibn Kathir

Al-Awfi said on the authority of Ibn Abbas regarding his statement: **Those before them plotted**, he said: It is Nimrod who built the tower. Ibn Abi Hatim said: It was narrated on the authority of Mujahid something similar. And Abd al-Razzaq said on the authority of Muammar, on the authority of Zaid bin Aslam: The first tyrant on earth was Nimrod, so God sent a mosquito upon him and it entered his nostril, so he remained for four hundred years hitting his head with hammers, and the most merciful of people to him was the one who gathered his hands and hit his head with them, and he was a tyrant for four hundred years, so God punished him for four hundred years as his kingdom was, then he killed him, and he is the one who built the tower to the sky about which God Almighty said: **So God destroyed their building from the foundations.** And others said: Rather, it was Bukhtanasr, and they mentioned the plot that God narrated here as He said in Surat Ibrahim 14: **And if their plot was such that mountains would move from it.** And others said: This is a parable to invalidate what those who disbelieved in God and associated others with Him in worship did, as Noah, peace be upon him, said: **And they plotted a great plot**, meaning they conspired to mislead people by every trick and inclined them to their polytheism by every means, as their followers will say to them on the Day of al-Qiyamah 75: **Rather, their plot was by night and by day when you commanded us to We disbelieve in God and attribute to Him equals.**

And His saying: **So God came upon their building from the foundations** means He uprooted it from its roots and nullified their work, like the saying of God the Most High: **Every time they kindled a fire for war, God extinguished it** and His saying: "So God came upon them from where they did not expect and cast terror into their hearts. They destroyed their houses with their own hands and the hands of the believers. So take heed, O you who have insight." And God said here: "So God came upon their building from the foundations, and the roof fell upon them from above them, and the punishment came upon them from where they did not perceive. Then on the Day of Resurrection He will disgrace them" meaning He will reveal their scandals and what their consciences concealed, and He will make it public, like the saying

Surat al-Nahl 16:27

Then on the Day of Resurrection He will disgrace them and say, "Where are My partners about whom you used to dispute?" Those who were given knowledge will say, "Indeed, disgrace this Day and evil will be upon the disbelievers."

of God the Most High: **The Day when secrets will be exposed** meaning they will appear and become famous, as in the two Sahihs on the authority of Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said: "A banner will be raised for every traitor on the Day of Resurrection at his backside according to the extent of his treachery, and it will be said, 'This is the treachery of so-and-so, son of so-and-so.'" And thus the people will see what they concealed of deceit and God will disgrace them in front of all creation, and the Lord, Blessed and Exalted be He, will say to them: He knocked at them and rebuked them, **Where are My partners for whom you used to quarrel?** You used to fight and be hostile for their sake. Where are they when it comes to your victory and salvation here? **Will they help you or will they be victorious?** "For he has no power nor helper." So when the argument is directed at them and the evidence is established against them, and the word is justified against them and they remain silent about apologizing when there is no escape, **Those who were given knowledge will say**, and they are the masters in this world and the hereafter, and the informants of the truth in this world and the hereafter, then they will say at that time, **Indeed, disgrace and evil will be upon the disbelievers today.** That is, disgrace and punishment will surround today whoever disbelieved in God and associated with Him that which neither harms nor benefits him.

Fath al-Qadir

Then the Almighty made it clear that their punishment is not limited to the punishment of this world. He said: 27- **Then on the Day of Resurrection He will disgrace them** by sending them into the Fire, and He will disgrace them and humiliate them thereby, and it is connected to an implied meaning: this is their punishment in this world, then on the Day of Resurrection He will disgrace them and say to them with that as a rebuke and reprimand **Where are My partners** as you claim and allege, Ibn Kathir read from the narration of Al-Bazzi **my partners** without a hamza, and the rest read with a hamza, then He described these partners by saying: **those about whom you used to quarrel** Nafi' read with a kasra on the noon as an addition, and the rest read with a fatha on it: meaning you quarreled with the prophets and believers about them, and according to the reading of Nafi' you quarrel with me about them and you are hostile to me: call upon them so that they may repel this punishment that has descended upon you.

Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ali bin Abi Talha on the authority of Ibn Abbas regarding his statement: **No crime**, he said: Yes. Ibn Abi Hatim narrated on the authority of Abu Malik: **No crime**, he said: It means the truth. Ibn Abi Hatim narrated on the authority of Ad-Dahhak who said: No lie. Muslim, Abu Dawud, At-Tirmidhi, Ibn Majah and others narrated on the authority of Ibn Masoud who said: The Messenger of God, may God bless him and

grant him peace, said: **He who has in his heart an atom's weight of arrogance will not enter Paradise, and he who has in his heart an atom's weight of faith will not enter Hell.** A man said: O Messenger of God, a man must have nice clothes and nice shoes. He said: God is beautiful and loves beauty. Arrogance is rejecting the truth and looking down on people." There are many hadiths condemning arrogance and praising humility, and there are also many hadiths condemning the love of nice clothes and nice shoes, and similar forms of arrogance. The gist is that the Prophet, may God bless him and grant him peace, explained the nature of arrogance, which is rejecting the truth and looking down on people. This is the blameworthy arrogance. The author of Al-Durr Al-Manthur, in his interpretation of this verse, I mean His statement, **Indeed, He does not love the arrogant**, cited many hadiths that this is not the place to cite, rather the place is to mention what is related to the interpretation of the Noble Book. Ibn Abi Hatim narrated on the authority of Qatada regarding His statement, **They said, 'Legends of the ancients,'** that some of the polytheists of Arabia used to sit on the path of those who came to the Prophet of God, may God bless him and grant him peace. When they passed by, they would ask them and they would tell them what they had heard from the Prophet, may God bless him and grant him peace. They would say, **These are legends of the ancients.** Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding His statement, **That they may bear their burdens**, the verse, meaning that they will bear along with their sins the sins of those whom they misguide without knowledge. This is similar to His statement, **And burdens along with their burdens.** Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated something similar on the authority of Mujahid, and he added, **This will not lighten the punishment of those who obey them at all.** Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **Those before them plotted**, he said: Nimrod bin Canaan when he built the palace. Abd al-Razzaq and Ibn Jarir narrated on the authority of Zaid bin Aslam that it was also Nimrod. Ibn Abi Shaybah, Ibn Jarir and Ibn al-Mundhir narrated on the authority of Mujahid something similar. Abd bin Hamid, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **Then God attacked their building from the foundations**, he said: God's command came to it from its roots. **The roof fell upon them from above them**, the roof is the tops of the houses, so their houses closed in on them, so God destroyed and ruined them. **And the punishment came upon them from where they did not perceive.** Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ali bin Abi Talha on the authority of Ibn Abbas, **You quarrel about them**, he said: You disagree with me. His statement: **Those who were given knowledge said**, it was said that they were the scholars, so they said it to their nations who used to preach to them but did not pay attention to their preaching. This statement was made by them in the way of gloating, and it was said that they were the

prophets, and it was said that they were the angels, and the first is apparent because mentioning them with the description of knowledge indicates that, even though the prophets and angels are people of knowledge, rather they are more deeply rooted in it, but they have a description by which they are mentioned that is more honorable than this description, which is that they are prophets or that they are angels, and the permissibility of the generality does not detract from this, because what is meant is evidence of the appearance only, **Indeed, disgrace today** meaning humiliation, disgrace, and scandal on the Day of Resurrection **and evil** meaning torment **for the disbelievers** is specific to them.

Tafsir al-Baghawi

27- **Then on the Day of Resurrection He will disgrace them**, humiliate them with torment, **and say, 'Where are My partners about whom you used to quarrel,'** you used to oppose the believers about them, why do they not come and ward off the torment from you?

Nafi' broke the *nun* of *tashaqoon* with the addition, and the others opened it.

Those who were given knowledge said, [meaning the believers], **Indeed, disgrace** [meaning humiliation] **today and evil** [meaning torment] **are upon the disbelievers.**

Tafsir al-Baidawi

27. **Then on the Day of Resurrection He will disgrace them** He will humiliate them or punish them with the Fire, as God Almighty says: **Our Lord, whoever You admit to the Fire - You have disgraced him.** "And he will say, 'Where are my partners?'" He added to himself in mockery, or a narration to add them to increase their rebuke. "Those about whom you were quarreling" You were hostile to the believers in their matter. And we read Fa' with a kasra on the noon meaning you were quarreling with me, for quarreling with the believers is like quarreling with God Almighty. "And those who were given knowledge said" meaning the prophets and scholars who called them to monotheism but they quarreled with them and were arrogant towards them, or the angels. "Indeed, disgrace today and evil" humiliation and torment. "On the disbelievers" The benefit of their saying is to show gloating over them and increase the humiliation, and his narration is to be a kindness and admonition to whoever hears it.

Surat al-Nahl 16:28

Those whom the angels take in death while they are wronging themselves, so they offer peace, "We were not doing any evil." Yes, indeed, God is Knowing of what you were doing.

Surat al-Nahl 16:28

Those whom the angels take in death while they are wronging themselves, so they offer peace, **We were not doing any evil**. Yes, indeed, God is Knowing of what you were doing.

Tafsir al-Jalalayn

28 - **Those whom the angels take in death** with the letter ta and the letter ya **while they are wronging themselves** with disbelief **and they submit and surrender at death, saying (We were not doing any evil** polytheism. So the angels say **Yes, indeed, God is Knowing of what you were doing** so He will reward you for it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Those who were given knowledge said: Indeed, disgrace and evil today will be upon those who disbelieved in God and denied His Oneness. **Those whom the angels take in death** means: those whose souls the angels take. **Wrong with themselves** meaning: while they were still disbelieving and associating partners with God. It was said: He meant by that those from Quraysh who were killed at Badr, and they were forced out to it.

Al-Muthanna told me, he said: Ishaq told us, he said: Yaqub bin Muhammad al-Zuhri told us, he said: Sufyan bin Uaynah told me, on the authority of Amr bin Dinar, on the authority of Ikrimah, he said: There were people in Mecca who had acknowledged Islam but did not emigrate, so they were forced to go out with them to Badr, and some of them were killed, so God revealed about them: **Those whom the angels take in death while they are wronging themselves**.

And His saying, "So they threw down their peace," means: So they submitted to His command and obeyed Him when they saw death descending upon them, **We were not doing any evil**, and in the speech there is an omission that the understanding of its listeners made it unnecessary to mention it, which is: They said: We were not doing any evil, He informs about them with that that they lied and said: We were not disobeying God, clinging to falsehood in the hope that they would be saved by that, so God belied them, and said: Rather, you were doing evil and turning people away from the path of God. **Indeed, God is Knowing of what you were doing**, meaning: God is All-Knowing of what you were doing in this world of His disobedience, and what you did in it that angered Him.

Tafsir al-Qurtubi

The Almighty said: **Those whom the angels take in death while they are wronging themselves**. This is a description of the disbelievers. And **wronging themselves** is an accusative of state, meaning they are wronging themselves if they bring themselves to the sources of destruction. "Then throw down peace" means surrender. That is, they acknowledged God's Lordship and submitted at death and said: **We were not doing any evil** meaning any polytheism. So the angels said to them: **Yes you were doing worse. Indeed, God is Knowing of what you were doing**.

Ikrimah said: This verse was revealed in Medina about a people who had converted to Islam in Mecca and had not emigrated, so the Quraysh expelled them to Badr against their will and killed them there. So he said: **Those whom the angels take in death** by taking their souls. **Wronging themselves** in their stay in Mecca and their abandonment of emigration. "Then throw down peace" means in their departure with them. There are three interpretations of this: One of them is that it is a peace treaty, as Al-Akhfash said. The second: submission, as stated by Qatib. The third: submission, as stated by Muqatil. **We did not do any evil** meaning any disbelief. **Yes, indeed, God is Knowing of what you used to do** meaning that their actions were the actions of the disbelievers. It was said that when some of the Muslims saw the small number of believers, they returned to the polytheists, so this verse was revealed about them. According to the first opinion, no disbeliever or hypocrite will leave this world until he submits, surrenders, submits, and is humiliated, and neither repentance nor faith will benefit them at that time, as He said: **So their faith did not benefit them when they saw Our punishment** (Ghafir 40:85). This meaning has already been mentioned. It was mentioned in *Al-Anfa* that the disbelievers die by beating and humiliation, and likewise in *Al-An'am*. We have mentioned this in the Book of Remembrance.

Tafsir Ibn Kathir

The Almighty tells about the state of the unjust polytheists themselves when they are dying and the angels come to them to seize their evil souls. "So throw down your peace," that is, show hearing, obedience, and submission, saying, **We did not do any evil**, as they will say on the Day of Resurrection. **By God, our Lord, we were not polytheists**. "On the Day when God will resurrect them all, they will swear to Him as they swear to you," God said, belying them in their saying that. "Yes, God is Knowing of what you used to do. So enter the gates of Hell to abide therein. What an evil abode for the arrogant," that is, what an evil resting place, residence, and place in the abode of humiliation for those who were arrogant about the signs of God and following His Messengers. They enter Hell on the day of their death with their souls, and their bodies in their graves will be afflicted by its heat and poisons. Then, when the Day of Resurrection comes, their souls will enter their bodies and will abide

in the fire of Hell. **They will not be put to death, nor will their punishment be lightened for them**, as God Almighty said: "The Fire will be exposed to them morning and evening. And on the Day the Hour appears, it will be said, 'Admit Pharaoh's family to the severest punishment.'"

Fath al-Qadir

28- **Those whom the angels take in death while they are wronging themselves** its interpretation has been presented, and the relative pronoun is in the accusative case as an attribute of the disbelievers, or a substitute for it, or in the accusative case as a specification, or in the nominative case as a subject: meaning they are those whom the angels take in death, and the accusative of wronging themselves is in the state of "so cast down peace" is conjoined with **and he will say, where are my partners?** and what is between them is an interruption, meaning they acknowledged the Lordship, and submitted at death, and its meaning is submission, said Qatrub, and it was said that its meaning is peace: meaning they made peace and left the hardship, said Al-Akhfash, and it was said that its meaning is Islam, meaning they acknowledged Islam and left what they were doing of disbelief, and the phrase **what we used to do of evil** may be an interpretation of peace, so that what is meant by peace is the speech indicating it, and it is possible that what is meant by evil here is polytheism, and this statement from them is in the form of denial and lying, and whoever does not allow lying to the people of the Resurrection interpreted it as meaning that they meant that they did not do evil. In their belief and according to their assumptions, and similar to it is their saying: **By God, our Lord, we were not polytheists.** So when they said this, the people of knowledge responded to them by saying: **Yes, God is Knowing of what you were doing.** That is, yes, you were doing evil, and God is Knowing of what you were doing, so He will reward you for it, and this lie will not benefit you at all.

so they made peace and were humble when they saw death. **We were not** saying what we were. **We do evil** disbelief and aggression, and it is possible that it is an explanation of "peace" on the basis that what is meant by it is the statement indicating submission. *Yes* meaning the angels will answer them yes. **Indeed, God is Knowing of what you used to do** so He will reward you for it, and it was said that his saying: "So throw down peace" to the end of the verse is a resumption and a return to explaining their condition on the Day of Resurrection, and based on this the first one for whom lying is not permissible on that day **We were not doing evil** meaning that we were not, in our claim and belief, doing evil, and it is possible that the one who responded to them is God the Most High, or those with knowledge.

Tafsir al-Baghawi

28- **Those whom the angels take in death**, their souls are taken by the Angel of Death and his helpers. Hamza read **takes in death** with a ya' and what came after it was **wronging with themselves**, by disbelief, and it was accusative as a state, meaning: in a state of their disbelief. "So they threw down their peace" meaning: they surrendered and submitted and said: **We were not doing any evil**, polytheism, so the angels said to them: **Yes, indeed God is Knowing of what you were doing.** Ikrimah said: He meant by that those of the disbelievers who were killed at Badr.

Tafsir al-Baidawi

28. **Those whom the angels take in death** Hamzah read it with a ya'. It was read with an assimilation in the ta' and the position of the relative pronoun is open to three aspects. **Wrongdoers of themselves** by exposing themselves to eternal torment. "So throw down peace"

Surat al-Nahl 16:29

So enter the gates of Hell to abide therein. And wretched is the residence of the arrogant.

Surat al-Nahl 16:29

So enter the gates of Hell to abide therein. And wretched is the residence of the arrogant.

Tafsir al-Jalalayn

29 - And it will be said to them, "Then enter the gates of Hell to abide therein eternally. What an evil abode!" **for the arrogant.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: He says to these oppressors themselves when they say to their Lord: We did not do any evil. Enter the gates of Hell, meaning: the levels of Hell. **Eternally therein** meaning: staying there. **So evil is the abode of the arrogant.** He says: So evil is the abode of the one who is arrogant towards God and does not acknowledge His Lordship and believes in His Oneness: Hell.

Tafsir al-Qurtubi

The Almighty says: **Then enter the gates of Hell** meaning that will be said to them at death. It was said: It is good report for them of the torment of the grave, as it is one of the gates of Hell for the disbelievers. It was said: The second level cannot reach it, for example, except by entering the first level, then the second, then the third, like this. It was said: Each level has a separate gate, so some enter from one gate and some enter from another. And God knows best. **Eternally therein** meaning staying there. **Evil is the abode** meaning the place **of the arrogant** who are arrogant about faith and worshipping God Almighty, and He explained it with His true statement: **Indeed, when it was said to them, 'There is no god but God,' they were arrogant** (al-Saffat 37:35).

Tafsir Ibn Kathir

The Almighty tells about the state of the unjust polytheists themselves when they are dying and the angels come to them to seize their evil souls. "So throw down your peace," that is, show hearing, obedience, and submission, saying, **We did not do any evil**, as they will say on the Day of Resurrection. **By God, our Lord, we were not polytheists.** "On the Day when God will resurrect them all, they will swear to Him as they swear to you," God said, belying them in their saying that. "Yes, God is Knowing of what you used to do. So enter the gates of Hell to abide therein. What an evil abode for the arrogant," that is, what an evil resting place, residence, and place in the abode of humiliation for those who were arrogant about the

signs of God and following His Messengers. They enter Hell on the day of their death with their souls, and their bodies in their graves will be afflicted by its heat and poisons. Then, when the Day of Resurrection comes, their souls will enter their bodies and will abide in the fire of Hell. **They will not be put to death, nor will their punishment be lightened for them**, as God Almighty said: "The Fire will be exposed to them morning and evening. And on the Day the Hour appears, it will be said, 'Admit Pharaoh's family to the severest punishment.'"

Fath al-Qadir

29- **So enter the gates of Hell** meaning that will be said to them at death. The gates of Hell have been mentioned before and that Hell has levels, one above the other, and **abiding therein** is an implied state because their eternity is in the future. **So evil is the abode of the arrogant** the one specifically blamed is omitted, and the meaning is, evil is the abode of the arrogant - Hell. What is meant by their arrogance here is their arrogance regarding faith and worship, as in His statement: **Indeed, when it was said to them, 'There is no god but God,' they were arrogant.**

Tafsir al-Baghawi

29- **So enter** meaning: He said to them, "enter the gates of Hell, to abide therein eternally. How evil is the abode of the arrogant," about faith.

Tafsir al-Baidawi

29. **Then enter the gates of Hell.** Each type has its own gate prepared for it. It was said that the gates of Hell are the types of its punishment. **To abide therein, so wretched is the abode of the arrogant.** Hell.

Surat al-Nahl 16:30

And it will be said to those who feared, **What has your Lord revealed?** They will say, *Good*. For those who do good in this world is good, and the home of the Hereafter is better. And excellent is the home of the righteous.

Tafsir al-Jalalayn

30 - **And it will be said to those who feared** polytheism **What has your Lord revealed? They will say, *Good*.** For those who do good by faith in this world is good a good life and the home of the Hereafter meaning Paradise is better than this world and what is in it. God Almighty said about it **And excellent is the home of the righteous** it is

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: And it was said to the other group, who are people of faith and fear of God, **What has your Lord sent down?** They said, *Good*. He says: They said, **He sent down good**. Some of the Arab scholars from Kufa used to say: The grammar differed in his saying **They said, Legends of the ancients**, and his saying, *Good*. The question before both answers is the same, which is his saying, **What has your Lord sent down?** Because the disbelievers denied the revelation, so they said when they heard it: **Legends of the ancients**, meaning that what you have brought is legends of the ancients, and God did not send down anything of it. As for the believers, they believed in the revelation, so they said, *Good*, meaning that He sent down good, so it was erected by the occurrence of the action from God on good, and for this reason they differed, then he began the report and said: **For those who do good in this world is good**. We have already explained the statement about that previously, so there is no need to repeat it.

And His statement: **For those who do good in this world is good** means, the Most High, the Majestic, says: For those who believed in God and His Messenger in this world, and obeyed Him in it, and called the servants of God to faith and to doing what God commanded, is good, meaning: an honor from God. **And the home of the Hereafter is better** means: The home of the Hereafter is better for them than the home of this world, and the honor of God that He has prepared for them in it is greater than the honor that He hastened for them in this world. **And excellent is the home of the righteous** means: And excellent is the home of those who feared God in this world, so they feared His punishment by performing His obligations and avoiding His disobedience, the home of the Hereafter.

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, "And it will be said to those who feared God, 'What has your Lord sent down?' They will say, 'Good. For those who do good in this world is good.'" These are believers, so it will be said to them, **What has your Lord sent down?** They will say, "Good. For those who do good in this world is good." That is, they believed in God and were commanded to obey God, and urged the people of God's obedience to good and called them to it.

Tafsir al-Qurtubi

God the Almighty said: **And it will be said to those who feared God, 'What has your Lord sent down?' They will say, 'Good.'** That is, they will say, **He sent down good**. And the discussion is complete. And *what* in this case is one name. And a man from the Arabs would come to Mecca during the season and ask the polytheists about Muhammad, peace be upon him, and they would say, **A magician, a poet, a soothsayer, or a madman**. And he would ask the believers and they would say, **God sent down goodness and guidance upon him**, meaning the Qur'an. And it was said that this will be said to the people of faith on the Day of Resurrection. Al-Tha'labi said: If it is said, why is the answer raised in His statement, **Legends of the ancients**, and erected in His statement, *Good*? The answer is that the polytheists did not believe in the revelation, so it is as if they said, **What Muhammad says are legends of the ancients**. And the believers believed in the revelation and said, **He sent down good**. And this is understood from the grammar, and praise be to God.

God the Almighty says: **For those who do good in this world is good**. It was said: This is from the words of God the Almighty. It was also said: This is from the words of those who feared God. The good here is Paradise, meaning whoever obeys God will have Paradise tomorrow. It was also said: **For those who do good** today is good in this world from victory, conquest and spoils. **And the home of the Hereafter is better**. That is, what they will receive in the Hereafter of the reward of Paradise is better and greater than the home of this world, because it will perish and the Hereafter will remain. **And what an excellent home for the righteous**. There are two interpretations of this. Al-Hasan said: The meaning is **And what an excellent home for the righteous is this world**, because they will receive the reward of the Hereafter and entry into Paradise through their work in it. It was also said: The meaning is **And what an excellent home for the righteous is the Hereafter**. This is the opinion of the majority. And this is how it is.

Tafsir Ibn Kathir

This is report about the happy ones, unlike what was reported about the wretched ones. Those were asked: **What has your Lord sent down?** They said, ignoring the answer: He did not send down anything. These are only legends of the ancients. And these said: *Good*, meaning He sent down good, meaning mercy and

Surat al-Nahl 16:30

And it will be said to those who feared, "What has your Lord revealed?" They will say, "Good." For those who do good in this world is good, and the home of the Hereafter is better. And excellent is the home of the righteous.

blessing for those who followed Him and believed in Him. Then He informed about what God promised His servants in what He sent down to His Messengers, saying: **For those who do good in this world is good**, the verse, like the Almighty's saying: "Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely reward them according to the best of what they used to do," meaning whoever does good deeds in this world, God will reward him well in this world and the Hereafter. Then He informed that the abode of the Hereafter is better, meaning than the life of this world, and the reward therein is more complete than the reward in this world, like His saying: **And those who were given knowledge will say, 'Woe to you! The reward of God is better,'** the verse. God Almighty said: **And what is with God is best for the righteous.** God Almighty said: **And the Hereafter is better and more lasting.** He said to His Messenger, may God bless him and grant him peace: **And the Hereafter is better for you than the first.** Then He described the Hereafter and said: **And excellent is the home of the righteous.**

His saying: **Gardens of Eden** is a substitute for the abode of the righteous, meaning that in the Hereafter they will have Gardens of Eden, meaning a place they will enter, **undemeath which rivers flow**, meaning between its trees and palaces, **for them therein is whatever they wish**, like the Almighty's saying: **And therein is whatever the souls desire and the eyes delight in, and you will abide therein eternally.** And in the hadith: "The cloud passes by the people of Paradise while they are sitting drinking, and none of them desires anything except that it rains it on him, until some of them say, 'We have rained on us virgins of equal age,' and that is what happens." **Thus does God reward the righteous.** That is, thus does God reward everyone who believes in Him, fears Him, and does good deeds. Then the Almighty informed about their state at the time of death, that they are good, that is, free from polytheism, impurity, and all evil, and that the angels greet them and give them good tidings of Paradise, as God the 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 the 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.'" We have already presented the hadiths that were reported about the taking of the soul of the believer and the soul of the disbeliever when God the Almighty said: "God confirms those who believe with the firm word in the worldly life and in the Hereafter. And God leaves astray the wrongdoers, and God does what they used to do." He wants.

Fath al-Qadir

Then he followed the descriptions of the wretched with the descriptions of the happy, saying: 30- **And it will be said to those who feared God**, meaning the believers, **What has your Lord sent down?** They will say, *Good*, meaning He sent down good. Al-Tha'labi said: If it is said, why is the answer raised in his statement, **Legends of the ancients** and raised in his statement, *good*? The answer is that the polytheists did not believe in the revelation, so it is as if they said that what Muhammad says is legends of the ancients, and the believers believed in the revelation, so he said, **Good has been revealed.** "For those who do good in this world is good." It is said that this is from the speech of God Almighty, and it is said that it is a narration of the speech of those who feared God, so on this basis it is a substitute for good. On the first basis it is a renewed statement that is presented to praise the righteous, and the meaning is: For those who do good deeds in this world is good: that is, a good reward. "And the home of the Hereafter **that is, its reward is better**" than what they were given in this world. "And excellent is the home of the righteous **the home of the Hereafter, so the specific praise was omitted because what preceded it indicates it.**"

Tafsir al-Baghawi

30- And it was said to those who feared" This is because the Arab tribes used to send during the season someone to bring them report of the Prophet, may God bless him and grant him peace. When he came, he would ask those who sat on the roads about him, and they would say: A magician, a soothsayer, a poet, a liar, a madman. Why did you not meet him? It is better for you. The questioner would say: I am the worst visitor. If I return to my people without entering Mecca, I will meet him. So he would enter Mecca and see the companions of the Prophet, may God bless him and grant him peace, and they would tell him that he was truthful and that he was a prophet sent. This is what He said: "And it was said to those who feared, 'What has your Lord sent down?' They would say, 'Good.'" Meaning: He sent down good.

Then he began by saying: **For those who do good in this world is good**, an honor from God.

Ibn Abbas said: It is doubling the reward to one tenth.

Al-Dahhak said: It is victory and conquest.

Mujahed said: It is good sustenance.

And the home of the Hereafter, meaning the home of the Hereafter, **is better and an excellent home for the righteous.** Al-Hasan said: It is this world, because the righteous provision themselves for the Hereafter in it. Most of the commentators said: It is Paradise.

Tafsir al-Baidawi

30. "And it was said to those who feared" meaning the believers. "What has your Lord sent down? **They said,** Good." That is, He sent down good. The accusative case is evidence that they did not falter in their answer, and they applied it to the question, acknowledging the revelation, unlike the infidels. It was narrated that the Arab tribes used to send someone during the season to bring them report of the Prophet, may God bless him and grant him peace. When the delegate came to divide, they would say to him what they said, and when the believers came, they would say that to him. "For those who do good in this world is good." A reward in this world. "And the home of the Hereafter is better." That is, their reward in the Hereafter is better than it, and it is a provision for those who feared God according to their statement. It is possible that what follows it is a narration of their statement instead of and explanation of "good, **as it is accusative with** they said. And excellent is the home of the righteous," the home of the Hereafter, so it was deleted because it was mentioned beforehand and His statement:

Surat al-Nahl 16:31

Gardens of Eden, which they shall enter, beneath which rivers flow. They shall have therein whatever they wish. Thus does God reward the righteous.

Surat al-Nahl 16:31

Gardens of Eden, which they shall enter, beneath which rivers flow. They shall have therein whatever they wish. Thus does God reward the righteous.

Tafsir al-Jalalayn

31 - **Gardens of Eden** Iqama is a subject and its predicate is (They will enter it, beneath which rivers flow. They will have therein whatever they wish. Thus) the reward **God rewards the righteous**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty means by His saying: **Gardens of Eden** orchards for the place. We have already explained the difference of opinion among the people of interpretation regarding the meaning of Eden in what has passed, so there is no need to repeat it. **They enter them** means: They enter the Gardens of Eden. There are three aspects to the raising of *Gardens*: One of them is that it is raised as a subject, and the other is by the pronoun referring to the male in His saying **They enter them**. The third is that it is the predicate of blessings, so the meaning is: If you make the predicate of blessings, then the good home of the righteous is the Gardens of Eden, and **They enter them** is in the position of a state, as it is said: The good home is a home that you live in. It may be permissible if the speech is with this interpretation: They enter it, from the connection to the Gardens of Eden. And His statement, **Underneath which rivers flow**, means: rivers flow beneath its trees. **They will have therein whatever they wish**, meaning: for those who did good in this world, in the Gardens of Eden, whatever they wish of what their souls desire and their eyes delight in. **Thus does God reward the righteous**, meaning: just as God rewards those who did good in this world with what He has described to you, O people, that He will reward them with in this world and the Hereafter, thus does He reward those who feared Him by performing His obligations and avoiding His disobedience.

Tafsir al-Qurtubi

Gardens of Eden instead of the house, so it was raised. It was said: It was raised on the assumption that they are gardens, so they are explained by his saying: **the house of the righteous**, or it could be raised by the beginning, the estimation: Gardens of Eden, yes, the house of the righteous. **They enter it** is in the place of the description, meaning entered. It was said: *Gardens* is raised by the beginning, and its predicate is **they enter it**, and on this the statement of Al-Hasan is derived. And God knows best. **Rivers flow beneath it**

its meaning was presented in Al-Baqarah. **They will have therein whatever they wish** meaning of what they wished and wanted. **Thus does God reward the righteous** meaning God rewards the righteous like this reward.

Tafsir Ibn Kathir

This is report about the happy ones, unlike what was reported about the wretched ones. Those were asked: **What has your Lord sent down?** They said, ignoring the answer: He did not send down anything. These are only legends of the ancients. And these said: *Good*, meaning He sent down good, meaning mercy and blessing for those who followed Him and believed in Him. Then He informed about what God promised His servants in what He sent down to His Messengers, saying: **For those who do good in this world is good**, the verse, like the Almighty's saying: "Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely reward him according to the best of what they used to do," meaning whoever does good deeds in this world, God will reward him well in this world and the Hereafter. Then He informed that the abode of the Hereafter is better, meaning than the life of this world, and the reward therein is more complete than the reward in this world, like His saying: **And those who were given knowledge will say, 'Woe to you! The reward of God is better,'** the verse. God Almighty said: **And what is with God is best for the righteous.** God Almighty said: **And the Hereafter is better and more lasting.** He said to His Messenger, may God bless him and grant him peace: **And the Hereafter is better for you than the first.** Then He described the Hereafter and said: **And excellent is the home of the righteous.**

His saying: **Gardens of Eden** is a substitute for the abode of the righteous, meaning that in the Hereafter they will have Gardens of Eden, meaning a place they will enter, **underneath which rivers flow**, meaning between its trees and palaces, **for them therein is whatever they wish**, like the Almighty's saying: **And therein is whatever the souls desire and the eyes delight in, and you will abide therein eternally.** And in the hadith: "The cloud passes by the people of Paradise while they are sitting drinking, and none of them desires anything except that it rains it on him, until some of them say, 'We have rained on us virgins of equal age,' and that is what happens." **Thus does God reward the righteous.** That is, thus does God reward everyone who believes in Him, fears Him, and does good deeds. Then the Almighty informed about their state at the time of death, that they are good, that is, free from polytheism, impurity, and all evil, and that the angels greet them and give them good tidings of Paradise, as God the 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 the 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.” We have already presented the hadiths that were reported about the taking of the soul of the believer and the soul of the disbeliever when God the Almighty said: “God confirms those who believe with the firm word in the worldly life and in the Hereafter. And God leaves astray the wrongdoers, and God does what they used to do.” He wants.

Fath al-Qadir

And the elevation of 31- **Gardens of Eden** as a subject whose predicate is what comes after it, or the predicate of a deleted subject, and it was said that it is permissible for it to be the one specifically praised **they enter it** is either the predicate of the subject, or the predicate after the predicate, and if Eden is indefinite it is an attribute of gardens and likewise **underneath which rivers flow** and it was said that it is permissible for the two sentences to be in the accusative case as a state on the assumption that the word Eden is a proper noun, and the meaning of rivers flowing beneath the gardens has been presented **for them therein whatever they wish** meaning for them in the gardens whatever their will falls upon them, pure and easy, which they obtain simply by that **thus does God reward the righteous** meaning that He rewards them with such a reward, and what is meant by the righteous is everyone who avoids polytheism and what necessitates Hell from sins.

Tafsir al-Baghawi

31-Then he explained it and said: “Gardens of Eden, which they will enter, with rivers flowing beneath them. They will have therein whatever they wish. Thus does God reward the righteous.”

Tafsir al-Baidawi

31. **Gardens of Eden** is a predicate of a deleted subject, and it may be the one being praised. **They will enter it, with rivers flowing beneath it, and they will have therein whatever they wish** of the types of desires, and in presenting the adverb there is an indication that a person will not find everything he wants except in Paradise. **Thus does God reward the righteous** He rewards them with such a reward, and it supports the first aspect.

Surat al-Nahl 16:32

Those whom the angels take in death while they are good, saying, "Peace be upon you. Enter Paradise for what you used to do."

Surat al-Nahl 16:32

Those whom the angels take in death while they are good, saying, "Peace be upon you. Enter Paradise for what you used to do."

Tafsir al-Jalalayn

32 - *Those* described **whom the angels take in death while they are good** pure from disbelief **they say** to them at death (Peace be upon you) and it will be said to them in the Hereafter **Enter Paradise for what you used to do**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Thus does God reward the righteous whose souls are taken by the angels of God, and they are pure, because God has purified them with the purity of faith and the purity of Islam during their life and death.

Muhammad ibn Amr told me: Abu Asim told us: Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid. Al-Harith told me: Al-Hasan told us: Warqa' told us. Al-Muthanna told me: Abu Hudhayfah told us: Shibl told us. Al-Muthanna told me: Ishaq told us: Abdullah told us, on the authority of Warqa', all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding His statement: **Those whom the angels take in death while they are good**, he said: alive and dead, God has decreed that for them.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, the same.

His saying: "They say, 'Peace be upon you,'" means that the angels seize the souls of these righteous people, and they say to them: "Peace be upon you, go to Paradise," a good report from God that the angels give them.

Yunus bin Abdul A'la told me, he said: Ibn Wahb told us, he said: Abu Sakhr told me, that he heard Muhammad bin Ka'b Al-Qurazi say: When the soul of the believing servant is filled with sorrow, an angel 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 they are good...** to the end of the verse.

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 Ata' Al-Khurasani, on the authority of Ibn Abbas, regarding his statement: (So peace be upon you from the companions of the right) he said: The angels come to him with peace from God, and inform him that he is from the companions of the right.

Al-Qasim told us, he said: Al-Hussein told us, he said: Al-Ashb Abu Ali told us, on the authority of Abu Raja', on the authority of Muhammad bin Malik, on the authority of Al-Baraa', he said: His statement: (Peace be upon you, a word from a Merciful Lord), he said: He greets him at death.

His saying: **Because of what you used to do** means: because of what you used to attain in this world during the days of your life in which you obeyed God and sought His pleasure.

Tafsir al-Qurtubi

Those whom the angels take in death while they are good. Al-A'mash and Hamzah read **the angels take their souls in death** in both places with a ya', and Abu Ubaid chose it, because it was narrated from Ibn Mas'ud that he said: The Quraysh claimed that the angels are females, so mention them. The rest with a ta', because what is meant by it is the group. There are six opinions about *good*. The first - *good* is pure from polytheism. The second - righteous. The third - their actions and words are pure. The fourth - good souls, confident in what they will receive from the reward of God Almighty. The fifth - their souls are good at returning to God. The sixth: *good* is that their death is good and easy, with no difficulty or pain, unlike the way in which the soul of the disbeliever and the confused person is taken. And God knows best. "They say, 'Peace be upon you'" has two possible meanings: The first - that the peace is a warning to them of death. The second - that it is good report for them of Paradise, because peace is security. Ibn Al-Mubarak said: Haywah told me that Abu Sakhr told me on the authority of Muhammad bin Ka'b Al-Qurazi that he said: When the soul of a believing slave is in a deep state, 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 they are good, they say, 'Peace be upon you.'" Ibn Mas'ud said: When the Angel of Death comes to take the soul of a believer, he says: Your Lord sends you peace. Mujahid said: The believer is given good report of the righteousness of his children after him so that his eyes may be comforted. We have already discussed this in the Book of Remembrance and mentioned there the reports that have been transmitted with this meaning, and praise be to God. His statement: **Enter Paradise** has two possible meanings: One of them is that it means be given good report of entering Paradise. The second is that they will say that to them in the Hereafter. **Because of what you used to do** means in this world of good deeds.

Tafsir Ibn Kathir

This is report about the happy ones, unlike what was reported about the wretched ones. Those were asked: **What has your Lord sent down?** They said, ignoring

the answer: He did not send down anything. These are only legends of the ancients. And these said: *Good*, meaning He sent down good, meaning mercy and blessing for those who followed Him and believed in Him. Then He informed about what God promised His servants in what He sent down to His Messengers, saying: **For those who do good in this world is good**, the verse, like the Almighty's saying: "Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely reward them according to the best of what they used to do," meaning whoever does good deeds in this world, God will reward him well in this world and the Hereafter. Then He informed that the abode of the Hereafter is better, meaning than the life of this world, and the reward therein is more complete than the reward in this world, like His saying: **And those who were given knowledge will say, 'Woe to you! The reward of God is better,'** the verse. God Almighty said: **And what is with God is best for the righteous.** God Almighty said: **And the Hereafter is better and more lasting.** He said to His Messenger, may God bless him and grant him peace: **And the Hereafter is better for you than the first.** Then He described the Hereafter and said: **And excellent is the home of the righteous.**

His saying: **Gardens of Eden** is a substitute for the abode of the righteous, meaning that in the Hereafter they will have Gardens of Eden, meaning a place they will enter, **underneath which rivers flow**, meaning between its trees and palaces, **for them therein is whatever they wish**, like the Almighty's saying: **And therein is whatever the souls desire and the eyes delight in, and you will abide therein eternally.** And in the hadith: "The cloud passes by the people of Paradise while they are sitting drinking, and none of them desires anything except that it rains it on him, until some of them say, 'We have rained on us virgins of equal age,' and that is what happens." **Thus does God reward the righteous.** That is, thus does God reward everyone who believes in Him, fears Him, and does good deeds. Then the Almighty informed about their state at the time of death, that they are good, that is, free from polytheism, impurity, and all evil, and that the angels greet them and give them good tidings of Paradise, as God the 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 the 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.'" We have already presented the hadiths that were reported about the taking of the soul of the believer and the soul of the disbeliever when God the Almighty said: "God confirms those who believe with the firm word in the worldly life and in the Hereafter. And God leaves astray the wrongdoers, and God does what they used to do." He wants.

Fath al-Qadir

The relative pronoun in His statement: **32- Those whom the angels take in death, while they are good** is

in the accusative case as an attribute of the righteous mentioned before it. Al-A'mash and Hamza read **takes them in death** in this place and in the first place with the lower ya', and the rest read it with the upper tha', and Abu Ubaid chose the first reading, citing as evidence what was narrated from Ibn Abbas that he said: The Quraysh claimed that the angels are females, so mention them. And *good* has several sayings: pure from polytheism, or righteous, or their actions and words are pure, or good in souls, trusting in what they will receive from the reward of God, or their souls are good in returning to God, or good in death: meaning it is easy for them and there is no difficulty in it, and the phrase "they say peace be upon you" is in the accusative case as a state of the angels: meaning saying peace be upon you, and its meaning has two possible meanings: one of them is that the peace is a warning to them of death. The second is that it is good report for them of Paradise, because peace is security. It was said that the angels say: Peace be upon you. O friend of God. God sends you peace. **Enter Paradise for what you used to do**, meaning because of your deeds. It was said that this has two possible meanings: The first is that it is good report of entering Paradise at death, and the second is that they say that to them in the Hereafter. This does not contradict entering Paradise through favor, as in the authentic hadith: **Straighten your ways and come close, and know that no one will enter Paradise through his deeds.** It was said: **Not even you, O Messenger of God? He said: Not even me, unless God covers me with His mercy.** We have already discussed this.

Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **And it will be said to those who feared God**, he said: These are the believers. It will be said to them: **What has your Lord revealed? They will say: Good for those who do good**, meaning they believed in God and His Books, were commanded to obey Him, urged God's servants to do good and called them to it. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **Those whom the angels take in death [while] good**, he said: Alive and dead, God has decreed that for them.

Tafsir al-Baghawi

32- Those whom the angels take in death while they are good, believing and pure from polytheism.

Mujahed said: Their actions and words are pure. It was said: Its meaning is: Their death will be good and easy. **They say** meaning: the angels to them, "Peace be upon you." It was said: They convey to them the peace of God, **Enter Paradise for what you used to do.**

Tafsir al-Baidawi

32. Those whom the angels take in death while they are pure purified from wronging themselves through disbelief and sins because it is in contrast to **those who wrong themselves**. It was said that they are happy with the good report that the angels give them of Paradise,

Surat al-Nahl 16:32

Those whom the angels take in death while they are good, saying, "Peace be upon you. Enter Paradise for what you used to do."

or that they are pure with the taking of their souls because their souls are directed completely to the presence of the Holy One. "They say, 'Peace be upon you.' No harm will befall you after that." **Enter Paradise for what you used to do** when you are resurrected, for it is prepared for you according to your deeds. It was said that this death is the death of the gathering because the command to enter is then.

Surat al-Nahl 16:33

Do they await anything but that the angels should come to them or that the command of your Lord should come? Thus did those before them. And God did not wrong them, but they were wronging themselves.

Tafsir al-Jalalayn

33 - *Do what they await except that the angels come to them* with the ta' and the ya' **to seize their souls** (or that the command of your Lord comes) the punishment or the resurrection that includes it *Thus* as these did **those before them did** of the nations who denied their messengers and were destroyed **and God did not wrong them** by destroying them without sin **but they were wronging themselves** by disbelief

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Are these polytheists waiting for anything but the angels to come to take their souls, or for your Lord's command to come to gather them for the Day of Resurrection? **Thus did those before them.** God Almighty says: Just as these people do by waiting for God's angels to take their souls, or for God's command to come, their predecessors among the disbelievers in God did, because that is the case with every polytheist in God: **And God did not wrong them** God Almighty says: God did not wrong them by inflicting His wrath, **but they were wronging themselves** by disobeying their Lord and disbelieving in Him, until they deserved His punishment, so He hastened it for them.

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Aqtada, his statement, **Do they await anything but that the angels should come to them?** He said: With death. And he said in another verse: **And if you could but see when the angels take the souls of those who disbelieve** and he is the Angel of Death, and he has messengers. God Almighty said: **Or the command of your Lord should come** that is on the Day of Resurrection.

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 they await anything but that the angels should come to them?** He said: at death when they take their souls, **or that the command of your Lord should come?** That is on the Day of Resurrection.

Tafsir al-Qurtubi

The Almighty says: **Do they await anything but that the**

angels should come to them? This refers to the disbelievers, meaning that they are waiting for nothing but that the angels should come to them to take their souls while they are wronging themselves. Al-A'mash, Ibn Waththab, Hamzah, Al-Kisa'i and Khalaf read **the angels come to them** with a ya'. The rest read it with a ta' as mentioned above. **Or the command of your Lord comes** meaning with the punishment of killing like the day of Badr, or the earthquake and sinking in this world. It was said that what is meant is the Day of Resurrection. The people did not await these things because they did not believe in them, but their refusal to believe made the punishment obligatory upon them, so that was attributed to them, meaning that the punishment was their end. **Thus did those before them** meaning they persisted in disbelief, so the command of God came to them and they perished. **And God did not wrong them** meaning by punishing and destroying them, but they wronged themselves by associating partners with God.

Tafsir Ibn Kathir

God the Almighty says, threatening the polytheists for their persistence in falsehood and their deception with the world: Do these people expect anything but the angels to come to them to take their souls? Qatada said, **or the command of your Lord comes** meaning the Day of Resurrection and the horrors they will witness. And His statement: **Thus did those before them** meaning thus did their predecessors, their peers, and those like them among the polytheists persist in their polytheism until they tasted the wrath of God and were subjected to what they are in of torment and punishment. **And God did not wrong them** because God the Almighty excused them and established His proofs against them by sending His messengers and revealing His books. **But they were wronging themselves** meaning by disobeying the messengers and denying what they brought, so this is why God's punishment befell them for that. **And that which they used to mock encompassed them** meaning it surrounded them with painful torment. **That which they used to mock** meaning they mocked the messengers when they threatened them with God's punishment. So this is why it will be said to them on the Day of al-Qiyamah 75: **This is the Fire which you used to deny.**

Fath al-Qadir

His statement: 33- **Do they wait?** This verse is an answer to another doubt of those who deny prophethood, for they asked the Prophet, may God bless him and grant him peace, to send down to them an angel from heaven to testify to his truthfulness in claiming prophethood. He said: Do they wait to confirm your prophethood **unless the angels come to them** as witnesses to that? It is possible to say that when they attacked the Qur'an, claiming that it was legends of the ancients, God threatened them with His statement: **Do they wait except that the angels come to them** to take their souls **or the command of your Lord comes** meaning His punishment in this world that will uproot them, or what is meant by God's command is the Day

Surat al-Nahl 16:33

Do they await anything but that the angels should come to them or that the command of your Lord should come? Thus did those before them. And God did not wrong them, but they were wronging themselves.

of Resurrection. Al-A'mash, Ibn Watthab, Hamzah, Al-Kisa'i and Khalaf read **except that the angels come to them** with the lower ya', and the rest read it with the upper tha'. What is meant by them waiting is that they are waiting for the angels to come or for the command of God to come. According to the other interpretation, they have done the action of one who is obligated to be punished and is waiting for it. What is not meant is that they are actually waiting for it, for they do not believe in that or believe it. **Thus did those before them**, that is, like the action of these people of persisting in disbelief, denial and mockery, the action of those groups of disbelievers who came before them, so God's command came to them and they perished. **And God did not wrong them** by destroying them with the punishment, for He brought down upon them what they deserved for their disbelief. **But they were wronging themselves** by what they committed of ugly things. It indicates that their wrongdoing is limited to them in consideration of what it leads to.

Tafsir al-Baghawi

33- The Almighty's saying: **Do they await anything but that the angels should come to them** to seize their souls, **or that the command of your Lord should come** meaning: the Day of Resurrection, and it was said: the punishment. **Thus did those before them** meaning: they disbelieved, **and God did not wrong them** by punishing them, **but they were wronging themselves**.

Tafsir al-Baidawi

33. **Do they wait** what awaits the aforementioned disbelievers? **Except that the angels should come to them** to seize their souls. Hamza and Al-Kisa'i read with a *yaa*. **Or that the command of your Lord should come** the Resurrection or the ultimate torment. *Likewise* such an act of polytheism and denial. **The act of those before them** so what befell them befell them. **And God did not wrong them** by destroying them. **But they were wronging themselves** by their disbelief and their sins that led to it.

Surat al-Nahl 16:34

Then the evils of what they did befell them, and what they used to ridicule overtook them.

Tafsir al-Jalalayn

34 - **So the evil consequences of what they did befell them** meaning their punishment **and that which they used to ridicule** befell them **meaning the punishment**.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Then those who did from the past nations what these polytheists from Quraysh did were afflicted with the evils of what they did, meaning the punishments of their sins and the wrath of the transgressions they acquired. **And that which they used to ridicule befell them**. He says: And the punishment of God befell them that which they used to ridicule and mock when the messengers of God warned them of that, and that befell them and not others of the people of faith in God.

Tafsir al-Qurtubi

The Almighty says: **So the evil of what they did befell them**. It was said: There is an inversion of the meaning, the meaning is: Thus did those before them, so the evil of what they did befell them. And God did not wrong them, but they were wronging themselves, so the punishments of their disbelief and the recompense of the evil of their deeds befell them. **And that which they used to mock** encompassed them and surrounded them. **That which they used to mock** meaning the punishment of their mockery.

Tafsir Ibn Kathir

God the Almighty says, threatening the polytheists for their persistence in falsehood and their deception with the world: Do these people expect anything but the angels to come to them to take their souls? Qatada said, **or the command of your Lord comes** meaning the Day of Resurrection and the horrors they will witness. And His statement: **Thus did those before them** meaning thus did their predecessors, their peers, and those like them among the polytheists persist in their polytheism until they tasted the wrath of God and were subjected to what they are in of torment and punishment. **And God did not wrong them** because God the Almighty excused them and established His proofs against them by sending His messengers and revealing His books. **But they were wronging themselves** meaning by disobeying the messengers and denying what they brought, so this is why God's punishment befell them for that. **And that which they used to mock encompassed them** meaning it

surrounded them with painful torment. **That which they used to mock** meaning they mocked the messengers when they threatened them with God's punishment. So this is why it will be said to them on the Day of al-Qiyamah 75: **This is the Fire which you used to deny**.

Fath al-Qadir

And the sentence 34 - **So the evil consequences of what they did befell them** is connected to the actions of those before them, and what is between them is an interruption. It has been said that the speech is preceded and postponed, and the meaning is: Thus did those before them, so the evil consequences of what they did befell them, and God did not wrong them. The meaning is: So the recompense for the evil consequences of their actions befell them, or the recompense for their evil actions. **And that which they used to mock encompassed them**, meaning the punishment that they used to mock or the punishment for their mockery descended upon them in a comprehensive manner. "

Tafsir al-Baghawi

34- **So the evil consequences of what they did befell them**, the punishments for their disbelief and their evil deeds, **and what they used to ridicule befell them**, [came upon them], **and befell them**.

Tafsir al-Baidawi

34. "So the evil consequences of what they did befell them" meaning the punishment for the evil consequences of their actions, with the addition omitted or the punishment named after it. "And that which they used to ridicule overtook them" and His punishment encompassed them. "Haqq" is only used to mean evil.

Surat al-Nahl 16:35

And those who associate others with God say, "If God had willed, we would not have worshipped anything besides Him, neither we nor our fathers, nor would we have forbidden anything besides Him." Thus did those before them. Is there upon the messengers anything except the clear notification?

Surat al-Nahl 16:35

And those who associate others with God say, "If God had willed, we would not have worshipped anything besides Him, neither we nor our fathers, nor would we have forbidden anything besides Him." Thus did those before them. Is there upon the messengers anything except the clear notification?

Tafsir al-Jalalayn

35 - **And those who associate others with God** from the people of Mecca said **If God had willed, we would not have worshipped anything besides Him, nor would our fathers, nor would we have forbidden anything besides Him** of the lakes and the sa'ib, so our associating others with God and our forbidding Him is by His will, so He is pleased with it. God Almighty said **Thus did those before them** meaning they denied their messengers in what they brought **Is there then upon the messengers only the clear notification** the clear notification, and they are not required to guide

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: And those who associated others with God and worshipped idols and statues besides God said: We do not worship these idols except because God has approved of our worship of these people, and we do not forbid what He has forbidden of the seas and the sawa'ib except that God willed from us and our fathers to forbid them and was pleased with it. Had it not been for that, He would have changed that with some of His punishments or by guiding us to other actions. God the Almighty says: Likewise did those who were before them from the polytheistic nations who followed their example, so they said the same as they said, and followed their path in denying the Messengers of God, and following the misguided actions of their fathers. And His statement: **Is there upon the messengers except the clear notification?** God the Almighty says: O you who say: If God had willed, we would not have associated others, nor our fathers, upon Our messengers whom We send to warn you of Our punishment for your disbelief, is there anything except the clear notification? He says: Except to convey to you the message We have sent to you. What he means by his saying: **the clear** is the one who explains its meaning to the one to whom it is conveyed, and the one to whom it is sent understands it.

Tafsir al-Qurtubi

The Almighty said: **And those who associate others with God say, 'If God had willed, we would not have worshipped anything besides Him.'** That is, anything, and *of* is a relative clause. Al-Zajjaj said: They said it in mockery, and if they had said it out of belief, they would have been believers. This has already been explained in Surat Al-An'am, explaining its meaning and syntax, so there is no point in repeating it. **Thus did those before them.** That is, those who came before them did this kind of denial and mockery of the messengers, and they were destroyed. **Then is there upon the messengers except the clear notification?** That is, they are only required to convey the message, and as for guidance, it is up to God the Almighty.

Tafsir Ibn Kathir

The Almighty tells about the deception of the polytheists in what they are in of polytheism and their excuse, arguing with predestination by saying: **If God had willed, we would not have worshipped anything besides Him, nor would our fathers, nor would we have forbidden anything besides Him** meaning of the lakes, the free-ranging waters, the means, and other things that they had innovated and invented of their own accord, for which He had not sent down any authority. The gist of their words is that if the Almighty had been averse to what we did, He would have denounced it to us with punishment, and He would not have enabled us to do it. God the Almighty said, responding to their doubt: **Is there anything upon the messengers except the clear notification?** meaning that the matter is not as you claim, that He did not denounce it to you, rather He denounced it to you with the strongest denial, and He forbade you from it with the most emphatic prohibition, and He sent to every nation, meaning in every century and group, a messenger, and all of them call to the worship of God and forbid the worship of anything other than Him, **Worship God and avoid the false gods.** So the Almighty has not ceased sending messengers to the people with that since it happened. Polytheism among the children of Adam, among the people of Noah, to whom Noah was sent, and he was the first messenger sent by God to the people of the earth until he sealed them with Muhammad, may God bless him and grant him peace, whose call was applied to mankind and jinn in the East and the West, and all of them are as God Almighty said: **And We did not send before you any messenger except that We revealed to him, 'There is no god except Me, so worship Me.'** And God Almighty said: **And ask those We sent before you of Our messengers, 'Did We appoint other gods to be worshipped besides the Most Merciful?'** And God Almighty said in this noble verse: **And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities.'** So

how can it be permissible for any of the polytheists after this to say, **If God had willed, we would not have worshipped anything besides Him?** His legal will for them is negated, because He forbade them from that on the tongues of His messengers. As for His cosmic will, which is enabling them to do that in a certain measure, they have no proof in it, because God Almighty created Hell and its people from the devils and disbelievers, and He is not pleased for His servants to disbelieve, and He has the right to do so. A strong argument and decisive wisdom.

Then the Almighty informed us that He condemned them with punishment in this world after warning the messengers, so He said: "And among them were those whom God guided, and among them were those upon whom error was due. So travel through the land and see what was the end of those who denied." That is, ask about what happened to those who disobeyed the messengers and denied the truth, how **God destroyed them, and for the disbelievers there is the like thereof.** So He said: **And those before them denied, so how was My denunciation?** Then God the Almighty informed His Messenger, may God bless him and grant him peace, that his eagerness to guide them would not benefit them if God wanted to misguide them, as He the Almighty said: **And he whom God intends to test, you will not possess for him anything from God.** And Noah said to his al-Nas 114: **And my advice will not benefit you, if I want to advise you, if God wants to misguide you.** And He said in this noble verse: **If you are eager to guide them, then indeed God guides not he whom He misguides.** As God the Almighty said: **He whom God misguides - there is no guide for him, and He leaves them wandering blindly in their transgression.** And He the Almighty said: **Indeed, those upon whom the word of your Lord has come into effect will not believe, even if every sign came to them until they see the painful punishment.** And His statement: **Then indeed God** means His affair and command is that whatever He wills happens and whatever He does not will does not happen. For this reason He said: **He does not guide he whom He misguides,** meaning whoever He misguides. So who is there who can guide him after God? That is, no one. **And they have no helpers,** that is, who can save them from His punishment and His bonds. "Unquestionably, His is the creation and the command. Blessed be God, Lord of the worlds."

Fath al-Qadir

35- And those who associate others with God said This is another type of their disbelief that God related about them, and what is meant by those who associate others with God here are the people of Mecca **If God had willed, we would not have worshipped anything besides Him** meaning if He had willed that we not worship anything other than Him, we would not have worshipped that **nor our fathers** who were on what we are on now of the religion of disbelief and association with God. Al-Zajjaj said: They said this in mockery, and if they had said it out of belief, they would have been believers. We have already discussed something similar in Surat al-An'am 6: **Nor have We forbidden anything besides Him** of the sa'iba and the bha'ir and the like. Their intention with this statement, which is

linked to the will, is to cast aspersions on the message: that is, if what the Messenger said was true, regarding the prohibition of worshipping other than God, and the prohibition of forbidding what God did not forbid, narrating that from God, then nothing would have happened from us that contradicted what He wanted from us, for He willed that, and what He willed was and what He did not will was not. So when we worshipped other than Him and forbade what He did not forbid, that was evidence that that was what was in accordance with His will and in agreement with His desire, even though in reality they do not acknowledge that or admit it, but they intended what we mentioned of casting aspersions on the Messengers: **Thus did those before them** from the groups of disbelievers, for they associated partners with God and forbade what He did not forbid and argued with His Messengers falsely and mocked them. Then he said: **Is there any duty upon the messengers** whom God sends to His servants with what He has prescribed for them of His laws, the most important of which is His oneness and abandoning polytheism with Him, **except to convey** to those to whom they were sent what they were commanded to convey, a clear message that the recipients understand and that is not confusing to them?

Tafsir al-Baghawi

35- And those who associate others with God said, 'If God had willed, we would not have worshipped anything besides Him, nor would our fathers, nor would we have forbidden anything besides Him.' Meaning: Al-Bahira, Al-Sa'ibah, Al-Wasilah, and Al-Ham. Had God not been pleased with them for something else and guided us to something else, "Thus did those before them. Is there upon the messengers except the clear notification?" Meaning: They are not to guide, rather they are to convey.

Tafsir al-Baidawi

35. And those who associate others with God said, 'If God had willed, we would not have worshipped anything besides Him, nor would our fathers, nor would we have forbidden anything besides Him.' They only said that in mockery or to prevent the mission and the obligation, holding that what God wills is obligatory and what He does not will is forbidden, so what is the benefit in that? Or to deny the ugliness of what was denounced to them of polytheism and the prohibition of lakes and the like, arguing that if it were ugly, God would not have willed it to come from them and would have willed otherwise, forcing them to do so, not as an apology, since they did not believe in the ugliness of their actions. What follows is an alert to the answer to the two doubts. **Thus did those before them.** They associated others with God, prohibited what was lawful, and rejected His messengers. **Is there anything upon the messengers except the clear conveyance?** Except the clear conveyance of the truth, which does not affect the guidance of whomever God wills to guide, but it leads to it by way of intercession. And what God

Surat al-Nahl 16:35

And those who associate others with God say, "If God had willed, we would not have worshipped anything besides Him, neither we nor our fathers, nor would we have forbidden anything besides Him." Thus did those before them. Is there upon the messengers anything except the clear notification?

wills to happen must happen, not absolutely, but through causes that He has decreed for it. Then He explained that the mission is a matter. It was the divine law among all nations as a reason for the guidance of those who wanted to be guided and an increase in the misguidance of those who wanted to be misguided, like good food, for it benefits and strengthens the healthy temperament and harms the deviant and destroys him, as God Almighty says:

and grant him peace, is telling you.

Surat al-Nahl 16:36

And We had already sent into every nation a messenger, [saying], **Worship God and avoid false deities**. And among them were those whom God guided, and among them were those upon whom error was justified. So travel through the land and see what was the end of those who denied.

Tafsir al-Jalalayn

36 - **And We have certainly sent to every nation a messenger** just as We have sent you to these people *that* that is, that **worship God** make Him alone **and avoid false deities** the idols that you should worship **and among them were those whom God guided** so they believed **and among them were those upon whom error was due** in God's knowledge but they did not believe **so travel** O disbelievers of Mecca **throughout the land and see how was the end of those who denied** their messengers of destruction.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We have certainly sent, O people, to every nation that came before you a Messenger, just as We sent among you, that you should worship God alone, with no partner for Him, and single out Him for obedience, and sincerely worship Him. **And avoid Taghut** means: And keep away from Satan, and beware that he misleads you, and turns you away from the path of God, so that you go astray. **And among them are those whom God has guided** means: Among those among whom We sent Our Messengers are those whom God has guided, so He guided them to believe in His Messengers, and accept them, and believe in God, and work in obedience to Him, so they succeeded and prospered, and were saved from the punishment of God. **And among them are those upon whom error was due** means: And among those among the nations to whom We sent Our Messengers are others upon whom error was due, so they deviated from the straight path, so they disbelieved in God, and denied His Messengers, and followed Taghut, so God destroyed them with His punishment, and sent down upon them His wrath that cannot be repelled. About the criminal al-Nas 114: **Travel through the land and see what was the end of those who denied**. God Almighty says to the polytheists of Quraysh 106: If you, O people, do not believe our Messenger in what he tells you about these nations who were afflicted with what happened to them of our punishment because of their disbelief in God and their denial of His Messenger, then travel through the land they inhabited, the lands they inhabited, and the lands they inhabited, and see the effects of God on them and the effects of His wrath that descended upon them, how their denial of God's Messengers was followed by what happened to them, for you will see the reality of that and know by it the truth of the report that Muhammad, may God bless him

Tafsir al-Qurtubi

The Almighty says: **And We have certainly sent into every nation a messenger, [saying], 'Worship God'** meaning, worship God alone. **And avoid Taghut** meaning, leave everything worshipped besides God, such as Satan, soothsayers, idols, and everyone who calls to misguidance. **And among them are those whom God guided** meaning, He guided them to His religion and worship. **And among them are those upon whom misguidance was decreed** meaning, by the previous decree upon them, so that they died in their disbelief. This refutes the Qadarites, because they claimed that God guided all people and granted them success in guidance, and God the Almighty says: **And among them are those whom God guided, and among them are those upon whom misguidance was decreed** and this has been mentioned before in more than one place. **So travel through the land** meaning, travel as a lesson through the land. **Then see how was the end of the deniers** meaning, how their final fate was ruin, torment, and destruction.

Tafsir Ibn Kathir

The Almighty tells about the deception of the polytheists in what they are in of polytheism and their excuse, arguing with predestination by saying: **If God had willed, we would not have worshipped anything besides Him, nor would our fathers, nor would we have forbidden anything besides Him** meaning of the lakes, the free-ranging waters, the means, and other things that they had innovated and invented of their own accord, for which He had not sent down any authority. The gist of their words is that if the Almighty had been averse to what we did, He would have denounced it to us with punishment, and He would not have enabled us to do it. God the Almighty said, responding to their doubt: **Is there anything upon the messengers except the clear notification?** meaning that the matter is not as you claim, that He did not denounce it to you, rather He denounced it to you with the strongest denial, and He forbade you from it with the most emphatic prohibition, and He sent to every nation, meaning in every century and group, a messenger, and all of them call to the worship of God and forbid the worship of anything other than Him, **Worship God and avoid the false gods**. So the Almighty has not ceased sending messengers to the people with that since it happened. Polytheism among the children of Adam, among the people of Noah, to whom Noah was sent, and he was the first messenger sent by God to the people of the earth until he sealed them with Muhammad, may God bless him and grant him peace, whose call was applied to mankind and jinn in the East and the West, and all of them are as God Almighty said: **And We did not send before you any messenger except that We revealed to him, 'There is no god except Me, so worship Me.'** And God Almighty said: **And ask those We sent before you of Our messengers, 'Did We appoint other gods to be**

Surat al-Nahl 16:36

And We had already sent into every nation a messenger, [saying], "Worship God and avoid false deities." And among them were those whom God guided, and among them were those upon whom error was justified. So travel through the land and see what was the end of those who denied.

worshipped besides the Most Merciful?' And God Almighty said in this noble verse: **And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities.'** So how can it be permissible for any of the polytheists after this to say, **If God had willed, we would not have worshipped anything besides Him?** His legal will for them is negated, because He forbade them from that on the tongues of His messengers. As for His cosmic will, which is enabling them to do that in a certain measure, they have no proof in it, because God Almighty created Hell and its people from the devils and disbelievers, and He is not pleased for His servants to disbelieve, and He has the right to do so. A strong argument and decisive wisdom.

Then the Almighty informed us that He condemned them with punishment in this world after warning the messengers, so He said: "And among them were those whom God guided, and among them were those upon whom error was due. So travel through the land and see what was the end of those who denied." That is, ask about what happened to those who disobeyed the messengers and denied the truth, how **God destroyed them, and for the disbelievers there is the like thereof.** So He said: **And those before them denied, so how was My denunciation?** Then God the Almighty informed His Messenger, may God bless him and grant him peace, that his eagerness to guide them would not benefit them if God wanted to misguide them, as He the Almighty said: **And he whom God intends to test, you will not possess for him anything from God.** And Noah said to his al-Nas 114: **And my advice will not benefit you, if I want to advise you, if God wants to misguide you.** And He said in this noble verse: **If you are eager to guide them, then indeed God guides not he whom He misguides.** As God the Almighty said: **He whom God misguides - there is no guide for him, and He leaves them wandering blindly in their transgression.** And He the Almighty said: **Indeed, those upon whom the word of your Lord has come into effect will not believe, even if every sign came to them until they see the painful punishment.** And His statement: **Then indeed God** means His affair and command is that whatever He wills happens and whatever He does not will does not happen. For this reason He said: **He does not guide he whom He misguides,** meaning whoever He misguides. So who is there who can guide him after God? That is, no one. **And they have no helpers,** that is, who can save them from His punishment and His bonds. "Unquestionably, His is the creation and the command. Blessed be God, Lord of the worlds."

Fath al-Qadir

Then He, the Almighty, confirmed this and made it more clear, saying: 36- **And We have certainly sent to every nation a messenger,** just as We sent to these people to establish the proof against them, **and We never punish until We have sent a messenger,** and that in His statement, **that you worship God,** is either a

source: that is, We sent that you worship God, or it is an explanation because in sending there is the meaning of saying, **and avoid false gods,** that is, leave every deity other than God, such as Satan, the soothsayer, the idol, and everyone who calls to misguidance. **And among them,** that is, among these nations to which God sent His messengers, **are those whom God guided,** that is, He guided them to His religion, His oneness, His worship, and avoiding false gods. **And among them are those upon whom misguidance is due,** that is, it is obligatory and established due to their persistence in disbelief and stubbornness. Al-Zajjaj said: God knows that He sent the messengers with the command to worship, and that He is behind misguidance and guidance. An example of this verse is the Almighty's saying: **A party He guided, and a party upon whom error was due.** In this verse is the explicit statement that God commanded all of His servants to worship Him, and to avoid Satan and everything that calls to misguidance, and that after that they are two groups, some of whom He guided and some of whom were due to misguidance. This was evidence that the command of God Almighty does not necessitate conformity with His will, for He commands everyone to believe, and He does not want guidance except for some, for if He wanted it for everyone, no one would disbelieve. This is the meaning of what we have narrated from Al-Zajjaj here: **So travel through the land** a journey of consideration **and see how was the end of the deniers** of the previous nations when you see their traces, such as 'Aad and Thamud: that is, how their end came to be the destruction of their homes after the destruction of their bodies by punishment.

Tafsir al-Baghawi

36- **And We have certainly sent to every nation a messenger** meaning: just as We sent to you, **Worship God and avoid Taghut** meaning everything that is worshipped besides God, **And among them were those whom God guided** meaning: God guided them to His religion, **And among them were those upon whom error was due** meaning: it was due by previous decree until they died in their disbelief, **So travel through the land and see what was the end of those who denied** meaning: the outcome of their affair, which is the destruction of their homes through punishment and destruction.

Tafsir al-Baidawi

36. **And We have certainly sent to every nation a messenger, [saying], 'Worship God and avoid false gods.'** He commands the worship of God the Most High and the avoidance of false gods. **Some of them were guided by God, 'He guided them to faith through His guidance.'** And some of them were destined to go astray,' because He did not guide them and did not

intend to guide them. This is a warning about the corruption of the second doubt, as it indicates that misguidance was achieved and established by the action and will of God the Most High, in that it is a part of God's guidance, and this is clearly stated in the other verse. "So travel through the land, 'O people of Quraysh.' And see how was the end of those who denied, 'Aad and Thamud and others, that you may take heed.

Surat al-Nahl 16:37

If you are keen on their guidance, then indeed, God does not guide those whom He leads astray, and they will have no helpers.

Surat al-Nahl 16:37

If you are keen on their guidance, then indeed, God does not guide those whom He leads astray, and they will have no helpers.

Tafsir al-Jalalayn

37 - If you are eager O Muhammad to guide them and God has led them astray, you will not be able to do so then indeed, God does not guide in the passive and active form whom He leads astray whom He wants to lead astray and they will have no helpers we will not be able to help against God's punishment.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: If you, Muhammad, are keen to guide these polytheists to faith in God and following the truth, God does not guide those who go astray.

The reciters differed in reading this. The majority of the reciters of Kufa read it with a fatha on the ya' of yahdi and a damma on the ya' of yahdi. The reciters also differed in the meaning of this. Some of the grammarians of Kufa claimed that it means: whoever God has led astray will not be guided. He said: The Arabs say: the man has been guided, meaning he has been guided. Haddi and yahtada have the same meaning. Others of them claimed that it means: whoever God has led astray will not be guided. The majority of the reciters of Medina, Ash-Sham and Basra read it as: If God does not guide, with a damma on the ya' of yahdi and yahdi, and a fatha on the dal of yahdi, meaning: whoever God has led astray will not have a guide.

This reading is the more correct of the two readings in my opinion, because the meaning of **is guided** is rare in the speech of the Arabs and not widespread, and there is no benefit in someone saying: **Whoever God leads astray, He does not guide him**, because that is something that no one is ignorant of. Since that is the case, then the reading of what is widespread in the speech of the Arabs from the language, which contains great benefit, is more appropriate and more deserving.

The interpretation of the statement: If the matter were as we have described: If you, O Muhammad, are keen on their guidance, then whoever God has led astray has no guide, so do not exhaust yourself in his matter, and convey to him what you were sent with so that the proof may be completed for him. **They will have no helpers**. He says: And they will have no helper to help them against God if He wants to punish them, so that he may stand between God and what He wants of their

punishment.

In his saying: **If you are keen**, there are two dialects: Some Arabs say: **Harasa yahras** with a fatha on the *ra* in *fa'al* and a kasra on it in *yaf'al*. And **Harasa yahras** with a kasra on the *ra* in *fa'al* and a fatha on it in *yaf'al*. The reading is with a fatha in the past tense and a kasra in the future tense, and it is the dialect of the people of Hijaz.

Tafsir al-Qurtubi

The Almighty said: **If you are eager for their guidance** meaning if you seek their guidance, O Muhammad, with all your effort. **Indeed, God does not guide he who goes astray** meaning He does not guide he who has been led astray by God, meaning he who has been previously led astray by God, He does not guide him. This is the reading of Ibn Mas'ud and the people of Kufa. So **يَهْدِي** is a future tense verb and its past tense is **هَدَى**. And **مَنْ** is in the accusative case with **يَهْدِي** and it is possible that **يَهْدِي هَذَا** means he is guided, he is guided, Abu Ubaid narrated it from al-Farra' who said: Just as it was read **amn la yahdi illa an yahdi Among those who do not guide unless they are guided** (Yunus 10:35) meaning he is guided. Abu Ubaid said: We do not believe that anyone narrated this other than al-Farra', and he is not accused of what he narrates. An-Nahhas: It was narrated to me on the authority of Muhammad bin Yazid that the meaning of **La yahdi man yudal** is from the knowledge of that from him and it was previously known to him, he said: And yahdi does not mean yahtadi unless it is yahdi or yahdi. And according to al-Farra' *yahdi* means yahtadi, so *man* is in the nominative case, and what refers to *man* is the deleted ha' from the relative clause, and what refers to the name of *in* is the pronoun implied in *yudhl*. The rest read **La yahdi** with a damma on the ya' and a fatha on the dal, and Abu Ubaid and Abu Hatim chose it, meaning whoever God misguides, no guide has guided him, his evidence is his statement: **He whom God misguides, there is no guide for him** (al-A'raf 7:186) and *man* is in the nominative case as a name for what its agent has not been named, and it means who, and what refers to it from its relative clause is deleted, and what refers to the name of *in* from **then God** is the pronoun implied in *yudhl*. **And they have no helpers** its meaning was presented.

Tafsir Ibn Kathir

The Almighty tells about the deception of the polytheists in what they are in of polytheism and their excuse, arguing with predestination by saying: **If God had willed, we would not have worshipped anything besides Him, nor would our fathers, nor would we have forbidden anything besides Him** meaning of the lakes, the free-ranging waters, the means, and other things that they had innovated and invented of their own accord, for which He had not sent down any

authority. The gist of their words is that if the Almighty had been averse to what we did, He would have denounced it to us with punishment, and He would not have enabled us to do it. God the Almighty said, responding to their doubt: **Is there anything upon the messengers except the clear notification?** meaning that the matter is not as you claim, that He did not denounce it to you, rather He denounced it to you with the strongest denial, and He forbade you from it with the most emphatic prohibition, and He sent to every nation, meaning in every century and group, a messenger, and all of them call to the worship of God and forbid the worship of anything other than Him, **Worship God and avoid the false gods.** So the Almighty has not ceased sending messengers to the people with that since it happened. Polytheism among the children of Adam, among the people of Noah, to whom Noah was sent, and he was the first messenger sent by God to the people of the earth until he sealed them with Muhammad, may God bless him and grant him peace, whose call was applied to mankind and jinn in the East and the West, and all of them are as God Almighty said: **And We did not send before you any messenger except that We revealed to him, 'There is no god except Me, so worship Me.'** And God Almighty said: **And ask those We sent before you of Our messengers, 'Did We appoint other gods to be worshipped besides the Most Merciful?'** And God Almighty said in this noble verse: **And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities.'** So how can it be permissible for any of the polytheists after this to say, **If God had willed, we would not have worshipped anything besides Him?** His legal will for them is negated, because He forbade them from that on the tongues of His messengers. As for His cosmic will, which is enabling them to do that in a certain measure, they have no proof in it, because God Almighty created Hell and its people from the devils and disbelievers, and He is not pleased for His servants to disbelieve, and He has the right to do so. A strong argument and decisive wisdom.

Then the Almighty informed us that He condemned them with punishment in this world after warning the messengers, so He said: "And among them were those whom God guided, and among them were those upon whom error was due. So travel through the land and see what was the end of those who denied." That is, ask about what happened to those who disobeyed the messengers and denied the truth, how **God destroyed them, and for the disbelievers there is the like thereof.** So He said: **And those before them denied, so how was My denunciation?** Then God the Almighty informed His Messenger, may God bless him and grant him peace, that his eagerness to guide them would not benefit them if God wanted to misguide them, as He the Almighty said: **And he whom God intends to test, you will not possess for him anything from God.** And Noah said to his al-Nas 114: **And my advice will not benefit you, if I want to advise you, if God wants to misguide you.** And He said in this noble verse: **If you are eager to guide them, then indeed God guides not he whom He misguides.** As God the Almighty said: **He whom God misguides - there is no guide for him, and He leaves them wandering blindly in their transgression.** And He the Almighty said: **Indeed,**

those upon whom the word of your Lord has come into effect will not believe, even if every sign came to them until they see the painful punishment. And His statement: **Then indeed God** means His affair and command is that whatever He wills happens and whatever He does not will does not happen. For this reason He said: **He does not guide he whom He misguides,** meaning whoever He misguides. So who is there who can guide him after God? That is, no one. **And they have no helpers,** that is, who can save them from His punishment and His bonds. "Unquestionably, His is the creation and the command. Blessed be God, Lord of the worlds."

Fath al-Qadir

Then he dedicated the address to his Messenger, may God bless him and grant him peace, confirming what came before, saying: 37- **If you are eager for their guidance** meaning you strive to do so **then indeed, God does not guide whomever He leads astray.** Ibn Mas'ud and the people of Kufa read **La yahdi** with a fat-ha on the letter of the present tense as a future verb attributed to God Almighty: meaning, indeed, God does not guide whomever He leads astray, and *min* is in the accusative case as the object. The rest read **La yahdi** with a damma on the letter of the present tense as a passive voice, and Abu Ubaid and Abu Hatim chose this reading, meaning that no guide will guide him, whoever he may be, and *min* is in the nominative case as a substitute for the deleted subject, so this verse according to this reading is like his saying in the other verse **He whom God leads astray, there is no guide for him** and the pronoun in both readings is deleted: meaning, whomever He leads astray. Abu Ubaid narrated on the authority of Al-Farra', according to the first reading, that the meaning of **La yahdi** is **La yahdi** like the Almighty's saying: **Or is there not one who guides unless he is guided** meaning is guided. Abu Ubaid said: We do not know of anyone who narrated this other than Al-Farra', and he is not accused of what he narrates. An-Nahhas said: It was narrated on the authority of Muhammad bin Yazid Al-Mubarrad, as if the meaning of **La yahdi han yadhil** is from his knowledge of that and he had previously known it, **And they have no helpers** who help them in guiding those whom God has led astray or help them by repelling the punishment from them.

Tafsir al-Baghawi

37 **If you are keen on their guidance, O Muhammad, then God does not guide whomever He leads astray.** The people of Kufa read *guides* with a fat-ha on the ya' and a kasra on the dal, meaning: God does not guide whomever He leads astray. It was said: Its meaning is that whomever God leads astray is not guided.

Others read it with a damma on the ya' and a fatha on the dal, meaning whoever God leads astray has no guide, as He said: **Whoever God leads astray has no guide** (al-A'raf 7:86).

And they will have no helpers meaning no one to prevent them from being punished.

Surat al-Nahl 16:37

If you are keen on their guidance, then indeed, God does not guide those whom He leads astray, and they will have no helpers.

Tafsir al-Baidawi

37. **If you are keen** O Muhammad **on their guidance,** **then indeed God does not guide he who misguides** he who wants to misguide him, meaning he who is destined to misguide. Other than the Kufians, they read **does not guide** in the passive form, which is more eloquent. **And they have no helpers** who can help them by repelling the punishment from them.

Surat al-Nahl 16:38

And they swear by God their most solemn oaths that God will not resurrect him who dies. Yes, it is a promise binding upon Him, true, but most of the people do not know.

Tafsir al-Jalalayn

38 - **And they swear by God with their most earnest oaths** meaning their utmost effort in it **that God will not resurrect those who die** God Almighty said **Yes** He will resurrect them **a promise binding upon Him** two confirmed sources accusative with their implied verb meaning He promised that and His right is true **but most of the people** meaning the people of Mecca **do not know** that.

Tafsir al-Suyuti

God Almighty said: And they swore the verse. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Abu Al-Aaliyah, who said: A Muslim man owed a polytheist a debt, so he came to him to collect it. Among what he said and what I hope for after death was such and such. The polytheist said to him: You claim that you will be resurrected after death. So he swore by God with his strongest oath that God will not resurrect anyone who dies. Then the verse was revealed.

Tafsir al-Tabari

God Almighty says: And these polytheists from Quraysh swore by God with their strongest oaths, that God will not resurrect those who die after their death, and they lied and invalidated the oaths that they swore likewise, but God will resurrect them after their death, a promise that He has made to His servants that He will resurrect them, and God does not fail to fulfill His promise. **But most of the people do not know.** He says: But most of Quraysh do not know God's promise to His servants, that He will resurrect them on the Day of Resurrection after their death, alive.

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

Who said that?

Bishr bin Muadh narrated: Yazid narrated: Saeed narrated: Qatada said: His statement, **And they swear by God with their most solemn oaths that God will not resurrect anyone who dies**, is a denial of God's command or our command. People have become two groups regarding the al-Qiyamah 75: those who deny and those who believe. It was mentioned to us that a man said to Ibn Abbas: There are people in this Iraq who claim that Ali will be resurrected before the Day of Resurrection, and they interpret this verse differently. Ibn Abbas said: They are liars. This verse is for all people. By my life, if Ali were to be resurrected before the Day of Resurrection, we would not have married his women, nor would we have divided his inheritance.

Muhammad ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Mu'ammal, on the authority of Qatada, who said: Ibn Abbas said: Some

men say that Ali will be resurrected before the Day of Resurrection, and they interpret "And they swear by God with their most solemn oaths that God will not resurrect anyone who dies. Yes, it is a true promise binding upon Him, but most of the people do not know." He said: If we knew that Ali would be resurrected, we would not have married his wives, nor divided his inheritance, but this applies to all people.

Al-Muthanna told me, he said: Ishaq told us, he said: Abdullah told us, on the authority of his father, on the authority of Al-Rabi', regarding His statement: **And they swear by God their most solemn oaths that God will not resurrect anyone who dies**, he said: A man from the companions of the Prophet, may God bless him and grant him peace, swore in the presence of a man from among the liars, and said: By He who sends the soul after death, so he said: And you claim that you will be resurrected after death! And he swore by God his most solemn oath: God will not resurrect anyone who dies.

Al-Qasim narrated: Al-Husayn narrated: Hajjaj narrated to me, on the authority of Abu Ja'far, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, who said: A Muslim man owed a polytheist a debt, so he came to him to collect it. Among the things he said was: **And what I hope for after death is that it will be such and such.** The polytheist said: **You claim that you will be resurrected after death!** So he swore by God with his most solemn oath that God will not resurrect anyone who dies. Then God revealed: "And they swear by God with their most solemn oaths that God will not resurrect anyone who dies. Yes, it is a promise binding upon Him, but most of the people do not know."

Al-Qasim narrated to us, he said: Al-Husayn narrated to us, he said: Hajjaj narrated to me, on the authority of Ata' bin Abi Rabah, that he told him that he heard Abu Hurayrah say: God said: The son of Adam insulted Me, and it was not right for him to insult Me, and he lied to Me, and it was not right for him to lie to Me. As for his lying to Me, He said: **And they swear by God their most solemn oaths that God will not raise up anyone who dies.** I said: **Yes, it is a true promise binding upon Him.** As for his insulting Me, He said: **God is the third of three.** I said: "Say: He is God, the One. God, the Self-Sufficient, He neither begets nor is born. And there is none comparable to Him."

Tafsir al-Qurtubi

God the Almighty said: **And they swore by God with their most solemn oaths.** This is an astonishment at their doing, as they swore by God and exaggerated in their oath that God will not resurrect those who die. The astonishment is that they show their glorification of God by swearing by Him, but then they prove that He is unable to resurrect the dead. Abu Al-Aaliyah said: A Muslim man had a debt to a polytheist, so he took it from him. Some of his words included: **And what I hope for after death is that it is such and such.** The polytheist swore by God: **God will not resurrect those who die.** So the verse was revealed. Qatada said: It was mentioned to us that a man said to Ibn Abbas: O

Surat al-Nahl 16:38

And they swear by God their most solemn oaths that God will not resurrect him who dies. Yes, it is a promise binding upon Him, true, but most of the people do not know.

Ibn Abbas, some people claim that Ali will be resurrected after death before the Hour, and they interpret this verse. Ibn Abbas said: They lied! This verse is general for people. If Ali were to be resurrected before the Day of Resurrection, we would not have married his women or divided his inheritance. **Yes** is a response to them, meaning, **Yes, He will resurrect them. A true promise upon Him** is a confirmed source, because His statement **He will resurrect them** indicates the promise, that is, the promise of resurrection is a true promise. **But most people do not know** that they will be resurrected. In Bukhari, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace: "God Almighty said: The son of Adam denied Me, although he had no right to do so, and he insulted Me, although he had no right to do so. As for his denying Me, it is his saying, 'He will not restore me as He began me.' As for his insulting Me, it is his saying, 'God has taken a son,' while I am the One, the Self-Sufficient. He neither begets nor is born, and there is none comparable to Him." This has been mentioned before and will come.

Tafsir Ibn Kathir

The Almighty says, informing about the polytheists, that they swore by God with their strongest oaths, meaning they strove hard in swearing, and they made strong oaths that God will not resurrect those who die, meaning they ruled that out, and they denied the messengers when they informed them of that and swore the opposite. So the Almighty said, denying them and responding to them, **Yes**, meaning yes, that will be **a promise binding upon Him**, meaning it is inevitable, **but most people do not know**, meaning because of their ignorance they disobey the messengers and fall into disbelief. Then the Almighty mentioned His wisdom in the Resurrection and the resurrection of bodies on the Day of Calling, saying, **To make clear to them**, meaning to the people, **that over which they differ**, meaning of everything, **that He may recompense those who did evil for what they did and recompense those who did good with goodness**, "and that those who disbelieved may know that they were liars," meaning in their oaths and oaths that God will not resurrect those who die, and for this reason they will be called on the Day of Resurrection to the fire of Hell, and the guards will say to them, **This is the fire in which you were**. Then the Almighty informed about His ability to do whatever He wills, and that nothing on earth or in heaven is beyond His power. Rather, His command, when He wills something, is to say to it, *Be*, and it is. The Resurrection is like that: when He wills it to be, He only commands it once, and it is as He wills, as in His saying: **And Our command is but one, like the twinkling of an eye**. And He said: **Your creation and your resurrection are not but as a single soul**. And He said in this noble verse: **Our command to a thing when We intend it is only that We say to it, "Be, and it is."** That is, that We command it once, and then it is, as the poet said:

If God wants something, He just says to it, *Be*, and it is.

That is, He, the Most High, does not need confirmation in what He commands, for He, the Most High, does not prevent or oppose, because He is the One, the Subduer, the Great, whose authority, power, and might have subdued everything. There is no god but Him, and there is no lord but Him. Ibn Abi Hatim said: Al-Hasan ibn Muhammad ibn al-Sabah mentioned, Hajjaj told us on the authority of Ibn Jurayj, Ata' told me that he heard Abu Hurayrah say: God, the Most High, said: The son of Adam cursed Me, and it was not right for him to do so, and the son of Adam lied to Me, and it was not right for him to do so. As for his lying to Me, He said: **And they swear by God their most solemn oaths that God will not raise up anyone who dies**. He said: And I said: **Yes, it is a promise binding upon Him, but most people do not know**. As for his cursing Me, He said: **God is the third of three**. I said: "Say: He is God, the One. God, the Self-Sufficient. He does not beget, nor was He begotten. And there is none comparable to Him." This is how he mentioned it, with a chain of transmission ending with the Prophet, and it is in the two Sahihs with a chain of transmission ending with the Prophet, with a different wording.

Fath al-Qadir

Then he mentioned the stubbornness of the Quraysh and their denial of the resurrection, so he said 38- **And they swore by God with their most fervent oaths** a source in the place of the state: meaning striving **that God will not resurrect those who die** of His servants, they claimed that God, glory be to Him, is incapable of resurrecting the dead, so God responded to them by saying: **Yes, a promise binding upon Him, true** this is confirmation of what comes after the negation, meaning yes, He will resurrect them, and **a promise** is a source confirming what *yes* indicated, which is that He will resurrect them because the resurrection is a promise from God, a promise He promised to His servants with, and the estimate is the promise of the resurrection is a promise binding upon Him, true, in which there is no breach, and true is an attribute of a promise, and likewise upon Him, for it is an attribute of a promise: meaning existing upon Him, or the accusative of true as a source: meaning true truly **but most people do not know** that this is easy for Him, glory be to Him, not difficult.

Tafsir al-Baghawi

38- The Almighty said: **And they swear by God with their most solemn oaths that God will not resurrect whoever dies**, and they deny the resurrection. God Almighty said in response to them: **Yes, it is a true promise binding upon Him, but most people do not know**.

Tafsir al-Baidawi

38. **And they swore by God with their most solemn oaths that God will not resurrect him who dies** is in apposition to **And those who associate others with God said** indicating that just as they denied monotheism, they denied resurrection, swearing by it to further confirm its corruption. And God responded to them with the most eloquent response, saying: *Yes* He will resurrect them. **A promise** is a source confirming Himself, which is what *Yes* indicates. So if He resurrects, it is God's promise. **Upon Him** is its fulfillment, because breaking His promise is impossible, or because resurrection is a requirement of His wisdom. *Truly* is another description of the promise. **But most people do not know** that they will be resurrected, either because they do not know that it is one of the duties of wisdom that His custom has been unable to observe, or because their vision of the familiar is limited, so they imagine its impossibility. Then He, the Most High, explained the two matters, saying:

Surat al-Nahl 16:39

That He may make clear to them that over which they differ, and that those who disbelieve may know that they were liars.

Surat al-Nahl 16:39

That He may make clear to them that over which they differ, and that those who disbelieve may know that they were liars.

Tafsir al-Jalalayn

39 - **to make clear** related to their resurrection that is destined for them **that which they differ over** with the believers **in it** of the matter of religion regarding their punishment and the reward of the believers **and to let those who disbelieved know that they were liars** in denying the resurrection.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Rather, God will surely resurrect whoever dies, a promise binding upon Him, to make clear to those who claim that God does not resurrect whoever dies, and to others who differ about God reviving His creation after their annihilation, and to let those who denied the truth of that and rejected its reality know that they were lying in their saying: God does not resurrect whoever dies.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **To make clear to them that over which they differ**, he said: to the people in general.

Tafsir al-Qurtubi

The Almighty said: **To make clear to them** meaning to show them **that over which they differ** meaning the matter of resurrection. **And that those who disbelieved in the resurrection and swore by it may know that they were liars.** It was said: The meaning is that We sent to every nation a messenger to make clear to them that over which they differ, and that over which the polytheists and Muslims differed are matters: including resurrection, idol worship, and the acknowledgment of a people that Muhammad is true but their imitation prevented them from following him, such as Abu Talib.

Tafsir Ibn Kathir

The Almighty says, informing about the polytheists, that they swore by God with their strongest oaths, meaning they strove hard in swearing, and they made strong oaths that God will not resurrect those who die, meaning they ruled that out, and they denied the messengers when they informed them of that and swore the opposite. So the Almighty said, denying them and responding to them, *Yes*, meaning yes, that

will be a **promise binding upon Him**, meaning it is inevitable, **but most people do not know**, meaning because of their ignorance they disobey the messengers and fall into disbelief. Then the Almighty mentioned His wisdom in the Resurrection and the resurrection of bodies on the Day of Calling, saying, **To make clear to them**, meaning to the people, **that over which they differ**, meaning of everything, **that He may recompense those who did evil for what they did and recompense those who did good with goodness**, “and that those who disbelieved may know that they were liars,” meaning in their oaths and oaths that God will not resurrect those who die, and for this reason they will be called on the Day of Resurrection to the fire of Hell, and the guards will say to them, **This is the fire in which you were**. Then the Almighty informed about His ability to do whatever He wills, and that nothing on earth or in heaven is beyond His power. Rather, His command, when He wills something, is to say to it, *Be*, and it is. The Resurrection is like that: when He wills it to be, He only commands it once, and it is as He wills, as in His saying: **And Our command is but one, like the twinkling of an eye.** And He said: **Your creation and your resurrection are not but as a single soul.** And He said in this noble verse: **Our command to a thing when We intend it is only that We say to it, “Be, and it is.”** That is, that We command it once, and then it is, as the poet said:

If God wants something, He just says to it, *Be*, and it is.

That is, He, the Most High, does not need confirmation in what He commands, for He, the Most High, does not prevent or oppose, because He is the One, the Subduer, the Great, whose authority, power, and might have subdued everything. There is no god but Him, and there is no lord but Him. Ibn Abi Hatim said: Al-Hasan ibn Muhammad ibn al-Sabah mentioned, Hajjaj told us on the authority of Ibn Jurayj, Ata' told me that he heard Abu Hurayrah say: God, the Most High, said: The son of Adam cursed Me, and it was not right for him to do so, and the son of Adam lied to Me, and it was not right for him to do so. As for his lying to Me, He said: **And they swear by God their most solemn oaths that God will not raise up anyone who dies.** He said: And I said: **Yes, it is a promise binding upon Him, but most people do not know.** As for his cursing Me, He said: **God is the third of three.** I said: “Say: He is God, the One. God, the Self-Sufficient. He does not beget, nor was He begotten. And there is none comparable to Him.” This is how he mentioned it, with a chain of transmission ending with the Prophet, and it is in the two Sahihs with a chain of transmission ending with the Prophet, with a different wording.

Fath al-Qadir

And His statement: 39- **To make clear to them** meaning to make it apparent to them, and this is the ultimate goal of what is indicated by *yes* of the resurrection, and the pronoun **to them** refers to the one who dies, and the relative pronoun in His statement: **in which they differ** is in the accusative

case as the object of **to make clear** meaning the matter in which the disagreement occurred between them, and its clarification at that time will be with what the messengers brought to them, and what the books of God were revealed to them about, and it was said that **to make clear** is related to His statement: **And We have certainly sent** meaning We sent to every nation a messenger to make clear, and this is far-fetched **and that those who disbelieved** in God Almighty and denied the resurrection **may know that they were liars** in their argument and denial of the resurrection by saying: **God does not resurrect the one who dies.**

Tafsir al-Baghawi

39- **To make clear to them that over which they differ.** That is, to make clear to them the truth in that over which they differ. **And that those who disbelieved may know that they were liars.**

Tafsir al-Baidawi

39. **To make clear to them** meaning to resurrect them **to make clear to them** "that in which they differ" which is the truth. "And that those who disbelieve may know that they were liars" in what they claim, and it is an indication of the reason calling for resurrection that requires it in terms of wisdom, and it is the distinguisher between truth and falsehood, the justified and the invalidated, by reward and punishment. Then he said:

Surat al-Nahl 16:40

Our word to a thing when We intend it is only that We say to it, "Be," and it is.

Surat al-Nahl 16:40

Our word to a thing when We intend it is only that We say to it, *Be*, and it is.

Tafsir al-Jalalayn

40 - **Our word to a thing when We intend it** meaning We intend it to exist, and Our saying is the subject and its predicate **is that We say to it, *Be*, and it is** meaning it is. And in a reading with the accusative in apposition to We say, and the verse is to establish the ability to resurrect.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Our word to a thing when We intend it is only that We say to it, 'Be,' and it is.**

Tafsir al-Qurtubi

I teach them that creation is easy for Him, meaning if We want to resurrect someone who dies, then there is no effort or fatigue on Us in bringing them back to life, nor in anything else that We create, because We only say to them, *Be*, and they are. Ibn 'Amir and Al-Kisa'i read *be* in the accusative case in apposition to that We say. Al-Zajaj said: It is permissible for it to be in the accusative case as an answer to *be*. The rest say in the nominative case, meaning that it is. This has been discussed in detail in *Al-Baqarah*. Ibn Al-Anbari said: The word *thing* was applied to what was known to God before creation because it is like what existed and was witnessed. And in the verse is evidence that the Qur'an is not created, because if His saying *be* were created, it would need a second saying, and the second would need a third and a sequence, and it would be impossible. And in it is evidence that God Almighty wills all events, good and bad, benefit and harm. The evidence for that is that whoever sees in His authority what he dislikes but does not will, then it is for one of two reasons: either because he is ignorant and does not know, or because he is overcome and cannot bear it, and that is not permissible in His description, glory be to Him. Evidence has been established that He is the Creator of the acquisition of servants, and it is impossible for Him to be the doer of something without will for it, because most of our actions occur contrary to our intention and will. If God Almighty did not will them, then those actions would occur without intention. This is the statement of the naturalists, and the monotheists have agreed on its opposite and its corruption.

Tafsir Ibn Kathir

The Almighty says, informing about the polytheists, that they swore by God with their strongest oaths, meaning they strove hard in swearing, and they made strong oaths that God will not resurrect those who die, meaning they ruled that out, and they denied the messengers when they informed them of that and swore the opposite. So the Almighty said, denying them and responding to them, *Yes*, meaning yes, that will be **a promise binding upon Him**, meaning it is inevitable, **but most people do not know**, meaning because of their ignorance they disobey the messengers and fall into disbelief. Then the Almighty mentioned His wisdom in the Resurrection and the resurrection of bodies on the Day of Calling, saying, **To make clear to them**, meaning to the people, **that over which they differ**, meaning of everything, **that He may recompense those who did evil for what they did and recompense those who did good with goodness**, "and that those who disbelieved may know that they were liars," meaning in their oaths and oaths that God will not resurrect those who die, and for this reason they will be called on the Day of Resurrection to the fire of Hell, and the guards will say to them, **This is the fire in which you were**. Then the Almighty informed about His ability to do whatever He wills, and that nothing on earth or in heaven is beyond His power. Rather, His command, when He wills something, is to say to it, *Be*, and it is. The Resurrection is like that: when He wills it to be, He only commands it once, and it is as He wills, as in His saying: **And Our command is but one, like the twinkling of an eye**. And He said: **Your creation and your resurrection are not but as a single soul**. And He said in this noble verse: **Our command to a thing when We intend it is only that We say to it, "Be," and it is.** That is, that We command it once, and then it is, as the poet said:

If God wants something, He just says to it, *Be*, and it is.

That is, He, the Most High, does not need confirmation in what He commands, for He, the Most High, does not prevent or oppose, because He is the One, the Subduer, the Great, whose authority, power, and might have subdued everything. There is no god but Him, and there is no lord but Him. Ibn Abi Hatim said: Al-Hasan ibn Muhammad ibn al-Sabah mentioned, Hajjaj told us on the authority of Ibn Jurayj, Ata' told me that he heard Abu Hurayrah say: God, the Most High, said: The son of Adam cursed Me, and it was not right for him to do so, and the son of Adam lied to Me, and it was not right for him to do so. As for his lying to Me, He said: **And they swear by God their most solemn oaths that God will not raise up anyone who dies**. He said: And I said: **Yes, it is a promise binding upon Him, but most people do not know**. As for his cursing Me, He said: **God is the third of three**. I said: "Say: He is God, the One. God, the Self-Sufficient. He does not beget, nor was He begotten. And there is none comparable to Him." This is how he mentioned it, with a chain of transmission ending with the Prophet, and it is in the two Sahihs with a chain of transmission ending with the Prophet, with a different wording.

Fath al-Qadir

And sentence 40 - **Our word to a thing when We intend it is only that We say to it, 'Be,' and it is** is a resumption of the explanation of how to create and repeat after explaining the ease of resurrection for Him, glory be to Him. Al-Zajaj said: He informed them of the ease with which He created things, so He informed that whenever He wills a thing, it is. This is like His saying: **And when He decrees a matter, He only says to it, 'Be,' and it is.** Ibn 'Amir and Al-Kisa'i read **so it is** in the accusative case, in apposition to **that We say**. Al-Zajaj said: It is permissible for it to be in the accusative case as an answer to *Be*. The rest read it in the nominative case, meaning: so it is. Ibn Al-Anbari said: The word *thing* was applied to what was known to God before creation, because it is like what had already existed and been seen. Al-Zajaj said: The meaning of **for something is for the sake of something**, so he made the lam causal. It was also said that it is the lam of notification, as in your saying, **I told him to stand up**, so he stood up. **Our saying** is the subject, **that we say to him, 'Be'** is its predicate. This statement is an example of the meaning: that nothing is impossible for Him, and that His existence when He wills it is like the existence of the command when the command of the obeyed commander comes to the obedient commanded one. There is no saying, nor is there anything said to it, nor a command, nor a commanded one, so that it can be said that one of two impossibilities necessitates from it: either addressing something that does not exist, or obtaining something that has already occurred. The explanation of that has already been given in full in Surat Al-Baqarah.

Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **Do they await anything but that the angels should come to them?** He said: With death. And he said in another verse: **And if you could but see when the angels take the souls of those who disbelieve** and he is the Angel of Death, and he has messengers **or the command of your Lord comes** and that is on the Day of Resurrection. Ibn Jarir narrated something similar on the authority of Mujahid. Ibn Abi Hatim narrated on the authority of Ikrimah regarding his statement: **For God guides not whom He leads astray** he said: Whoever God leads astray, no one guides. Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Abu al-Aliyah who said: A Muslim man owed a polytheist a debt, so he came to him to collect it, and among what he said was: And what I hope for after death is that it is such and such. So the polytheist said to him: You claim that you will be resurrected after death, so he swore by God with his most solemn oath that God will not resurrect anyone who dies, so God revealed: **And they swear by God with their most solemn oaths that God will not resurrect anyone who dies** the verse. Ibn Al-Aqeeli and Ibn Mardawayh narrated on the authority of Ali regarding his statement: **And they swear by God with their most solemn oaths that God will not raise up anyone who dies**, he said: It was revealed about me. Ibn Jarir, Ibn Abi Hatim and Ibn Al-Mundhir narrated on the authority of Abu Hurairah who said: "God the Most High said: The son of Adam insulted Me, and it was not right for him to insult Me, and he lied about Me,

and it was not right for him to lie about Me. As for his lying about Me, He said: "And they swear by God with their most solemn oaths that God will not raise up anyone who dies," and I said: **Yes, it is a promise binding upon Him.** As for his insulting Me, he said: God is the third of three, and I said: He is God, the One, God, the Eternal Refuge. He neither begets nor is born, and there is none comparable to Him." This is how Abu Hurairah mentioned it as a mursal, and it is in the two Sahihis as a marfu' with a different wording. Abd Ibn Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **To make clear to them that over which they differ**, he said: To all people in general.

Tafsir al-Baghawi

40- **Our word to a thing when We intend it is only that We say to it, 'Be,' and it is.** God Almighty says: If We intend to resurrect the dead, then there is no difficulty for Us in bringing them back to life, nor in anything that happens. We only say to it, 'Be,' and it is.

Hassan bin Saeed Al-Munai'i told us, Abu Tahir Muhammad bin Muhammad bin Mahmath Al-Ziyadi told us, Abu Bakr Muhammad bin Al-Hussein Al-Qattan told us, Ahmad bin Yusuf Al-Salami told us, Abdul Razzaq told us, Muammar told us, on the authority of Hammam bin Munabbih, Abu Hurairah told us, he said: The Messenger of God, may God bless him and grant him peace, said: "God said: My servant lied to Me, and he had no right to do so, and My servant insulted Me, and he had no right to do so. As for his lying to Me, it is that he says: He will not restore us as We began, and as for his insulting Me, it is that he says: Has God taken a son, while I am the Self-Sufficient, I have not begotten, and there is none comparable to Me."

Tafsir al-Baidawi

40. **Our word to a thing when We intend it is only that We say to it, 'Be,' and it is.** This is a statement of possibility and its confirmation that God's creation by His pure power and will is not dependent on the precedence of materials and supplies, otherwise a sequence would be required. Just as it was possible for Him to create things in the beginning without a precedence of material and example, it was possible for Him to create them again after that. Ibn Amir and Al-Kisa'i put it in the accusative here and in Ya-Sin, so it is in apposition to **We say** or an answer to the command.

Surat al-Nahl 16:41

And those who emigrated for the cause of God after they had been wronged - We will surely settle them in this world in a good place, and the reward of the Hereafter will be greater, if they only knew.

Surat al-Nahl 16:41

And those who emigrated for the cause of God after they had been wronged - We will surely settle them in this world in a good place, and the reward of the Hereafter will be greater, if they only knew.

Tafsir al-Jalalayn

41 - **And those who emigrated for the cause of God** to establish His religion **after they had been wronged** by harm from the people of Mecca, namely the Prophet, may God bless him and grant him peace, and his companions **We will surely grant them** We will settle them **in this world** in a good *home* which is Medina **and the reward of the Hereafter** meaning Paradise **is greater** greater **if they only knew** meaning the disbelievers or those who stayed behind from emigrating, what honor the emigrants have, they would have agreed with them.

Tafsir al-Suyuti

God Almighty said: And those who emigrated, the verse. Ibn Jarir narrated on the authority of Dawud bin Abi Hind, who said: It was revealed: And those who emigrated for the sake of God after they had been wronged, until His saying: And upon their Lord they rely, in Abu Jandal bin Suhayl.

God Almighty said: God sets forth an example, the verse. Ibn Jarir narrated on the authority of Ibn Abbas regarding his statement: God sets forth an example: a slave owned by a man. He said: It was revealed about a man from Quraysh and his slave. Regarding his statement: Two men, one of whom was mute, he said: It was revealed about Uthman and a freedman of his who hated Islam and refused it and forbade him from charity and good deeds, so it was revealed about them both.

Tafsir al-Tabari

God Almighty says: If We want to resurrect someone who has died, there is no effort or fatigue on Us in bringing them back to life, nor in anything else that We create, exist, and bring about, because when We want to create and bring them into being, We only say to them: Be, and they are. There is no difficulty in it, nor is there any cost to Us.

The reciters differed in their reading of his statement: **It will be**. Most of the reciters of the Hijaz and Iraq read it as a beginning, and that his statement: **Our word to a thing when We intend it is only that We say to it, 'Be,'** is a complete statement, self-sufficient in what comes after it, then it begins and it is said: **It will be**, as the poet said:

He wants to express it and like it

Some of the readers of the Levant and some of the

later readers of Kufa read it as an accusative, in apposition to his statement: **that we say to him**. It is as if the meaning of the statement according to their school of thought is: We do not say to a thing when we want except to say to it: Be, and it is. It has been narrated from the Arabs by hearing: I want to come to you, but the rain prevents me, in apposition to **prevents me with I come to you**.

And His statement: **And those who emigrated for the cause of God after they had been wronged - We will surely settle them in this world with good** God Almighty says: And those who left their people, their homes, and their homelands out of enmity towards them for the sake of God because of their disbelief, to others other than them **after they had been wronged** meaning: after they had been afflicted with hardships in themselves for the sake of God **We will surely settle them in this world with good** meaning: We will surely settle them in this world in a dwelling that they will be pleased with, good.

And in a similar manner to what we said about that, the people of interpretation said.

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 those who emigrated for the cause of God after they had been wronged - We will surely assign to them a place of refuge**. He said: These are the companions of Muhammad, whom the people of Mecca wronged, so they expelled them from their homes, until groups of them fled to Abyssinia, then God assigned them to Medina after that, making it a place of emigration for them, and He gave them supporters from among the believers.

It was narrated on the authority of Al-Qasim bin Salam, who said: Hisham narrated to us, on the authority of Dawud bin Abi Hind, on the authority of Al-Sha'bi: **We will surely grant them good in this world**. He said: Medina.

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 those who emigrated for the cause of God after they were wronged - We will surely assign to them good in this world**, he said: They are people who emigrated to the Messenger of God, may God bless him and grant him peace, from the people of Mecca after they had been wronged, and the polytheists had wronged them.

Others said: What he meant by his saying: **We will surely grant them good in this world** is that we will provide them with good provision in this world.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, and

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 surely give them a place to live** We will surely provide them with a good provision in this world.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, the same.

Al-Harith told me, he said: Al-Qasim told us, he said: Hisham told us, on the authority of Al-Awam, on the authority of someone who told him that when Umar ibn Al-Khattab gave a gift to a man from the Muhajireen, he would say: Take it, may God bless it for you. This is what God promised you in this world, and what He has stored up for you in the Hereafter is better. Then he recited this verse: **We will surely give them good in this world, and the reward of the Hereafter is greater, if they only knew.**

The more correct of the two opinions on this matter is the opinion of those who said: The meaning of **We will certainly settle them** is: We will certainly settle them and inhabit them, because settlement in the speech of the Arabs means settling in a place and descending into it. From this is the saying of God Almighty **And We had certainly settled the Children of Israel in a true settlement.**

It was said: This verse was revealed about Abu Jandal bin Suhayl.

Who said that?

Al-Muthanna told me, he said: Ishaq told us, he said: Abd al-Razzaq told us, he said: Ja'far ibn Sulayman told us, on the authority of Dawud ibn Abi Hind, he said: **And those who emigrated for the cause of God after they had been wronged...** to His saying **and upon their Lord they rely** was revealed about Abu Jandal ibn Suhayl.

And His saying: **And the reward of the Hereafter is greater, if they only knew.** He says: And God's reward for them for their migration in it in the Hereafter is greater, because His reward for them there is Paradise, whose bliss is eternal and never perishes.

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: God said, **And the reward of the Hereafter is greater,** meaning, by God, what God will reward them for from His Paradise is greater, **if they only knew.**

Tafsir al-Qurtubi

The Almighty said: **And those who emigrated for the cause of God after they had been wronged** The meaning of emigration has already been mentioned in *An-Nisa'*, which is leaving homelands, family and relatives for the sake of God or for the sake of God's religion, and leaving bad deeds. It was said: *Fi* means

lam, meaning for God. **After they had been wronged** meaning they were tortured for the sake of God. It was revealed about Suhaib, Bilal, Khabbab and Ammar, the people of Mecca tortured them until they said to them what they wanted, then when they were free they emigrated to Medina, said Al-Kalbi. It was said: It was revealed about Abu Jandal bin Suhayl. Qatada said: What is meant are the companions of Muhammad, may God bless him and grant him peace, the polytheists oppressed them in Mecca and expelled them until a group of them fled to Abyssinia, then God settled them in the abode of emigration and made for them supporters from among the believers. The verse includes everyone. **We will surely provide them with good in this world** There are six opinions about good: The first - the descent to Medina, said Ibn Abab, Al-Hasan, Al-Sha'bi and Qatada. Second: The good provision, as stated by Mujahid. Third: Victory over their enemy, as stated by Ad-Dahhak. Fourth: It is a tongue of truth, as stated by Ibn Jurayj. Fifth: The conquests of lands they conquered and the states they had therein. Sixth: The praise they had in this world, and the honor their children had therein. All of that was gathered for them by the grace of God, and praise be to God. **And the reward of the Hereafter is greater** meaning, and the reward of the Hereafter is greater, meaning, greater than anyone could know before seeing it. **And when you look, you will see pleasure and great dominion.** (al-Insan 76:20) **If they only knew** meaning, if these wrongdoers knew that. It was said: It refers to the believers. Meaning, if they saw the reward of the Hereafter and witnessed it, they would know that it is greater than the good of this world. It was narrated that when Umar ibn Al-Khattab, may God be pleased with him, gave the Muhajireen a stipend, he would say: This is what God promised you in this world, and what He has stored for you in the Hereafter is more, then he recited this verse to them.

Tafsir Ibn Kathir

God Almighty tells us about His reward for the emigrants in His path seeking His pleasure, who left their homes, brothers and friends hoping for God's reward and recompense. It is possible that the reason for its revelation was about the emigrants from Abyssinia, whose people's harm to them in Mecca intensified until they left them and went to the land of Abyssinia so that they could worship their Lord. Among their nobles were Uthman ibn Affan, with his wife Ruqayyah, daughter of the Messenger of God, may God bless him and grant him peace, and Ja'far ibn Abi Talib, cousin of the Messenger, and Abu Salamah ibn Abd al-Aswad, in a group of nearly eighty men and women, male and female, may God be pleased with them and satisfy them. And He did so, so God Almighty promised them a good reward in this world and the hereafter, saying: **We will surely give them a good settlement in this world.** Ibn Abbas, al-Sha'bi and Qatadah said: Medina. It was said: Good provision, as Mujahid said. There is no contradiction between the two statements, for they left their homes and wealth, so God compensated them with something better in this world. For whoever leaves something for God God compensated him with

Surat al-Nahl 16:41

And those who emigrated for the cause of God after they had been wronged - We will surely settle them in this world in a good place, and the reward of the Hereafter will be greater, if they only knew.

something better for him than him, and so it happened, for God empowered them in the land, and made them rule over the necks of the servants, and they became princes and rulers, and each of them was an imam for the righteous, and He informed that His reward for the emigrants in the Hereafter is greater than what He gave them in this world, so He said: **And the reward of the Hereafter is greater** meaning than what We gave them in this world, **if they only knew** meaning if those who stayed behind from emigration with them knew what God had stored for those who obeyed Him and followed His Messenger, and for this Hisham said on the authority of Al-Awam on the authority of someone who told him that Omar bin Al-Khattab, may God be pleased with him, when he gave a man from the emigrants his gift, he would say: Take it, may God bless you in it, this is what God promised you in this world, and what He has stored for you in the Hereafter is better, then he recited this verse: **We will surely give them a good settlement in this world, and the reward of the Hereafter is greater, if they only knew.** Then God Almighty described them, saying: **Those who are patient and put their trust in their Lord.** That is, they were patient in the face of harm from their people, putting their trust in God, who gave them a good outcome in this world and the hereafter.

Fath al-Qadir

The meaning of migration in Surat An-Nisa has already been investigated, which is leaving one's family and homeland, and the meaning of 41- **They migrated for the sake of God** is for the sake of God the Almighty and for His pleasure, and it was said **for the sake of God** is for the religion of God, and it was said that in means the letter *lam*: that is, for God **after they were wronged** that is, they were tortured and humiliated, for the people of Mecca tortured a group of Muslims until they said what they wanted from them, and when they left them, they migrated. There is disagreement about the reason for the revelation of the verse, and it was said that it was revealed about Suhaib, Bilal, Khabbab, and Ammar. It was objected that the Surah is Meccan, and that contradicts His statement: **and those who migrated.** It was answered that this verse could be one of the Medinan verses in this Surah as we mentioned in its title, and it was said that it was revealed about Abu Jandal bin Suhayl, and it was said that it was revealed about the companions of Muhammad, may God bless him and grant him peace, when the polytheists in Mecca wronged them and forced them until a group of them fled to Abyssinia. **We will surely grant them good in this world:** There are different opinions about the meaning of this. It was said that what is meant is their settlement in Medina, as stated by Ibn Abbas, Al-Hasan, Al-Sha'bi and Qatadah. It was said that what is meant is good provision, as stated by Mujahid. It was said that it is victory over their enemy, as stated by Al-Dahhak. It was said that it is what they conquered of the lands and what they had in them of the provinces. It was said that it is what remained for them in it of praise and

what became for their children of honor. There is no objection to interpreting the verse as referring to all of these matters. The meaning of **We will surely grant them goodness in this world** is **We will grant them a good abode or a good abode.** Goodness is an attribute of a deleted source. **And the reward of the Hereafter** means the reward for their deeds in the Hereafter is **greater** than anyone of God's creation could know before seeing it. From this is the saying of God Almighty: **And when you look, you will see pleasure and great dominion.** "If they only knew" means if these oppressors knew that. It was said that the pronoun in **they know** refers to the believers: meaning if they saw the reward of the Hereafter and witnessed it, they would know that it is greater than the goodness of this world.

Tafsir al-Baghawi

41- The Almighty's saying, **And those who emigrated for the cause of God after they had been wronged,** they were tortured and harmed for the cause of God.

It was revealed about Bilal, Suhaib, Khabbab, Ammar, Abis, Jabr, and Abu Jandal bin Suhayl. The polytheists captured them in Mecca and tortured them.

Qatada said: They are the companions of the Prophet, may God bless him and grant him peace. The people of Mecca wronged them and expelled them from their homes until a group of them fled to Abyssinia. Then God settled them in Medina after that, making it a place of migration for them, and He gave them supporters from among the believers.

We will surely give them a good place in this world, meaning that He will settle them in Medina.

It was narrated on the authority of Omar bin Al-Khattab that when he gave a man [of the immigrants] a gift, he would say: May God bless you in it. This is what God promised you in this world, and what He has stored for you in the Hereafter is better. Then he recited this verse.

It was said: Its meaning is that we will treat them well in this world.

It was said: The good in this world is success and guidance.

And the reward of the Hereafter is greater, if they only knew. His statement, **if they only knew,** refers to the polytheists because the believers knew it.

Tafsir al-Baidawi

41. **And those who emigrated for the cause of God after they had been wronged** They are the Messenger of God, may God bless him and grant him peace, and his companions, the emigrants who were wronged by

the Quraysh, so some of them emigrated to Abyssinia, then to Medina, and some to Medina. The imprisoned and tortured in Mecca after the emigration of the Messenger of God, may God bless him and grant him peace, were Bilal, Suhayb, Khabbab, Ammar, Abis, Abu Jandal, and Suhayl, may God be pleased with them. His statement: **For the cause of God** means for His right and for His sake. **We will surely provide them with a good abode in this world** A good abode is Medina or a good abode. **And the reward of the Hereafter is greater** than what is hastened for them in this world. On the authority of Omar, may God be pleased with him: When he gave a gift to a man from the immigrants, he would say to him, "Take it, may God bless you with it. This is what God promised you in this world, and what He has stored for you in the Hereafter is better." **If they had known**, the pronoun refers to the disbelievers, meaning if they had known that God would gather for these immigrants the best of both worlds, they would have agreed with them, or to the immigrants, meaning if they had known that, they would have increased their efforts and patience.

Surat al-Nahl 16:42

Those who are patient and rely upon their Lord.

Surat al-Nahl 16:42

Those who are patient and rely upon their Lord.

Tafsir al-Jalalayn

42 - They are those who were patient in the face of the harm of the polytheists and in the migration to make the religion manifest **and upon their Lord they put their trust** so He provides for them from where they do not expect.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: These are the ones whose characteristics We have described, and to whom We have given the reward that We have mentioned, who were patient for the sake of God in the face of what befell them in this world. **And upon their Lord they put their trust.** He says: And in God they trust in their affairs, and to Him they rely in the misfortunes that befall them.

Tafsir al-Qurtubi

It was said: **those who** is a substitute for the first **those who**. It was also said: from the pronoun in **We will give them a place to live**. It was also said: they are those who were patient in their religion. **And upon their Lord they put their trust** in all their affairs. Some of the people of investigation said: the best of creation are those who are patient when faced with a matter, and if they are unable to do something they put their trust. God Almighty said: **those who are patient and upon their Lord they put their trust.**

Tafsir Ibn Kathir

God Almighty tells us about His reward for the emigrants in His path seeking His pleasure, who left their homes, brothers and friends hoping for God's reward and recompense. It is possible that the reason for its revelation was about the emigrants from Abyssinia, whose people's harm to them in Mecca intensified until they left them and went to the land of Abyssinia so that they could worship their Lord. Among their nobles were Uthman ibn Affan, with his wife Ruqayyah, daughter of the Messenger of God, may God bless him and grant him peace, and Ja'far ibn Abi Talib, cousin of the Messenger, and Abu Salamah ibn Abd al-Aswad, in a group of nearly eighty men and women, male and female, may God be pleased with them and satisfy them. And He did so, so God Almighty promised them a good reward in this world and the hereafter, saying: **We will surely give them a good settlement in this world.** Ibn Abbas,

al-Sha'bi and Qatadah said: Medina. It was said: Good provision, as Mujahid said. There is no contradiction between the two statements, for they left their homes and wealth, so God compensated them with something better in this world. For whoever leaves something for God God compensated him with something better for him than him, and so it happened, for God empowered them in the land, and made them rule over the necks of the servants, and they became princes and rulers, and each of them was an imam for the righteous, and He informed that His reward for the emigrants in the Hereafter is greater than what He gave them in this world, so He said: **And the reward of the Hereafter is greater** meaning than what We gave them in this world, **if they only knew** meaning if those who stayed behind from emigration with them knew what God had stored for those who obeyed Him and followed His Messenger, and for this Hisham said on the authority of Al-Awam on the authority of someone who told him that Omar bin Al-Khattab, may God be pleased with him, when he gave a man from the emigrants his gift, he would say: Take it, may God bless you in it, this is what God promised you in this world, and what He has stored for you in the Hereafter is better, then he recited this verse: **We will surely give them a good settlement in this world, and the reward of the Hereafter is greater, if they only knew.** Then God Almighty described them, saying: **Those who are patient and put their trust in their Lord.** That is, they were patient in the face of harm from their people, putting their trust in God, who gave them a good outcome in this world and the hereafter.

Fath al-Qadir

42- **Those who are patient** the relative pronoun is in the accusative case as a compliment, or in the nominative case as a subject, or it is a substitute for the first relative pronoun, or for the pronoun in **We will inform them**, "and upon their Lord they rely" meaning upon their Lord in particular they rely in all their affairs, turning away from everything else, and the sentence is conjoined with the relative clause or in the accusative case as a state.

Tafsir al-Baghawi

42- **Those who are patient**, in God's face for what befell them, **and upon their Lord rely.**

Tafsir al-Baidawi

42. **Those who were patient** in the face of hardships, such as harm from the infidels and leaving their homeland, and its place is in the accusative or nominative case for praise. **And upon their Lord they rely**, turning to God and entrusting the entire matter to Him.

Surat al-Nahl 16:43

And We did not send before you, [O Muhammad], except men to whom We revealed, so ask the people of the message if you do not know.

Surat al-Nahl 16:43

And We did not send before you, [O Muhammad], except men to whom We revealed, so ask the people of the message if you do not know.

Tafsir al-Jalalayn

43 - **And We did not send before you except men to whom We revealed** not angels **so ask the people of the message** the scholars of the Torah and the Gospel **if you do not know** that, for they know it and you are closer to believing them than believing the believers in Muhammad, may God bless him and grant him peace.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And We did not send before you, O Muhammad, to any nation, to call to Our Oneness, and to adhere to Our commands and prohibitions, except men from among the children of Adam to whom We revealed Our revelation, not angels. He says: So We did not send to your people except the like of what We sent to the nations before them of their kind, and on their path. **So ask the people of the message.** He says to the polytheists of Quraysh 106: And if you do not know that those to whom We sent before you from among the nations were men from among the children of Adam like Muhammad, may God bless him and grant him peace, and you say: They are angels - that is: you thought that God had spoken to them before - then ask the people of the message, and they are those who had read the books before them: the Torah and the Gospel, and other books of God that He sent down to His servants.

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Ibn Wakee' told us: Al-Maharibi told us, on the authority of Laith, on the authority of Mujahid: **So ask the people of the remembrance.** He said: The people of the Torah.

Ibn Wakee' told us: Al-Maharibi told us, on the authority of Sufyan, who said: I asked Al-A'mash about his statement, **So ask the people of knowledge.** He said: We heard that it was from the people of the Torah and the Gospel who converted to Islam.

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, **And We did not send before you except men to whom We revealed, so ask the people of the message if you do not know,** he said: They are the People of the Book.

Abu Kuraib told us: Ubaid God told us, on the authority of Israel, on the authority of Abu Yahya, on the authority of Mujahid, on the authority of Ibn Abbas: **So ask the people of knowledge if you do not know.** He said: He said to the polytheists of Quraysh 106: Muhammad is in the Torah and the Gospel.

Abu Kuraib narrated: Uthman ibn Saeed narrated: Bishr ibn Ammarah narrated: Abu Rawq narrated: Ad-Dahhak narrated: Ibn Abbas narrated: When God sent Muhammad as a Messenger, the Arabs denied it, or those among them denied it, and said: God is too great for His Messenger to be a human being like Muhammad. He said: Then God revealed: **Is it a wonder to people that We have revealed to a man from among themselves?** And He said: (And We did not send before you, except men to whom We revealed. So ask the people of the message if you do not know * By clear proofs and scriptures.) So ask the people of the message: meaning the people of the previous books, were the messengers who came to you human beings or angels? If they were angels, you would deny it, and if they were human beings, do not deny that Muhammad is a Messenger. He said: Then He said: And We did not send before you, except men to whom We revealed from the people of the towns: meaning they are not from the people of the heaven as you said.

Others said about this:

Ibn Wakee' told us: Ibn Yaman told us, on the authority of Israel, on the authority of Jabir, on the authority of Abu Jaafar: **So ask the people of knowledge if you do not know.** He said: We are the people of knowledge.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **So ask the people of the message if you do not know,** he said: The message is the Qur'an. And he recited, **Indeed, it is We who sent down the message and indeed, We will be its guardian,** and he recited, **Indeed, those who disbelieved in the message when it came to them...** the verse.

Tafsir al-Qurtubi

The Almighty said: **And We did not send before you, [O Muhammad], except men to whom We revealed.** The general reading is *yuhī* with a ya and a fatha on the ha. Hafs from Asim read *nūhī* with a nun of majesty and a kasra on the ha. It was revealed about the polytheists of Mecca when they denied the prophethood of Muhammad, may God bless him and grant him peace, and said: God is greater than for His Messenger to be a human being, so why did He not send us an angel? God Almighty responded to them by saying: **And We did not send before you to the past nations, O Muhammad except men** of human origin. **So ask the people of the message** Sufyan said: meaning the believers among the People of the Book. **If you do not know** they will tell you that all the prophets were human beings. Its meaning was

narrated from Ibn Abbas and Mujahid. Ibn Abbas said: The people of the message are the people of the Qur'an. It was also said: The people of knowledge, and the meaning is close.

Tafsir Ibn Kathir

Ad-Dahhak said: On the authority of Ibn Abbas: When God sent Muhammad, may God bless him and grant him peace, as a Messenger, the Arabs, or those who denied it among them, denied it and said: God is greater than for His Messenger to be a human being. So He revealed: **Is it a wonder to people that We have inspired a man from among them, 'Warn the people?'** The verse, and He said: "And We did not send before you except men to whom We inspired. So ask the people of the message if you do not know." Meaning the people of the previous books. Were the messengers to them human beings or angels? If they were angels, you would deny it, and if they were human, do not deny that Muhammad, may God bless him and grant him peace, is a messenger. God Almighty said: **And We did not send before you, except men to whom We revealed, from the people of the towns.** They are not from the people of heaven as you said. Likewise, it was narrated on the authority of Mujahid on the authority of Ibn Abbas that what is meant by the people of remembrance are the people of the Book. Mujahid and Al-A'mash said the same. The statement of Abd al-Rahman ibn Zayd:

Remembrance is the Qur'an, and he cited as evidence his statement: **Indeed, it is We who sent down the Remembrance and indeed, We will be its guardian**, is correct, but it is not what is meant here, because the opponent does not return to confirming it after denying it. Likewise, the statement of Abu Ja'far al-Baqir: **We are the people of remembrance**, and his meaning is that this nation is the people of remembrance, is correct, because this nation is more knowledgeable than all previous nations. The scholars of the Household of the Messenger of God, peace and blessings be upon them, are among the best scholars if they are on the straight path, such as Ali and Ibn Abbas, and Ali's sons al-Hasan and al-Husayn, and Muhammad Ibn al-Hanafiyyah and Ali Ibn al-Husayn Zayn al-Abidin, and Ali Ibn Abdullah Ibn Abbas, and Abu Ja'far al-Baqir, who is Muhammad Ibn Ali Ibn al-Husayn and his son Ja'far, and their likes and counterparts and their forms, who hold fast to the strong rope of God and His straight path, and recognize every rightful person's right and descend to every position that God and His Messenger gave him and the hearts of His believing servants agreed upon. The point is that this noble verse informed that the messengers who came before Muhammad, peace and blessings be upon him, were human beings just as he was human, as God Almighty said: **Say, 'Glory be to my Lord! Am I anything but a human messenger?'** And nothing prevented people from believing when guidance came to them except that they said, **'Has God sent a human messenger?'** And God Almighty said: **And We did not send before you any messengers except that they ate food and walked in the markets.** And God Almighty said: **And We did not make them bodies that did not eat food, nor were they immortal.**

And He said: **Say, 'I am not an innovation.'** From the Messengers" and God Almighty said: "Say, 'I am only a human being like you, to whom is revealed.'" Then God Almighty guided those who doubted that the Messengers were human beings to ask the people of the previous books about the prophets who came before them, were their prophets human beings or angels? Then God Almighty mentioned that He sent them **with clear proofs**, meaning with arguments and evidence, **and the Psalms**, which are the books. This was said by Ibn Abbas, Mujahid, Ad-Dahhak, and others. The Psalms are the plural of Zabur. The Arabs say: Zabart Al-Kitab if you wrote it. God Almighty said: **And everything they did was in the Psalms**, and He said: **And We had already written in the Psalms, after the Reminder, that the earth will be inherited by My righteous servants.** Then God Almighty said: **And We have sent down to you the Reminder**, meaning the Qur'an, **that you may make clear to the people what has been sent down to them**, meaning from their Lord, because of your knowledge of the meaning of what God revealed and your keenness on it and your following of it, and because of our knowledge that you are the best of creation and the master of the children of Adam, so you explain to them what is most beautiful and explain to them what is unclear, **and perhaps they will reflect**, meaning they will look at themselves and be guided and win salvation in both abodes.

Fath al-Qadir

43- **And We did not send before you, except men to whom We revealed.** Hafs read from Asim *Nuhi* with a *nun*, and the rest read *yuhi* with a *ya* below. This verse is a response to the Quraysh when they claimed that God, the Exalted, is too great to send a messenger from among humans. God responded to them by saying that this is His custom and His way, that He does not send except men from among humans to whom He reveals. Abu Ali al-Jubba'i claimed that the meaning of the verse is that God, the Exalted, did not send His revelation to the prophets except those who are in the form of men from among the angels. It is replied to him that Gabriel used to come to the Messenger of God, may God bless him and grant him peace, in different forms, and since the infidels of Mecca acknowledged that the Jews and Christians were the people of knowledge of what God revealed in the Torah and the Gospel, He turned the address to them and ordered them to return to the People of the Book, so He said: **So ask the People of the Reminder if you do not know**, meaning, O polytheists, ask the believers of the People of the Book if you do not know, for they will tell you that all the prophets were human beings, or ask the People of the Book without restricting them to their believers, as is apparent, for they acknowledged that and did not conceal it. It was said that the meaning is: So ask the People of the Qur'an.

Tafsir al-Baghawi

43- **And We did not send before you, [O Muhammad], except men to whom We revealed**, was revealed about the polytheists of Mecca when they denied the

Surat al-Nahl 16:43

And We did not send before you, [O Muhammad], except men to whom We revealed, so ask the people of the message if you do not know.

prophethood of Muhammad, may God bless him and grant him peace, and said: God is greater than for His Messenger to be a human being, so why did He not send us an angel?

So ask the People of the Reminder, meaning the believers among the People of the Book, **if you do not know**.

Tafsir al-Baidawi

43. **And We did not send before you, except men to whom We revealed** is a response to the Quraysh's statement: God is greater than for His Messenger to be a human being, meaning that the divine tradition is that He does not send for the general call except a human being to whom We revealed through the tongues of angels, and the wisdom in that has been mentioned in Surat Al-An'am. If you doubt it. **Then ask the people of the message** the people of the Book or the scholars of the report so that they may teach you. **If you do not know** and in the verse there is evidence that God did not send a woman or an angel for the general call, and His statement: **Making the angels messengers** means messengers to the angels or to the prophets, peace and blessings be upon them. It was said that they were not sent to the prophets except in the form of men. It was responded to by what was narrated: that he, peace and blessings be upon him, saw Gabriel, peace be upon him, in the form that he is in twice. And on the necessity of referring to the scholars regarding what is not known.

Surat al-Nahl 16:44

With clear proofs and scriptures. And We have sent down to you the message that you may make clear to the people what was sent down to them and that they might give thought.

Tafsir al-Jalalayn

44 - **With clear proofs** related to something omitted, so that is, We sent them with clear proofs **and scriptures** the books **and We have sent down to you the message** the Qur'an **that you may make clear to the people what was sent down to them** in it of what is permissible and what is forbidden **and that perhaps they will reflect** on that and take heed.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: We sent with clear proofs and scriptures men to whom We revealed.

If someone says: How was it said with clear proofs and scriptures, and what brought this ba' in His statement **with clear proofs**? If you say: Its bringer is His statement **We sent** and it is from its relative clause, is it permissible for it to be the relative clause of what comes before except after it? And if you say: Its bringer is something else, what is it, and where is the verb that brought it? It is said: The scholars of Arabic have differed on that, and some of them said: The ba' in His statement **with clear proofs** is from the relative clause of **We sent**, and he said: Except in this place, and with denial and interrogation in every place has the meaning of other, and he said: The meaning of the statement is: And We did not send before you with clear proofs and scriptures other than men to whom We revealed, and he says on that: None struck except your brother Zaid, and did none spoke to anyone except your brother Amr, meaning: None struck Zaid other than your brother, and did none speak to Amr other than your brother? And he argues for that with the statement of Aws bin Hajar:

My sons, you are not a hand but a hand that has no arm

He says: If it were except without meaning, the statement would be invalid, because the one who lowered the ba' before except cannot repeat it after except by lowering the second hand, but the meaning of except is the meaning of other, and he also cites as evidence the statement of God Almighty **If there were within them gods other than God** and he says: except in the meaning of other in this place. And others used to say: This is based on two statements: He means: And We did not send before you except men whom We sent with clear proofs and scriptures. And he said: And similarly the statement of the one who says: None struck except your brother Zayd means: None struck except your brother, then he begins by hitting Zayd, and similarly none passed by except your brother Zayd,

none passed by except your brother, then he says: He passed by Zayd, and he cites as evidence for that the verse of Al-A'sha:

And there is no one who can help if he comes to the neighborhood fearing or saying, **I am sorry**.

He says: If that were based on a word, it would be a mistake, because the defect is due to the speaker's connection, but that is permissible in two cases:

And the rajaz poet said:

I told them that they tortured their neighbor with fire.
Who can torture anyone but God with fire?

So the interpretation of the statement is: We did not send before you, except men to whom We revealed. We sent them with clear proofs and scriptures, and We sent down to you the message. The clear proofs are the evidence and arguments that God gave His messengers, evidence of their prophethood, bearing witness to them of the truth of what they brought to them from God. The scriptures are the books, and they are the plural of Zabur, from zabarat al-kitab and dhabartuhu: if you wrote it.

And in a similar manner to what we said about that, the people of interpretation said.

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, **with clear proofs and scriptures**. He said: The scriptures are the books.

Muhammad ibn Amr told us, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **With clear proofs and scriptures**. He said: The verses. And scriptures are the books.

Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: The books are the zabar.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd ibn Sulayman told us, who said: I heard Al-Dahhak say regarding His statement: **and the scriptures**, meaning: by the books.

And His statement, **And We have sent down to you the Reminder**, means: And We have sent down to you, O Muhammad, this Qur'an as a reminder to the people and an admonition to them, **that you may make clear to the people**, means: so that you may make them aware of what was sent down to them of that, **and that they may reflect**, means: and that they may remember and take heed from it: that is, from what We sent down to you, and—

Al-Muthanna told me, he said: Ishaq told us, he said: Abd al-Zarqaq told us, he said: Al-Thawri told us, he said: Mujahid said: **And perhaps they will reflect**, he said: They will obey.

Surat al-Nahl 16:44

With clear proofs and scriptures. And We have sent down to you the message that you may make clear to the people what was sent down to them and that they might give thought.

Tafsir al-Qurtubi

With clear proofs and scriptures It was said: **With clear proofs** is related to **We sent**. And in the speech there is an inversion, meaning We did not send before you with clear proofs and scriptures except men - that is, other than men, so *except* means other, like his saying: There is no god but God, and this is the saying of Al-Kalbi - We revealed to them. And it was said: In the speech there is an omission indicated by **We sent**, meaning We sent them with clear proofs and scriptures. And **With clear proofs** is not related to the first **-We sent** according to this saying, because what comes before *except* does not work on what comes after it, but rather it is related to **We sent** which is understood, meaning We sent them with clear proofs. And it was said: It is the object of **you know** and the *ba* is redundant, or it is accusative with the implication of I mean, as Al-A'sha said:

And there is no protector if he comes to the neighborhood fearful or saying, except He, the one who is in pain.

That is, I mean the one who is blamed. And the clear proofs: the arguments and evidences. And the verses: the books. And it was mentioned before in Al Imran.

And We have sent down to you the message meaning the Qur'an. **So that you may make clear to the people what was sent down to them** in this book of rulings, promises and threats through your words and actions. So the Messenger, may God bless him and grant him peace, is explaining on behalf of God Almighty what He intended from what He summarized in His book of the rulings of prayer and zakat, and other than that which He did not detail. And this meaning was mentioned before in full in the introduction to the book, and praise be to God. **And perhaps they will reflect** so they will be admonished.

Tafsir Ibn Kathir

Ad-Dahhak said: On the authority of Ibn Abbas: When God sent Muhammad, may God bless him and grant him peace, as a Messenger, the Arabs, or those who denied it among them, denied it and said: God is greater than for His Messenger to be a human being. So He revealed: **Is it a wonder to people that We have inspired a man from among them, 'Warn the people?'** The verse, and He said: "And We did not send before you except men to whom We inspired. So ask the people of the message if you do not know." Meaning the people of the previous books. Were the messengers to them human beings or angels? If they were angels, you would deny it, and if they were human, do not deny that Muhammad, may God bless him and grant him peace, is a messenger. God Almighty said: **And We did not send before you, except men to whom We revealed, from the people of the towns.** They are not from the people of heaven as you said. Likewise, it was narrated on the authority of Mujahid on the authority of Ibn Abbas that what is

meant by the people of remembrance are the people of the Book. Mujahid and Al-A'mash said the same.

The statement of Abd al-Rahman ibn Zayd:

Remembrance is the Qur'an, and he cited as evidence his statement: **Indeed, it is We who sent down the Remembrance and indeed, We will be its guardian**, is correct, but it is not what is meant here, because the opponent does not return to confirming it after denying it. Likewise, the statement of Abu Ja'far al-Baqir: **We are the people of remembrance**, and his meaning is that this nation is the people of remembrance, is correct, because this nation is more knowledgeable than all previous nations. The scholars of the Household of the Messenger of God, peace and blessings be upon them, are among the best scholars if they are on the straight path, such as Ali and Ibn Abbas, and Ali's sons al-Hasan and al-Husayn, and Muhammad Ibn al-Hanafiyyah and Ali Ibn al-Husayn Zayn al-Abidin, and Ali Ibn Abdullah Ibn Abbas, and Abu Ja'far al-Baqir, who is Muhammad Ibn Ali Ibn al-Husayn and his son Ja'far, and their likes and counterparts and their forms, who hold fast to the strong rope of God and His straight path, and recognize every rightful person's right and descend to every position that God and His Messenger gave him and the hearts of His believing servants agreed upon. The point is that this noble verse informed that the messengers who came before Muhammad, peace and blessings be upon him, were human beings just as he was human, as God Almighty said: **Say, 'Glory be to my Lord! Am I anything but a human messenger?' And nothing prevented people from believing when guidance came to them except that they said, 'Has God sent a human messenger?'** And God Almighty said: **And We did not send before you any messengers except that they ate food and walked in the markets.** And God Almighty said: **And We did not make them bodies that did not eat food, nor were they immortal.** And He said: **Say, 'I am not an innovation.'** From the Messengers" and God Almighty said: "Say, 'I am only a human being like you, to whom is revealed.' " Then God Almighty guided those who doubted that the Messengers were human beings to ask the people of the previous books about the prophets who came before them, were their prophets human beings or angels? Then God Almighty mentioned that He sent them **with clear proofs**, meaning with arguments and evidence, **and the Psalms**, which are the books. This was said by Ibn Abbas, Mujahid, Ad-Dahhak, and others. The Psalms are the plural of Zabur. The Arabs say: Zabart Al-Kitab if you wrote it. God Almighty said: **And everything they did was in the Psalms**, and He said: **And We had already written in the Psalms, after the Reminder, that the earth will be inherited by My righteous servants.** Then God Almighty said: **And We have sent down to you the Reminder**, meaning the Qur'an, **that you may make clear to the people what has been sent down to them**, meaning from their Lord, because of your knowledge of the meaning of what God revealed and your keenness on it and your following of it, and because of our knowledge that you are the best of creation and the master of the children of Adam, so you explain to them what is most beautiful and explain to them what is unclear, **and perhaps they**

will reflect, meaning they will look at themselves and be guided and win salvation in both abodes.

Fath al-Qadir

And 44- **With clear proofs and scriptures** is related to **We sent**, so it is included in the rule of exception with men, and Al-Farra' denied that. He said: The description of what comes before *except* is not delayed to what comes after it, because what is excepted from is the sum of what comes before *except* with its connection, as if it were said **We sent except men with clear proofs**, so since this sum was not mentioned in its entirety, it was not possible to include the exception in it, and it was said that there is an advancement and delay in the speech, and the meaning is: And We did not send before you with clear proofs and scriptures except men, and it was said that it is related to something omitted that was indicated by the mentioned: that is, We sent them with clear proofs and scriptures, and it is an answer to an implied question as if it was said **Why did He send them?** He said: We sent them with clear proofs and scriptures. It was said that it is related to **you know** as its object and the *ba* is redundant: meaning if you do not know with the clear proofs and scriptures. It was said that it is related to *men*: meaning men who are clothed with the clear proofs and scriptures. It was said that it is related to **with my revelation**: meaning We reveal to them the clear proofs and scriptures. It was said that it is accusative with the estimation of **I mean**, and the *ba* is redundant. The people of the remembrance are the people of the Book as mentioned above. Al-Zajjaj said: Ask everyone who remembers with knowledge. The clear proofs are the arguments and evidences, and the scriptures are the books. We have already discussed this in Al Imran. **And We have sent down to you the Remembrance** meaning the Qur'an. Then He explained the desired goal of sending it down and said: **That you may make clear to the people all of them what was sent down to them** in this remembrance of the legal rulings, promises and threats **and that they may give thought** meaning intending that they contemplate and apply their thoughts so that they may be admonished.

Tafsir al-Baghawi

44- **With clear proofs and scriptures**. They differed about the one who brought the preposition *with* in his statement, **with clear proofs**. It was said: It refers back to his statement, **And We did not send**, otherwise it means other than, metaphorically: And We did not send before you with clear proofs/and scriptures other than men to whom revelation was sent, and We did not send angels.

It was said: Its interpretation is: We did not send before you except men to whom revelation was sent. We sent them with clear proofs and scriptures.

And We have sent down to you the message that you may make clear to the people what was sent down to them. By the message He meant revelation, and the Prophet, may God bless him and grant him peace, was a clarifier of the revelation, and the clarification of the

Book is sought from the Sunnah. **And that they may give thought.**

Tafsir al-Baidawi

44. **With clear proofs and scriptures** meaning We sent them with clear proofs and scriptures meaning miracles and scriptures, as if it were an answer to: Someone said: With what were they sent? It is permissible to relate to what We sent as included in the exception with men, meaning: We sent only men with clear proofs like your saying: I did not strike anyone but Zaid with the whip, or a description of them, meaning men who are immersed in clear proofs, or by inspiration as a direct object or a state of the one who takes the place of its subject, on the basis that his saying, **So ask** is an objection, or without you know, on the basis that the condition is for rebuke and obligation. **And We sent down to you the Reminder** meaning the Qur'an, and it was only called a Reminder because it is an admonition and a warning. **To make clear to the people what was sent down to them** in the Reminder by means of its sending down to you of what they were commanded to do and forbidden from, or of what was ambiguous to them, and clarification is more general than stating the intended meaning, or guiding to what indicates it like analogy and the evidence of reason. **Perhaps they will reflect** and he wanted them to reflect on it and become aware of the facts.

Surat al-Nahl 16:45

Do those who plot evil feel secure that God will not cause the earth to swallow them up or that the punishment will not come to them from where they do not perceive?

Surat al-Nahl 16:45

Do those who plot evil feel secure that God will not cause the earth to swallow them up or that the punishment will not come to them from where they do not perceive?

Tafsir al-Jalalayn

45 - **Do those who plotted evil plots** against the Prophet, may God bless him and grant him peace, in Dar al-Nadwa, by tying him up, killing him, or expelling him, as mentioned in al-Anfal, **feel secure that God will not cause the earth to swallow them up** like Qarun or **that the punishment will come to them from where they do not perceive** meaning from a direction that did not occur to them, and they were destroyed at Badr without having anticipated that?

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: Are those who wronged the believers among the companions of the Messenger of God, may God bless him and grant him peace, and sought to tempt them away from their religion, from the polytheists of Quraysh who said - when it was said to them: What has your Lord revealed - legends of the ancients, turning away from the path of those who wanted to believe in God, secure that God will not cause the earth to swallow them up because of their disbelief and polytheism, or that the punishment of God will come to them from a place they do not perceive, and they do not know from where it will come? Mujahid used to say: He meant by that Nimrod bin Canaan.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, and Al-Muthanna told me, he said: Ishaq told us, he said: Abdullah told us, on the authority of Warqa', all of them on the authority of Ibn Abi Nujayh on the authority of Mujahid: **Do those who plot evil deeds feel secure that God will not cause the earth to swallow them up?** ... to His saying, **or seize them in fear**. He said: This is Nimrod ibn Canaan and his people.

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.

We chose the statement we made in interpreting that, because that is a threat from God to those who associate partners with Him, and it follows His statement, **And We did not send before you, except men to whom We revealed, so ask the people of the message if you do not know**. So the threat to those who did not acknowledge God's proof, whose address was made before that, was more appropriate than the

report about those whose mention was cut off from them.

Qatada used to say about the meaning of bad deeds in this context:

Bishr bin Muadh told us: Yazid told us: Saeed told us, on the authority of Qatada, his statement, **Then do those who plot evil deeds feel secure?** meaning polytheism.

Tafsir al-Qurtubi

The Almighty said: **Then do those who plot evil deeds feel secure that God will not cause the earth to swallow them up?** That is, by evil deeds. This is a threat to the polytheists who schemed to invalidate Islam. **That God will not cause the earth to swallow them up**. Ibn Abbas said: Just as He caused Qarun to swallow up the earth. It is said: **The place was swallowed up** means it went into the earth. And God caused the earth to swallow him up, meaning it made him disappear into it. From this is His statement: **So We caused the earth to swallow him and his home** (al-Qasas 28:81). *Khassan* means **to be swallowed up** in the earth and *Khassan* means **to be swallowed up**. The question is in the sense of denial, meaning that they should not feel secure from a punishment that will befall them as it befell the deniers. **Or that the punishment will come to them from where they do not perceive** as He did with the people of Lot and others. It was said: He means the Day of Badr, for they were destroyed that day, and none of it was in their account.

Tafsir Ibn Kathir

The Almighty tells us about His forbearance and His giving respite to the disobedient who commit evil deeds and call for them, and plot against people in calling them and urging them to do them, while He is able to cause the earth to swallow them up or bring punishment to them **from where they do not perceive**, meaning from where they do not know it will come to them, as in the Almighty's saying: "Do you feel secure from He who is in the heaven that He will not cause the earth to swallow you up, and then it will sway? Or do you feel secure from He who is in the heaven that He will not send upon you a hurricane? Then you will know how [a warner] is." And His saying: **Or He will seize them in their turning over**, meaning in their turning over in their livelihoods and their preoccupation with them in their travels and other distracting occupations. Qatada and Al-Suddi said: Their turning over means their travels. Mujahid, Ad-Dahhak and Qatadah said: **In their turning over** at night and during the day, as in His saying: "Do the people of the towns feel secure that Our punishment will not come to them at night while they are asleep? Or do the people of the towns feel secure that Our punishment will not come to them at noon while they are playing?"

And His statement: **They will not be able to frustrate God** means they will not frustrate God in any condition they are in. And His statement: **Or He seizes them while they are fearful of Him seizing them** means that God seizes them while they are fearful of Him seizing them, for that would be more eloquent and severe, for what is expected with fear is severe. For this reason, Al-Awfi said on the authority of Ibn Abbas: **Or He seizes them while they are fearful** means: If you wish, He seizes him after the death of his companion and his fear of that. And this is how it was narrated on the authority of Mujahid, Ad-Dahhak, Qatadah and others. Then God the Almighty said: **Then your Lord is Kind and Merciful** meaning since He does not hasten to punish you, as is proven in the two Sahihs: "No one is more patient with the harm he hears than God. They attribute to Him a son, while He provides for them and cures them." And in them: **Indeed, God grants respite to the wrongdoer until, when He seizes him, He does not let him escape.** Then the Messenger of God (blessings and peace of God be upon him) recited: "And such is the punishment of your Lord when He seizes the towns while they are doing wrong. Indeed, His seizure is painful and severe." And God the Almighty said: **And how many a town was I granted respite while it was doing wrong? Then I seized it, and to Me is the final destination.**

Fath al-Qadir

45- **Are those who plot evil deeds secure that God will cause the earth to swallow them up?** It is possible that evil deeds are an attribute of a deleted source: that is, they plotted evil plots, and that it is the object of the mentioned verb, which includes the meaning of work: that is, they committed evil deeds, or an attribute of an implied object: that is, are those who plotted evil deeds secure that God will cause the earth to swallow them up? It is the object of secure, or a substitute for its object, according to the view that its object is deleted, and that evil deeds are an attribute of the deleted, and the question is for rebuke and rebuke, and the plotting of evil deeds: their efforts to harm the Messenger of God, may God bless him and grant him peace, and to harm his companions in secret, and their trickery to invalidate Islam, and the plotting of its people **that God will cause the earth to swallow them up** as He caused Qarun to swallow up. It is said that the place was swallowed up, he went into the earth, and God caused the earth to swallow him up, meaning he disappeared into it, and from this is His saying: **So We caused the earth to swallow up And the earth will swallow him and his home** and he will be swallowed up in the earth and he will be swallowed up **or the punishment will come to them from where they do not perceive** in the event of their being heedless of it as was done to the people of Lot and others. It was said that he meant the Day of Badr, for they were destroyed on that day and it was not in their calculations.

Tafsir al-Baghawi

45- **Do those who plotted** who committed **evil deeds** before, meaning: Nimrod bin Canaan and others of the infidels, **feel secure that God will not cause the earth to**

swallow them up or that the punishment will come to them from where they do not perceive?

Tafsir al-Baidawi

45. **Do those who plot evil deeds feel secure that God will not cause the earth to swallow them up** as He caused Korah to swallow up **or that the punishment will come upon them from where they do not perceive** suddenly from the side of the sky as He did with the people of Lot.

Surat al-Nahl 16:46

Or He seizes them in their turning over, then they will not escape.

Surat al-Nahl 16:46

Or He seizes them in their turning over, then they will not escape.

Tafsir al-Jalalayn

46 - **Or He takes them in their changing** in their travels for trade **and they will not escape** by escaping the punishment.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Or He may seize them in their confusion, then they will not be able to escape.**

Tafsir al-Qurtubi

Or He takes them in their turning meaning in their travels and actions, as Qatada said. **So they will not escape** meaning they will not outrun God or outstrip Him. It was said: **in their turning** on their beds wherever they are. Ad-Dahhak said: by night and by day.

Tafsir Ibn Kathir

The Almighty tells us about His forbearance and His giving respite to the disobedient who commit evil deeds and call for them, and plot against people in calling them and urging them to do them, while He is able to cause the earth to swallow them up or bring punishment to them **from where they do not perceive**, meaning from where they do not know it will come to them, as in the Almighty's saying: "Do you feel secure from He who is in the heaven that He will not cause the earth to swallow you up, and then it will sway? Or do you feel secure from He who is in the heaven that He will not send upon you a hurricane? Then you will know how [a warner] is." And His saying: **Or He will seize them in their turning over**, meaning in their turning over in their livelihoods and their preoccupation with them in their travels and other distracting occupations. Qatada and Al-Suddi said: Their turning over means their travels. Mujahid, Ad-Dahhak and Qatadah said: **In their turning over** at night and during the day, as in His saying: "Do the people of the towns feel secure that Our punishment will not come to them at night while they are asleep? Or do the people of the towns feel secure that Our punishment will not come to them at noon while they are playing?"

And His statement: **They will not be able to frustrate God** means they will not frustrate God in any condition they are in. And His statement: **Or He seizes them while they are fearful of Him seizing them** means that

God seizes them while they are fearful of Him seizing them, for that would be more eloquent and severe, for what is expected with fear is severe. For this reason, Al-Awfi said on the authority of Ibn Abbas: **Or He seizes them while they are fearful** means: If you wish, He seizes him after the death of his companion and his fear of that. And this is how it was narrated on the authority of Mujahid, Ad-Dahhak, Qatadah and others. Then God the Almighty said: **Then your Lord is Kind and Merciful** meaning since He does not hasten to punish you, as is proven in the two Sahihs: "No one is more patient with the harm he hears than God. They attribute to Him a son, while He provides for them and cures them." And in them: **Indeed, God grants respite to the wrongdoer until, when He seizes him, He does not let him escape.** Then the Messenger of God (blessings and peace of God be upon him) recited: "And such is the punishment of your Lord when He seizes the towns while they are doing wrong. Indeed, His seizure is painful and severe." And God the Almighty said: **And how many a town was I granted respite while it was doing wrong? Then I seized it, and to Me is the final destination.**

Fath al-Qadir

46- **Or He takes them in their turning** The commentators mentioned aspects of it. It was said that what is meant is in their travels and their trade, for He, glory be to Him, is able to destroy them in travel as He destroys them in the city, and they do not escape Him due to their traveling on the earth and their distance from their homelands. It was said that what is meant is in the state of their turning in the fulfillment of their desires due to the existence of tricks, so God prevents them from their goals and tricks. It was said that it is in the state of their turning in their beds at night. It was said that it is in the state of their coming and going, and their going and coming by night and by day. The heart in the first meaning is taken from His statement: **Do not be deceived by the turning of those who disbelieve in the land**, and in the second meaning it is taken from His statement: **And they turned matters upside down for you.** "So they will not escape," meaning they will not escape or be prevented.

Tafsir al-Baghawi

46- **Or He seizes them**, with punishment, **in their changing**, their behavior during travels. Ibn Abbas said: in their differences.

Ibn Jurayj said: In their advance and retreat, **they will not escape**, they will outpace God.

Tafsir al-Baidawi

46. "Or He takes them in their changing" meaning, changing in their paths and trades. "So they will not escape."

Surat al-Nahl 16:47

Or He seizes them in fear. Indeed, your Lord is Kind and Merciful.

Surat al-Nahl 16:47

Or He seizes them in fear. Indeed, your Lord is Kind and Merciful.

Tafsir al-Jalalayn

47 - **Or He seizes them with fear** It decreases little by little until everyone is destroyed. A state of the subject or the object **Then your Lord is Most Kind and Most Merciful** since He did not hasten to punish them.

Tafsir al-Suyuti

Tafsir al-Tabari

He, the Most High, means by His saying: **Or He seizes them in their turning over** or destroys them in their movement in the country, and their wandering in their travels, **Then they will not be able to escape**. The Most High says: For they will not be able to escape from that to God if He wills to seize them in this way.

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Al-Muthanna and Ali bin Dawud told me: Abdullah bin Saleh told us: Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **or He seizes them in their turning about**, meaning: in their differences.

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, **Or He seizes them in their turning, then they will not escape**. He said: If you wish, take him on a journey.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **Or He seizes them in their turning** in their travels.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, the same.

Ibn Jurayj said about this:

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj: **Or He seizes them in their turning over**. He said: Turning over means that He seizes them by night and by day.

As for his saying: **or he takes them with fear**, he means: or he destroys them with fear, and that is by reducing their extremities and sides, little by little, until they are all destroyed. It is said from this: he feared spending so-and-so's money: if he diminished it, and similar to his fear of fear means: diminishing, the saying of the poet:

Sir Tamka is afraid of the monkey, just as the spring

tree scares ships.

He means by his saying: **The journey is frightening**: its hump is shortened. We mentioned on the authority of Al-Haitham bin Adi that he used to say: It is a language of Azd Shan'u'a that is known to them, and from it is the saying of another:

Fear their enemy, money and gifts, chains in their throats that clank

Al-Farra' used to say: **I took it from its edges and sides**. He said: This is what I heard. The explanation came with the letter *ha* and they are both in one meaning. He said: Similar to it is what was read in two ways, His statement: **Indeed, for you during the day is swimming and salting**.

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Ibn Wakee' narrated: My father narrated to us, on the authority of Al-Mas'udi, on the authority of Ibrahim bin Aamer bin Mas'oud, on the authority of a man, on the authority of Umar that he asked them about this verse: "Or He seizes them in their turning *over* and they will not be able to escape. Or He seizes them with fear." They said: We do not think that it is except when he reduces what he repeats of the verses. Umar said: I do not think that it is except for what you reduce of the disobedience of God. He said: So he left those who were with Umar and met a Bedouin and said: O so-and-so, what did your Lord do? He said: You have frightened Him, meaning you have reduced Him. He said: So he returned to Umar and told him, and he said: May God detest 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: **Or he takes them due to fear**. He said: If you wish, he takes him due to the death of his companion and fears that.

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 Ata' Al-Khurasani, on the authority of Ibn Abbas: **On fear** he said: diminishment and fright.

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: **Or He takes them on fear** on the basis of deficiency.

Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, and Al-Muthanna told me, he said: Ishaq told us, he said: Abdullah told us, on the authority of Warqa' all together, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **On fear**, he said: It decreases.

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.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Or He takes them**

by force so He punishes or transgresses.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **Or He takes them in fear**, he said: It was said: Fear means diminishing, He diminishes them from the countries from the outskirts.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd ibn Sulayman narrated to us, who said: I heard Ad-Dahhak say regarding His statement, **Or He seizes them in fear**, meaning: The punishment seizes one group and leaves another, and He punishes the town and destroys it, and leaves another beside it.

And His statement: **Indeed, your Lord is Most Kind and Most Merciful** means: If your Lord does not seize these people who plotted evil deeds with a hastened punishment for them, and seize them with death and the decrease of some of them in succession of others, then He is Most Kind to His creation, Most Merciful to them, and out of His kindness and mercy towards them He does not cause the earth to swallow them up, nor does He hasten the punishment for them, but He frightens them and decreases them with death.

Tafsir al-Qurtubi

Or He takes them with fear. Ibn Abbas, Mujahid and others said: That is, with a decrease in their wealth, livestock and crops. Ibn al-A'rabī said the same: That is, with a decrease in wealth, lives and fruits until He destroys them all. Ad-Dahhak said: It is from fear, meaning: He takes a group and leaves a group, so the rest fear that what happened to its companion will happen to them. Al-Hasan said: **with fear** that he will take the village and the other village will fear him, and this is the meaning of the statement before it exactly, and they both go back to the first meaning, and that fear is decrease, his fear decreases him, and the time fears him and betrays him **with the letter fa and the letter nun** has the same meaning, it is said: So-and-so betrayed me my right if he diminishes you. Dhu al-Rummah said:

No, it is the longing for a home that is betrayed by the passing clouds and the passing dust.

Labid said:

Betrayed by my coming and going

That is, its meat and fat are reduced. Al-Haitham bin Adi said: **Al-Takhwāf with the letter fa' means to reduce, a language for Azdashnu'ah.** And he recited:

I fear their treachery, my money and my gifts, chains in my throats that clank

Saeed bin Al-Musayyab said: While Omar bin Al-Khattab **may God be pleased with him** was on the pulpit, he said: O people, what do you say about the statement of God the Almighty: **Or He seizes them in fear?** The people were silent. Then an old man from Banu Hudhayl said: This is our language, O Commander of the Faithful. Fear means diminishment. Then a man came out and said: O so-and-so, what has

happened to your religion? He said: You have made it fearful, meaning you diminish it. So he returned and informed Omar. Omar said: Do the Arabs know that in their poetry? He said: Yes. Our poet Abu Kabir Al-Hudhali said, describing a camel whose hump is diminished by its gait after it had been well-mannered and well-built:

The travelers feared it as a monkey, just as the ships feared it at the spring.

Omar said: O people, stick to your diwan of pre-Islamic poetry, for it explains your writing and the meanings of your words. The hump became long and rose, so it is tamik. Ships and ships are what wood is used to pull. Al-Layth bin Saad said: **in fear** in haste. It was said: in rebuke for the sins they have committed, and this was also narrated from Ibn Abbas. Qatada said: **in fear** that he will punish or overlook. **Indeed, your Lord is Kind and Merciful** meaning He does not hasten, but rather He gives respite.

Tafsir Ibn Kathir

The Almighty tells us about His forbearance and His giving respite to the disobedient who commit evil deeds and call for them, and plot against people in calling them and urging them to do them, while He is able to cause the earth to swallow them up or bring punishment to them **from where they do not perceive**, meaning from where they do not know it will come to them, as in the Almighty's saying: "Do you feel secure from He who is in the heaven that He will not cause the earth to swallow you up, and then it will sway? Or do you feel secure from He who is in the heaven that He will not send upon you a hurricane? Then you will know how [a warner] is." And His saying: **Or He will seize them in their turning over**, meaning in their turning over in their livelihoods and their preoccupation with them in their travels and other distracting occupations. Qatada and Al-Suddi said: Their turning over means their travels. Mujahid, Ad-Dahhak and Qatadah said: **In their turning over** at night and during the day, as in His saying: "Do the people of the towns feel secure that Our punishment will not come to them at night while they are asleep? Or do the people of the towns feel secure that Our punishment will not come to them at noon while they are playing?"

And His statement: **They will not be able to frustrate God** means they will not frustrate God in any condition they are in. And His statement: **Or He seizes them while they are fearful of Him seizing them** means that God seizes them while they are fearful of Him seizing them, for that would be more eloquent and severe, for what is expected with fear is severe. For this reason, Al-Awfi said on the authority of Ibn Abbas: **Or He seizes them while they are fearful** means: If you wish, He seizes him after the death of his companion and his fear of that. And this is how it was narrated on the authority of Mujahid, Ad-Dahhak, Qatadah and others. Then God the Almighty said: **Then your Lord is Kind and Merciful** meaning since He does not hasten to punish you, as is proven in the two Sahihs: "No one is more patient with the harm he hears than God. They attribute to Him a son, while He provides for them and

Surat al-Nahl 16:47

Or He seizes them in fear. Indeed, your Lord is Kind and Merciful.

cures them." And in them: **Indeed, God grants respite to the wrongdoer until, when He seizes him, He does not let him escape.** Then the Messenger of God (blessings and peace of God be upon him) recited: "And such is the punishment of your Lord when He seizes the towns while they are doing wrong. Indeed, His seizure is painful and severe." And God the Almighty said: **And how many a town was I granted respite while it was doing wrong? Then I seized it, and to Me is the final destination.**

Fath al-Qadir

47- **Or He seizes them in fear** meaning a state of fear and anticipation of calamities, such that they are expecting the punishment and are wary of it, not heedless of it. This is contrary to what was previously stated in His statement, **Or the punishment comes to them from where they do not perceive.** It was said that the meaning of **in fear** is **to diminish.** Ibn al-A'rabi said: meaning to diminish money, lives, and fruits until He destroys them. Al-Wahidi said: The majority of commentators said: in fear, he said diminish: either by killing or by death, meaning by diminishing their extremities and sides, He takes them first and then the first until the taking comes upon all of them. He said, and fear is diminishing. It is said that he fears money: meaning it diminishes it, and takes from its extremities. End. It is said that time frightened him and betrayed him with the letter fa and the letter nun: diminished it. Dhu al-Rummah said:

No, it is the longing from the house of fear, sometimes clouds and sometimes dust

Labid said:

Her fear is that I will come and go

That is, its flesh and fat are reduced. Al-Haitham bin Adi said: **Takhwāf with the letter fa' means tanqāsāf in the language of Azd Shenouda,** and he recited:

Fear their enemy, Mali, and the most precious chains in their throats, which clang

It was said: **On fear: In haste,** said Al-Layth bin Saad. It was said: **On reprimand for the sins they committed,** narrated on the authority of Ibn Abbas. It was said: **On fear:** that He will punish and overlook. Qatada said: **Then your Lord is Kind and Merciful,** He does not hasten, but rather He gives respite out of compassion and mercy for you, even though they deserve punishment.

Tafsir al-Baghawi

47- **Or He takes them in fear,** and fear means diminishing, meaning: He diminishes from their extremities and sides little by little until they all perish. It is said: Time made him fearful and betrayed him: if it diminished him and took his money and his servants.

It is said that this is the language of Banu Hudhayl.

Ad-Dahhak and Al-Kalbi said: From fear, meaning: He

punishes a group, and the others fear that what happened to them will happen to them.

Indeed, your Lord is Most Kind and Most Merciful, when He did not hasten the punishment.

Tafsir al-Baidawi

47. **Or He takes them with fear** with fear that He will destroy a people before them and they will fear and the punishment will come to them while they are fearful, or with fear that He will diminish them little by little in their lives and their wealth until they perish from His fear if it diminishes them. It was narrated that Omar, may God be pleased with him, said on the pulpit: What do you say about it? They were silent, then an old man from Hudhayl stood up and said: This is our language, fear and diminishment. He said: Do the Arabs know that in their poetry? He said: Yes. Our poet Abu Kabir said, describing his she-camel:

The nomads feared it as a monkey, just as the spring tree feared ships.

Omar said: Stick to your diwan, do not go astray. They said: What is our diwan? He said: The poetry of the pre-Islamic era, for in it is the interpretation of your book and the meanings of your words. **For your Lord is Most Kind and Most Merciful,** as He does not hasten to punish you.

Surat al-Nahl 16:48

Have they not seen what God has created of things whose shadows turn to the right and the left, prostrating to God while they are humbled?

Tafsir al-Jalalayn

48 - **Have they not seen what God has created of things that provide shade** for it, such as a tree or a mountain **their shadows** sway **to the right and the left**, **prostrating** plural of shamal, meaning to their sides at the beginning and end of the day **to God, and they** are a state, meaning they are subject to Him in what is wanted from them *humbled* the shadows **and to God** humbled, they descended to the status of rational beings.

Tafsir al-Suyuti

Tafsir al-Tabari

The readers differed in reading this. The majority of the readers of Hijaz, Madinah and Basra read it as **or did they not see** with a *ya* as a report about those who plotted evil deeds. Some of the readers of Kufa read it as **or did they not see** with a *ta* as a address.

The first of the two readings, in my opinion, is with the letter *sab sab*, which is the reading of the one who reads with the letter *ya* as a report about those who plotted evil deeds, because that is in the context of their stories and the report about them, then after that is the report about their abandonment of God's proof against them and their abandonment of looking into His evidence and considering it. So the interpretation of the statement then is: Did not these who plotted evil deeds see what God created of an upright body, a tree or a mountain or something else, whose shadows seek shade to the right and the left? He says: It returns from one place to another, so it is in one state at the beginning of the day, then it shrinks, then it returns to another state at the end of the day.

A group of interpreters said about the right and left sides:

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Have they not seen what God has created of things, whose shadows extend to the right and the left, prostrating to God?** As for the right: it is the beginning of the day, and as for the left: it is the end of the day.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, something similar.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, **His shadows are cast to the right and the left.** He said: In the morning and the evening, when the shadows fall, the shadows of everything prostrate to God in the morning, and when they fall in the evening, they prostrate to God.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd ibn Sulayman narrated to us, who said: I heard Ad-Dahhak say regarding His statement, **And its shadows will be spread on the right and the left**, meaning: in the morning and the evening. The shadows prostrate to God in the morning until the shadows are spread, then they prostrate to God until the night, meaning: the shadow of everything.

Ibn Abbas used to say about his saying, **He seeks shade in its shade**, what:

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, his statement, **and seeks shade from its shadows**, meaning: it sways.

There is a difference of opinion regarding the meaning of his saying, **prostrating to God**. Some of them said: The shadow of everything is its prostration.

Who said that?

Muhammad bin Abdul A'la told me: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **He seeks shade in its shadow.** He said: The shade of everything is its prostration.

Ibn Wakee' told us: Ishaq Al-Razi told us, on the authority of Abu Sinan, on the authority of Thabit, on the authority of Ad-Dahhak: **He seeks shade in its shade.** He said: The shade of the believer prostrated willingly, and the shade of the unbeliever prostrated unwillingly.

Others said: Rather, what he meant by his saying: **He seeks shade from its shadows** is both the right and the left in the state of prostration. They said: The prostration of things is not their shadows.

Who said that?

Ibn Hamid told us, and Nasr bin Abd al-Rahman al-Awdi told me, they said: Hakam told us, on the authority of Abu Sinan, on the authority of Thabit, on the authority of al-Dahhak, regarding the statement of God, **Have they not seen what God has created of things seeking shade?** He said: When the shade is extended, everything turns in prostration towards the qiblah, whether plants or trees. He said: So they used to prefer to pray at that time.

Al-Muthanna told me, he said: Al-Hammani told us, he said: Yahya bin Yaman told us, he said: Sharik told us, on the authority of Mansur, on the authority of Mujahid, regarding the statement of God, **and seeks shade in its shade**, he said: When the sun declines, everything prostrates to God Almighty.

Others said: Rather, what God described as prostrating in this verse is the shadows of things, so only their shadows prostrate, not those that have shadows.

Who said that?

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, **Have they not seen what God has created of things that seek shade in their shadows?** He said: It is the

Surat al-Nahl 16:48

Have they not seen what God has created of things whose shadows turn to the right and the left, prostrating to God while they are humbled?

prostration of the shadows, the shadows of everything in the heavens and on the earth of creatures. He said: The prostration of the shadows of creatures, and the shadows of everything.

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: **Have they not seen what God has created of things seeking shade?** What He has created of everything to His right and left, so He said what He said to the right and left, he said: Have you not seen that when you pray Fajr, what is between the rising of the sun and its setting is a shadow, then God sends the sun as a guide for it, and God takes away the shadow.

The most correct of the sayings on this matter is to say: God informed in this verse that the shadows of things are what prostrate, and their prostration is their inclination and rotation from side to side, and from one direction to another, as Ibn Abbas said. It is said of this: the palm tree prostrated when it leaned, and the camel prostrated and prostrated: when it leaned to be ridden. We have explained the meaning of prostration in other places in a way that makes it unnecessary to repeat it.

His saying, **and they are humbled**, means: and they are submissive. It is said from this: So-and-so humbled himself for God, he humbles himself and submits, and from this is the saying of Dhu al-Rummah:

There is nothing left but a burrow in a hole in a land other than yours.

And in a similar manner to what we said about that, the people of interpretation said.

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: **And they are humbled** means humiliated.

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: **And they are humbled**: meaning, humiliated.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, the same.

As for the singularization of the right in his statement, **on the right and the left**, he pluralized them. This came about because the meaning of the statement is: Have they not seen what God has created of things, which seek shade in the shadows of what He has created of things on its right: meaning what He has created, and its left. So the word *what* is a single word, but its meaning is the meaning of the plural. So he said: on the right means: on the right of what He has created, then he returned to its meaning in the left. Some of the

Arabs used to say: The Arabs only do that because most speech is confronting one person, so it is said to a man: Take on your right. He said: So it is as if he singularizes it, he goes to one of the people, and if he pluralizes it, it is that which is not questioned. And he cited as evidence for the Arabs' action the saying of the poet:

In the mouths of the gloating rock, if a calamity has brought me down, my cub is hidden among the lions

He said: With the mouths of the two who gloat, and he did not say: With the mouths. And the other said:

The people of Al-Wardun and Taym in the valley of Saba, their necks were bitten by buffalo hides.

He did not say: skins.

Tafsir al-Qurtubi

Hamzah, Al-Kisa'i, Khalaf, Yahya and Al-A'mash read *tarawa* with a ta', as if the address is to all people. The rest read it with a ya', as a predicate for those who plot evil deeds, and this is the preferred choice. **From something** means from an upright body that has a shade from a tree or a mountain, as Ibn Abbas said. Even though all things hear and obey God the Almighty. **Its shade is shaded** Abu Amr, Ya'qub and others read it with a ta' to feminize shadows. The rest read it with a ya', and Abu Ubaid chose it. That is, it leans from one side to another, and at the beginning of the day it is in one state and shrinks, then at the end of the day it returns to another state, so its rotation and leaning from one place to the place of its prostration, and from this the shade was called in the evening: fa', because it returned from the west to the east, meaning it returned. And fa' is the return, and from this is **until it returns to the command of God** (al-Hujurat 49:9). The meaning of this statement was narrated from Ad-Dahhak, Qatadah and others, and this meaning was mentioned in Surat Ar-Ra'd. Al-Zajjaj said: It means the prostration of the body, and its prostration is its submission and what is seen in it of the traces of craftsmanship, and this is general for every body. The meaning of **and they are humbled** is submissive and humiliated. And *dakhur* means smallness and humiliation. It is said: A man is humbled **with the fat-ha**, so he is humbled, and God made him humble. Dhu al-Rummah said:

There is nothing left but a burrow in a hole in a land other than yours.

This is how Al-Mawardi attributed it to Dhu Al-Rummah, and Al-Jawhari attributed it to Al-Farazdaq. He said: Al-Makhis was the name of a prison in Iraq, meaning a place of humiliation. He said:

Don't you see me as a rich and generous man, who was built after Nafi'a, a miserable man?

He made the right hand singular in his saying: **on the right** and the left hand plural, because the meaning of

the right hand, even if it is one, is the plural. If he had said: on the right and the left, and the right and the left, or the right and the left, or the right and the left, it would have been permissible, because the meaning is for the multiplicity. Also, it is the custom of the Arabs, when two signs come together in one thing, to make one of them plural and the other singular, like the saying of the Most High: **God has set a seal upon their hearts and upon their hearing Al-Baqarah 2:7** and His saying: **And He brings them out from darkness into the light Al-Ma'idah 5:16**. If he had said on their hearing and to the lights, it would have been permissible. It is permissible to return the right hand to the word *what* and the left to its meaning. And there is much like this in speech. The poet said:

The people of Al-Wardun and Taym in the hands of Saba, their necks were bitten by the skin of buffaloes.

He did not say skins. It was said: He limited the right because if the sun rises and you are facing the Qiblah, the shadow spreads on the right, then in a state it leans towards the north, then it becomes dark, so he called it Shama'il.

Tafsir Ibn Kathir

The Almighty tells us about His greatness, majesty and pride to which everything has submitted, and to which all things and creatures have submitted: inanimate objects and animals, and those charged with them from among mankind and jinn, and the angels. He informed us that everything that has a shadow that takes shade to the right and to the left, that is, morning and evening, is prostrating in its shadow to God the Almighty. Mujahid said: When the sun sets, everything prostrates to God the Almighty, and so did Qatada, Ad-Dahhak and others. His statement, **and they are humbled** means submissive. Mujahid also said: The prostration of everything is its shade, and he mentioned the mountains, saying: Their prostration is their shade. Abu Ghalib Ash-Shaibani said: The waves of the sea are His prayer, and He placed them in the position of those who have reason, since He attributed prostration to them, saying: **And to God prostrates whatever is in the heavens and whatever is on the earth of creatures** as He said: **And to God prostrates whoever is in the heavens and the earth, willingly or by compulsion, and their shadows in the mornings and the evenings**. And His statement: **And the angels, and they are not arrogant**, meaning they prostrate to God, meaning they are not arrogant about worshipping Him. **They fear their Lord above them**, meaning they prostrate in fear and awe of the Lord, may He be glorified and exalted. **And they do what they are commanded**, meaning they persevere in obeying Him, the Most High, and complying with His commands, and abandoning His prohibitions.

Fath al-Qadir

48- **Or have they not seen what God has created of anything?** When He, the Almighty, frightened the schemers with what He frightened, He followed it with mentioning what indicates the perfection of His power in managing the conditions of the upper and lower

worlds and their place, and the question in **Or have they not seen** is for denial, and *what* is ambiguous and explained by His saying: **of anything**, and Hamzah, Al-Kisa'i, Khalaf, Yahya bin Watthab, and Al-A'mash read *Tarawa* with the upper thaa' as addressing all people, and the rest read it with the lower thaa' referring the pronoun to those who plotted evil deeds. Abu Amr and Ya'qub read *Tatafya'u Shaylahu* with the upper thaa'. The rest read it with the lower thaa' and Abu Ubaidah chose it: meaning it leans from side to side, and is in one state at the beginning of the day and shrinks, then returns to another state at the end of the day. Al-Azhari said: The shadows return after midday, so the shadow does not occur except in the evening and that which the sun and moon have turned away from, and that which occurs in the morning is the shadow. Tha'lab said: I was told on the authority of Abu Ubaidah that Ru'bah said: Everything that the sun was on and then set from it is shadow, and that which the sun was not on is shadow. The meaning of **from something** is from something that has a shadow, and they are bodies, so it is general and what is meant by it is specific, and its shadows are the plural of shadow, and it is added to a singular because it is one and what is meant by it is many. **From the right and the left** means from the direction of their right and their left: meaning from the sides of each one of them. Al-Farra' said: He made the right singular because he meant one of those with shadows, and the lefts plural because he meant all of them, because what God created is singular in word but its meaning is plural. Al-Wahidi said: The right hand is singular and what is meant by it is all, in brevity of expression, like his saying: **And they turn their backs**. The left hands indicate that what is meant by it is the plural. It was said that when the Arabs mentioned two plural forms, they expressed one of them with the singular form, like his saying: **And He made the darkness and the light, and God set a seal upon their hearts and upon their hearing**. It was said that what is meant by the right hand is the point that is the rising of the sun, and that it is one. The left hands are an expression for the deviation in the orbit of shadows after they fall on the ground, and they are many. The east is expressed by the right hand because the strongest side of a person is his right hand, and from it the strong movement appears. **Prostrating to God** is in the accusative case as a state: that is, the state of the shadows prostrating to God. Al-Zajaj said: He means that these things are created to obey. He also said: The prostration of the body is its submission and what is seen of the effect of the craftsmanship. **And they are humbled** is in the accusative case as a state: that is, submissive and humiliated. And the humiliation is smallness and humiliation. It is said that the man is humbled, so he is humbled and God has humbled him. The poet said:

There is nothing left but a buried treasure and a petrified place in a land other than yours, in a stone.

Mukhis: the name of a prison in Iraq.

Tafsir al-Baghawi

48- The Almighty's saying: **Have they not seen what God has created of things** - Hamza and Al-Kisa'i read

Surat al-Nahl 16:48

Have they not seen what God has created of things whose shadows turn to the right and the left, prostrating to God while they are humbled?

with a ta' as a direct address, and likewise in Surat Al-Ankabut, and the others with a ya', reporting on those who plotted evil deeds - to what God has created of things of an upright body, with a shadow, **that provides shade**, Abu Amr and Ya'qub read with a ta' and the others with a ya'. **Its shadows**, meaning: they tilt and rotate from side to side, so they are in one state at the beginning of the day, then they shrink and then return at the end of the day to another state, prostrating to God, so their tilting and rotation: their prostration to God Almighty.

The shade in the evening is called *ḥay'* because it returns from the west to the east, so *ḥay* means returning. Prostration means leaning. It is said: The palm tree prostrated when it leaned.

The Almighty said: **On the right and the left, prostrating to God**. Qatada and Ad-Dahhak said: As for the right, it is the beginning of the day, and the left, it is the end of the day. The shadows prostrate to God.

Al-Kalbi said: The shadow before sunrise is to your right, to your left, in front of you, and behind you, and likewise when it sets. When the sun rises, it is in front of you, and when it rises, it is to your right. Those after it are behind you. When it is before the sun sets, it is to your left. This is its shade, its turning, and it is its prostration.

Mujahed said: When the sun sets, everything prostrates to God.

It was said: What is meant by shadows is the prostration of people.

If it is said, why did he unify the right and gather the left?

It was said: It is the custom of the Arabs to suffice with one when two signs are combined, as in the Almighty's saying: **God has set a seal upon their hearts and upon their hearing** Al-Baqarah 2:7, and His saying: **He brings them out from darkness into the light** Al-Baqarah 2:257.

It was said: The right hand refers to the saying: **What God created**. The word *what* is one, and the left hand refers to the meaning.

And they are humbled, subdued.

From the right and the left from its right and from its left, meaning from the sides of each one of them, a metaphor from the right and left of a person. Perhaps the unification of the right and the plural of the left are based on the word and meaning, like the unification of the pronoun in his shadows, and its plural in his saying: **prostrating to God while they are humbled**. They are two states of the pronoun in his shadows. What is meant by prostration is submission, whether it is by nature or by choice. It is said that the palm tree prostrated when it leaned due to the abundance of the load, and the camel prostrated when it lowered its head to ride, and prostration is a state of the shadows, **while they are humbled** is a state of the pronoun. The meaning is that the shadows return with the rising and falling of the sun, or with the difference of its easts and wests by the decree of God Almighty from one side to another, obedient to what has been decreed for it of shade, or lying on the ground, clinging to it in the form of one prostrating. The bodies in themselves are also humbled, meaning submissive and obedient to the actions of God Almighty in them, and the plural is *Daakhiroon* with the letter waw because it includes those who have reason, or because dakhiron is one of the descriptions of rational beings. It was said that what is meant by the right and left sides is the right side of the sky, which is its eastern side because the planets appear from it rising and shining, and its north is the western side opposite it from the Earth. For shadows at the beginning of the day begin from the east, falling on the western quarter of the Earth. And at noon, they begin from the west, falling on the eastern quarter of the Earth.

Tafsir al-Baidawi

48. **Or have they not seen what God has created of things?** An interrogative of denial, meaning that they have seen such creations, so why have they not thought about them so that His perfect power and might may be revealed to them, so that they may fear Him? And *ma* is an ambiguous relative pronoun. *shades* means that they have not looked at the creatures that have shady shadows. Hamzah and Al-Kisa'i read it with a ta' and Abu Amr read it with a ta'.

Surat al-Nahl 16:49

And to God prostrates whatever is in the heavens and whatever is on the earth of creatures and the angels, and they are not arrogant.

Tafsir al-Jalalayn

49 - **And to God prostrates whatever is in the heavens and whatever is on the earth of creatures** meaning a soul that crawls on it, meaning that it submits to Him with what is wanted from it, and it is prevalent in bringing what is not rational due to its abundance **and the angels** He singled them out for mention as a distinction **and they are not arrogant** they are too arrogant to worship Him.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: To God submits and surrenders to His command whatever is in the heavens and whatever is on the earth of creatures that creep upon it, and the angels in the heavens, and they are not too proud to humble themselves before Him in obedience **And those who do not believe in the Hereafter - their hearts are in denial, and they are arrogant** and their shadows spread out to the right and the left, prostrating to God, and they are humbled.

Some of the grammarians of Basra used to say: Mentioning one of the animals is sufficient instead of mentioning all of them. The meaning of the statement is: To God prostrates everything in the heavens and on the earth of animals and angels, just as it is said: What a man came to me, meaning: What a man came to me.

Some of the grammarians of Kufa used to say: It was said: **from a beast** because *ma* even though it may be in the manner of *alladhi which*, it is not specific, so if it is not specific it is similar to the penalty, and the penalty is included in what comes after it from an indefinite noun, so it is said: **whoever strikes him from a man, strike him**. And *min* is not dropped from this position out of aversion to it being similar to being a state of *man* and *ma*, so they made it *min* to indicate that it is an explanation of *ma* and *min* because they are not specific, so the inclusion of *min* in what comes after them is an explanation of their meaning, and the inclusion of *man* indicates what is not specific from *man* and *ma*, so for this reason they were not abolished.

Tafsir al-Qurtubi

The Almighty said: **And to God prostrates whatever is in the heavens and whatever is on the earth of creatures** meaning of everything that moves on the earth. **And the angels** means the angels who are on the earth, and He mentioned them alone because they are distinguished by their honorable status, so He

distinguished them from the description of crawling by mentioning them even though they are included in it, like His saying: **In them are fruits and palm trees and pomegranates** (al-Rahman 55:68). It was said: because they are excluded from the group of crawling things because God gave them wings, so they were not included in the group and that is why they were mentioned. It was said: He meant **And to God prostrates whatever is in the heavens** of the angels, the sun, the moon, the stars, the winds and the clouds, **and whatever is on the earth of creatures** and the angels of the earth prostrate. **And they are not arrogant** about worshipping their Lord. This is a response to the Quraysh when they claimed that the angels are daughters of God.

Tafsir Ibn Kathir

The Almighty tells us about His greatness, majesty and pride to which everything has submitted, and to which all things and creatures have submitted: inanimate objects and animals, and those charged with them from among mankind and jinn, and the angels. He informed us that everything that has a shadow that takes shade to the right and to the left, that is, morning and evening, is prostrating in its shadow to God the Almighty. Mujahid said: When the sun sets, everything prostrates to God the Almighty, and so did Qatada, Ad-Dahhak and others. His statement, **and they are humbled** means submissive. Mujahid also said: The prostration of everything is its shade, and he mentioned the mountains, saying: Their prostration is their shade. Abu Ghalib Ash-Shaibani said: The waves of the sea are His prayer, and He placed them in the position of those who have reason, since He attributed prostration to them, saying: **And to God prostrates whatever is in the heavens and whatever is on the earth of creatures** as He said: **And to God prostrates whoever is in the heavens and the earth, willingly or by compulsion, and their shadows in the mornings and the evenings**. And His statement: **And the angels, and they are not arrogant**, meaning they prostrate to God, meaning they are not arrogant about worshipping Him. **They fear their Lord above them**, meaning they prostrate in fear and awe of the Lord, may He be glorified and exalted. **And they do what they are commanded**, meaning they persevere in obeying Him, the Most High, and complying with His commands, and abandoning His prohibitions.

Fath al-Qadir

49- **And to God prostrates whatever is in the heavens and whatever is on the earth of creatures** meaning to Him alone submits and obeys, not to anyone else, everything in the heavens, and whatever is on the earth of creatures that crawl on the earth, and what is meant by this is every creature. Al-Akhfash said: It is like you saying, **No man like him has come to me**, and **No man like him has come to me**. All things that exist in them are included in the generality of what is in the heavens and what is on the earth, and He only mentioned creatures specifically because it is known from His statement, **Have they not seen what God has created of anything**, that inanimate objects submit, and

Surat al-Nahl 16:49

And to God prostrates whatever is in the heavens and whatever is on the earth of creatures and the angels, and they are not arrogant.

the angels are linked to what came before them as an honor to them, and to magnify their inclusion in the linked, **and they are not arrogant** meaning that they are not arrogant about worshipping their Lord, and what is meant is the angels, and it is possible that the sentence is a new sentence. This is a response to the Quraysh, who claimed that the angels are daughters of God. It is possible that it is a state of the subject of *prostrates* and what is conjoined to it: that is, everything in the heavens and everything on the earth and the angels prostrate to God, and none of them are too proud to prostrate.

creeping is physical movement whether it is on the earth or the sky. **And the angels** is an apposition to what is explained by it, the apposition of Gabriel to the angels for glorification, or the apposition of abstract things to physical things, and this is what was used as evidence by those who said that the angels are abstract spirits or an explanation of what is in their angels of guardians and others, and since it was used for rational beings as it was used for others, its use where the two tribes met was more appropriate than the use of whoever, in order to give precedence to rational beings. **And they are not too proud** to worship Him.

Tafsir al-Baghawi

49- **And to God prostrates whatever is in the heavens and whatever is on the earth**, He only informed of what is due to the predominance of what is not rational over what is rational in number, and the ruling is for the majority like the predominance of the masculine over the feminine, **of moving creatures**, He meant of every moving creature.

It is said: Prostration means obedience, and all things are obedient to God Almighty, from animals to inanimate objects. God Almighty said: **They said, 'We have come in obedience'** (Fussilat 41:11).

It was said: The prostration of things is to humble them and make them subservient to what they were intended for and made subservient to.

It was said: The prostration of inanimate objects and inanimate objects: the appearance of the effect of creation in it, meaning that it calls the heedless to prostrate when contemplating and pondering it. God Almighty said: **We will show them Our signs in the horizons** (Fussilat 41:53).

And the angels, He specifically mentioned the angels, even though they are among what is in the heavens and the earth, as an honor and elevation of their status.

It was said that they came out of the description of creeping, as they have wings with which they fly.

It was said that he meant: To God prostrates whatever is in the heavens of angels and whatever is on the earth of creatures, and the angels prostrate.

And they are not arrogant.

Tafsir al-Baidawi

49. **And to God prostrates whatever is in the heavens and whatever is on the earth** meaning it submits in a submission that includes submission to His will and influence by nature and submission to His command and order willingly so that it is correct to attribute it to all the people of the heavens and the earth. His saying: **of any creature** is an explanation of them because

Surat al-Nahl 16:50

They fear their Lord above them and do what they are commanded.

Tafsir al-Jalalayn

50 - **They fear** meaning the angels, a state of the pronoun they are arrogant **their Lord is above them** a state of who they are, meaning high above them by force **and they do what they are commanded** to do

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: These angels in the heavens and on the earth, and every creature on earth, fear their Lord above them, lest He punish them if they disobey His command and do what they are commanded. He says: And they do what He commands them to do, so they fulfill His rights and avoid His wrath.

Tafsir al-Qurtubi

The meaning of **they fear their Lord above them** is the punishment and torment of their Lord, because the destructive torment only descends from the sky. It was said: The meaning is they fear the power of their Lord which is above their power, so there is an omission in the speech. It was said: The meaning of **they fear their Lord above them** means the angels, they fear their Lord and they are above what is on the earth of creatures and yet they fear, so it is more appropriate to fear those below them. The evidence for this statement is the Almighty's statement: **and they do what they are commanded** meaning the angels.

Tafsir Ibn Kathir

The Almighty tells us about His greatness, majesty and pride to which everything has submitted, and to which all things and creatures have submitted: inanimate objects and animals, and those charged with them from among mankind and jinn, and the angels. He informed us that everything that has a shadow that takes shade to the right and to the left, that is, morning and evening, is prostrating in its shadow to God the Almighty. Mujahid said: When the sun sets, everything prostrates to God the Almighty, and so did Qatada, Ad-Dahhak and others. His statement, **and they are humbled** means submissive. Mujahid also said: The prostration of everything is its shade, and he mentioned the mountains, saying: Their prostration is their shade. Abu Ghalib Ash-Shaibani said: The waves of the sea are His prayer, and He placed them in the position of those who have reason, since He attributed prostration to them, saying: **And to God prostrates whatever is in the heavens and whatever is on the earth of creatures** as He said: **And**

to God prostrates whoever is in the heavens and the earth, willingly or by compulsion, and their shadows in the mornings and the evenings. And His statement: **And the angels, and they are not arrogant**, meaning they prostrate to God, meaning they are not arrogant about worshipping Him. **They fear their Lord above them**, meaning they prostrate in fear and awe of the Lord, may He be glorified and exalted. **And they do what they are commanded**, meaning they persevere in obeying Him, the Most High, and complying with His commands, and abandoning His prohibitions.

Fath al-Qadir

50- **They fear their Lord above them** This sentence is in the accusative case as a state: that is, the state of their fearing their Lord above them, or a renewed sentence to clarify the negation of their arrogance, and one of the effects of fear is the absence of arrogance, and above them is related to they fear with the omission of an adjective: that is, they fear the punishment of their Lord above them, or it is a state of the Lord: that is, they fear their Lord while He is above them, and it was said that the meaning of **they fear their Lord above them** is they fear the angels, so it is with the omission of an adjective: that is, they fear the angels of their Lord being above them, and this is an unnecessary effort, and such far-fetched interpretations necessitated the defense of doctrines that have become firmly rooted in the minds and established in the hearts. It was said that this fear is the fear of reverence, and Al-Zajaj chose it and said: **they fear their Lord** with reverent fear, and the correctness of this meaning is indicated by his saying: **And He is the Dominant over His servants**, and his saying as a statement About Pharaoh: **And We are over them, dominant**, "and they do what they are commanded," meaning what they are commanded to do in obedience to God: meaning the angels, or all of those mentioned above. And applying these sentences to the angels is more appropriate, because among God's creatures there are those who are too arrogant to worship Him, and do not fear Him and do not do what they are commanded to do, such as the infidels and the disobedient who do not have these characteristics and Satan and his soldiers.

Ibn Jarir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement: **And those who emigrated for the cause of God after they had been wronged**, he said: They are people from the people of Mecca who emigrated to the Messenger of God, may God bless him and grant him peace, after they had been wronged. Abd al-Razzaq, Ibn Jarir, Ibn Abi Hatim, and Ibn Asakir narrated on the authority of Dawud ibn Abi Hind who said: This verse was revealed about Abu Jandal ibn Suhayl. Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Qatadah regarding his statement: **And those who emigrated for the cause of God**, he said: These are the companions of Muhammad who were wronged by the people of Mecca and were expelled from their homes until groups of them reached the land of Abyssinia, then God settled them in Medina after that and made it a place of migration for them, and He gave them supporters from among the believers. **And the reward of the Hereafter is greater**, he said: By God,

They fear their Lord above them and do what they are commanded.

what God will bestow upon them of His Paradise and blessings is greater, **if they only knew**. Ibn Jarir and Ibn al-Mundhir narrated on the authority of al-Sha'bi regarding his statement: **In this world is good**, he said: Medina. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding the verse, he said: We will provide them with a good provision in this world. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, he said: "When God sent Muhammad as a Messenger, the Arabs denied that, so God revealed: 'And We did not send before you, [O Muhammad], except men to whom We revealed.'" Al-Faryabi, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on his authority regarding His statement: **So ask the people of the message** the verse, meaning the polytheists of Quraysh, that Muhammad is the Messenger of God in the Torah and the Gospel. Ibn Abi Hatim narrated on the authority of Saeed bin Jubayr, he said: It was revealed about Abdullah bin Salam and a group of the people of the Torah. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding His statement: **With clear proofs** he said: The verses, **and the scriptures** he said: The books. Ibn Abi Shaybah, Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Mujahid regarding His statement: **Then do those who plot evil deeds feel secure?** he said: Nimrod bin Canaan and his people. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Qatada regarding the verse, he said: **Meaning polytheism**. Ibn Abi Hatim narrated on the authority of Ad-Dahhak, he said: **Their denial of the messengers and their committing sins**. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding His statement: **Or He seizes them in their turning**, he said: **In their disagreement**. Ibn Jarir and Ibn Abi Hatim narrated on his authority: **In their turning**, he said: **If you wish, I seize him in his travels**. "Or He seizes them on fear," he said: **After the death of his companion**. Ibn Abi Hatim also narrated on his authority: **On fear**, he said: **It diminishes their deeds**. Ibn Jarir narrated on the authority of Umar that he asked them about this verse, **Or He seizes them on fear**, they said: **We do not see anything except that it is when what is repeated from the verses is diminished**. Umar said: **I do not see anything except that it is due to what they diminish of the sins of God**. A man who was with Umar went out and met a Bedouin and said: **O so-and-so, what did your Lord do?** He said: **I have frightened him**, meaning I have diminished him. So he went back to Umar and told him, he said: **I have seen that**. Ibn Abi Shaybah, Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Mujahid regarding his statement, **Or He seizes them in fear**, he said: He seizes them because of the shortcomings of some of them with others. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **He seeks shade**, he said: He inclines. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Qatada regarding his statement, **And they are humbled**, he said: Subdued. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated something similar on the authority of Mujahid. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement, **And to God prostrates**, the

verse, he said: He did not leave any of His creation except that it worshipped Him willingly or unwillingly. Ibn Abi Hatim narrated on the authority of Al-Hasan regarding the verse, he said: Everyone in the heavens prostrates willingly and everyone on the earth prostrates willingly or unwillingly.

Tafsir al-Baghawi

50 - **They fear their Lord above them**, as He says: **And He is the Prevailing over His servants Al-An'am - 18**

And they do what they are commanded.

Abdul Wahid bin Ahmad Al-Malhi told us, Muhammad bin Sam'an told us, Abu Bakr bin Ibrahim Al-Sha'ranbi told us, Muhammad bin Yahya Al-Dhahali told us, Ubaidullah bin Musa Al-Absi told us, Israel told us, on the authority of Ibrahim bin Muhajir, on the authority of Mujahid, on the authority of Muwarriq, on the authority of Abu Dharr, who said: The Messenger of God, may God bless him and grant him peace, said: "I see what you do not see, and I hear what you do not hear. The heaven groaned, and it has every right to groan. By the One in Whose Hand is my soul, there is no place in it the length of four fingers except that there is an angel in it glorifying God. If you knew what I know, you would laugh little and cry much, and you would not take pleasure in women on your beds, and you would ascend to high places to trade." Abu Dharr said: **I wish I were a tree being cut down**. Narrated by Abu Isa on the authority of Ahmad bin Mani', on the authority of Abu Ahmad Al-Zubairi, on the authority of Israel, who said: **Except that there is an angel prostrating to God**.

Tafsir al-Baidawi

50. **They fear their Lord above them**. They fear that He will send a punishment from above them, or they fear Him while He is above them by force, as God Almighty says: **And He is the Prevailing over His servants**. The sentence is a state of the pronoun in **they are not arrogant**, or a clarification and confirmation of it, because whoever fears God Almighty is not arrogant about worshipping Him. **And they do what they are commanded** of obedience and management, and in it is evidence that the angels are charged and alternate between fear and hope.

Surat al-Nahl 16:51

And God said, "Do not take two gods. He is only one God, so fear only Me."

Tafsir al-Jalalayn

51 - **And God said, Do not take two gods.** To emphasize **He is only one God**. He brought it to prove divinity and oneness. **So fear Me**. Fear Me alone, and there is a shift from absence.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And God said to His servants: Do not take a partner for Me, O people, and do not worship other gods, for if you worship other than Me along with Me, you will be making a partner for Me, and I have no partner. There is only one God, and one god, and I am that, so fear Me. He says: So fear Me and fear My punishment for disobeying Me if you disobey Me and worship other than Me, or associate a partner in your worship of Me.

Tafsir al-Qurtubi

The Almighty said: **And God said, Do not take two gods.** It was said: The meaning is do not take two gods. It was also said: His saying *two* came as an emphasis. And since the true God is not multiple and whoever is multiple is not a god, He limited himself to mentioning two, because He intended to negate multiplicity. **He is only one God** meaning His holy self. Rational and legal evidence has been established for His oneness as was previously explained in *Al-Baqarah* and we mentioned it in His one name in the explanation of the names, and praise be to God. **So fear Me** meaning fear. And it was previously mentioned in *Al-Baqarah*.

Tafsir Ibn Kathir

The Almighty informs us that there is no god but Him, and that none should be worshipped except Him alone, with no partner for Him, for He is the Owner of everything, its Creator and its Lord. **And to Him belongs the religion, always.** Ibn Abbas, Mujahid, Ikrimah, Maymun ibn Mihran, As-Suddi, Qatadah and more than one said: That is, always. And from Ibn Abbas also: That is, obligatory. Mujahid said: That is, sincerely for Him, that is, to Him alone is the worship of those in the heavens and the earth, like His statement: **Do they seek other than the religion of God while to Him have submitted whoever is in the heavens and the earth, willingly or by compulsion, and to Him they will be returned?** This is according to the statement of Ibn Abbas and Ikrimah, so it is from the category of report. As for the statement of Mujahid, it is from the category of request, that is, fear that you associate anything

with Me and be sincere in obedience to Me, like His statement, the Most High: **Unquestionably, to God belongs the pure religion.** Then He informed that He is the Owner of benefit and harm, and that whatever provision, blessing, well-being, and victory the servants have is from His grace and kindness to them. **Then when harm befalls you, to Him you cry for help.** That is, because you know that no one is able to remove it except Him, so when necessities arise, you turn to Him and ask Him and insist in desiring Him, seeking His help, like His statement, the Most High: "And when harm befalls you at sea, lost are those you call upon except Him. But when He brings you safe to land, you turn away, and ever is man ungrateful." And He said here: **Then when it is removed.** It was said: The lam here is the lam of consequence. It was also said: The lam of justification means that We decreed that for them so that they would disbelieve, that is, conceal and deny the blessings of God upon them and that He is the One who bestowed blessings upon them, the One who removed punishments from them. Then He threatened them, saying, **Then enjoy yourselves,** that is, do whatever you want and enjoy what you are in for a little while. **You will soon know,** that is, the consequences of that.

Fath al-Qadir

When He, the Almighty, made clear that His heavenly and earthly creatures are obedient to Him, subject to His Majesty, He followed that with a prohibition against polytheism, saying: 51- "And God said, 'Do not take two gods. He is only one God.'" So He, the Almighty, prohibited taking two gods, then He established that divinity is limited to one God, who is God, the Almighty. It has been said that the duality in **two gods** indicates duality, and the singularity in **one god** indicates unity. So what is the reason for describing two gods as two, and describing one god? It was said in response: There is an inversion in the speech, and the meaning is: Do not take two gods, He is only one God. It was said that the repetition is for the sake of exaggeration in repelling from taking a partner. It was said that the benefit of adding two is to know that the prohibition refers to multiplicity, not to nationality. The benefit of adding one is to dispel the illusion that what is meant is to establish divinity without oneness, even though divinity is self-evident to Him, glory be to Him, and the difference between the polytheists is in oneness. Then He, glory be to Him, transferred the speech from the unseen to speaking in the manner of turning to increase the intimidation, so He said: **So fear Me,** meaning if you fear something, then fear Me and no one else. Something like this was mentioned at the beginning of Surat Al-Baqarah.

Tafsir al-Baghawi

51 - The Almighty said: "And God said, 'Do not take two gods. He is only one God, so fear Me.'"

Surat al-Nahl 16:51

And God said, "Do not take two gods. He is only one God, so fear only Me."

Tafsir al-Baidawi

51. **And God said, 'Do not take two gods.'** The number was mentioned even though the counted thing indicates it, indicating that the prohibition is directed towards it, or hinting that duality contradicts divinity. We mentioned the one in His statement, **He is only one God**, to indicate that the intended meaning is to establish oneness without divinity, or to draw attention to the fact that oneness is one of the requirements of divinity. **So fear Me.** He transferred from the third person to the first person, exaggerating the intimidation and stating the intended meaning, as if he said: I am that one God, so fear Me and no one else.

Surat al-Nahl 16:52

And to Him belongs whatever is in the heavens and the earth, and to Him is the religion that is pure. Then do you fear other than God?

Tafsir al-Jalalayn

52 - **And to Him belongs whatever is in the heavens and the earth** as possessions, creation, and servants **and to Him belongs the religion** obedience **and always** always a state of religion and the factor in it is the meaning of the circumstance **Do you then fear other than God** and He is the true God and there is no god other than Him and the question is for denial and rebuke

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And to God belongs the dominion of whatever is in the heavens and the earth. He has no partner in any of that. It is He who created them, and it is He who provides for them, and in His hand is their life and their death. And His statement, **And to Him belongs the religion, always and absolutely**, God Almighty says: And to Him belongs obedience and sincerity, always and absolutely obligatory. It is said from this: **And to Him belongs the religion, always and absolutely**, as Ad-Dailami said:

I do not seek praise that lasts a day, but I will always be blamed for all eternity.

And from it is the saying of God **And for them is a lasting punishment**, and the saying of Hassan:

The wind has changed him, and his thunder has raged and poured.

As for pain, it is said: **The man became tired and weary**, meaning he became exhausted and bored. From this comes the poet's saying:

He does not bite his leg from where, nor does he pour it, nor does he bite his yellow ribcage.

The interpreters differed in the interpretation of Al-Wasib. Some of them said: Its meaning is: what we said.

Who said that?

Ibn Wakee' told us: Yahya bin Adam told us, on the authority of Qais, on the authority of Al-Aghar bin Al-Sabah, on the authority of Khalifa bin Husayn, on the authority of Abu Nadhra, on the authority of Ibn Abbas: **And to Him belongs the religion, always**. He said: Always.

Ismail bin Musa told me: Sharik told us, on the authority of Abu Hasin, on the authority of Ikrimah, regarding his statement, **And to Him belongs the religion, always**. He said: Always.

Ibn Wakee' told us: Yahya bin Adam told us, on the

authority of Qais, on the authority of Ya'la bin Al-Nu'man, on the authority of Ikrimah, who said: Always.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, and Al-Muthanna told me, he said: Ishaq told us, he said: Abdullah told us, on the authority of Warqa', and Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And to Him is the religion, always**. He said: Always.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **And to Him belongs the religion, always**. He said: Always.

Ibn Wakee' told us: Abda and Abu Mu'awiyah told us, on the authority of Juwaybir, on the authority of Ad-Dahhak: **And to Him belongs the religion, always**. He said: Always.

Al-Muthanna told me: Amr bin Awn told us: Hisham told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, the same.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And to Him belongs the religion always**: meaning always, for God, the Blessed and Exalted, did not leave any of His creation except that it worshipped Him willingly or unwillingly.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: *Constantly* he said: Always. Do you not see that he says **persistent torment**: meaning permanent?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And to Him belongs the religion, always**, he said: Always, and *al-wasib* means permanent.

Others said: The imperative in this case is: the obligatory.

Who said that?

Abu Kuraib told us: Ibn Atiyah told us, on the authority of Qais, on the authority of Ya'la bin al-Nu'man, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement: **And to Him belongs the religion, obligatory**. He said: Obligatory.

Mujahid used to say: The meaning of religion in this context is sincerity. We have already mentioned the meaning of religion in other contexts, so there is no need to repeat it.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, and Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, and Al-Muthanna told me, he said: Ishaq told us, he said: Abdullah told us, on the authority of Warqa', all of them on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And to Him belongs the religion, devotedly** he said: sincerity.

Surat al-Nahl 16:52

And to Him belongs whatever is in the heavens and the earth, and to Him is the religion that is pure. Then do you fear other than 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, he said: Religion is sincerity.

And His statement: **Do you fear other than God?** God Almighty says: Do you fear other than God, O people? That is, do you fear and beware lest He deprive you of God's blessing upon you through your sincere worship of your Lord, your singling out obedience to Him, and you have no benefit other than Him.

Tafsir al-Qurtubi

The Almighty said: **And to Him belongs whatever is in the heavens and the earth, and to Him belongs the religion, everlasting.** Religion means obedience and sincerity. And *everlasting* means always, as Al-Farra' said, narrated by Al-Jawhari. To pour something is to pour and to be persistent, meaning it lasts. And a man persists in a matter if he is consistent in it. The meaning is: Obedience to God is obligatory forever. Among those who said *everlasting* are: Al-Hasan, Mujahid, Qatadah, and Ad-Dahhak. And from this is the Almighty's saying: **And for them is a lasting punishment** (al-Saffat 37:9), meaning everlasting. Ad-Du'ali said:

I do not seek praise that is small, but rather I will always be blamed for the rest of my life.

It was said: Wasb means fatigue and exhaustion, meaning that obedience to God is obligatory even if the servant becomes tired in it. And from this is the saying of the poet:

He does not hold the leg from where, nor does he pour, nor does he bite on his yellow hump.

Ibn Abbas said: *Wasaba* is obligatory. Al-Farra and Al-Kalbi: Pure. **Do you fear other than God?** That is, you should not fear other than God. So *ghair* is in the accusative case with **you fear**.

Tafsir Ibn Kathir

The Almighty informs us that there is no god but Him, and that none should be worshipped except Him alone, with no partner for Him, for He is the Owner of everything, its Creator and its Lord. **And to Him belongs the religion, always.** Ibn Abbas, Mujahid, Ikrimah, Maymun ibn Mihran, As-Suddi, Qatadah and more than one said: That is, always. And from Ibn Abbas also: That is, obligatory. Mujahid said: That is, sincerely for Him, that is, to Him alone is the worship of those in the heavens and the earth, like His statement: **Do they seek other than the religion of God while to Him have submitted whoever is in the heavens and the earth, willingly or by compulsion, and to Him they will be returned?** This is according to the statement of Ibn Abbas and Ikrimah, so it is from the category of report. As for the statement of Mujahid, it is from the category of request, that is, fear that you associate anything

with Me and be sincere in obedience to Me, like His statement, the Most High: **Unquestionably, to God belongs the pure religion.** Then He informed that He is the Owner of benefit and harm, and that whatever provision, blessing, well-being, and victory the servants have is from His grace and kindness to them. **Then when harm befalls you, to Him you cry for help.** That is, because you know that no one is able to remove it except Him, so when necessities arise, you turn to Him and ask Him and insist in desiring Him, seeking His help, like His statement, the Most High: "And when harm befalls you at sea, lost are those you call upon except Him. But when He brings you safe to land, you turn away, and ever is man ungrateful." And He said here: **Then when it is removed.** It was said: The lam here is the lam of consequence. It was also said: The lam of justification means that We decreed that for them so that they would disbelieve, that is, conceal and deny the blessings of God upon them and that He is the One who bestowed blessings upon them, the One who removed punishments from them. Then He threatened them, saying, **Then enjoy yourselves,** that is, do whatever you want and enjoy what you are in for a little while. **You will soon know,** that is, the consequences of that.

Fath al-Qadir

Then when He, the Most High, established His Oneness, and that He is the One Whom one should be singled out for awe and desire, He mentioned that everything is in His kingdom and under His control, so He said: 52- **And to Him belongs whatever is in the heavens and the earth.** This sentence is established for those who came before in His statement: **And to God prostrates whatever is in the heavens and whatever is on the earth,** to the end. The presentation of the report is to indicate the specificity. **And to Him belongs the religion, everlasting,** meaning fixed, obligatory, and permanent, and does not disappear. And the religion is obedience and sincerity. Al-Farra' said: *Persistent* means always, and from this is the statement of Al-Du'ali:

I do not seek praise that is short-lived, but rather blame that will last all of time.

That is, always. It was also narrated on the authority of Al-Farra' that he said: The pure wasif, and the first is more appropriate. From this is the saying of the Almighty: **And for them is a lasting punishment,** meaning everlasting. Al-Zajaj said: That is, His obedience is obligatory forever. So he interpreted wasif as obligatory. Ibn Qutaybah said in his interpretation of al-Wasib: That is, no one is obeyed except that this is cut off by the disappearance or destruction of other than God Almighty, for obedience to Him is permanent. So al-Wasib was interpreted as permanent, and if it is permanent for something and does not end, then it is obligatory and established. It is said that a person strives to do something, and he is persistent in it. And a man strives to do it, and it is said that wasab means fatigue and exhaustion, meaning that obedience to God Almighty is obligatory even if

the servant is tired in it, and this is not appropriate for what is in the verse. The question in His statement: **Do you then fear other than God?** is for rebuke and rebuke, and it is connected to something understood as in its counterparts. The meaning is: If the religion, that is, obedience, is obligatory for Him permanently and does not end, then it is appropriate for that to specify piety to Him and not to do it to anyone else.

Tafsir al-Baghawi

52 - **And to Him belongs whatever is in the heavens and the earth, and to Him belongs the religion,** obedience and sincerity, *constantly*, always fixed.

Meaning: There is no one who is obeyed or obeyed except that this is cut off from him by disappearance or death, except God Almighty, for obedience to Him is continuous and does not end.

Do you fear other than God? That is, do you fear? This is a question of denial.

Tafsir al-Baidawi

52. **And to Him belongs whatever is in the heavens and the earth** in creation and dominion. **And to Him belongs the religion** meaning obedience. *Constantly* is necessary because it is established that He alone is God and is the only One worthy of being feared. It was said *constantly* from *wasb* meaning to Him belongs the religion with a burden. It was said that the religion is the reward meaning to Him belongs the reward always, His reward does not cease for those who believe and His punishment for those who disbelieve. **Then do you fear other than God?** And there is no one who can harm other than Him, just as there is no one who can benefit other than Him, as God Almighty said.

Surat al-Nahl 16:53

And whatever blessing you have is from God. Then when adversity touches you, to Him you cry for help.

Surat al-Nahl 16:53

And whatever blessing you have is from God. Then when adversity touches you, to Him you cry for help.

Tafsir al-Jalalayn

53 - **And whatever blessing you have is from God** no one else can bring it, and *ma* is a conditional or relative clause **Then when hardship touches you** poverty and illness befall you **then to Him you cry out for help** you raise your voices in supplication and prayer and do not call upon anyone other than Him.

Tafsir al-Suyuti

Tafsir al-Tabari

Arabists differed about the reason for the introduction of the letter fa' in the phrase **from God**. Some Basrans said: The letter fa' was introduced because ma is like min, so the predicate was made with the letter fa'. Some Kufians said: ma has the meaning of recompense, and it has an implied verb, as if you said: Whatever blessing you have is from God, because recompense must have a verb in the jussive mood. If it appears, it is in the jussive mood, and if it does not appear, it is implied, as the poet said:

The mind in our money is not limited by an arm, and if we are patient, we know patience

He said: He wanted: If the mind is hidden, he concealed it. He said: And if you made what is in you in the meaning of which is permissible, and made its connection to you and what in the place of raising by his saying: **Then from God** and inserted the fa', as he said **Indeed, the death from which you flee will surely meet you** and every connected noun like man, what and which, it is permissible to enter the fa' in its predicate because it is a present tense of the recompense, and the recompense may be answered with the fa', and it is not permissible for your brother, so it is standing, because it is a non-relative noun, and likewise you say: what is yours for me, so if you say: what is yours, it is permissible for you to say: what is yours for it is mine, and if you drop the fa' then it is correct.

The interpretation of the statement: Whatever you have in your bodies, O people, of wellness, health, and safety, and in your wealth of growth, then it is God who bestows that blessing upon you and no one else, because that is up to Him and in His hand. **Then when harm befalls you** means: when sickness, disease, an accidental illness, or hardship in life befalls you in your bodies, **then to Him you cry out** means: then to God you cry out in supplication and seek help from Him, so that He may remove that from you. Its origin is: from the roaring of the bull, from which it is said: the bull roared, roaring, and that is when it raises a loud voice

from hunger or something else, and from this is the saying of Al-A'sha:

And I will not wear out the temple he built and was crucified in and became

The prayers of prayer range from one stage of prostration to one stage of humility

By *al-Juwar* it means shouting, either by supplication or by reading.

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Muhammad ibn Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, and Al-Muthanna told me: Abu Hudhayfah told us: Shibl told us, and Al-Muthanna told me: Ishaq told us: Abdullah told us, on the authority of Warqa', all on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding His statement: **To Him you cry out in supplication**, he said: You implore in supplication.

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: Abu Saleh told us, he said: Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, may God be pleased with them both, he said: Ad-Darr means illness.

Tafsir al-Qurtubi

The Almighty said: **And whatever blessing you have is from God**. Al-Farra' said: *What* means reward. And the ba' in **with you** is related to an implied verb, meaning: And whatever blessing you have. **From blessing** meaning good health, abundant provision, and children are from God. It was said: The meaning is: And whatever blessing you have is from God. **Then when harm touches you** meaning sickness, calamity, and drought. **To Him you cry out** meaning you make a loud cry in supplication. It is said: Ja'ar, yajuran, juwaran. And ja'ar is like khuwar, it is said: Ja'ar al-taurus, yajuran, meaning it cried out. Some of them read **a calf with a body that has a juwar**, as narrated by Al-Akhfash. And the man cried out to God, meaning he supplicated. Al-A'sha said, describing a cow:

She went around three times in a day and a night, and the denunciation was that she was a guest and a merchant.

Tafsir Ibn Kathir

The Almighty informs us that there is no god but Him, and that none should be worshipped except Him alone, with no partner for Him, for He is the Owner of everything, its Creator and its Lord. **And to Him**

belongs the religion, always. Ibn Abbas, Mujahid, Ikrimah, Maymun ibn Mihran, As-Suddi, Qatadah and more than one said: That is, always. And from Ibn Abbas also: That is, obligatory. Mujahid said: That is, sincerely for Him, that is, to Him alone is the worship of those in the heavens and the earth, like His statement: **Do they seek other than the religion of God while to Him have submitted whoever is in the heavens and the earth, willingly or by compulsion, and to Him they will be returned?** This is according to the statement of Ibn Abbas and Ikrimah, so it is from the category of report. As for the statement of Mujahid, it is from the category of request, that is, fear that you associate anything with Me and be sincere in obedience to Me, like His statement, the Most High: **Unquestionably, to God belongs the pure religion.** Then He informed that He is the Owner of benefit and harm, and that whatever provision, blessing, well-being, and victory the servants have is from His grace and kindness to them. **Then when harm befalls you, to Him you cry for help.** That is, because you know that no one is able to remove it except Him, so when necessities arise, you turn to Him and ask Him and insist in desiring Him, seeking His help, like His statement, the Most High: "And when harm befalls you at sea, lost are those you call upon except Him. But when He brings you safe to land, you turn away, and ever is man ungrateful." And He said here: **Then when it is removed.** It was said: The lam here is the lam of consequence. It was also said: The lam of justification means that We decreed that for them so that they would disbelieve, that is, conceal and deny the blessings of God upon them and that He is the One who bestowed blessings upon them, the One who removed punishments from them. Then He threatened them, saying, **Then enjoy yourselves,** that is, do whatever you want and enjoy what you are in for a little while. **You will soon know,** that is, the consequences of that.

Fath al-Qadir

Then He, the Almighty, bestowed upon them the favor of all the blessings they are experiencing, which are from Him and not from anyone else, so He said: 53- **And whatever blessings you have** meaning whatever blessings you have of different types are from God: meaning they are from Him, so *what* is conditional, and it is permissible for it to be a relative pronoun that includes the meaning of a condition, and **with you** is its relative clause, and **of blessings** is a state of the pronoun in the preposition and noun, or an explanation of *what*. And his saying: **Then from God** is the report, and if *what* is a conditional, then the verb of the condition is omitted, i.e. whatever it is, and the blessing is either religious, which is knowing the truth for its own sake and knowing good for the sake of working with it, or worldly, psychological, or physical or external, such as financial happiness and others, and each one of these is a genus under which there are countless types, and all are from God, the Most High, so the wise person should thank none but Him, then he explained the change of a person after being immersed in the sea of blessings, saying: **Then when harm touches you, to Him you cry out for help,** meaning when harm touches you, that is, to God, the Most High, and not to anyone else, you implore to remove it, for there is no one to remove it but Him, it is

said that he cried out, crying out in supplication: if he raised his voice in supplication. Al-A'sha said, describing a cow:

She circumambulated three times in a day and a night. It was objectionable that she circumambulated and traded.

Harm: illness, affliction, need, famine, and everything that harms a person.

Tafsir al-Baghawi

53 - The Almighty's saying: **And whatever blessing you have is from God,** meaning: Whatever blessing you have is from God. **Then when harm befalls you,** drought and disease, **to Him you cry out,** making a commotion and crying out in supplication and seeking help.

Tafsir al-Baidawi

53. **And whatever blessing you have is from God** meaning, whatever blessing you have is from God, **and whatever** is a conditional or relative clause that includes the meaning of a condition in consideration of the information without the occurrence, so the stability of the blessing in them is a reason for the information that it is from God, not because it occurred from Him. **Then when harm befalls you, to Him you cry for help** So you do not implore except to Him, and crying is raising the voice in supplication and calling for help.

Surat al-Nahl 16:54

Then, when He removes the distress from you, at once a party of you associate others with their Lord.

Surat al-Nahl 16:54

Then, when He removes the distress from you, at once a party of you associate others with their Lord.

Tafsir al-Jalalayn

54 - **Then when the hardship is removed from you, at once a party of you associate others with their Lord.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Then when the hardship is removed from you, at once a party of you associate others with their Lord.**

Tafsir al-Qurtubi

Then when the hardship is removed from you meaning the affliction and illness. **A party of you will associate others with their Lord** after the affliction is removed and after the distress. So the meaning of the statement is astonishment at associating others with God after being saved from destruction. This meaning is repeated in the Qur'an, and it was mentioned previously in **Al-An'am** and **Yunus**, and it will come in **Glory be to Him** and others. Al-Zajaj said: This is specific to those who disbelieve.

Tafsir Ibn Kathir

The Almighty informs us that there is no god but Him, and that none should be worshipped except Him alone, with no partner for Him, for He is the Owner of everything, its Creator and its Lord. **And to Him belongs the religion, always.** Ibn Abbas, Mujahid, Ikrimah, Maymun ibn Mihran, As-Suddi, Qatadah and more than one said: That is, always. And from Ibn Abbas also: That is, obligatory. Mujahid said: That is, sincerely for Him, that is, to Him alone is the worship of those in the heavens and the earth, like His statement: **Do they seek other than the religion of God while to Him have submitted whoever is in the heavens and the earth, willingly or by compulsion, and to Him they will be returned?** This is according to the statement of Ibn Abbas and Ikrimah, so it is from the category of report. As for the statement of Mujahid, it is from the category of request, that is, fear that you associate anything with Me and be sincere in obedience to Me, like His statement, the Most High: **Unquestionably, to God belongs the pure religion.** Then He informed that He is the Owner of benefit and harm, and that whatever provision, blessing, well-being, and victory the servants have is from His grace and kindness to them.

Then when harm befalls you, to Him you cry for help.

That is, because you know that no one is able to remove it except Him, so when necessities arise, you turn to Him and ask Him and insist in desiring Him, seeking His help, like His statement, the Most High: "And when harm befalls you at sea, lost are those you call upon except Him. But when He brings you safe to land, you turn away, and ever is man ungrateful." And He said here: **Then when it is removed.** It was said: The lam here is the lam of consequence. It was also said: The lam of justification means that We decreed that for them so that they would disbelieve, that is, conceal and deny the blessings of God upon them and that He is the One who bestowed blessings upon them, the One who removed punishments from them. Then He threatened them, saying, **Then enjoy yourselves**, that is, do whatever you want and enjoy what you are in for a little while. **You will soon know**, that is, the consequences of that.

Fath al-Qadir

54- **Then when the hardship is removed from you, at once a party of you associate others with their Lord.**

That is, when the hardship that has befallen you is removed, at once a party, that is, a group of you, associate others with their Lord from whom the hardship has been removed, and they make with Him another god, such as an idol or something similar. The verse is intended to express astonishment at the actions of these people, as they place association with God, who has bestowed upon them the favor of removing the hardship that has befallen them, in place of thanking Him. This meaning has already been mentioned in **Al-An'am** and **Yunus**, and will come in **Subhan**. Al-Zajaj said: This is specific to deceit and thinking, and he opposed the removal of the hardship from him to denial and disbelief. Based on this, the *min* in *minikum* is for partiality, as the address was to all people, and the group is the disbelievers, even though the address was directed to the disbelievers, so *min* is for clarification.

Tafsir al-Baghawi

54 - **Then when the hardship is removed from you, at once a party of you associate others with their Lord.**

Tafsir al-Baidawi

54. **Then when He removes the hardship from you, at once a party of you - and they are your disbelievers - associate others with their Lord** in worshipping other than Him. This is if the address is general. If it is specific to the polytheists, then *min* is for clarification, as if he said: **When a party - and they are you.** It is permissible for *min* to be for partiality, so that some of them may be considered, as in the Almighty's saying: **Then when He delivered them to the land, some of them were moderate.**

Surat al-Nahl 16:55

That they may disbelieve in what We have given them. So enjoy yourselves, for you will soon know.

Surat al-Nahl 16:55

That they may disbelieve in what We have given them.
So enjoy yourselves, for you will soon know.

Tafsir al-Jalalayn

55 - **So that they may disbelieve in what We have given them** of blessings **and enjoy** your gathering together to worship idols, a threatening matter **and you will soon know** the consequences of that.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Then when your Lord grants you well-being, and removes from you the illness that has befallen you in your bodies, and the hardship in your livelihood, and relieves you of the affliction, **A party of you will associate others with their Lord** meaning: A group of you will make a partner with God in their worship, so they will worship idols, and slaughter sacrifices for them in gratitude to someone other than Him who has blessed them with relief from their distress, **so that they may disbelieve in what We have given them** meaning: so that they may deny God's blessing in what He has given them of removing their distress, **so enjoy yourselves, and you will soon know.** This is a warning from God to those whose characteristics He has described in these verses, and a threat to them. He, the Most High, says to them: Enjoy yourselves in this worldly life until your appointed times come to you, and you reach the appointed time for your life and your enjoyment in it, for from that you will go to your Lord, and you will know by meeting Him the consequences of what your hands have earned, and you will know the evil consequences of your affair. And you regret when regret is of no use to you.

Tafsir al-Qurtubi

That they may disbelieve in what We have given them meaning that they may deny the blessing of God that He bestowed upon them of removing harm and calamity. That is, they associated partners with God in order to deny, so the lam is the lam of ki. It was also said that it is the lam of consequence. It was also said: **That they may disbelieve in what We have given them** meaning that they may make the blessing a reason for disbelief, and all of this is an evil act, as He said:

And disbelief is a wickedness to the soul of the benefactor

Enjoy yourselves is a threatening command. Abdullah read **Say, Enjoy yourselves. You will soon know** meaning the outcome of your affair.

Tafsir Ibn Kathir

The Almighty informs us that there is no god but Him, and that none should be worshipped except Him alone, with no partner for Him, for He is the Owner of everything, its Creator and its Lord. **And to Him belongs the religion, always.** Ibn Abbas, Mujahid, Ikrimah, Maymun ibn Mihran, As-Suddi, Qatadah and more than one said: That is, always. And from Ibn Abbas also: That is, obligatory. Mujahid said: That is, sincerely for Him, that is, to Him alone is the worship of those in the heavens and the earth, like His statement: **Do they seek other than the religion of God while to Him have submitted whoever is in the heavens and the earth, willingly or by compulsion, and to Him they will be returned?** This is according to the statement of Ibn Abbas and Ikrimah, so it is from the category of report. As for the statement of Mujahid, it is from the category of request, that is, fear that you associate anything with Me and be sincere in obedience to Me, like His statement, the Most High: **Unquestionably, to God belongs the pure religion.** Then He informed that He is the Owner of benefit and harm, and that whatever provision, blessing, well-being, and victory the servants have is from His grace and kindness to them. **Then when harm befalls you, to Him you cry for help.** That is, because you know that no one is able to remove it except Him, so when necessities arise, you turn to Him and ask Him and insist in desiring Him, seeking His help, like His statement, the Most High: "And when harm befalls you at sea, lost are those you call upon except Him. But when He brings you safe to land, you turn away, and ever is man ungrateful." And He said here: **Then when it is removed.** It was said: The lam here is the lam of consequence. It was also said: The lam of justification means that We decreed that for them so that they would disbelieve, that is, conceal and deny the blessings of God upon them and that He is the One who bestowed blessings upon them, the One who removed punishments from them. Then He threatened them, saying, **Then enjoy yourselves,** that is, do whatever you want and enjoy what you are in for a little while. **You will soon know,** that is, the consequences of that.

Fath al-Qadir

And the lam in 55- **So that they may disbelieve in what We have given them** is the lam of ki: meaning so that they may disbelieve in what We have given them of the blessing of removing distress, so that it is as if this disbelief on their part, which occurs in the place of gratitude that is required of them, is a goal for them and an aim of their aims. This is the ultimate in stubbornness and obstinacy, with no end beyond it. It was said that the lam is for the consequence: meaning that the consequence of those supplications was nothing but this disbelief. Then the Almighty said by way of threat and intimidation, turning from the third person to the second person, **So enjoy** what you are in of that, **for you will soon know** the consequence of your affair and what will happen to you in this world and what you will become in the Hereafter.

Tafsir al-Baghawi

55 - **So that they may disbelieve**, so that they may deny, [and this lam is called the la of the consequence, meaning: the result of their affair is their disbelief] **with what We have given them** We gave them of blessings and the removal of hardship and calamity, **so enjoy yourselves**, meaning: live in this world for the period of time that I have specified for you, **and you will soon know** the outcome of your affair. This is a warning to them.

Tafsir al-Baidawi

55. **So that they may disbelieve in what We have given them** of the blessing of revelation from them, as if they intended by their polytheism to be ungrateful for the blessing, or to deny that it was from God Almighty. **Then enjoy** is a threatening command. **Then you will know** is more severe in its threat. And it was read **they may enjoy** in the passive form, in apposition to **so that they may disbelieve**, and based on this it is permissible for the lam to be the lam of the command that came for the threat and the fa for the answer.

Surat al-Nahl 16:56

And they assign to that of which they have no knowledge a portion of what We have provided for them. By God, you will surely be questioned about what you used to invent.

Surat al-Nahl 16:56

And they assign to that of which they have no knowledge a portion of what We have provided for them. By God, you will surely be questioned about what you used to invent.

Tafsir al-Jalalayn

56 - **And they assign** that is, the polytheists **to what they do not know** that it harms and does not benefit, and they are the idols **a share of what We have provided for them** of crops and livestock, by saying, **This is for God and this is for our partners. By God, you will surely be asked** a question of rebuke, in which there is a shift from absence **about what you used to invent** about God, that He commanded you to do that.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: These polytheists among the idolaters give a share to that which they know neither harmful nor beneficial.

He says: A portion and a reward for what We have provided them of wealth, as a result of their associating with Him the One they know created them, and He is the One who benefits them and harms them, and no one else, like the One who:

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: **And they assign to that of which they have no knowledge a share of what We have provided for them**, he said: They know that God created them, and that it harms them and benefits them, then they assign to that which they do not know will harm them and not benefit them a share of what We have provided for them.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And they assign to that of which they have no knowledge a share of what We have provided for them**, and they are the polytheists of the Arabs, they assigned to their idols a share of what We have provided for them, and they assign a portion of their wealth to their idols.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And they assign to that of which they have no knowledge a share of what We have provided for them**, he said: They assigned to their gods, which have no share or anything, a share of what God has said about the crops and livestock, they call upon them by their names and slaughter for them.

And His statement: **By God, you will surely be asked about what you used to invent**. God Almighty says: By God, you polytheists who make gods and rivals a share in what We have provided for you, as a form of

association with God and disbelief, God will ask you on the Day of Resurrection about what you used to invent in this world. That is, you invent falsehood and slander against God by claiming a partner for Him and making your idols a share in what He has provided for you. Then He will punish you with a punishment that will be a reward for your ingratitude for His blessings and your invention of falsehood against Him.

Tafsir al-Qurtubi

The Almighty said: **And they assign to that which they do not know a share of what We have provided for them**. He mentioned another type of their ignorance, and that they assign to that which they do not know that it can harm or benefit - namely idols - something of their wealth by which they draw near to it, as stated by Mujahid, Qatadah, and others. So **يعلمون** according to this refers to the polytheists. It was said that it refers to the idols, and it was followed by the waw and the nun in the manner of those who understand, so it is a response to **ما** and the object of **يعلم** is omitted, and the meaning is: And these disbelievers assign to the idols that do not know anything a share. The explanation of this meaning has already been mentioned in **الضاع** in His statement: **And they said, 'This is for God,' according to their claim, and this is for our partners.** (الضاع: 86) Then He returned from the report to the address, saying: **By God, you will be asked**. This is a question of rebuke. **About what you were inventing**, meaning what you were fabricating of lies about God that He commanded you to do this.

Tafsir Ibn Kathir

The Almighty tells about the ugliness of the polytheists who worshipped other than Him, idols, statues, and rivals, without knowledge, and "And they attributed to God a portion of what He created of crops and livestock, and said, 'This is for God,' according to their claim, and 'This is for our partners.' So whatever was for their partners does not reach God, and whatever was for God, it reaches their partners. Evil is that which they judge." That is, they attributed to their gods a portion with God and preferred them over Him. So God the Almighty swore by His noble self that He would question them about that which they invented and fabricated, and that He would confront them for it, and that He would recompense them with the greatest recompense in the fire of Hell. So He said, **By God, you will be asked about what you used to invent**. Then the Almighty informed about them that they made the angels, who are the servants of the Most Merciful, females, and made them daughters of God, so they worshipped them with Him. So they made a great mistake in each of these three positions, as they attributed to Him the Almighty that He has a son, but He has no son, then they gave Him the worst of the two parts of sons, which is daughters, and they do not... They are satisfied with it for themselves, as He

said: **Do you have the male and He has the female? That is indeed an unfair division.**

And His saying here: **And they attribute daughters to God - glory be to Him** means about their saying and their falsehood. "Behold, they say, out of their falsehood, 'God has begotten a son,' and they are liars. 'He has chosen daughters over sons.' What is the matter with you? How do you judge?" And His saying: **And they will have whatever they desire** means they choose for themselves males and are disgusted for themselves from the daughters which they attribute to God. God is far above what they say, for **when one of them is given the report of a female, his face darkens** meaning gloomy from worry **and he is filled with inward grief** silent from the intensity of his grief, **he hides himself from the people** meaning he hates for people to see him "because of the evil of the report he has been given. Should he keep her in disgrace or bury her in the dust" meaning if he keeps her, he will keep her humiliated, not bequeathing her or caring for her, and he will prefer his male children over her **or bury her in the dust** meaning bury her alive in it as they used to do in the days of ignorance. So do they attribute to God the one whom they hate so much and are disgusted for themselves? **Evil is that which they judge** meaning evil is what they say, evil is what they divide, and evil is what they attribute to Him, like His saying, the Most High: **And when one of them is given the report of that which is given as an example to the Most Merciful, his face darkens, and he is filled with inward grief.** His saying here: **For those who do not believe in the Hereafter is an evil example** meaning that the deficiency is attributed to them. **And to God belongs the highest example** meaning absolute perfection in every respect and it is attributed to Him. **And He is the Exalted in Might, the Wise.**

Fath al-Qadir

Then the Almighty narrated another type of their ugly deeds, saying: 56- **And they assign to that which they do not know a share of what We have provided for them.** That is, this assignment occurs after they have sought refuge in God, the Almighty, to remove their distress and what follows His removal from them of disbelief in God and associating partners with Him. Despite that, they assign to that which they do not know the reality of, of inanimate objects and devils, a share of what We have provided for them from their wealth, by which they draw near to Him. It was said that the meaning is that they, the disbelievers, assign to idols, and they do not know anything about them, because they are inanimate objects. So the agent of **they know** according to this is the idols, and He made them like rational beings in their plural with the waw and the nun, following the belief of the disbelievers in them. The meaning is: These infidels give idols that do not understand anything a share of the wealth that God has provided them. **By God, you will be asked about what you used to invent.** This is a return from the third person to the second person, and this question is a question of rebuke and reproach. **About what you used to invent.** You fabricate lies about God Almighty in this world.

Tafsir al-Baghawi

56 - **And they assign to that which they have no knowledge,** that is, the idols, **a share of what We have provided for them,** of wealth, which is what they assigned to the idols from their crops and livestock, so they said: This is for God, according to their claim, and this is for our partners.

Then he returned from the report to the speech and said: **By God, you will be asked,** on the Day of Resurrection, **about what you used to invent,** in this world.

Tafsir al-Baidawi

56. **And they make for what they do not know** meaning for their gods who have no knowledge because they are inanimate, so the pronoun is **for what**, or for which they do not know, so they believe in ignorance, such as that they benefit them and intercede for them, on the basis that the reference to what is omitted, or for them to make on the basis that what is a source and the unknown for it is omitted because of knowledge of it. **A share of what We have provided for them** of crops and livestock. **By God, you will be asked about what you used to invent** that they are real gods by drawing near to them, and this is a threat to them for it.

Surat al-Nahl 16:57

And they attribute daughters to God - glory be to Him - and for themselves whatever they desire.

Surat al-Nahl 16:57

And they attribute daughters to God - glory be to Him - and for themselves whatever they desire.

Tafsir al-Jalalayn

57 - **And they attribute to God daughters** by saying that the angels are the daughters of God **Glory be to Him** purifying Him from what they claim **and for themselves what they desire** meaning sons. The sentence is either in the nominative or accusative case with the word **they attribute** meaning that they attribute to Him the daughters that they dislike, and He is purified from having a son. And they attribute to themselves the sons whom they choose, so they are singled out for the best, like His statement: "So ask them: Are there daughters for your Lord, and for them are sons?"

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And they attribute to God daughters - glory be to Him - while they have for themselves whatever they desire.**

Tafsir al-Qurtubi

The Almighty's saying: **And they attribute to God daughters** was revealed about Khuza'ah and Kinanah, for they claimed that the angels were the daughters of God, so they used to say: **Attach daughters to daughters.** "Glory be to Him." He has exalted Himself and glorified Himself above what they have attributed to Him of taking children. **And they will have whatever they desire.** That is, they attribute to themselves sons and are disgusted by daughters. The position of *what* is raised as the subject, and the predicate is **for them**, and the discussion is complete when He says: **Glory be to Him.** Al-Farra' permitted it to be accusative, on the assumption: And they attribute to themselves whatever they desire. Al-Zajjaj denied it and said: The Arabs use in such a case the word **and they attribute to themselves.**

Tafsir Ibn Kathir

The Almighty tells about the ugliness of the polytheists who worshipped other than Him, idols, statues, and rivals, without knowledge, and "And they attributed to God a portion of what He created of crops and livestock, and said, 'This is for God,' according to their claim, and 'This is for our partners.' So whatever was for their partners does not reach God, and whatever was for God, it reaches their partners. Evil is that which they judge." That is, they attributed to their gods a portion with God and preferred them over Him. So

God the Almighty swore by His noble self that He would question them about that which they invented and fabricated, and that He would confront them for it, and that He would recompense them with the greatest recompense in the fire of Hell. So He said, **By God, you will be asked about what you used to invent.** Then the Almighty informed about them that they made the angels, who are the servants of the Most Merciful, females, and made them daughters of God, so they worshipped them with Him. So they made a great mistake in each of these three positions, as they attributed to Him the Almighty that He has a son, but He has no son, then they gave Him the worst of the two parts of sons, which is daughters, and they do not... They are satisfied with it for themselves, as He said: **Do you have the male and He has the female? That is indeed an unfair division.**

And His saying here: **And they attribute daughters to God - glory be to Him** means about their saying and their falsehood. "Behold, they say, out of their falsehood, 'God has begotten a son,' and they are liars. 'He has chosen daughters over sons.' What is the matter with you? How do you judge?" And His saying: **And they will have whatever they desire** means they choose for themselves males and are disgusted for themselves from the daughters which they attribute to God. God is far above what they say, for **when one of them is given the report of a female, his face darkens** meaning gloomy from worry **and he is filled with inward grief** silent from the intensity of his grief, **he hides himself from the people** meaning he hates for people to see him "because of the evil of the report he has been given. Should he keep her in disgrace or bury her in the dust" meaning if he keeps her, he will keep her humiliated, not bequeathing her or caring for her, and he will prefer his male children over her **or bury her in the dust** meaning bury her alive in it as they used to do in the days of ignorance. So do they attribute to God the one whom they hate so much and are disgusted for themselves? **Evil is that which they judge** meaning evil is what they say, evil is what they divide, and evil is what they attribute to Him, like His saying, the Most High: **And when one of them is given the report of that which is given as an example to the Most Merciful, his face darkens, and he is filled with inward grief.** His saying here: **For those who do not believe in the Hereafter is an evil example** meaning that the deficiency is attributed to them. **And to God belongs the highest example** meaning absolute perfection in every respect and it is attributed to Him. **And He is the Exalted in Might, the Wise.**

Fath al-Qadir

57- **And they attribute to God daughters** This is another type of their scandals and ugliness. Khuza'ah and Kinanah used to say that the angels are daughters of God. **Glory be to Him.** He has exalted Himself from what these rude people who have no sound minds or straight understandings have attributed to Him. **They are not except like livestock, nay, they are more astray.** In this exaltation there is astonishment at their state. **And they will have whatever they desire.** That is, they attribute to themselves whatever they desire of sons,

on the basis that *what* is in the accusative case with the implied verb, and it is permissible for it to be in the nominative case as a subject. Al-Zajjaj denied the accusative case, saying: Because the Arabs do not say **He made for him such-and-such** and he means himself, but rather they say **He made for himself such-and-such**. If it were in the accusative case, He would have said **And for themselves what they desire**. Al-Farra' permitted the accusative case.

Tafsir al-Baghawi

57 - **And they attribute to God daughters**, and they are Khuza'ah and Kinanah. They said: The angels are the daughters of God Almighty: **Glory be to Him! And for them is what they desire**, meaning: And they attribute to themselves the sons they desire, so *ma* is in the accusative case, and it is permissible for it to be in the beginning, so *ma* is in the nominative case.

Tafsir al-Baidawi

57. **And they attribute to God daughters**. Khuza'ah and Kinanah used to say that the angels were daughters of God. **Glory be to Him**. This is to absolve Him from what they said, or to express amazement at it. **And for them is what they desire**. Meaning sons. It is permissible to raise the subject in the nominative case and to lower the subject in conjunction with daughters, on the basis that making means choosing. Although it leads to the subject and object pronouns being for one thing, it is not far-fetched to permit it in the conjoined.

Surat al-Nahl 16:58

And when one of them is given the news of a female, his face darkens, and he is filled with inward grief.

Surat al-Nahl 16:58

And when one of them is given the report of a female, his face darkens, and he is filled with inward grief.

Tafsir al-Jalalayn

58 - **And when one of them is given the report of a female child** that he is born to him **his face darkens** changed with grief **and he is filled with inward grief** filled with grief. So how can he attribute daughters to the Most High?

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: And from the ignorance of these polytheists and the evil of their actions, and the ugliness of their slander against their Lord, is that they attribute to the One who created them, managed them, and bestowed blessings upon them, and thus He deserved thanks for His blessings upon them, and deserved praise for them: daughters. And it is not appropriate for God to have a son, male or female, glory be to Him. He, the Most High, has thereby purified Himself from what they have added to Him and attributed to Him of daughters, so they were not satisfied with their ignorance when they added to Him what should not be added to Him. And it is not appropriate for Him to have a son, that they add to Him what they desire for themselves, and love for themselves, but they added to Him what they hate for themselves, and do not accept for themselves of daughters, such that they kill them if they have them. As for the word *ma* in his statement, **and they will have what they desire**, there are two aspects of Arabic: the accusative case, in apposition to *daughters*, so the meaning of the statement, if that is intended, is: **And they attribute to God daughters and to themselves the sons that they desire**, so *ma* is for the sons. The nominative case, based on the statement being the subject of his statement, **and they will have what they desire**, so the meaning of the statement is: **And they attribute to God daughters and to themselves the sons**.

And his saying, **And when one of them is given the good report of a female child, his face darkens**, meaning: And when one of those who attributed daughters to God is given the good report of the birth of something that He attributes to Himself, his face darkens from his hatred of it, **and he is full of grief**, meaning he has suppressed his grief and is filled with sorrow over her birth to him, so he does not show that.

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Muhammad bin Saad told me, he said: My father told us, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas: **And they attribute to God daughters, glory be to Him, and for themselves what they desire**, then he said: **And when one of them is given the report of a female, his face darkens, and he is filled with inward grief...** to the end of the verse. And he says: They attribute to God daughters, you are pleased with them for me, and you are not pleased with them for yourselves. That is because in the Age of Ignorance, if a female slave was born to a man among them, he would keep her with disgrace, or he would bury her in the dirt while she was alive.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And when one of them is given the report of a female, his face darkens, and he is filled with inward grief**, this is the action of the polytheists of Arabia. God, the Most High, informed them of the evil of their actions. As for the believer, he deserves to be satisfied with what God has apportioned for him. God's decree is better than a person's decree for himself. By my life, he does not know that it is better. A girl may be better for her family than a boy. God has only informed you of their actions so that you may avoid them and desist from them. One of them used to feed his dog and bury his daughter alive.

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: **And he is suppressing his grief** he said: Sad.

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 Ad-Dahhak, regarding his statement, **And he is Kazeem**, he said: Kazeem means the one who is suppressed. We have explained that with its supporting evidence in other places.

Tafsir al-Qurtubi

God the Almighty said: **And when one of them is given the good report of a female** meaning, one of them is informed of the birth of a girl. **His face remains dark** meaning, changed, and it does not mean blackness, which is the opposite of whiteness, but rather it is a metaphor for his grief over the girl. The Arabs say about anyone who encounters something bad: his face has turned black with grief and sadness, as Al-Zajjaj said. Al-Mawardi narrated that what is meant is the blackness of the complexion, and he said: This is the opinion of the majority. **And he is full of grief** meaning, full of grief. Ibn Abbas said: Sad. Al-Akhfash said: He is the one who suppresses his anger and does not express it. It was said: He is the one who is grieved and closes his mouth and does not speak from grief, taken from the word *kazama* which is tightening the mouth of the water skin, as Ali bin Isa said. This meaning was mentioned previously in Surah Yusuf.

Tafsir Ibn Kathir

The Almighty tells about the ugliness of the polytheists who worshipped other than Him, idols, statues, and rivals, without knowledge, and "And they attributed to God a portion of what He created of crops and livestock, and said, 'This is for God,' according to their claim, and 'This is for our partners.' So whatever was for their partners does not reach God, and whatever was for God, it reaches their partners. Evil is that which they judge." That is, they attributed to their gods a portion with God and preferred them over Him. So God the Almighty swore by His noble self that He would question them about that which they invented and fabricated, and that He would confront them for it, and that He would recompense them with the greatest recompense in the fire of Hell. So He said, **By God, you will be asked about what you used to invent.** Then the Almighty informed about them that they made the angels, who are the servants of the Most Merciful, females, and made them daughters of God, so they worshipped them with Him. So they made a great mistake in each of these three positions, as they attributed to Him the Almighty that He has a son, but He has no son, then they gave Him the worst of the two parts of sons, which is daughters, and they do not... They are satisfied with it for themselves, as He said: **Do you have the male and He has the female? That is indeed an unfair division.**

And His saying here: **And they attribute daughters to God - glory be to Him** means about their saying and their falsehood. "Behold, they say, out of their falsehood, 'God has begotten a son,' and they are liars. 'He has chosen daughters over sons.' What is the matter with you? How do you judge?" And His saying: **And they will have whatever they desire** means they choose for themselves males and are disgusted for themselves from the daughters which they attribute to God. God is far above what they say, for **when one of them is given the report of a female, his face darkens** meaning gloomy from worry **and he is filled with inward grief** silent from the intensity of his grief, **he hides himself from the people** meaning he hates for people to see him "because of the evil of the report he has been given. Should he keep her in disgrace or bury her in the dust" meaning if he keeps her, he will keep her humiliated, not bequeathing her or caring for her, and he will prefer his male children over her **or bury her in the dust** meaning bury her alive in it as they used to do in the days of ignorance. So do they attribute to God the one whom they hate so much and are disgusted for themselves? **Evil is that which they judge** meaning evil is what they say, evil is what they divide, and evil is what they attribute to Him, like His saying, the Most High: **And when one of them is given the report of that which is given as an example to the Most Merciful, his face darkens, and he is filled with inward grief.** His saying here: **For those who do not believe in the Hereafter is an evil example** meaning that the deficiency is attributed to them. **And to God belongs the highest example** meaning absolute perfection in every respect and it is attributed to Him. **And He is the Exalted in Might, the Wise.**

Fath al-Qadir

Then the Almighty mentioned their hatred of females which they attributed to God the Almighty, saying: 58- **And when one of them is given the good report of a female** meaning if one of them is informed of the birth of a girl to him **his face remains dark** meaning changed, and what is meant is not blackness which is the opposite of whiteness, but what is meant by blackness is a metaphor for brokenness and change due to what occurs from grief, and the Arabs say to anyone who encounters something bad, his face has turned black with grief and sadness, as Al-Zajaj said. Al-Mawardi said: Rather what is meant is the blackness of the color in reality, he said: And this is the opinion of the majority, and the first is more appropriate, because what is known by conscience is that whoever is angry, sad and distressed does not experience in his color anything but a mere change and the appearance of depression and brokenness, not true blackness, and the phrase **and he is suppressing his anger** is in the accusative case as a state: meaning filled with grief, rage and anger. Al-Akhfash said: He is the one who suppresses his anger and does not show it. It was said that he is the one who is sad and closes his mouth from sadness. It is taken from the word *kazamah*, which means blocking the mouth of a well. This was said by Ali bin Issa, and it was mentioned previously in Surat Yusuf.

Tafsir al-Baghawi

58 - **And when one of them is given the report of a female, his face darkens**, changing from grief and hatred, **and he is filled with grief and anger**, and he is filled with sadness and anger, so he suppresses it, meaning: he holds it in and does not show it.

Tafsir al-Baidawi

58. **And if one of them is given the good report of a female** he is informed of her birth. **His face** becomes or remains all day *blackened* from depression and shyness before people. The blackening of the face is a metaphor for grief and distress. **And he is suppressing** filled with anger towards the woman.

Surat al-Nahl 16:59

He hides from the people because of the evil of that which he has been given. Should he keep it with disgrace or bury it in the dust? Unquestionably, evil is that which they judge.

Surat al-Nahl 16:59

He hides from the people because of the evil of that which he has been given. Should he keep it with disgrace or bury it in the dust? Unquestionably, evil is that which they judge.

Tafsir al-Jalalayn

59 - **He hides** he disappears **from the people** that is, his people **because of the evil of what he has been given** for fear of reproach, hesitating about what to do with him **Should he keep him** leave him without killing him **in disgrace** disgrace and humiliation **or bury him in the dirt** by burying him alive **How evil** how evil *is* their judgment, this judgment of theirs, where they attribute to their Creator the daughters who are with them in this position.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: This one who was given good report of the birth of a female child for him will disappear from the people, and will be out of their sight **because of the evil of the good report he was given**. That is, because of his harming him, tempting him to keep him in humiliation: that is, in disgrace. And that is also the case in the language of the Quraysh, as I was told. They say for humiliation: disgrace. And from that is the saying of Al-Hutay'ah:

When I feared humiliation and the donkey was held back against his will, the rope did not hold its hoof steady.

Some of Banu Tamim made *Hawn* a source for something easy. Al-Kisa'i mentioned that he heard them say: **If you are of little means, ease the burden since today**. He said: **And I heard "Hawan** in a similar meaning. I heard one of them say to his camel: **There is nothing wrong with it except its ease**, meaning that it is of low price. So if they said: **He walks easily**, they would not say it except by opening the *ha*, as God Almighty said: **And the servants of the Most Merciful are those who walk upon the earth easily**. "Or does He bury him in the dust?" He said: **He buries him alive in the dust and buries him alive**.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj: **Should he keep him in humiliation or bury him in the dirt?** He buried his daughter alive.

And His saying, **How evil is their judgment**, means: How evil is the judgment that these polytheists make, because they attributed to God what they would not be pleased with for themselves, and they attributed to what neither benefits them nor harms them a partner in what God has provided for them, and they worshipped

other than He who created them and bestowed blessings upon them.

Tafsir al-Qurtubi

The Almighty said: **He hides himself from the people** meaning he disappears and disappears. **From the evil of what he was given good report** meaning from the evil of the grief, shame and shyness that will befall him because of the girl. **Does he hold it back?** He mentioned the metaphor because it is a response to *what*. **On humiliation** meaning humiliation. And this is how Isa Al-Thaqafi read **on humiliation** and humiliation is humiliation in the language of Quraysh, as Al-Yazidi said and Abu Ubaid narrated it from Al-Kisa'i. Al-Farra' said: It is little in the language of Tamim. Al-Kisa'i said: It is affliction and hardship. Al-Khansa' said:

We humiliate the souls, and the souls on the day of calamity will remain for them

Al-A'mash read **Is he holding him back on evil** Al-Nahhas mentioned it. He said: Al-Jahdary read **or is he burying her in the dust** which contradicts his statement **with the female** and requires him to read **Is he holding her back**. It was said: The humiliation refers to the girl, meaning does he hold her while she is humiliated in his eyes. It was also said: It refers to the child for whom he was born, does he hold her against his will or bury her in the dust? This is what they used to do when they buried their daughters alive. Qatada said: Mudar and Khuza'a used to bury their daughters alive, and the most severe of them in this were Tamim. They claimed that they feared being oppressed and that people who were not equal to them coveted them. Whenever Sa'sa'ah ibn Najjyah, the uncle of Al-Farazdaq, felt something like that, he would send camels to the father of the girl to make her feel ashamed of that. Al-Farazdaq said, boasting:

My uncle who prevented the birth of infants and revived the stillborn, so he did not bury them alive.

It was said: **He hid it** means he concealed it from the distance so that it is not recognized, like something hidden in the dirt to hide it from sight, and this is possible.

Issue - It was reported in Sahih Muslim on the authority of Aisha, may God be pleased with her, that she said: "A woman came to me with her two daughters, and she asked me for something but she did not find anything with me except one date, so I gave it to her. She took it and divided it between her two daughters and did not eat anything from it. Then she got up and went out with her two daughters, and she entered upon the Prophet, may God bless him and grant him peace, and she told him her story. The Prophet, may God bless him and grant him peace, said: 'Whoever is afflicted with a calamity among daughters, then is informed that in being patient with them and being kind to them is what protects from the Fire.' " It was narrated on the authority of Aisha, may

God be pleased with her, that she said: "A poor woman came to me carrying two daughters, so I fed her three dates. She gave each of them a date, and she raised a date to her mouth to eat. Her two daughters asked for it, so she split the date that she wanted to eat between them. I was impressed by her behavior, so I mentioned what I had done to the Messenger of God, may God bless him and grant him peace, and he said: 'God, the Almighty, has made Paradise obligatory for her because of it or freed her from the Fire because of it.' " It was narrated on the authority of Anas ibn Malik that the Messenger of God, may God bless him and grant him peace, said: **Whoever supports two girls until... They both said: On the Day of Resurrection, he and I will come,** and he joined his fingers together. Muslim, may God have mercy on him, also narrated them both. Abu Naim al-Hafiz narrated from the hadith of al-A'mash on the authority of Abu Wa'il on the authority of Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever has a daughter and educates her well, teaches her well, and bestows upon her the blessings of God that He bestowed upon him, she will be a covering or a veil for him from the Fire.** And Uqayl ibn Ulafa proposed to his daughter al-Jarba', saying:

Even if I am given a thousand dowries, two slaves, and ten camels

I love my in-laws to the grave

Abdullah bin Tahir said:

Every father has three sons-in-law who look after his daughter's affairs. If the son-in-law is praised,

A husband takes care of her, a tent shelters her, and a grave covers her, but the best of them is the grave.

How evil is that which they judge. That is, in attributing daughters to their Creator and attributing sons to them. Similar to **Do you have the male and He has the female? That, then, is an unfair division.** (al-Najm 53:21-22) That is, a reward, and it will come.

Tafsir Ibn Kathir

The Almighty tells about the ugliness of the polytheists who worshipped other than Him, idols, statues, and rivals, without knowledge, and "And they attributed to God a portion of what He created of crops and livestock, and said, 'This is for God,' according to their claim, and 'This is for our partners.' So whatever was for their partners does not reach God, and whatever was for God, it reaches their partners. Evil is that which they judge." That is, they attributed to their gods a portion with God and preferred them over Him. So God the Almighty swore by His noble self that He would question them about that which they invented and fabricated, and that He would confront them for it, and that He would recompense them with the greatest recompense in the fire of Hell. So He said, **By God, you will be asked about what you used to invent.** Then the Almighty informed about them that they made the angels, who are the servants of the Most Merciful, females, and made them daughters of God, so they

worshipped them with Him. So they made a great mistake in each of these three positions, as they attributed to Him the Almighty that He has a son, but He has no son, then they gave Him the worst of the two parts of sons, which is daughters, and they do not... They are satisfied with it for themselves, as He said: **Do you have the male and He has the female? That is indeed an unfair division.**

And His saying here: **And they attribute daughters to God - glory be to Him** means about their saying and their falsehood. "Behold, they say, out of their falsehood, 'God has begotten a son,' and they are liars. 'He has chosen daughters over sons.' What is the matter with you? How do you judge?" And His saying: **And they will have whatever they desire** means they choose for themselves males and are disgusted for themselves from the daughters which they attribute to God. God is far above what they say, for **when one of them is given the report of a female, his face darkens** meaning gloomy from worry and **he is filled with inward grief** silent from the intensity of his grief, **he hides himself from the people** meaning he hates for people to see him "because of the evil of the report he has been given. Should he keep her in disgrace or bury her in the dust" meaning if he keeps her, he will keep her humiliated, not bequeathing her or caring for her, and he will prefer his male children over her **or bury her in the dust** meaning bury her alive in it as they used to do in the days of ignorance. So do they attribute to God the one whom they hate so much and are disgusted for themselves? **Evil is that which they judge** meaning evil is what they say, evil is what they divide, and evil is what they attribute to Him, like His saying, the Most High: **And when one of them is given the report of that which is given as an example to the Most Merciful, his face darkens, and he is filled with inward grief.** His saying here: **For those who do not believe in the Hereafter is an evil example** meaning that the deficiency is attributed to them. **And to God belongs the highest example** meaning absolute perfection in every respect and it is attributed to Him. **And He is the Exalted in Might, the Wise.**

Fath al-Qadir

59- **He hides from the people** meaning he disappears and disappears **because of the bad report he has been given** meaning because of the bad grief, shame and embarrassment that will befall him because of the girl he has given birth to. **Should he keep her with humiliation?** meaning he is still hesitant between the two options: keeping the girl he has been given humiliation with, or burying them both in the dirt. **With humiliation** meaning humiliation. This is how Isa Al-Thaqafi read it. Al-Yazidi said: Hun means humiliation in the language of Quraysh. This is how Abu Ubaid narrated it from Al-Kisa'i. It was narrated from Al-Kisa'i that it means affliction and hardship. Al-Khansa' said:

We humiliate souls, and humiliating souls on the day of calamity is more lasting for them.

Al-Farraa said: **Al-Hun is a little in the language of Tamim.** An-Nahhas narrated on the authority of Al-A'mash that he read **ayyamsaquhu 'ala su' he holds her in su' or am yadisahu fi al-drab he hides her in the**

Surat al-Nahl 16:59

He hides from the people because of the evil of that which he has been given. Should he keep it with disgrace or bury it in the dust? Unquestionably, evil is that which they judge.

dirt by burying her alive, meaning he hides her in the dirt by burying her alive as the Arabs used to do. The one who was given the good report of the birth of a female was still hesitating between these two matters. The masculine in *yamsukahū* **he holds her in su'** and *yadisahu* **he hides her in the dirt** is used even though it refers to a female in order to preserve the wording. Al-Jahdari read **am yadisahu fi al-drab he holds her in su'** and he must read *ayyamsaquha* **he holds her in su'** and it was said that *dasahu* **hiding her** means hiding her from people so that she is not known, like *madsoos hidden* in order to hide it from sight. **Are not evil what they judge?** as they attributed the daughters they dislike to God, the Most High, and attributed the sons they love to themselves. An example of this is the saying of God, the Most High: **Is it for you the male and for Him the female? That, then, is an unfair division.**

From the evil of what he has been given good report. From the evil of the one given good report, according to custom. **Should he keep him?** Talking to himself, thinking about leaving him. **With humiliation** Humiliation. **Or should he bury him in the dirt?** That is, hide him in it and bury him alive. The pronoun is masculine for the word *what* and it was read with the feminine in both of them. **How evil is what they judge** where they attribute to the one who is too exalted for a child what this is his place with them.

Tafsir al-Baghawi

59 - **He hides** i.e. he disappears, **from the people because of the bad report he has been given**, of sadness and shame, then he thinks: **Should he keep it?** He mentioned the metaphor in response to *what with humiliation* i.e. humiliation, **or bury it in the dirt** i.e. he hides it from him, burying it alive.

This is because Mudar, Khuza'ah and Tamim used to bury their daughters alive, fearing poverty for them and the greed of those who were not equal to them. When an Arab man had a daughter and wanted to keep her alive, he would dress her in a wool or hair cloak and leave her to tend his camels and sheep in the desert. If he wanted to kill her, he would leave her until she was six years old. He would say to her mother: Adorn her so that I may take her to her in-laws. He would dig a well for her in the desert. When he reached the well, he would say to her: Look at this well. He would push her from behind into the well, then he would heap dirt on her head until the well was level with the ground. This is what God Almighty said: **Will he keep her in humiliation or bury her in the dust?**

Whenever Sa'sa'a, Al-Farazdaq's uncle, felt something like that, he would send camels to the girl's father to revive her with that, so Al-Farazdaq said, boasting about it.

My uncle who prevented the birth of the dead, so he revived the dead, so no one was buried alive.

How evil is what they judge. How evil is what they judge: daughters are for God and sons for themselves. Similar to this is: **Do you have the male and He has the female? That is indeed an unfair division.** (al-Najm 53:22). It was also said: How evil is their judgment: burying girls alive.

Tafsir al-Baidawi

59. **He hides from the people** He hides from them.

Surat al-Nahl 16:60

For those who do not believe in the Hereafter is an evil example, and to God belongs the highest example. And He is the Exalted in Might, the Wise.

Tafsir al-Jalalayn

60 - **For those who do not believe in the Hereafter** meaning the disbelievers **is an evil example** meaning the evil characteristic meaning the ugly one, which is burying their daughters alive despite their need for them for marriage **and to God belongs the highest example** the highest characteristic, which is that there is no god but Him **and He is the Exalted in Might** in His kingdom **the Wise** in His creation.

Tafsir al-Suyuti

Tafsir al-Tabari

This is report from God, the Most High, that His saying, **And when one of them is given the report of a female, his face darkens, and he is filled with inward grief**, and the verse that follows it is an example that God gave to these polytheists who attributed daughters to God. He explained with His saying, **For those who do not believe in the Hereafter is an evil example**, that it is an example, and what He meant by His saying, the Most High, **For those who do not believe in the Hereafter**, is for those who do not believe in the Resurrection, reward, and punishment from the polytheists, **an evil example**, which is the ugly example, and what is bad for the one who is given that example, **And to God belongs the highest example**, meaning: And to God belongs the highest example, which is the best, the kindest, the best, and the most beautiful, and that is monotheism and submission to Him that there is no god but Him.

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And to God belongs the highest example**. He said: The testimony that there is no god but God.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **For those who do not believe in the Hereafter is an evil example, but to God belongs the highest example** is sincerity and monotheism.

And His statement, **And He is the Exalted in Might, the Wise**, God Almighty says: And to God belongs the Might, with which it is not impossible for Him to punish these polytheists whose description He described in these verses, nor to punish those whom He wills to punish for their disobedience to Him, and nothing that He wills and desires is impossible for Him, because creation is His creation, and the command is His

command, and He is Wise in His management, so no defect or error enters into His management.

Tafsir al-Qurtubi

The Almighty said: **For those who do not believe in the Hereafter** meaning for those who describe daughters to God **is an evil example** meaning an evil characteristic of ignorance and disbelief. It was said: It is God's description of them as having a wife and a son. It was also said: Meaning torment and Hellfire. **And to God is the highest example** meaning the highest description of sincerity and monotheism, as Qatada said. It was also said: Meaning the highest attribute that He is the Creator, Provider, Able and Rewarder. Ibn Abbas said: **An evil example** is Hellfire, and **the highest example** is the testimony that there is no god but God. It was also said: There is nothing like Him. It was also said: **And to God is the highest example** like His saying: "God is the Light of the heavens and the earth. The likeness of His light" (al-Nur 24:35). If it is said: How did He add the example here to Himself when He said: **So do not make comparisons for God**, the answer is that His saying: **So do not make comparisons for God**, meaning the comparisons that necessitate similarities and deficiencies, that is, do not make a comparison for God that necessitates deficiency and likening Him to creation. And the highest example is His description of Him with that which has no likeness or peer, glory be to Him and He is far above what the wrongdoers and deniers say, far above. **And He is the Exalted in Might, the Wise**, its meaning has been presented previously.

Tafsir Ibn Kathir

The Almighty tells about the ugliness of the polytheists who worshipped other than Him, idols, statues, and rivals, without knowledge, and "And they attributed to God a portion of what He created of crops and livestock, and said, 'This is for God,' according to their claim, and 'This is for our partners.' So whatever was for their partners does not reach God, and whatever was for God, it reaches their partners. Evil is that which they judge." That is, they attributed to their gods a portion with God and preferred them over Him. So God the Almighty swore by His noble self that He would question them about that which they invented and fabricated, and that He would confront them for it, and that He would recompense them with the greatest recompense in the fire of Hell. So He said, **By God, you will be asked about what you used to invent**. Then the Almighty informed about them that they made the angels, who are the servants of the Most Merciful, females, and made them daughters of God, so they worshipped them with Him. So they made a great mistake in each of these three positions, as they attributed to Him the Almighty that He has a son, but He has no son, then they gave Him the worst of the two parts of sons, which is daughters, and they do not... They are satisfied with it for themselves, as He said: **Do you have the male and He has the female? That is indeed an unfair division**.

Surat al-Nahl 16:60

For those who do not believe in the Hereafter is an evil example, and to God belongs the highest example. And He is the Exalted in Might, the Wise.

And His saying here: **And they attribute daughters to God - glory be to Him** means about their saying and their falsehood. "Behold, they say, out of their falsehood, 'God has begotten a son,' and they are liars. 'He has chosen daughters over sons.' What is the matter with you? How do you judge?" And His saying: **And they will have whatever they desire** means they choose for themselves males and are disgusted for themselves from the daughters which they attribute to God. God is far above what they say, for **when one of them is given the report of a female, his face darkens** meaning gloomy from worry **and he is filled with inward grief** silent from the intensity of his grief, **he hides himself from the people** meaning he hates for people to see him "because of the evil of the report he has been given. Should he keep her in disgrace or bury her in the dust" meaning if he keeps her, he will keep her humiliated, not bequeathing her or caring for her, and he will prefer his male children over her **or bury her in the dust** meaning bury her alive in it as they used to do in the days of ignorance. So do they attribute to God the one whom they hate so much and are disgusted for themselves? **Evil is that which they judge** meaning evil is what they say, evil is what they divide, and evil is what they attribute to Him, like His saying, the Most High: **And when one of them is given the report of that which is given as an example to the Most Merciful, his face darkens, and he is filled with inward grief.** His saying here: **For those who do not believe in the Hereafter is an evil example** meaning that the deficiency is attributed to them. **And to God belongs the highest example** meaning absolute perfection in every respect and it is attributed to Him. **And He is the Exalted in Might, the Wise.**

Fath al-Qadir

60- **For those who do not believe in the Hereafter is the example of evil** meaning for those whom God Almighty described with these terrible ugliness like evil: meaning the characteristic of evil from ignorance and disbelief in God, and it was said that it is their description of God Almighty with a companion and a son, and it was said that it is their need for a son to take their place and burying girls alive to remove shame and fear of poverty, and it was said that it is punishment and Hell **And to God is the highest example** and it is the opposites of the characteristic of the created beings from complete wealth and comprehensive generosity and vast knowledge, or monotheism and sincerity of worship, or that He is the Creator, Provider, Able, and a metaphor, and it was said that it is the testimony that there is no god but God, and it was said: "God is the Light of the heavens and the earth. The example of His light", **And He is the Exalted in Might** who is not defeated, so it does not harm Him if they attribute to Him what is not befitting of Him, **the Wise** in His actions and words.

Tafsir al-Baghawi

60 - **For those who do not believe in the Hereafter,**

meaning: for those who describe daughters for God and sons for themselves, **an evil example**, the evil characteristic of needing a child, hating females, and killing them for fear of poverty, **and to God is the highest example**, the highest characteristic, which is monotheism and that there is no god but Him.

It was said: All the attributes of majesty and perfection, such as knowledge, power, permanence, and other attributes.

Ibn Abbas said: **The worst example**: the fire, and **the highest example**: the testimony that there is no god but God.

And He is the Exalted in Might, the Wise.

Tafsir al-Baidawi

60. **For those who do not believe in the Hereafter is an evil example.** The evil characteristic is the need for children, which calls for death, and keeping males as a means of protection, and hating females and burying them alive for fear of poverty. **And to God belongs the highest example.** It is the intrinsic obligation, absolute wealth, superior generosity, and freedom from the attributes of created beings. **And He is the Exalted in Might, the Wise.** The One Unique in perfect power and wisdom.

Surat al-Nahl 16:61

And if God were to punish people for their wrongdoing, He would not leave on the earth a single creature, but He defers them for a specified term. Then, when their term comes, they will not remain behind an hour, nor will they precede it.

Tafsir al-Jalalayn

61 - **And if God were to punish people for their wrongdoing** for their sins **He would not leave upon it** that is, the earth **a single living creature** a soul that crawls upon it (but He defers them for a specified term. And when their term comes, they will not remain behind) from it **an hour, nor will they precede it** from it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And if God were to punish the sinners of the children of Adam for their sins He would not leave upon it** meaning upon the earth **any living creature** that crawls upon it **but He defers them** meaning: but with His forbearance He defers these oppressors and does not hasten their punishment **until a specified term** meaning: until the time that He has set for them, **and when their term comes** meaning: when the time that He has set for their destruction comes **they will not delay** from destruction for an hour so that they are given respite **nor will they advance it** until they have fulfilled their terms.

And in the same way as we said about that.

Who said that?

Muhammad bin Bashir told us: Abd al-Rahman told us: Sufyan told us, on the authority of Abu Ishaq, on the authority of Abu al-Ahwas, who said: The dung beetle was almost punished for the sin of the sons of Adam, and he recited: **If God were to punish people for their wrongdoing, He would not leave on the earth a single creature.**

Muhammad ibn al-Muthanna told us: Ismail ibn Hakim al-Khuza'i told us: Muhammad ibn Jabir al-Ja'fi told us, on the authority of Yahya ibn Abi Katheer, on the authority of Abu Salamah, who said: Abu Hurairah heard a man saying: The oppressor harms no one but himself. He said: So he turned to him and said: Yes, by God, the houbara bustard dies in its nest, emaciated, because of the oppression of the oppressor.

Yaqub told me, he said: Abu Ubaidah Al-Haddad told us, he said: Qura bin Khalid Al-Sadosi told us, on the authority of Al-Zubayr bin Adi, he said: Ibn Masoud said: The sin of the son of Adam killed the dung beetle.

Abu Al-Sa'ib told us: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Abu Ishaq, on the authority of Abu Ubaidah, who said: Abdullah said: The dung beetle almost perished in its hole because of the sin of the son of Adam.

Al-Muthanna told me, he said: Ishaq told us, he said: Abd al-Razzaq told us, on the authority of Muammar, on the authority of al-Zuhri, God said: **And when their time comes, they will not delay it an hour, nor will they advance it.** He said: We see that when his time comes, he will not delay it an hour, nor will he advance it, as long as his time has not come, for God delays what He wills, and advances what He wills.

Tafsir al-Qurtubi

The Almighty said: **And if God were to punish people for their wrongdoing** meaning their disbelief and their fabrications, and their hastening. **He would not have left upon it** meaning on the earth, so it is a metaphor for something not mentioned, but it is indicated by His saying: **of a creature** because a creature does not move except on the earth. The intended meaning of a creature is a disbelieving creature, so it is specific. It was said: The meaning is that if the fathers were destroyed for their disbelief, there would not have been children. It was said: The intended meaning of the verse is general, meaning if God were to punish the creation for what they earned, He would not have left upon the face of this earth a creature, not a prophet or anyone else. This is the saying of Al-Hasan. Ibn Mas'ud said and recited this verse: If God were to punish the creation for the sins of the sinners, the punishment would have afflicted all of creation, even the dung beetle in its hole, and He would have withheld the rain from the sky and the plants from the earth, so the creatures would have died. But God takes with forgiveness and bounty, as He said: **And He pardons much** (al-Shura 42:30). **So when their term has come** meaning the term of their death and the end of their lives. **They will not be delayed an hour, nor will they be advanced.** This has been mentioned before. If it is said: How can they be destroyed when there is among them a believer who is not a wrongdoer? It is said: The destruction of the wrongdoer is made a revenge and a punishment, and the destruction of the believer is compensated with the reward of the Hereafter. In Sahih Muslim, on the authority of Abdullah bin Omar, he said: I heard the Messenger of God, may God bless him and grant him peace, say: **When God intends to punish a people, the punishment afflicts whoever is among them, then they are resurrected according to their intentions.** And on the authority of Umm Salamah, she was asked about the army that is swallowed up by the earth, and that was during the time of Ibn al-Zubayr, so she said: The Messenger of God, may God bless him and grant him peace, said: **A seeker seeks refuge in the House, and an army is sent to him, and when they are in a desert on the earth, they are swallowed up.** I said: O Messenger of God, what about the one who was unwilling? He said: **He will be swallowed up with them, but he will be resurrected on the Day of Resurrection according to his intention.** We have already mentioned this meaning in detail in the Book of Remembrance, and it has been mentioned in *Al-Ma'idah* and at the end of *Al-An'am*, what is sufficient in it, and praise be to God. It was said: **And when their time comes** meaning when the Day of Resurrection comes. And God knows best.

Surat al-Nahl 16:61

And if God were to punish people for their wrongdoing, He would not leave on the earth a single creature, but He defers them for a specified term. Then, when their term comes, they will not remain behind an hour, nor will they precede it.

Tafsir Ibn Kathir

God the Almighty tells us about His forbearance with His creation despite their injustice, and that if He were to punish them for what they earned, He would not leave a single creature on the face of the earth, meaning He would destroy all the creatures of the earth following the destruction of the children of Adam. However, the Lord, may He be glorified and exalted, is forbearing and conceals, and looks to a specified term, meaning He does not hasten to punish them, because if He did that to them, He would not have left anyone alive. Sufyan al-Thawri said on the authority of Abu Ishaq on the authority of Abu al-Ahwas that he said: The dung beetle was almost punished for the sin of the children of Adam, and he recited the verse: **And if God were to punish people for their wrongdoing, He would not leave on the face of the earth a single creature.** And likewise al-A'mash narrated on the authority of Abu Ishaq on the authority of Abu Ubaidah that he said: Abdullah said: The dung beetle was almost destroyed in its hole because of the sin of the children of Adam. Ibn Jarir said: Muhammad ibn al-Muthanna told me, Ismail ibn Hakim al-Khuza'i told us, Muhammad ibn Jabir al-Hanafi told us on the authority of Yahya ibn Abi Katheer on the authority of Abu Salamah who said: Abu Hurairah heard a man saying: The oppressor harms no one but himself. He said: So he turned to him and said: Yes, by God, even the houbara bustard dies in its nest because of the oppression of the oppressor.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Al-Walid bin Abdul-Malik told us, Ubaid God bin Sharhabil told us, Sulayman bin Ata' told us, on the authority of Muslima bin Abdullah, on the authority of his uncle Abu Mushajia bin Rabi'a, on the authority of Abu Al-Darda', may God be pleased with him, who said: We were mentioned to the Messenger of God, may God bless him and grant him peace, and he said: "God does not delay anything when its time has come. Rather, the increase in life is through righteous offspring whom God grants to the servant, so they pray for him after him, and their prayers reach him in his grave. That is the increase in life."

His saying: **And they attribute to God what they hate**, meaning daughters and partners who are His slaves, and they are disgusted that one of them should have a partner in his wealth.

And His statement: **And their tongues describe falsehood that they will have the best** is a denial of their claim that they will have the best in this world, and that if there is a return, then there is also the best for them, and a report of what was said by some of them, like His statement: "And if We let a man taste mercy from Us and then take it away from him, he is indeed despairing and ungrateful. And if We let him taste favor after an adversity has touched him, he will surely say, "Bad times have departed from me."

Indeed, he is exultant and boastful." And His statement: **And if We let him taste mercy from Us after an adversity has touched him, he will surely say, "This is for me**, and I do not think the Hour will occur. And if I am returned to my Lord, I will surely have with Him the best." So We will surely inform those who disbelieve of what they did, and We will surely make them taste a severe punishment. And His statement: **Have you seen he who disbelieved in Our verses and said, 'I will surely be given wealth and children?'** And he said, reporting on one of the two men, that "he entered his garden while he was unjust to himself. He said, 'I do not think that this will ever perish. And I do not think that the Hour will occur. And if I am returned to my Lord, I will surely find better than it as a return.'" So these people combined evil deeds with a false hope that they would be rewarded for that with good, and this is impossible, as Ibn Ishaq mentioned that a stone was found in the foundation of the Kaaba when they demolished it in order to renew it, on which were written rulings and sermons, including: Do you know the evil deeds and count the good deeds? Yes, just as grapes are picked from thorns.

Mujahid and Qatadah said: **And their tongues describe falsely that they will have the best** meaning the young boys. Ibn Jarir said: **They will have the best** meaning the Day of Resurrection, as we have explained previously, and this is correct, praise be to God. That is why God the Almighty said in response to their wishing for that: **There is no doubt** meaning a truth that is inevitable **that they will have the Fire** meaning the Day of Resurrection **and that they will be negligent.** Mujahid, Sa'id ibn Jubayr, Qatadah and others said: They will be forgotten and neglectful in it. This is like the statement of God the Almighty: **So today We will forget them as they forgot the meeting of this Day of theirs.** Qatadah also said: Negligent means they will be hastened to the Fire from the word *fart*, which means the first to be received. There is no contradiction because they will be hastened to the Fire on the Day of Resurrection and they will be forgotten in it, meaning they will remain eternally.

Fath al-Qadir

Then when He, the Almighty, narrated about the people the greatness of their disbelief, He showed the breadth of His generosity and forbearance, as He did not hasten to punish them and did not hold them accountable for their injustice, so He said: 61- **And if God were to punish people for their injustice**, and what is meant by people here are the disbelievers or all the sinners. **He would not leave upon it**, meaning on the earth, even if He did not mention it, the mention of people and the mention of the beast indicated it, for all are settled on the earth, and what is meant by the beast is the disbeliever, and it was said that it is everything that creeps, and it was said on this how can it be generalized by destruction even though among them are those who have no sin? And the answer is by destroying the oppressor as revenge against him, and

destroying others if they are among those who are accountable, then for the sake of providing them with reward, and if they are not among them, then because of the evil of the oppression of the oppressors, and God has perfect wisdom **He is not questioned about what He does, while they will be questioned**, and similar to this is His saying: **And fear a trial that will not strike those who have wronged among you exclusively**. And in this meaning are the hadiths, including what is in Muslim and others from the hadith of Ibn Umar, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **When God intends to punish a people, the punishment afflicts whoever is among them, then they are resurrected according to their intentions**. And likewise the hadith of the army **who are swallowed up in the desert**, and at the end of it: that they are resurrected according to their intentions. We have already presented when interpreting the words of God, the Most High: **And fear a trial**, the verse, a true confirmation of which should be reviewed. **But He delays them for a specified term**, known to Him, which is the end of their lives and the expiration of their ages, or the term of their punishment. In this delay there is great wisdom, including an excuse for them and loosening the reins with them, and including the occurrence of those of their children whom He has foreordained. **So when their term comes**, which He has named for them, the word of God, the Most High, will be fulfilled upon them at that time, without precedence or delay, and the hour is a short period, and this interpretation and confirmation of it have already been presented.

Tafsir al-Baghawi

61 - **And if God were to punish people for their wrongdoing**, and to hasten to punish them for their disbelief and disobedience, **He would not leave upon it**, meaning: upon the earth, a metaphor for something not mentioned, **any living creature**.

Qatada said about the verse: God did that in the time of Noah, so He destroyed everyone on the earth, except for those who were in Noah's ship, peace be upon him.

It was narrated that Abu Hurairah heard a man say: The oppressor harms no one but himself. He said: What a bad thing you have said! The houbara dies in its nest because of the oppression of the oppressor.

Ibn Masoud said: The dung beetle is tormented in its hole because of the sin of the son of Adam.

It was said: The meaning of the verse is: If God were to punish the fathers of the oppressors for their oppression, the lineage would be cut off, and there would be no children, and no one would remain on the earth.

But He gives them respite for a specified term, He gives them respite with His patience for a specified term, until the end of their terms and the end of their lives. **And when their term comes, they will not remain behind an hour, nor will they precede it**.

Tafsir al-Baidawi

61. **And if God were to punish people for their wrongdoing** for their disbelief and sins. **He would not have left upon it** on the earth, but He implied it without mentioning it to indicate to people and beasts about it. **From a beast** is a cat due to the evil of their wrongdoing. And on the authority of Ibn Mas'ud, may God be pleased with him: The dung beetle almost perished in his lap due to the sin of the son of Adam or from a wrongdoing beast. And it was said that if the fathers were destroyed due to their disbelief, there would be no children. **But He delays them for a specified term** He named it for their ages or for their punishment so that they may reproduce. **So when their term comes, they will not remain behind an hour nor will they precede it** Rather, they will perish or be punished at that time inevitably. And it is not necessary from the generality of people and the attribution of wrongdoing to them that all of them are wrongdoers, even the prophets, peace and blessings be upon them, because it is permissible to attribute to them what is widespread among them and issued by most of them.

Surat al-Nahl 16:62

And they attribute to God that which they hate, and their tongues describe falsehood, that they shall have the best [reward]. There is no doubt that they shall have the Fire, and that they are transgressors.

Surat al-Nahl 16:62

And they attribute to God that which they hate, and their tongues describe falsehood, that they shall have the best [reward]. There is no doubt that they shall have the Fire, and that they are transgressors.

Tafsir al-Jalalayn

62 - **And they attribute to God that which they hate** for themselves of daughters and a partner in leadership and insulting the messengers **and their tongues describe** they say **the lie** with that **that they will have the best** with God, meaning Paradise, according to His saying: And if I return to my Lord, then indeed I will have with Him the best. God Almighty said **There is no doubt** truly **that they will have the Fire and that they will be neglected** abandoned in it or brought to it. And in a reading with a kasra on the ra', meaning exceeding the limit.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: And these polytheists attribute to God what they hate for themselves, and they claim that they have the best, which they hate for themselves, the daughters they attribute to God the Almighty, and they claimed that the angels are the daughters of God. As for the best that they attribute to themselves: it is the male children, and that is because they used to bury their female children alive, and keep the male children, and they would say: We have the males and God has the daughters, and it is similar to His statement: **And they attribute to God daughters - glory be to Him - and to themselves what they desire.**

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, and Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, and Al-Muthanna told me, he said: Ishaq told us, he said: Abdullah told us, on the authority of Warqa', all on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And their tongues describe falsehood, that they will have the best.** He said: The saying of the Quraysh 106: We have the sons, and God has the daughters.

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, except that he said: The words of the infidels of Quraysh.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And they attribute to God what they hate and their tongues describe falsehood:** that is, they say that they have the best: that is, the young boys.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **They will have the best.** He said: The young boys.

And His saying: **There is no doubt that they will have the Fire and that they will be transgressors.** God Almighty says: It is a necessary truth that these people who say that God has daughters, who give Him what they hate for themselves, and for their own souls, will have the best with God on the Day of al-Qiyamah 75: the Fire.

We have explained the interpretation of God's saying **There is no harm** in more than one place in this book of ours with its evidence, which makes it unnecessary to repeat it in this place.

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

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: **No crime** means: Yes.

And his saying: **La Jarm** Some of the Arabists used to say: Jarm was not placed in the accusative case without the letter *la* as the letter *mim* was placed in the accusative case in the saying: **La ghulam lak There is no slave for you.** He said: But it was placed in the accusative case because it is a past tense verb, like the saying of the speaker: **So-and-so sat down** and *jals sit down*. And the speech: **There is no response to their speech**, meaning that the matter is not like this. Jarm: earned, like his saying: **La aqsam I swear**, and the like. And some of them used to say: Jarm was placed in the accusative case without the letter *la* but it means: **There is no need** and **There is no inevitability**, but it has become so common in speech that it has become like *haqq truth*.

And His statement: **And that they are negligent**, God Almighty says: And that they are left behind and abandoned in the Fire, forgotten in it.

The interpreters differed in their interpretation of this, and most of them said something similar to what we said about this:

Who said that?

Muhammad bin Bashir and Ibn Wake' told us: Muhammad bin Ja'far told us: Shu'bah told us, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, regarding this verse: **There is no doubt that they will have the Fire and that they will be neglectful.** He said: They will be forgotten and neglectful.

Musa bin Abdul Rahman Al-Masruqi told me: Zaid bin

Habbab told us: Saeed told us, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, the same.

Ibn Hamid told us: Bahz bin Asad told us, on the authority of Shu'bah, who said: Abu Bishr told me, on the authority of Sa'id bin Jubayr, the same.

Yaqub told me, he said: Hisham told us, he said: Abu Bishr told us, on the authority of Saeed bin Jubair, regarding his statement: **There is no doubt that they will have the Fire and that they will be neglected**, he said: They will be abandoned in the Fire, forgotten in it.

Yaqub told me, he said: Hisham told us, Husayn said: He told us on the authority of Saeed bin Jubair, something similar.

Al-Muthanna told me: Al-Hajjaj bin Al-Munhal told us: Hisham told us, on the authority of Hisin, on the authority of Saeed bin Jubair, something similar.

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 that they are neglectful**, he said: forgotten.

Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, and Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, and Al-Muthanna told me, he said: Ishaq told us, he said: Abdullah told us, on the authority of Warqa', all of them on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Ibn Wakee' told us: Abda, Abu Mu'awiyah, and Abu Khalid told us, on the authority of Juwaybir, on the authority of Ad-Dahhak: **And that they are negligent**. He said: They are abandoned in the Fire.

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 Al-Qasim, on the authority of Mujahid: *Excessive* he said: forgotten.

Abdul Warith bin Abdul Samad told me: My father told me, on the authority of Al-Hussein, on the authority of Qatada: **And that they are excessive** meaning: they are multiplied.

Ibn Al-Muthanna told us: Badal told us: Ibad bin Rashid told us: I heard Dawud bin Abi Hind, regarding the statement of God: **And that they are neglectful**, he said: They are forgotten in the Fire.

Others said: The meaning of this is that they are hastening to the Fire and are heading towards it. They went in this to the saying of the Arabs: **We have gone too far in seeking water** if they have sent him to fix the buckets and the ropes, and to arrange what they need when they arrive at him, so he is *farit*. As for the one who is ahead himself, he is *farit*. It is said: **So-and-so has gone ahead of his companions yafartuhum farut wa farut**, if he has preceded them. The plural of *farit* is *farat*. From this is the saying of al-Qatami:

They hastened us and they were among our companions, just as the camel hurried to its destination.

And from this is the saying of the Prophet, may God bless him and grant him peace: **I will precede you to**

the Cistern. That is, I will precede you to it and outpace you until you reach it.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And that they are the ones who are the most excessive** meaning: they are hastening to the Fire.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And that they are excessive**. He said: They have been excessive in the Fire: that is, they are hastening.

Others said: The meaning of this is: they are banished to Hell.

Who said that?

Ibn Wakee' told us: My father told us, on the authority of Ash'ath Al-Samman, on the authority of Al-Rabi', on the authority of Abu Bishr, on the authority of Saeed: **And that they are the ones who are the most neglectful**. He said: They are humiliated and banished.

The first of the sayings in this regard is the one we have chosen, which is that the excess that means precedence is only said of someone who precedes to correct what he is presented to until the time of the arrival of the one who preceded him to him, and he is not preceded by someone who precedes to the Fire from its people to correct something in it for a visitor who will come to it in it and agree with him as a reformer, but rather he precedes the one who precedes to it for a punishment that is hastened for him. So if the meaning of that excess that is the interpretation of hastening is corrupted, then it is not correct to have a face for its validity, then the other meaning is correct, which is the excess that means leaving behind and abandoning. This is because it is said of the Arabs: I did not leave behind anyone behind me, meaning I did not leave him behind, and I did not neglect him, meaning I did not leave him behind.

The reciters differed in their recitation of this. The majority of the reciters of Egypt, Kufa and Basra, recited it as: **And that they are excessive** with a lightened or a fatha on the ra', meaning that the doer of the word is not named, from *exaggerated*, so he is excessive. I have explained the difference in the recitation of this as well in the interpretation. Abu Ja'far al-Qari' recited it as: **And that they are excessive** with a kasra on the ra' and a shaddah on it, with the interpretation: that they are excessive in performing the duty that God had upon them in this world, of obeying Him and fulfilling His rights, neglecting that, from the statement of God the Most High: **Oh, how I regret what I neglected in the side of God**. Nafi' ibn Abi Nu'aym recited: **And that they are excessive** with a kasra on the ra' and a lightened one.

Yunus told me this, on the authority of Warsh, on his authority, with the interpretation: that they are excessive in sins and transgressions, extravagant towards themselves and doing a lot of them, from their saying: So-and-so went too far in speech: if he exceeded his limit and went too far in it.

Surat al-Nahl 16:62

And they attribute to God that which they hate, and their tongues describe falsehood, that they shall have the best [reward]. There is no doubt that they shall have the Fire, and that they are transgressors.

The most correct of the readings in this regard is the reading of those whose reading we mentioned from the people of Iraq, because it agrees with the interpretation of the people of interpretation that we mentioned before, and the other readings depart from their interpretation.

Tafsir al-Qurtubi

The Almighty said: **And they attribute to God that which they hate** meaning daughters. **And their tongues describe falsehood** meaning their tongues say falsehood. **That they will have the best** Mujahid said: It is their saying that they will have sons and God will have daughters. *Lying* is the object of *describing* and *that* is in the place of half instead of lying, because it is an explanation of it. It was said: **The best** is the good reward, as stated by Al-Zajjaj. Ibn Abbas, Abu Al-Aaliyah, Mujahid and Ibn Muhaisin read *lying* with the kaf, dhal and baa raised as an attribute of the tongues, and likewise **And do not say about what your tongues describe falsehood** and lying is the plural of liar, like messenger and messengers and patient and patience and thankful and thankful and thankful. *No* is a response to their saying, and the statement is complete, meaning it is not as you claim. **It is true that they will have the fire** meaning it is true that they will have the fire. It has already been presented in full. **And that they will be the forerunners** left and forgotten in the Fire, said Ibn al-A'rabī, Abu Ubaidah, al-Kisa'i and al-Farra', and it is the opinion of Sa'id ibn Jubayr and Mujahid. Ibn Abbas and Sa'id ibn Jubayr also said: banished. Qatada and al-Hasan: hastened to the Fire, brought forward to it. The one who is the forerunner is the one who goes to the water, and from this is the saying of the Prophet, may God bless him and grant him peace: **I will be your forerunner to the Cistern**, meaning I will be ahead of you. Al-Qatami said:

They hastened us and they were among our companions, just as a camel hurried to its destination.

Al-Furt: those who are ahead in seeking water. Al-Ward: those who are behind. Nafi' read in the narration of Warsh *Mufarithoon* with a kasra on the ra' and a shaddah on it, and it is the reading of Abdullah bin Masoud and Ibn Abbas, and its meaning is extravagant in sins and disobedience, meaning they went to extremes in it. It is said: So-and-so went to extremes on so-and-so if he was rude to him and said to him more evil than he said. Abu Ja'far Al-Qari' read *Mufarithoon* with a kasra on the ra' and a shaddah on it, meaning they are wasting God's command, so it is from neglecting what is obligatory.

Tafsir Ibn Kathir

God the Almighty tells us about His forbearance with His creation despite their injustice, and that if He were

to punish them for what they earned, He would not leave a single creature on the face of the earth, meaning He would destroy all the creatures of the earth following the destruction of the children of Adam. However, the Lord, may He be glorified and exalted, is forbearing and conceals, and looks to a specified term, meaning He does not hasten to punish them, because if He did that to them, He would not have left anyone alive. Sufyan al-Thawri said on the authority of Abu Ishaq on the authority of Abu al-Ahwas that he said: The dung beetle was almost punished for the sin of the children of Adam, and he recited the verse: **And if God were to punish people for their wrongdoing, He would not leave on the face of the earth a single creature.** And likewise al-A'mash narrated on the authority of Abu Ishaq on the authority of Abu Ubaidah that he said: Abdullah said: The dung beetle was almost destroyed in its hole because of the sin of the children of Adam. Ibn Jarir said: Muhammad ibn al-Muthanna told me, Ismail ibn Hakim al-Khuza'i told us, Muhammad ibn Jabir al-Hanafi told us on the authority of Yahya ibn Abi Katheer on the authority of Abu Salamah who said: Abu Hurairah heard a man saying: The oppressor harms no one but himself. He said: So he turned to him and said: Yes, by God, even the houbara bustard dies in its nest because of the oppression of the oppressor.

Ibn Abi Hatim said: Ali bin Al-Hussein told us, Al-Walid bin Abdul-Malik told us, Ubaid God bin Sharhabil told us, Sulayman bin Ata' told us, on the authority of Muslima bin Abdullah, on the authority of his uncle Abu Mushajja bin Rabi'a, on the authority of Abu Al-Darda', may God be pleased with him, who said: We were mentioned to the Messenger of God, may God bless him and grant him peace, and he said: "God does not delay anything when its time has come. Rather, the increase in life is through righteous offspring whom God grants to the servant, so they pray for him after him, and their prayers reach him in his grave. That is the increase in life."

His saying: **And they attribute to God what they hate**, meaning daughters and partners who are His slaves, and they are disgusted that one of them should have a partner in his wealth.

And His statement: **And their tongues describe falsehood that they will have the best** is a denial of their claim that they will have the best in this world, and that if there is a return, then there is also the best for them, and a report of what was said by some of them, like His statement: "And if We let a man taste mercy from Us and then take it away from him, he is indeed despairing and ungrateful. And if We let him taste favor after an adversity has touched him, he will surely say, "Bad times have departed from me." Indeed, he is exultant and boastful." And His statement: **And if We let him taste mercy from Us after an adversity has touched him, he will surely say, "This is for me**, and I do not think the Hour will occur. And if I am returned to my Lord, I will surely have with Him the best." So We will surely inform those who disbelieve of

what they did, and We will surely make them taste a severe punishment. And His statement: **Have you seen he who disbelieved in Our verses and said, 'I will surely be given wealth and children?'** And he said, reporting on one of the two men, that "he entered his garden while he was unjust to himself. He said, 'I do not think that this will ever perish. And I do not think that the Hour will occur. And if I am returned to my Lord, I will surely find better than it as a return.'" So these people combined evil deeds with a false hope that they would be rewarded for that with good, and this is impossible, as Ibn Ishaq mentioned that a stone was found in the foundation of the Kaaba when they demolished it in order to renew it, on which were written rulings and sermons, including: Do you know the evil deeds and count the good deeds? Yes, just as grapes are picked from thorns.

Mujahid and Qatadah said: **And their tongues describe falsely that they will have the best** meaning the young boys. Ibn Jarir said: **They will have the best** meaning the Day of Resurrection, as we have explained previously, and this is correct, praise be to God. That is why God the Almighty said in response to their wishing for that: **There is no doubt** meaning a truth that is inevitable **that they will have the Fire** meaning the Day of Resurrection **and that they will be negligent**. Mujahid, Sa'id ibn Jubayr, Qatadah and others said: They will be forgotten and neglectful in it. This is like the statement of God the Almighty: **So today We will forget them as they forgot the meeting of this Day of theirs**. Qatadah also said: Negligent means they will be hastened to the Fire from the word *fart*, which means the first to be received. There is no contradiction because they will be hastened to the Fire on the Day of Resurrection and they will be forgotten in it, meaning they will remain eternally.

Fath al-Qadir

Then he mentioned another type of their ignorance and foolishness, saying: **And they attribute to God that which they hate** meaning they attribute to Him, glory be to Him, what they hate to attribute to themselves of daughters, and this is a repetition of what came before for the purpose of emphasis and confirmation and to increase the rebuke and reprimand. **And their tongues describe falsehood** This is from the other type that God, glory be to Him, mentioned of their ugliness, which is: meaning what their tongues describe of falsehood is their saying: **That they will have the best** meaning the best characteristic, or the best outcome. Al-Zajjaj said: They describe that they will have from God, along with the ugliness of their saying, a good reward. Al-Zajjaj also said and Al-Farraa: He replaced His saying **And their tongues describe falsehood** with His saying **That they will have the best**, and the lie is in the accusative case as the object of the verb describe. Ibn Abbas, Abu Al-Aaliyah, Mujahid, and Ibn Muhaisin read the lie with the raising of the kaf, the dhal, and the ba' as an attribute of the tongues, which is the plural of lie, so the object according to this is that they will have the best. Then God, the Most High, responded to them by saying: **Indeed, for them is the Fire**. That is, they will truly have a place in the Fire that they have made for themselves. This has already been confirmed. **And that they will be the forerunners**. Ibn al-A'rabī and Abu

Ubaidah said: That is, they will be left and forgotten in the Fire. Al-Kisa'i and al-Farra' said the same, so it is derived from **afattu fulan khalfan** meaning I left him behind and forgot him. Qatada and al-Hasan said: **Hurrying to it, coming first in entering it, from 'afattu** meaning I put him ahead in seeking water. *Al-Fart* is the one who goes first to the water, and *al-Faraat* are the ones who go first in seeking water, and *al-Waraat* are the ones who come late. From this is the saying of the Prophet, may God bless him and grant him peace: **I will be your forerunner at the Cistern**. That is, I will be your leader. Al-Qatami said:

They hastened us and they were among our companions, just as a camel hurried to its destination.

Nafi' read in the narration of Warsh *mufarritoon* with a kasra on the ra' and a shaddah on it, which is the reading of Ibn Mas'ud and Ibn Abbas, and its meaning is: extravagant in sins and transgressions. It is said that someone was excessive towards someone: if he was arrogant towards him and said to him more evil than he said. Abu Ja'far al-Qari read *mufarritoon* with a kasra on the ra' and a shaddah on it: meaning, wasting the command of God, so it is from neglecting what is obligatory. The rest read *mufarritoon* with a fatha on the ra' and a shaddah on it, and its meaning is: brought to the fire.

Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **And to Him is the religion, always**, he said: The religion is sincerity, and is always constant. Ibn Abi Hatim narrated on the authority of Abu Salih, **And to Him is the religion, always**, he said: There is no god but God. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, **And always**, he said: Always. Al-Faryabi and Ibn Jarir narrated on his authority, he said: Obligatory. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid, **You cry out**, he said: You implore in supplication. Ibn Abi Hatim narrated on the authority of Al-Hasan regarding his statement: **Then enjoy yourselves, and you will soon know**, he said: A threat. Ibn Jarir narrated on the authority of Mujahid regarding his statement: **And they assign to that which they do not know**, the verse, he said: They know that God created them and that it harms them and benefits them, then they assign to that which they do not know that it harms them and does not benefit them, **a share of what We have provided for them**. And Abd bin Hamid, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Qatada regarding the verse, he said: They are the polytheists of the Arabs who made for their idols and devils from what God had provided for them and they divided a portion of their wealth and made it for their idols and devils. And Ibn Abi Hatim narrated on the authority of Al-Suddi regarding the verse, he said: It is their saying, this is for God, according to their claim, and this is for our partners. And Ibn Jarir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement, **And they attribute to God daughters** the verse, he said: They attribute to me daughters whom they like for me and do not like them for themselves, and that is because in the days of ignorance, if a male among them had a girl, he would keep her in contempt or bury her in the dirt while she

Surat al-Nahl 16:62

And they attribute to God that which they hate, and their tongues describe falsehood, that they shall have the best [reward]. There is no doubt that they shall have the Fire, and that they are transgressors.

was alive. And Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ad-Dahhak, **And for them is what they desire**, he said: He means sons. And Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Jurayj, **Or bury him in the dirt**, he said: He buried his daughter alive. Ibn Abi Hatim narrated from Al-Suddi regarding his statement: **How evil is that which they judge**, he said: How evil is that which they judge, meaning: something that they would not accept for themselves, so how would they accept it for me. Abd Al-Razzaq, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated from Qatadah regarding his statement: **And to God belongs the highest similitude**, he said: the testimony that there is no god but God. Ibn Jarir, Ibn Abi Hatim and Al-Bayhaqi narrated from Ibn Abbas: **And to God belongs the highest similitude**, he said: he means that there is nothing like Him. Ibn Abi Hatim narrated from Saeed Ibn Jubayr regarding his statement: **He did not leave upon it any creature**, he said: what the rain gave them to drink. He also narrated from Al-Suddi something similar. Abd Al-Razzaq, Abd Ibn Hamid, Ibn Jarir and Ibn Al-Mundhir narrated from Qatadah regarding the verse, he said: that was done in the time of Noah, God destroyed every creature on the face of the earth except what he carried in his ark. Ahmad narrated in Az-Zuhd from Ibn Masoud, he said: the sins of the sons of Adam killed the dung beetle in its hole, then he said: yes, by God, at the time of the drowning of the people of Noah. Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi in al-Sha'b narrated on his authority that he said: The dung beetle was almost tortured in its hole because of the sin of Adam's son. Then he recited: **And if God were to punish people for their wrongdoing, He would not leave upon the earth a single creature**. Abd ibn Humayd and Ibn Abi al-Dunya narrated something similar on the authority of Anas. Abd ibn Humayd, Ibn Abi al-Dunya, Ibn Jarir, and al-Bayhaqi in al-Sha'b narrated on the authority of Abu Hurayrah that he heard a man saying: The oppressor harms no one but himself. Abu Hurayrah said: Yes, by God, the houbara bustard dies emaciated in its nest because of the oppression of the oppressor. Ibn Abi Hatim narrated on the authority of al-Dahhak: **And they attribute to God that which they dislike**. He said: They attribute to me daughters and they dislike that for themselves. Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **And their tongues describe falsely that they will have the best**, he said: The saying of the infidels of Quraysh 106: **We have sons and He has daughters**. Abdul Razzaq, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada something similar. Ibn Abi Shaybah, Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Mujahid, **And that they are excessive**, he said: attributed. Saeed bin Mansour, Ibn Abi Shaybah, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Saeed bin Jubair something similar. Abdul Razzaq, Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Qatada, he said: hastened. Ibn Abi Hatim narrated

on the authority of Al-Hasan something similar.

Tafsir al-Baghawi

62 - The Almighty's saying: **And they attribute to God that which they hate**, for themselves, meaning daughters, **and their tongues describe**, meaning: they say, **the lie that they will have the best**, meaning sons. The location of *in* is accusative in place of the lie.

Yaman said: What he means by *al-Hasna* is Paradise in the afterlife, if Muhammad is truthful about the resurrection.

No doubt indeed. Ibn Abbas said: Yes, **they will have the Fire** in the Hereafter, **and they are transgressors**. Nafi' read it with a kasra on the ra', meaning: extravagant.

Abu Jaafar read it with emphasis on the letter Ra and with a kasra, meaning: they neglect God's command.

Others read it with the opening of the letter *ra* and the lightening of it, meaning: forgotten in the fire, as Ibn Abbas said.

Saeed bin Jubair said: They are banished.

Muqatil said: They are abandoned.

Qatada said: They will be hastened to the fire.

Al-Farra' said: They will be brought to the Fire. This is based on the saying of the Prophet, may God bless him and grant him peace: **I will precede you at the Cistern**, meaning: I will be ahead of you.

Tafsir al-Baidawi

62. **And they attribute to God what they hate** meaning what they hate for themselves of daughters and partners in leadership, and belittling the messengers and the lowest of wealth. **And their tongues describe lying** with its humiliation, which is. **That they will have the best** meaning with God, as in His saying: **And if I return to my Lord, I will have with Him the best**. And it was read *lying* is the plural of *liar* as an attribute of tongues. **There is no doubt that they will have the Fire** is a response to their words and confirmation of its opposite. **And that they are excessive** are brought to the Fire from *excessive* in seeking water if you advance it. And Nafi' read it with a kasra on the ra' as being from excess in sins. And it was read with a shaddah, open, from *excessive* in seeking water and broken, from *excessive* in acts of obedience.

Surat al-Nahl 16:63

By God, We did send to nations before you, but Satan made their deeds pleasing to them. So he is their protector today, and they will have a painful punishment.

Tafsir al-Jalalayn

63 - **By God, We sent to nations before you** messengers **but Satan made their deeds pleasing to them** evil, so they saw them as good, so they denied the messengers **so he is their protector** the one who takes care of their affairs *today* meaning in this world **and for them is a painful punishment** painful in the Hereafter. It was said that what is meant by today is the Day of Resurrection, based on the account of the coming situation, meaning they have no protector other than Him, and He is unable to support himself, so how can He support them?

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, swearing by Himself, the Exalted, the Majestic, to His Prophet Muhammad, may God bless him and grant him peace: By God, O Muhammad, We have sent messengers before you to their nations with the same as We sent you to your nation, calling to the oneness of God, sincere worship of Him, submission to Him in obedience, and the rejection of rivals and gods. **But Satan made their deeds seem attractive to them.** He says: Satan made their disbelief in God and the worship of idols seem good to them, until they denied their messengers and rejected what they brought them from their Lord. **So he is their protector today.** He says: Satan is their supporter today in this world, and what a bad protector he is. **And for them is a painful punishment.** In the Hereafter, when they come before their Lord, Satan's protectorship will not benefit them then, nor will it benefit them in this world, but rather it will harm them in it, and it will be more harmful to them in the Hereafter.

Tafsir al-Qurtubi

God the Almighty said: **By God, We sent to nations before you, but Satan made their deeds pleasing to them.** That is, their evil deeds. This is a consolation for the Prophet, may God bless him and grant him peace, that his people had disbelieved in the prophets who came before him. **So he is their protector today,** that is, he will support them in this world, according to their claim. **And for them is a painful punishment,** in the Hereafter. It was also said: **So he is their protector,** that is, their companion in the Fire. *Today* means the Day of Resurrection, and it was given the name *today* because of its fame. It was also said that they will be told on the Day of al-Qiyamah 75: This is your protector, so seek his support so that he may save you from the

punishment, as a way of rebuking them.

Tafsir Ibn Kathir

God the Almighty mentions that He sent messengers to the past nations, but they denied the messengers. So, O Muhammad, you have an example in your brothers among the messengers, so do not let your people's denial of you lead you astray. As for the polytheists who denied the messengers, Satan made their actions seem attractive to them. **So he is their protector today** meaning they are under punishment and chastisement, and Satan is their protector and has no way to save them or help them, and they will have a painful torment. Then God the Almighty said to His Messenger: Indeed, the Book was only sent down to him to make clear to the people that over which they differ. So the Qur'an is a judge between people in everything over which they dispute. **And guidance** meaning for the hearts. **And mercy** meaning for those who hold fast to it. **For a people who believe.** Just as God the Almighty made the Qur'an a life for the hearts that are dead due to their disbelief, so He revives the earth after its death with what He sent down upon it from the sky of water. **Indeed in that is a sign for a people who listen** meaning who understand the words and their meaning.

Fath al-Qadir

God Almighty explained that the same action of Quraysh had occurred among all nations, so He said, comforting the Messenger of God, may God bless him and grant him peace, 63- **By God, We had sent to nations before you,** meaning messengers, **but Satan made their evil deeds pleasing to them, so he is their protector today.** It is possible that today refers to the time of this world, in which case the meaning would be: He is their companion in this world. It is possible that today refers to the Day of Resurrection and what comes after it, in which case it would be for the coming situation, and protector would mean the helper, and what is meant is to deny the helper from them in the most eloquent way, because Satan cannot be imagined to be helped at all in the Hereafter, and if the helper is limited to him, then it is necessary that there is no help from anyone other than him. It is possible that today refers to some of the time of this world, and this is in two ways: The first is that it refers to some of what has passed, which is when Satan made the past nations look good, in which case it would be a narration of the past situation. The second is that it refers to some of the present, which is the time of the revelation of the verse. What is meant is that Satan made things seem good to the infidels of Quraysh, so the pronoun in **their guardian** refers to the infidels of Quraysh 106: meaning he is the guardian of these people today, or with the omission of an adjective: meaning he is the guardian of nations like those today. **And for them is a painful punishment** meaning in the Hereafter, which is the punishment of Hellfire.

Surat al-Nahl 16:63

By God, We did send to nations before you, but Satan made their deeds pleasing to them. So he is their protector today, and they will have a painful punishment.

Tafsir al-Baghawi

63 - **By God, We sent to nations before you**, just as We sent to this nation, **but Satan made their evil deeds seem good to them**, "so he is their protector," their helper, *today*, and their companion. He called him their protector, for their obedience to him, **and for them is a painful punishment**, in the Hereafter.

Tafsir al-Baidawi

63. "By God, We sent to nations before you, but Satan made their deeds pleasing to them, but they persisted in their evil deeds and disbelieved in the messengers. So he is their protector today," meaning in this world. He used the word *day* to refer to its time, or he is their protector when he made them pleasing to them, or on the Day of Resurrection, as a narration of a past or future situation. It is possible that the pronoun refers to Quraysh, meaning Satan made their deeds pleasing to the disbelievers before him, and he is the protector of these people today, tempting them and leading them astray. If it is an added word, meaning he is the protector of their likes, and the protector is the companion or the helper, then it would be a negation of the helper for them in the most eloquent way. **And for them is a painful punishment** on the Day of Resurrection.

Surat al-Nahl 16:64

And We have not sent down to you the Book except that you may make clear to them that wherein they have differed and as guidance and mercy for a people who believe.

Tafsir al-Jalalayn

64 - **And We have not sent down to you** O Muhammad **the Book** the Qur'an **except that you may make clear to them** to the people **that over which they differed** of the matter of religion **and as guidance** in apposition to to make clear **and mercy for a people who believe** in it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: We did not send down, O Muhammad, Our Book and sent you as a Messenger to Our creation except to make clear to them what they differed about in the religion of God, so that you may know what is correct in it, and what is true from what is false, and establish against them with what is correct in it the proof of God with which He sent you.

And His statement: **And guidance and mercy for a people who believe**, meaning: And guidance as clarification from misguidance, meaning by that the Book, and mercy for a people who believe in it, so they believe in what is in it, and acknowledge what it includes of God's commands and prohibitions, and act upon it. And the guidance is connected to the position of **to clarify**, because its position is accusative. Rather, the meaning of the statement is: And We have not sent down to you the Book except as clarification for the people concerning that in which they differed, as guidance and mercy.

Tafsir al-Qurtubi

The Almighty said: **And We have not sent down to you the Book** meaning the Qur'an **except that you may make clear to them that over which they differed** of religion and rulings, so that the argument against them may be established by your explanation. **Guidance and mercy** is connected to the position of His statement: **to make clear** because its position is accusative. The metaphor of the speech is: And We have not sent down to you the Book except as clarification for the people. **And guidance** meaning right guidance and mercy for the believers.

Tafsir Ibn Kathir

God the Almighty mentions that He sent messengers to the past nations, but they denied the messengers.

So, O Muhammad, you have an example in your brothers among the messengers, so do not let your people's denial of you lead you astray. As for the polytheists who denied the messengers, Satan made their actions seem attractive to them. **So he is their protector today** meaning they are under punishment and chastisement, and Satan is their protector and has no way to save them or help them, and they will have a painful torment. Then God the Almighty said to His Messenger: Indeed, the Book was only sent down to him to make clear to the people that over which they differ. So the Qur'an is a judge between people in everything over which they dispute. **And guidance** meaning for the hearts. **And mercy** meaning for those who hold fast to it. **For a people who believe**. Just as God the Almighty made the Qur'an a life for the hearts that are dead due to their disbelief, so He revives the earth after its death with what He sent down upon it from the sky of water. **Indeed in that is a sign for a people who listen** meaning who understand the words and their meaning.

Fath al-Qadir

Then the Almighty mentioned that no one perished except after the proof was established against them and the reason was removed from them, so He said: 64- **And We have not sent down the Book to you except that you may make clear to them that in which they differed**. This is addressed to the Messenger of God, may God bless him and grant him peace, and what is meant by the Book is the Qur'an, and the exception is devoid of the most general conditions: that is, We did not send it down to you for any condition or any reason except for the reason of making it clear to them: that is, for the people in which they differed regarding monotheism and the conditions of resurrection and all the other legal rulings, *and* the accusative of **guidance and mercy** is that they are the object of them, conjoined with the place of making it clear, and there is no need for the lam, because they are the verb of the subject of the reasoned verb, unlike making it clear, which is the verb of the one being addressed, not the verb of the one sending it down **for a people who believe** in God, the Almighty, and believe in what the messengers brought and the books were sent down.

Tafsir al-Baghawi

64 - **And We have not sent down to you the Book except that you may make clear to them that in which they differed**, of religion and rulings, **and as guidance and mercy for a people who believe**, meaning: We have not sent down to you the Book except as clarification, guidance, and mercy. So guidance and mercy are connected to His statement **that you may make clear**.

Tafsir al-Baidawi

64. **And We have not sent down the Book to you except that you may make clear to them** to the people.

Surat al-Nahl 16:64

And We have not sent down to you the Book except that you may make clear to them that wherein they have differed and as guidance and mercy for a people who believe.

That over which they differed of monotheism, destiny, the conditions of the afterlife, and the rulings on actions. **And as guidance and mercy for a people who believe** are conjoined with the place of **to make clear**, for they are the verbs of the revealed, unlike **to make clear**.

Surat al-Nahl 16:65

And God sends down water from the sky and revives the earth with it after its lifelessness. Indeed in that is a sign for a people who listen.

Tafsir al-Jalalayn

65 - **And God sends down water from the sky and revives the earth with it** with plants **after its lifelessness** its dryness **Indeed in that** mentioned **is a sign** indicating the resurrection **for a people who listen** listening with contemplation.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, alerting His creation to His arguments against them in His Oneness, and that no divinity is appropriate except for Him, and that worship is not appropriate for anything other than Him: O people, your deity is the one to whom worship is due, above all else. **He sent down water from the sky** meaning: rain. He says: Then He caused to grow, with what He sent down from that water from the sky, the dead earth that has no plants, grass, or vegetation **after its death** after it was dead with nothing in it. **Indeed in that is a sign.** God Almighty says: Indeed in Our reviving the earth after its death with what We sent down from the sky of water is clear evidence and a conclusive argument that excuses whoever thinks about it. **For a people who listen.** He says: For a people who hear this statement, ponder it, understand it, and obey God in what He has guided them to.

Tafsir al-Qurtubi

The Almighty said: **And God sends down from the sky** meaning the clouds. **water, and gives life thereby to the earth after its lifelessness.** The speech returns to enumerating blessings and explaining the perfection of power. **Indeed in that is a sign** meaning an indication of the resurrection and of His oneness, since they knew that their deity cannot do anything. So this indication is **for a people who hear** from God Almighty with their hearts, not their ears. **For indeed, it is not the eyes that are blind, but blind are the hearts which are within the breasts** (al-Hajj 22:46).

Tafsir Ibn Kathir

God the Almighty mentions that He sent messengers to the past nations, but they denied the messengers. So, O Muhammad, you have an example in your brothers among the messengers, so do not let your people's denial of you lead you astray. As for the polytheists who denied the messengers, Satan made their actions seem attractive to them. **So he is their protector today** meaning they are under punishment

and chastisement, and Satan is their protector and has no way to save them or help them, and they will have a painful torment. Then God the Almighty said to His Messenger: Indeed, the Book was only sent down to him to make clear to the people that over which they differ. So the Qur'an is a judge between people in everything over which they dispute. **And guidance** meaning for the hearts. **And mercy** meaning for those who hold fast to it. **For a people who believe.** Just as God the Almighty made the Qur'an a life for the hearts that are dead due to their disbelief, so He revives the earth after its death with what He sent down upon it from the sky of water. **Indeed in that is a sign for a people who listen** meaning who understand the words and their meaning.

Fath al-Qadir

Then He, glory be to Him, returned to confirming His existence and His uniqueness in divinity by mentioning His great signs, saying: 65- **And God sends down water from the sky**, meaning from the clouds, meaning from above as mentioned: meaning a type of water, **and revives the earth with it after its lifelessness**, meaning He revives it with vegetation after it had been dry and lifeless. **Indeed in that**, the sending down and revival, **is a sign**, meaning a sign indicating His oneness and His resurrection of creation and His reward for them, **for a people who listen**, the words of God and understand what it contains of lessons, and reflect on the creation of the heavens and the earth.

Tafsir al-Baghawi

65 - **And God sends down water from the sky**, meaning: rain, **and revives the earth thereby**, with plants, **after its death**, its dryness. **Indeed in that is a sign for a people who listen**, the listening of the hearts, not the listening of the ears.

Tafsir al-Baidawi

65. **And God sends down water from the sky and revives the earth with it after its lifelessness.** He causes all kinds of plants to grow in it after it has dried up. **Indeed in that is a sign for a people who listen.** Hearing with contemplation and fairness.

Surat al-Nahl 16:66

And indeed, in livestock there is a lesson for you. We give you to drink from what is in their bellies - between excrement and blood - pure milk, palatable to drinkers.

Surat al-Nahl 16:66

And indeed, in livestock there is a lesson for you. We give you to drink from what is in their bellies - between excrement and blood - pure milk, palatable to drinkers.

Tafsir al-Jalalayn

66 - And indeed, in the livestock there is a lesson for you a consideration **We give you drink** an explanation of the lesson **from what is in their bellies** that is, the livestock *from* for the beginning related to We give you drink **between excrement** the dregs of the stomach **and blood - pure milk** not mixed with anything from the excrement or blood of taste, smell, or color, and it is between them **placable for the drinkers** easy to pass through their throats and does not choke on it

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And indeed, O people, there is a lesson for you in the livestock which We give you drink from what is in their bellies.

The reciters differed in the recitation of the phrase **We will give you drink**. The majority of the people of Mecca, Iraq, Kufa and Basra, except for Asim, and from the people of Medina Abu Ja'far read it as *Nasqiyyum* with a damma on the nun, meaning: He gave them a drink of milk. Al-Kisa'i used to say: The Arabs say: Asqaynahum nahrin, and asqaynahum laban, if they made it a drink of milk. So when they meant that they gave it a drink, they said: Nasqaynahum fa-na-na-qiyum without an alif. The majority of the reciters of Medina, except for Abu Ja'far, and from the people of Iraq Asim read it as na-qayyum with a fatha on the nun from saqahullah, so he gives it to him. The Arabs sometimes include the alif in what is not a drink of drink of drink of drink, and they remove it from it, although the most famous of the two expressions according to them is what Al-Kisa'i said. What we have said is indicated by the statement of Labid in describing the clouds:

He watered my people, Bani Majd, and watered Namir and the tribes from the crescent moon.

So he combined both languages in one meaning, so if that is the case, then whichever of the two readings the reader recites, he is correct, except that the most amazing of the two readings is the reading with the damma of the noon, because I mentioned that most of the two speeches among the Arabs in what was permanent from watering is asqa with the alif, so he is yasqi, and what God watered His servants from the bellies of the livestock is permanent for them and not cut off from them. As for his saying: **from what is in his bellies**, he mentioned the livestock before that, and it is a plural, and the ha in the bellies is unified. The Arabs

have sayings about that, so some of the grammarians of Kufa used to say: the blessings and the livestock are one thing, because they are both plurals, so he returned the speech in his saying **from what is in his bellies** to the management, intending by it the meaning of blessings, since it was performed from the livestock, and he cites as evidence for his saying that the verse of some of the Bedouins:

If you see stars from the lion's forehead or the dung beetle and the shoulder

Bal Suhail in the scandal, so it spoiled, and the milk of the camel became good, so it cooled

He says: He returned with his saying: So he returned to the meaning of milk, because milk and dairy products can have one meaning, and in reminding of blessings, the other said:

Common food, yes, you turn it into a pollinator and produce it.

He mentioned the blessings, and others among them said: He only said **from what is in their bellies** because he meant: from what is in the bellies of what we mentioned, and he recites a rajaz poem by some of them about that:

Like chickens, we pluck their crops.

And the saying of Al-Aswad bin Ya'far:

Fate and death both pay off the sins, they watch my blackness

He said: Both of them, and he did not say: Both of them, and the saying of Al-Saltani Al-Abdi:

Generosity and chivalry guaranteed a grave in Merv on the clear road.

And the other said:

Afraa is the person who is the least affectionate to me, and Afraa is the one who turns away from me and is lazy

He did not say: the slow-moving one, and the other said:

If people are people and the country is happy, and if Umm Ammar is a helpful friend

He says: All of that is in the sense of this thing and this person and blackness, and the like. He says that from that is the saying of God Almighty **And when he saw the sun rising, he said, This is my Lord** meaning: this rising thing. And His saying **It is a reminder, so whoever wills may remember it** and he did not say remember it, because its meaning is: whoever wills may remember this thing. And His saying (And indeed, I am sent to him as guidance, and I will see with what the messengers return. * So when Solomon came) and he did not say came.

Some of the Basrans used to say: **From what is in their bellies** because the meaning is: We give you drink from whatever livestock is in their bellies. He also said:

The milk is implicit, meaning: He is given a drink from whatever has milk, because not all of them have milk, but rather he is given a drink from those that have milk. The first two sayings are more correct in their interpretation of the speech of the Arabs than this third saying.

And His statement: **from between excrement and blood, pure milk**. He says: We give you milk to drink, which We bring forth for you from between excrement and blood, pure: He says: It is free from mixing with blood and excrement, so they do not mix with it. **Permissible to those who drink it**. He says: It is permissible for whoever drinks it, so he does not choke on it, as a choker chokes on some of the foods he eats. And it was said that no one has ever choked on milk.

Tafsir al-Qurtubi

It contains ten issues:

First - The Almighty's saying: **And indeed, in the livestock is a lesson for you**. We have already discussed livestock, which here are the four types: camels, cows, sheep, and goats. **For a lesson** means an indication of God's power, oneness, and greatness. The origin of a lesson is to represent something in order to know its reality through similarity, and from it **then take heed**. Abu Bakr al-Warraq said: The lesson in the livestock is their subjugation to their masters and their obedience to them, and your rebellion against your Lord and your opposition to Him in everything. One of the greatest lessons is an innocent person carrying a guilty person.

The second - the Almighty's saying: **We give you to drink**. The reading of the people of Medina, Ibn Amir, and Asim in the narration of Abu Bakr **with the fat-ha on the nun** from *saqa* I give *yasqa*. The rest and Hafs from Asim read **with the damma on the nun** from *asqa* I give *yasqa*, and this is the reading of the Kufians and the people of Mecca. It was said: They are two dialects. Labid said:

He watered my people, Bani Majd, and watered Namir and the tribes from Hilal.

It was said: It is said that what is from your hand to your mouth, you water it. So if you make it a place to drink or expose it to drink with its mouth or plant it, you say, you water it. This was said by Ibn Aziz, and it was mentioned earlier. A group read *tasqikum* with a ta', which is weak, meaning the livestock. It was read with a ya', meaning God the Almighty waters you. The reciters are on the two previous readings, so the fatha on the noon is the language of Quraysh and the damma on it is the language of Himyar.

Third - The Almighty's saying: **Of what is in their bellies**. People differed about what the pronoun in His saying **of what is in their bellies** refers to. It was said: It refers to what precedes it, which is the feminine plural. Sibawayh said: The Arabs choose from the cattle with the report of the singular. Ibn al-Arabi said: I do not see it relied on except from this verse, and this does not

resemble its position nor is it appropriate to comprehend it. It was said: Since the collective word, which is the generic noun, is masculine and feminine, and it is said: He is the cattle and she is the cattle, it is permissible for the pronoun to refer to the masculine, and this was said by al-Zajjaj. Al-Kisa'i said: Its meaning is from what is in the bellies of what we mentioned, so it refers to what is mentioned, and God the Almighty said: "Indeed, it is a reminder. So whoever wills may remember it." (Abasa 80:11-12) And the poet said:

Like chickens, we pluck their crops.

And there are many similar examples. Al-Kisa'i said: **from what is in their bellies** meaning from what is in the bellies of some of them, since males do not have milk, and this is what Abu Ubaidah relied on. Al-Farra' said: Cattle and livestock are one and the same, and livestock is masculine, and that is why the Arabs say: This is a coming blessing, so the pronoun refers to the word livestock which has the same meaning as livestock. Ibn Al-Arabi said: The masculine refers to the meaning of the plural, and the feminine to the meaning of the group, so he mentioned it here in consideration of the plural word, and he made it feminine in Surat Al-Mu'minun in consideration of the Friday word, so he said: **We give you to drink from what is in their bellies** (al-Mu'minun 23:21). With this interpretation, the meaning is well organized. The feminine is in consideration of the group word and the masculine is in consideration of the plural word, more than the sands of Yabrin and the deserts of Palestine.

Fourth - Some of the great scholars, namely Judge Ismail, inferred from the return of this pronoun that the milk of a stallion indicates prohibition. He said: It was brought in the masculine form because it refers to the mention of blessings, because milk for the male is considered, and therefore the Prophet, may God bless him and grant him peace, ruled that the milk of a stallion is prohibited when Aisha denied it in the hadith of Aflah, the brother of Abu al-Qais **The woman has the right to water and the man has the right to fertilize**, so it was shared between them. The statement about the prohibition of the milk of a stallion has already been made in *Women*, and praise be to God.

Fifth - The Almighty's saying: **From between excrement and blood, pure milk**. God the Almighty pointed out His great power by bringing out the milk pure between excrement and blood. Excrement is the manure that descends into the rumen, so when it comes out it is not called excrement. It is said: **The rumen excreted** if it brought out what was in it. The meaning is that the food is made up of what is in the rumen and blood, then the milk is purified from the blood. God the Almighty informed that this milk comes out from between that and the blood in the veins. Ibn Abbas said: The animal eats fodder, so when it settles in its rumen it cooks it, so its lower part is excrement, its middle is milk, and its upper part is blood. The liver is in charge of these types, so it divides the blood, distinguishes it, and tests it in the udder, and the milk flows in the udder, while the excrement remains as it is in the rumen. **A profound wisdom, for what avail are the warnings?** (al-Qamar 54:5). *Pure* means from the redness of the blood and the filth of the excrement,

Surat al-Nahl 16:66

And indeed, in livestock there is a lesson for you. We give you to drink from what is in their bellies - between excrement and blood - pure milk, palatable to drinkers.

and they are combined in one vessel. Ibn Bahr said: Pure is its whiteness. Al-Nabigha said:

With the purest of green-shouldered Jordans

Any sleeve egg. This is a power that only befits the one who is in charge of everything with interest.

Sixth - Al-Naqqash said: This is evidence that semen is not impure. Others have also said the same and argued by saying: Just as milk comes out from between excrement and blood pure and permissible, so too it is permissible for semen to come out of the urinary tract pure and permissible. Ibn al-Arabi said: This is great ignorance and a heinous misconception. Milk is reported to be a blessing and a favor emanating from power in order to be a lesson, so all of that necessitates the description of purity and pleasure, and semen is not of this state so that it can be included in it or analogized to it.

I said: This may be opposed by saying: Which of them is greater and more sublime than the emission of semen from which the honored human being is born? God the Almighty said: **It comes forth from between the backbone and the ribs** (Al-Tariq: 7), and He said: **And God has made for you mates from among yourselves and has made for you from your mates sons and grandchildren** (Al-Tariq: 7). This is the ultimate in gratitude. If it is said: It becomes impure when it comes out through the urinary tract, we say: That is what we mean, for the impurity is incidental and its origin is pure. It has been said: Its exit is not the exit of urine, especially in women, for the entrance of the penis into it and the exit of the child is not the exit of urine according to what the scholars have said. This has been mentioned previously in Al-Baqarah. If it is said: Its origin is blood, so it is impure, we say: It is invalidated by musk, for its origin is blood and it is pure. Among those who said that it is pure are Al-Shafi'i, Ahmad, Ishaq, Abu Thawr and others, based on the hadith of Aisha **may God be pleased with her**, who said: "I used to rub it from the garment of the Messenger of God (blessings and peace of God be upon him) while it was dry with my fingernail." Al-Shafi'i said: If it is not rubbed, then there is nothing wrong with it. Saad bin Abi Waqqas used to rub semen off his clothes. Ibn Abbas said: It is like phlegm. Remove it from yourself with idhkhirah and wipe it with a rag. If it is said: It has been proven from Aisha that she said: "I used to wash semen off the clothes of the Messenger of God (peace be upon him), then he would go out to pray in that clothes and I would look at the traces of washing on it." We say: It is possible that she washed it out of disgust, like the things that are removed from clothes, such as impurity, and this would be a reconciliation between the hadiths. And God knows best. Malik and his companions and Al-Awza'i said: It is impure. Malik said: Washing a wet dream off clothes is an obligatory matter that is agreed upon by us, and it is the opinion of the Kufians. It is narrated from Umar bin Al-Khattab, Ibn Mas'ud, and Jabir bin Samurah that they washed it off their clothes. Ibn Umar and Aisha differed about it. The followers agreed on these two opinions regarding the impurity

and purity of semen.

Seventh - In this verse there is evidence of the permissibility of benefiting from milk for drinking and other purposes. As for the milk of a dead animal, it is not permissible to benefit from it, because it is a pure liquid that was obtained from an impure vessel. This is because the udder of a dead animal is impure and milk is pure, so when it is milked it becomes taken from an impure vessel. As for the milk of a dead woman, our companions differed concerning it. Those who said that a person is pure whether alive or dead, then it is pure. Those who said that it becomes impure with death, then it is impure. According to both opinions, it is proven to be forbidden, because a child may be nourished by it as he is nourished by a snake. This is because the Messenger of God, may God bless him and grant him peace, said: **Breastfeeding is that which produces flesh and strengthens bones**. He did not specify, and this has already been mentioned in *An-Nisa'*.

Eighth - The Almighty said: **Pleasant to the drinkers** meaning delicious and easy, and the one who drinks it does not choke on it. It is said: the drink is easy to swallow, meaning it enters the throat easily, and the drinker swallowed it, and I swallowed it, I swallow it, transitive and intransitive, and the best is to swallow it is agitation. It is said: give me time and do not rush me, and the Almighty said: **He swallows it but can hardly swallow it** (Ibrahim 14:17). The swallow **with a kasra on the seen** is that which swallows your choking. It is said: water swallows choking, and from this the saying of Al-Kumait:

It was a good thing that I was sad

It was narrated that no one has ever choked on milk, and this was narrated on the authority of the Prophet, may God bless him and grant him peace.

Ninth - In this verse there is evidence for the use of sweets and delicious foods and eating them. It is not said that this contradicts asceticism or distances it, but if it is done from its proper place and without extravagance or excess. This meaning has been mentioned previously in *Al-Ma'idah* and other books. In the Sahih, it is narrated on the authority of Anas who said: I gave the Messenger of God, may God bless him and grant him peace, all of these drinks in my cup: honey, wine, milk, and water. Some of the reciters disliked eating faloodeh and milk from food, while most scholars permitted it. It was narrated on the authority of Al-Hasan that he was at a table with Malik bin Dinar, and faloodeh was brought to him and he refused to eat it, so Al-Hasan said to him: Eat! For you have to drink more than this from cold water.

Tenth - Abu Dawud and others narrated on the authority of Ibn Abbas who said: "The Messenger of God (peace and blessings of God be upon him) was brought milk and he drank it. The Messenger of God (peace and blessings of God be upon him) said: 'When one of you eats food, let him say: O God, bless it for us and feed us better than it.' And when he is given milk to drink, let him say: O God, bless it for us and give us

more of it, for nothing replaces food and drink except milk.” Our scholars said: How could it not be so when it is the first thing that a person is nourished with and by which the body and body grow? It is a food free from corruption and by which the body is strengthened. God the Almighty made it a sign for Gabriel of the guidance of this nation which is the best nation. He said in the Sahih: “Then Gabriel came to me with a vessel of wine and a vessel of milk. I chose milk. Gabriel said to me: ‘You have chosen the natural disposition. If you had chosen wine, your nation would have gone astray.’” Then, in supplication for more of it is a sign of fertility and the appearance of goodness and blessings, so it is all blessed.

Tafsir Ibn Kathir

God Almighty says: **And indeed, for you O people, in the livestock** which are camels, cows and sheep **is a lesson** meaning a sign and indication of the wisdom, power, mercy and kindness of their Creator. **We give you drink from what is in their bellies** He singled it out here, referring back to the meaning of blessings, or the pronoun refers back to the animal, for the livestock are animals, meaning We give you drink from what is in the belly of this animal, and in the other verse from what is in their bellies, and both are permissible, as in the Almighty's saying: "No indeed! It is a reminder. So whoever wills may remember it" and in His saying: "And indeed, I am sending to them a gift and seeing with what the messengers return. So when Solomon came" meaning the money.

And his saying: **From between excrement and blood, pure milk** means that the milk is separated from its whiteness, taste, and sweetness, between excrement and blood in the animal's stomach, and each flows to its place when the food ripens in its stomach, so blood is diverted from it to the veins, milk to the udder, urine to the bladder, and excrement to the exit, and each of them does not mix with the other or blend with it after it separates from it, nor does it change with it. And His statement: **Pure milk, palatable to those who drink it**, meaning that no one will choke on it. And when He mentioned milk and that He, the Most High, made it a palatable drink for people, He followed it up with mentioning what people make of drinks from the fruits of palm trees and grapes, and what they used to make of intoxicating wine before it was forbidden. For this reason, He bestowed His favor upon them by saying: **And from the fruits of palm trees and grapes you make intoxicant**, indicating its permissibility in the Shari'ah before it was forbidden, and indicating equality between the intoxicant made from palm trees and that made from grapes, as is the doctrine of Malik, al-Shafi'i, Ahmad and the majority of scholars. And likewise the ruling on all other drinks made from wheat, barley, corn and honey, as the Sunnah came with details of that, and this is not the place to expand on that.

As Ibn Abbas said in his saying: **Intoxication and good provision**, intoxication is what is forbidden from their fruits, and good provision is what is permissible from their fruits. In another narration: Intoxication is forbidden, and good provision is permissible, meaning

what is dried from them of dates and raisins, and what is made from them of coating, which is molasses, vinegar and wine, is permissible and is drunk before it hardens as the Sunnah has mentioned. **Indeed in that is a sign for a people who reason.** It is appropriate to mention the mind here, as it is the most noble thing in man. For this reason, God has forbidden this nation intoxicating drinks to protect their minds. God Almighty said: “And We placed therein gardens of palm trees and grapevines, and caused springs to gush forth therein, that they might eat of its fruit and of what their hands have made. Will they not then be grateful? Glory be to Him who created in pairs all things that the earth grows, and from themselves and from that which they do not know.”

Fath al-Qadir

66- **And indeed, in the livestock there is a lesson for you.** The livestock are camels, cows, and sheep, and goats are included in the sheep. The origin of the lesson is to represent one thing with another in order to know its reality through similarity, and from it **So take heed, O you who have insight.** Abu Bakr al-Warraq said: The lesson in the livestock is their subjugation to their masters and their obedience to them. It appears that the lesson is His statement: **We give you drink from what is in their bellies.** So the sentence is resumed to explain the lesson. The people of Medina, Ibn Amir, and Asim in the narration of Abu Bakr read *Nasqim* with the opening of the *nun* from *saqā to water, yasqi*. The rest and Hafs from Asim read it with the closing of the *nun* from *asqa to water, yasqi*. It was said that they are two languages. Labid said:

He watered my people, Bani Majd, and watered Namir and the tribes from the crescent moon.

It was read with the superscript ta' so that the pronoun refers to the livestock, and it was read with the subscript so that the pronoun refers to God, the Most High. Both are weak, and all the reciters follow the first two readings. The fat-ha is the language of Quraysh, and the damma is the language of Himyar. It was said that there is a difference between saqa and asqa. If the drink is from the hand of the cupbearer to the mouth of the one being given the drink, it is said saqituhu, and if it is merely presented to him and prepared for him, it is said asqahu. The pronoun in his statement **from what is in his bellies** refers to the livestock. Sibawayh said: The Arabs describe livestock with the singular report. Al-Zajaj said: Since the plural form is masculine and feminine, and it is said he is the livestock, and she is the livestock, it is permissible for the pronoun to refer to the masculine. Al-Kisa'i said that its meaning is from what is in the bellies of what we mentioned, so according to this it refers to what is mentioned. Al-Farra' said: This is correct. Al-Mubarrad said: This is widespread in the Qur'an, such as His saying to the sun, **This is my Lord**, meaning this rising thing, and also, **And I am sending to them a gift**, then He said, **So when Solomon came**, and He did not say, **It came**, because the meaning is, the thing we mentioned came. End. And from that is His saying, **Indeed, this is a reminder, so whoever wills may take to his Lord a way**, and similar to it is the saying of the

Surat al-Nahl 16:66

And indeed, in livestock there is a lesson for you. We give you to drink from what is in their bellies - between excrement and blood - pure milk, palatable to drinkers.

poet:

Like chickens, I have no crops

He did not say its quotient, and the other said:

The frankincense pollination was pleasant and cold

He did not say and it cooled down. It was narrated from Al-Kisa'i that the meaning is from what is in the bellies of some of them, which are the females, because the males do not have milk. Abu Ubaidah said the same. It was narrated from Al-Farra' that he said: The blessings and the cattle are one and the same, masculine and feminine. That is why the Arabs say: This is a blessing that has been mentioned. The pronoun refers to the word blessings, which means cattle. It is like what Al-Zajaj said, and Ibn Al-Arabi preferred it and said: The masculinity refers to the meaning of the plural, and the feminization to the meaning of the group. So he mentioned it here in consideration of the plural word and feminized it in Surat Al-Mu'minun in consideration of the word of the group. **From between excrement and blood.** Excrement is the dung that goes down to the rumen, so when it comes out of it, it is not called excrement. It is said that the rumen excreted what was in it. The meaning is that the thing that you eat includes what is in the rumen, which is excrement, and blood is included in it. So the bottom of it is excrement, the top of it is blood, and the middle of it is *milk*. So the blood runs in the veins and the milk in the udders, and the excrement remains as it is. *Pure* means free from the redness of blood and the filth of excrement after they are combined in one vessel. **Permissible to the drinkers** meaning delicious and pleasant, and the one who drinks it does not choke on it. It is said that the drink is permissible, meaning that it enters the throat easily.

Tafsir al-Baghawi

66 - **And indeed, in the livestock there is a lesson for you**, an admonition, **We give you drink**, with the *nun* open here and in *al-Mu'minun*, Ibn Nafi', Ibn Amir, Abu Bakr, Ya'qub, and the rest read it with the *damma* and they are two dialects. **From what is in their bellies**, al-Farra' said: The metaphor is returned to the livestock, and the livestock is one.

The word *na'am* is masculine. Abu Ubaidah and Al-Akhfash said: *Na'am* is masculine and feminine. If it is feminine, then it has the meaning of the plural, and if it is masculine, then it has the same wording."

Al-Kisa'i said: He referred it back to what he meant in the bellies of what we mentioned.

The historian said: The metaphor refers to some and part, as if he said: We give you to drink from what is in it, which is milk, since not all of it has milk, and the milk in it is implied.

From excrement, which is the weight in the rumen, so

if it comes out of it it is not called excrement, **and pure milk blood**, from blood and excrement that does not have the color of blood nor the smell of prostitution.

Pleasing to the drinkers, delicious and flows easily through the throat.

It was said: No one has ever choked on milk.

Ibn Abbas said: If the animal eats fodder and it settles in its stomach and grinds it, then the bottom of it is excrement, the middle of it is milk, and the top of it is blood, and the liver is in control of it, dividing it by the decree of God Almighty, so the blood flows in the veins, the milk in the udder, and the excrement remains as it is.

Tafsir al-Baidawi

66. **And indeed, in the livestock there is a lesson for you**. An indication that expresses ignorance to knowledge. **We give you to drink from what is in their bellies**. A resumption to explain the lesson, and the pronoun was mentioned and made singular here for the sake of the word and made feminine in Surat Al-Mu'minun for the sake of the meaning, as Al-An'am is a collective noun and therefore Sibawayh counted it among the singular words built on verbs such as Akhlaq and Akisa. Whoever said that it is a collective noun made the pronoun for some, as the milk is for some of them and not all of them or for one of them or for him according to the meaning, as what is meant by it is the genus. And Nafi', Ibn 'Amir, Abu Bakr and Ya'qub read **We give you to drink** with the fatha here and in Al-Mu'minun **from between excrement and blood milk** as it creates from some parts of the blood generated from the subtle parts in the excrement, which are the eaten things that are partially digested in the rumen. On the authority of Ibn Abbas, may God be pleased with them both: When an animal feeds and the fodder is cooked in its rumen, its lower part is excrement, its middle part is milk, and its upper part is blood. Perhaps if this is correct, what is meant is that its middle part is the substance of milk and its upper part is the substance of blood that nourishes the body, because they are not formed in the rumen. Rather, the liver attracts the purest digested food in the rumen, and keeps its weight, which is excrement, then holds it until it digests it a second time, creating four mixtures with it, one of which is watery. The distinguishing power distinguishes that watery part from what is more than what is needed from the two times and pushes it to the kidney, gall bladder, and spleen. Then the rest is distributed to the organs according to them, so it flows to each one according to what is appropriate for it, according to the estimation of the All-Wise, All-Knowing. Then, if the animal is female, its mixtures increase in proportion to its food, due to the cold and moisture dominating its temperament. The excess is first pushed to the uterus for the sake of the fetus, and when it separates, that excess or some of it flows to the udders, where it lays eggs by being adjacent to their white glandular meats, and becomes milk.

Whoever ponders the creation of God Almighty in creating the mixtures and milks and preparing their locations and channels and the causes that generate them and the powers that control them at all times in a manner befitting Him, will be compelled to acknowledge the perfection of His wisdom and the limit of His mercy. The first *min* is partial because milk is part of what is in their bellies, and the second is introductory, like your saying: I was given to drink from the basin, because between the excrement and the blood is the place from which the drinking begins, and it is related to **He gave you to drink** or a state of *laban* which was presented before it to make it indefinite and to draw attention to the fact that it is the place of the lesson. *Pure* means clear, not accompanied by the color of blood or the smell of excrement, or filtered from what accompanies it of the dense parts by narrowing its outlet. **Saighan li-dharibiyn** means easy to pass through their throats, and it was read as siighan with emphasis and without emphasis.

Surat al-Nahl 16:67

And from the fruits of the palm trees and grapevines you take intoxicant and good provision. Indeed in that is a sign for a people who reason.

Surat al-Nahl 16:67

And from the fruits of the palm trees and grapevines you take intoxicant and good provision. Indeed in that is a sign for a people who reason.

Tafsir al-Jalalayn

67 - **And from the fruits of the palm trees and grapevines** fruit **you take from them intoxicant** wine that intoxicates, it is called by the source, and this was before it was forbidden **and good provision** such as dates, raisins, vinegar and molasses **Indeed in that mentioned is a sign** indicating the power of God Almighty **for a people who reason** who reflect.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: And for you also, O people, is a lesson in what We give you to drink of the fruits of the palm trees and the grapevines, from which you take intoxicant and good provision, along with what We give you to drink from the bellies of livestock, of milk that comes out from between the excrement and the blood. And the noun was omitted from His statement, **And of the fruits of the palm trees and the grapevines**, and the meaning is what was described, which is: And of the fruits of the palm trees and the grapevines, what you take, because of the indication of *who* is it, because the one who enters into the speech is hated, so he dispensed with its indication and the knowledge of the listeners of what is required by mentioning the noun with it. And some of the grammarians of Basra used to say in the meaning of the speech: And of the fruits of the palm trees and the grapevines, something from which you take intoxicant, and he said: The ha' was mentioned in His statement, **you take from it**, because it was intended to mean something, and in our view it refers to what was left out, which is what. And His statement, **you take** is from the description of what was left out.

The people of interpretation differed regarding the meaning of his statement, **You take from it intoxicant and good provision**. Some of them said: What is meant by intoxicant is wine, and what is meant by good provision is dates and raisins. He said: This verse was revealed before wine was forbidden, then it was forbidden afterwards.

Who said that?

Muhammad bin Ubaid Al-Maharbi told me: Ayoub bin Jaber Al-Suhaimi told us, on the authority of Al-Aswad, on the authority of Amr bin Sufyan, on the authority of Ibn Abbas, regarding his statement, **You take from it intoxicant and good provision**. He said: Intoxicant is what is forbidden from its drink, and good provision is what is permissible from its fruit.

Ibn Wakee' and Saeed bin Al-Rabi' Al-Razi told us: Ibn Uyaynah told us, on the authority of Al-Aswad bin Qais, on the authority of Amr bin Sufyan, on the authority of Ibn Abbas: **You take from it intoxicant and good provision**. He said: Good provision is what is permissible of its fruit, and intoxicant is what is forbidden of its fruit.

Ibn Wakee' told us: My father told us, on the authority of Sufyan, on the authority of Al-Aswad, on the authority of Umar bin Sufyan, on the authority of Ibn Abbas, the same.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Al-Thawri told us, on the authority of Al-Aswad bin Qais, on the authority of Amr bin Sufyan, on the authority of Ibn Abbas, something similar.

Al-Muthanna told me, he said: Abu Naim Al-Fadl bin Dukayn told us, he said: Sufyan told us, on the authority of Al-Aswad bin Qais, on the authority of Amr bin Sufyan, on the authority of Ibn Abbas, something similar.

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of Al-Aswad Ibn Qays, who said: I heard a man narrating on the authority of Ibn Abbas regarding this verse: **You take from it intoxicant and good provision**. He said: Intoxicant is what is forbidden from their two fruits, and good provision is what is permissible from their two fruits.

Ahmad bin Ishaq told us: Abu Ahmad told us: Al-Hasan bin Saleh told us, on the authority of Ibn Abbas bin Qais, on the authority of Amr bin Sufyan, on the authority of Ibn Abbas, something similar.

Al-Muthanna told me, he said: Abu Ghassan told us, he said: Zuhair bin Muawiyah told us, he said: Al-Aswad bin Qais told us, he said: Amr bin Sufyan told me, he said: I heard Ibn Abbas say, and this verse was mentioned to him: **And from the fruits of the palm trees and the grapevines you take intoxicant and good provision**. He said: Intoxicant is what is forbidden from them, and good provision is what is permissible from them.

Yunus told me, he said: Sufyan told us, on the authority of Al-Aswad bin Qais, on the authority of Amr bin Sufyan Al-Basri, he said: Ibn Abbas said: **You take from it intoxicant and good provision**. He said: As for good provision, it is what is permissible of their fruit, and as for intoxicant, it is what is forbidden of their fruit.

Al-Muthanna told me, he said: Al-Hammani told us, he said: Sharik told us, on the authority of Al-Aswad, on the authority of Amr bin Sufyan Al-Basri, on the authority of Ibn Abbas, **You take from it intoxicant and good provision**. He said: Intoxicant is its forbidden thing, and good provision is its permissible thing.

Al-Muthanna told me, he said: Al-Abbas bin Abi Talib told us, he said: Abu Awana told us, on the authority of Al-Aswad, on the authority of Amr bin Sufyan, on the authority of Ibn Abbas, he said: Sugar is what is forbidden from their fruit, and good provision is what is

permissible from their fruit.

Ahmad bin Ishaq told us: Abu Ahmad told us: Israel told us, on the authority of Abu Hasin, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: Good sustenance, and intoxication: the forbidden.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Abu Hasin, on the authority of Sa'id ibn Jubayr: **You take from it an intoxicant and good provision.** He said: What is forbidden of their fruit, and what is permissible of their fruit.

Ahmad told us, he said: Abu Ahmad told us, he said: Sufyan told us, on the authority of Abu Hasin, on the authority of Saeed bin Jubair, he said: Drunkenness is wine, and good sustenance is lawful.

Ibn Wakee' told us: My father told us, on the authority of Misa'ar and Sufyan, on the authority of Abu Haseen, on the authority of Saeed bin Jubair, who said: Good sustenance is lawful, and drunkenness is unlawful.

Al-Muthanna told me, he said: Abu Naim told us, he said: Sufyan told us, on the authority of Abu Hasin, on the authority of Saeed bin Jubair, something similar.

Ibn Bashar told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, regarding this verse: **You take from it intoxicant and good provision.** He said: Intoxicant is what is forbidden, and good provision is what is permissible.

Ibn Hamid told us: Jarir told us, on the authority of Mughirah, on the authority of Abu Razin: **You take from it an intoxicant and good provision.** He said: This was revealed while they were drinking wine, so this was before the prohibition of wine was revealed.

Muhammad bin Al-Muthanna told us: Abd Al-Rahman bin Mahdi told us: Shu'bah told us, on the authority of Al-Mughira, on the authority of Ibrahim, Al-Sha'bi, and Abu Razin. They said: It was abrogated in this verse: **You take from it an intoxicant and good provision.**

Al-Hasan bin Arafa told us: Abu Qatan told us, on the authority of Saeed, on the authority of Al-Mughira, on the authority of Ibrahim, Al-Sha'bi, and Abu Razin, similarly.

Al-Muthanna told me, he said: Amr bin Awn told us, he said: Hisham told us, on the authority of Mughira, on the authority of Ibrahim, regarding his statement, **You take from it an intoxicant and good provision,** he said: It was abrogated, abrogated by the prohibition of alcohol.

Muhammad bin Bashar told us: Hudha told us: Aouf told us, on the authority of Al-Hasan, regarding his statement, **You take from it an intoxicant and good provision,** he said: God mentioned His blessing in intoxication before the prohibition of wine.

Al-Muthanna told me, he said: Amr bin Awn told us, he said: Hisham told us, on the authority of Mansur and Aouf, on the authority of Al-Hasan, he said: Sugar is what God has forbidden, and sustenance is what God has permitted.

Ibn Wakee' told us: My father told us, on the authority of Abu Jaafar, on the authority of Al-Rabi', on the authority of Al-Hasan, who said: Good sustenance is lawful, and intoxication is unlawful.

Ibn Wakee' told us: My father told us, on the authority of Salamah, on the authority of Ad-Dahhak, who said: Good sustenance is lawful, and intoxication is unlawful.

Ibn Wakee' told us: Abu Usamah told us, on the authority of Abu Kadina Yahya ibn al-Muhallab, on the authority of Laith, on the authority of Mujahid, who said: Sugar is wine, and good provision is dates and grapes.

Ahmad bin Ishaq told us: Abu Ahmad told us: Sharik told us, on the authority of Laith, on the authority of Mujahid: **You make an intoxicant from it.** He said: It is wine before it was forbidden.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, and Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And you take from it an intoxicant** he said: wine before it was forbidden. **And good provision** he said: food.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajaj 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, his statement, **And from the fruits of the palm trees and grapevines you take intoxicant and good provision.** As for intoxicant: it is the wine of these non-Arabs. As for good provision: it is what you make of wine, what you pickle, and what you eat. This verse was revealed and wine was not forbidden on that day, but rather its prohibition came after that in Surat Al-Ma'idah.

Ibn Wakee' told us: Abda bin Sulayman told us: I read to Ibn Abi Udhra, who said: This is how I heard Qatada: **You take from it an intoxicant and good provision.** Then he mentioned something similar to the hadith of Bishr.

Muhammad ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: *Sakra* he said: It is the wines of the Persians, and it was abrogated in Surat al-Ma'idah, and the good provision: He said: What you make fermented wine, pickle, and eat.

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me, on the authority of his father, on the authority of Ibn Abbas, **And from the fruits of the palm trees and grapevines you make intoxicant and good provision.** This is because the people used to call wine *sakkar* and they used to drink it. Ibn Abbas said: Men passed by Wadi al-Sakran where the Quraysh used to gather when they met their travelers when they came from Ash-Sham, and they would go with them and accompany them until they reached Wadi al-Sakran and then return from it. Then God called it wine after that when it was forbidden. Ibn Abbas used to claim that it was wine, and he used to claim that the Abyssinians used to call vinegar *sakkar*.

Surat al-Nahl 16:67

And from the fruits of the palm trees and grapevines you take intoxicant and good provision. Indeed in that is a sign for a people who reason.

By this he meant: the permissible dates and raisins, and whatever was permissible does not intoxicate.

Others said: Sugar is like wine in terms of prohibition, but it is not wine. They said: It is the infusion of dates and raisins when it becomes strong and intoxicates the drinker.

Who said that?

Ibn Hamid told us: Al-Hakam Ibn Bashir told us: Amr told us, regarding his statement, **And from the fruits of the palm trees and grapevines you take intoxicant and good provision**, Ibn Abbas said: This was before the prohibition of wine was revealed, and intoxicant is forbidden like wine, but as for what is permissible from it, it is raisins, dates, vinegar, and the like.

Al-Muthanna and Ali bin Dawud told me: Abdullah bin Saleh told us: Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **You take from it an intoxicant**, then God forbade after that, meaning what was revealed in Surat Al-Baqarah of mentioning wine, gambling, idols, and arrows, intoxication along with the prohibition of wine because it is from it. He said, **and good provision**, so it is the permissible from vinegar and wine, and the like, so God approved it and made it permissible for the Muslims.

Ahmad told us, he said: Abu Ahmad told us, he said: Israel told us, on the authority of Musa: He said: I asked once about sugar, so he said: Abdullah said: It is wine.

Ahmad told us, he said: Abu Ahmad told us, he said: Israel told us, on the authority of Abu Farwa, on the authority of Abu Abd al-Rahman ibn Abi Laila, he said: Sugar: wine.

Ahmad told us, he said: Abu Ahmad told us, he said: Sufyan told us, on the authority of Abu Al-Haitham, on the authority of Ibrahim, he said: Sugar: wine.

Ahmad told us, he said: Abu Ahmad told us, he said: Hasan bin Saleh told us, on the authority of Mughira, on the authority of Ibrahim and Abu Razin, they said: Sugar is wine.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd narrated to us, who said: I heard Al-Dahhak say regarding His statement: **You take from it intoxicant** meaning: what intoxicates from grapes and dates, **and good provision** meaning: its fruit.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **You take from it intoxicant and good provision**, he said: What was permissible was what was permissible until they changed it and made intoxicant from it.

Others said: Sugar is everything that is permissible to drink, such as permissible wine, vinegar, and dates. Good provisions include dates and raisins.

Who said that?

Dawud al-Wasiti told me, he said: Abu Usamah told us, Abu Rawq told me, he said: I said to Shu'bi: What do you think of the words of God Almighty: **You make from it intoxicant**. Is this the intoxicant that the Nabataeans make? He said: No, this is wine. Rather, the intoxicant that God Almighty mentioned is wine and vinegar, and the good provision is dates and raisins.

Yahya bin Dawud told me, he said: Abu Usama told us, he said: Mujalid mentioned, on the authority of Amer, something similar.

Ahmad bin Ishaq told us: Abu Ahmad told us: Mandil told us, on the authority of Laith, on the authority of Mujahid: **You make from it intoxicant and good provision**. He said: What they used to make from the palm trees is wine, and good provision is what they used to make from raisins and dates.

Ahmad told us: Abu Ahmad told us: Mandal told us, on the authority of Abu Rawq, on the authority of Al-Sha'bi, who said: I said to him: What do you make sugar from? He said: They used to make it from wine and vinegar. I said: And good sustenance? He said: They used to make it from dates and raisins.

Ibn Wakee' told us: Abu Usamah and Ahmad ibn Bashir told us, on the authority of Mujalid, on the authority of Al-Sha'bi, who said: Sugar is wine, and good provision is the dates that were eaten. According to this interpretation, the verse has not been abrogated, rather its ruling remains the same.

This interpretation, in my opinion, is the first of the sayings to interpret this verse, and that is because intoxication in the speech of the Arabs is in one of four ways: One of them: what intoxicates from the drink. The second: what is tasted from the food, as the poet said:

I made the faults of the most generous people a sugar.

Any taste. The third: stillness from the poet's saying:

Made the hot eye drunk

We have explained this previously. Fourth: The source of their saying: So-and-so became intoxicated, he became intoxicated, he became intoxicated, he became intoxicated, he became intoxicated, if that is the case, and the intoxicating drink is forbidden, as we have shown in our book entitled: Latif al-Qawl fi Ahkam Shara'i al-Islam, and it was not permissible for us to say: It is abrogated, since the abrogated is that which the abrogating ruling negated, and that which the ruling and its abrogator cannot be combined with, and there was no evidence in the ruling of God, the Most High, mentioning that alcohol is forbidden, that intoxication, which is other than alcohol, and other than that which intoxicates from the drink, is forbidden, since intoxication was one of its meanings among the Arabs, and the one in whose tongue the Qur'an was revealed is everything that is tasted, and it was not with that, since there was no evidence in the revelation itself that it was abrogated, or a report from the Messenger that

it was abrogated, nor did the nation agree on it, then it is obligatory to say what we said, that the meaning of intoxication in this place is: the intoxication of that which is permissible to drink, from that which is taken from the fruit of the palm tree and the vine, and it is invalid that its meaning is alcohol or that which intoxicates from the drink, and it is excluded from its meaning being Sugar itself, since sugar is not something that is made from palm trees and vineyards, and it does not mean stillness.

And His statement: **Indeed in that is a sign for a people who reason.** He says: In what We have described to you of the blessings that We have given you, O people, of livestock, palm trees, and vineyards, there is a clear indication and a clear sign for a people who understand God's arguments, and understand His admonitions, and take heed from them.

Tafsir al-Qurtubi

There are two issues:

First - The Almighty's saying: **And from the fruits of the palm trees.** At-Tabari said: The meaning is: And from the fruits of the palm trees and grapevines is what you take, so he deleted *what* and the evidence for its deletion is his saying: **from it.** It was said: The deletion of the deleted thing is something, and the matter is close. It was said: The meaning of **from it** is from what was mentioned, so there is no deletion in the speech and this is more appropriate. It is permissible for his saying: **and from the fruits** to be in apposition to **the livestock**, meaning and for you from the fruits of the palm trees and grapevines is a lesson. It is permissible for it to be in apposition to **from what**, meaning and We also give you drinks from the fruits.

Second: The Almighty's saying: *Sakra intoxication.* Sakra is that which intoxicates. This is the well-known view in the language. Ibn Abbas said: This verse was revealed before the prohibition of alcohol. What he meant by *sakra* was alcohol, and by **good provision** was everything that is eaten and drunk lawfully from these two trees. This view was shared by Ibn Jubayr, Al-Nakha'i, Al-Sha'bi and Abu Thawr. It has been said that *sakra* means vinegar in the language of Abyssinia, and **good provision** means food. It has also been said that *sakra* is the sweet, lawful juice, and it was called *sakra* because it may become intoxicating if left alone, and when it reaches intoxication, it is forbidden. Ibn Al-Arabi said: "The most correct of these views is the view of Ibn Abbas, and this can be interpreted in one of two ways: Either it was before the prohibition of alcohol, or the meaning is: God has blessed you with the fruits of palm trees and grapes, from which you take what God has forbidden you out of aggression on your part, and what He has permitted you out of agreement or with the intention of benefiting yourselves. The correct view is that this was before the prohibition of alcohol, so it is abrogated, because this verse is Meccan by consensus of the scholars, and the prohibition of alcohol is Medinan."

I said: So, the fact that sugar is vinegar or sweet juice

is not abrogated, and the verse is decisive and good. Ibn Abbas said: The Abyssinians call vinegar sugar, except that the majority of scholars say that sugar is wine, including Ibn Masoud, Ibn Omar, Abu Razin, Al-Hasan, Mujahid, Ibn Abi Laila, Al-Kalbi and others who were mentioned above, all of them said: Sugar is what God has forbidden from their two fruits. And the linguists said the same: Sugar is the name for wine and what intoxicates, and they recited:

Bad health and bad drinking is their drinking when they are drunk and intoxicated.

Good provision: what God has made lawful of their two fruits. It was said: His statement **you take from it intoxicant** is a report item with the meaning of a question in the sense of denial, i.e. do you take from it intoxicant and leave good provision, such as vinegar, raisins, and dates, like His statement: **They are the immortals** (al-Anbiya 21:34), i.e. I understand the immortals. And God knows best. Abu Ubaidah said: Intoxicant is taste. It is said: This is intoxicant for you, meaning taste. And he recited:

I made the faults of the most generous people into sugar

That is, He made their blame a taste. This is the choice of Al-Tabari, that sugar is what is eaten from food and it is permissible to drink it from the fruits of palm trees and grapes, and it is good provision, so the wording is different but the meaning is the same, like **I only complain of my suffering and my grief to God** (Yusuf 12:86) and this is good and there is no abrogation, except that Al-Zajjaj said: This statement of Abu Ubaidah is not known, and the people of interpretation are against it, and he has no proof in the verse that he recited, because its meaning according to others is that he describes that it ferments with the faults of people. The Hanafis said: What is meant by his saying: *intoxication* is what does not intoxicate from wines, and the evidence for that is that God, the Most High, has bestowed His favor upon His servants with what He created for them from that, and favor does not occur except with something permissible and not something forbidden, so that is evidence of the permissibility of drinking less than intoxicating wine, so if it leads to intoxication then it is not permissible, and they supported this from the Sunnah with what was narrated from the Prophet, may God bless him and grant him peace, that he said: **God has forbidden wine itself and intoxication from other than it.** And what was narrated by Abdul Malik bin Nafi' on the authority of Ibn Umar, he said: "I saw a man come to the Messenger of God, may God bless him and grant him peace, while he was at the corner, and he gave him a cup, so he raised it to his mouth and found it hard, so he returned it to its owner. Then a man from the people said to him: O Messenger of God, is it forbidden? He said: **Bring me the man.** So he was brought to him, and he took the cup from him, then he called for water and poured it into it, then he raised it to his mouth and frowned, then he called for water again and poured it into it, then he said: **If these vessels become difficult for you, break their backs with water.** It was narrated: "That he, peace be upon him, would have some wine made for him and he would drink it that day, and when it was the second or third day, the servant would give it to him to

And from the fruits of the palm trees and grapevines you take intoxicant and good provision. Indeed in that is a sign for a people who reason.

drink if it had changed, and if it had been forbidden, he would not have given it to him to drink.” Al-Tahawi said: Abu Awn Al-Thaqafi narrated on the authority of Abdullah bin Shaddad on the authority of Ibn Abbas, who said: **Wine itself is forbidden, whether a little or a lot, and intoxication from every drink.** Al-Daraqutni also included it. In this hadith and others like it, it is stated that other than wine itself is not forbidden as it was forbidden. Wine itself. They said: Wine is the drink of grapes, there is no disagreement about it. Another piece of their evidence is what was narrated by Sharik bin Abdullah, Abu Ishaq Al-Hamadani told us on the authority of Amr bin Maymun, who said: Umar bin Al-Khattab said: We eat the meat of these camels, and nothing cuts it from our stomachs except wine. Sharik said: I saw Al-Thawri drinking wine in the house of the scholar of his time, Malik bin Mughal. The answer is that their statement: God Almighty has bestowed His favor upon His servants, and His favor is only through what He has permitted, is correct. However, it is possible that this was before the prohibition of wine, as we have explained, in which case it would have been abrogated, as we have stated previously. Ibn al-Arabi said: If it is said, **How can this be abrogated when it is a report and abrogation is not allowed in the report?** We say: “This is the speech of one who has not verified the Shari’ah. We have already explained that if the report is about real existence or about giving a reward as a favor from God, then it is something that abrogation is not allowed in. However, if the report includes a legal ruling, then the rulings are changed and abrogated, whether they came with a report or a command. Abrogation does not refer to the wording itself, but rather to what it includes. If you understand this, you will have left the foolish type that God spoke about the disbelievers in His statement: “And when We substitute a verse for a verse - and God is most knowing of what He sends down - they say, ‘You are only an inventor.’ But most of them do not know.” (al-Nahl 16:101) The meaning is that they were ignorant of the fact that the Lord commands what He wills and orders what He wills, and He removes from that with His justice what He wills and confirms what He wills, and with Him is the Mother of the Book.

I said: This is a heinous slander, so that the good scholars are included in it with the infidels in their lack of understanding. The issue is a fundamental one, which is whether reports about the legal rulings can be abrogated or not. There is disagreement about that, and the correct view is that it is permissible for this verse and what is similar to it, and because the report about the legitimacy of a ruling includes a request for that which is permissible, and that request is the legal ruling that is used as evidence for its abrogation. And God knows best. As for the hadiths they mentioned, the first and second are weak, because it has been narrated from him (peace be upon him) with a proven chain of transmission that he said: **Every drink that intoxicates is forbidden**, and he said: **Every intoxicant is wine, and every intoxicant is forbidden**, and he said: **Whatever intoxicates in large amounts, a small amount of it is forbidden.** Al-Nasa’i said: These are the people of steadfastness and justice, and they are

famous for the soundness of their transmission, and Abd al-Malik cannot take the place of one of them, even if he was supported by a group of his ilk, and God is the Grantor of success. As for the third, even if it is correct, he did not give it to the servant as if it was an intoxicant, but rather he gave it to him because its smell had changed. The Prophet (peace be upon him) hated to have a bad smell from it, so he did not drink it. That is why his wives tricked him into drinking Zainab’s honey, saying to him: **We smell a musty smell from you**, meaning a bad smell. So he did not drink it after that. It will come in the chapter on prohibition. As for the hadith of Ibn Abbas, something different has been narrated from him from the narration of Ata’, Tawus and Mujahid, that he said: **Whatever intoxicates in large amounts, a small amount of it is forbidden.** Qais ibn Dinar narrated it from him. Likewise, his fatwa on intoxicants was said by Ad-Daraqutni. The first hadith was narrated from him by Abdullah ibn Shaddad, and the group disagreed with him, so the statement about it was dropped with what was proven from the Prophet (peace be upon him). As for what was narrated from ‘Umar, that he said: **Nothing cuts it in our stomachs except wine**, he meant something other than intoxicants, based on the evidence we mentioned. An-Nasa’i narrated from ‘Utbah ibn Farqad, who said: **The wine that ‘Umar ibn Al-Khattab drank had turned sour.** Al-Nasa’i said: What indicates the authenticity of this is the hadith of al-Sa’ib. Al-Harith ibn Maskeen said, “I read it to him while I was listening on the authority of Ibn al-Qasim: Malik told me on the authority of Ibn Shihab on the authority of al-Sa’ib ibn Yazid, that he told him that Umar ibn al-Khattab came out to them and said: ‘I found the smell of alcohol on so-and-so, and he claimed that it was a lacquer drink, and I will ask about what he drank, so if it was intoxicating, I will flog him.’ So Umar ibn al-Khattab, may God be pleased with him, flogged him in full.” And he said in his sermon on the pulpit of the Messenger of God, may God bless him and grant him peace: “And after, O people, the prohibition of wine has been revealed, and it is from five things: grapes, honey, dates, wheat, and barley. Wine is that which intoxicates the mind. This has been mentioned in *Al-Ma’idah*. If it is said: Ibrahim Al-Nakha’i and Abu Ja’far Al-Tahawi permitted its drinking, and he was the imam of his time, and Sufyan Al-Thawri used to drink it. We say: Al-Nasa’i mentioned in his book that the first one to permit intoxicants from wines was Ibrahim Al-Nakha’i, and this is a slip of the tongue from a scholar, and we have warned against the slip of a scholar, and there is no argument in the statement of anyone with the Sunnah. Al-Nasa’i also mentioned from Ibn Al-Mubarak, who said: I did not find a concession regarding intoxicants from anyone authentically except from Ibrahim. Abu Usamah said: I have not seen a man more inquisitive about the Levant, Egypt, Yemen, and the Hijaz than Abdullah Ibn Al-Mubarak. As for Al-Tahawi and Sufyan, if that was authentically reported from them, then those imams who disagreed with them regarding the prohibition of intoxicants would not have used them as evidence, despite what was proven from the Sunnah. However, Al-Tahawi mentioned: In his great book on differences,

there is a difference of opinion. Abu Omar bin Abdul Barr said in his book *Al-Tamhid*: Abu Jaafar Al-Tahawi said: The Ummah agreed that if grape juice becomes strong and boils and produces foam, then it is wine and whoever permits it is a disbeliever. They differed about the infusion of dates if it reaches and intoxicates. He said: This shows you that the hadith of Yahya bin Abi Katheer from Abu Hurairah from the Prophet, may God bless him and grant him peace, that he said: "Wine is from these two trees, the palm tree and the grape," is not acted upon by them, because if they had accepted the hadith, they would have declared the one who permits the infusion of dates to be a disbeliever. So I accepted that nothing is included in the forbidden wine except grape juice that has become strong and reached the point of intoxication. He said: Then it is not without the prohibition being attached to it only, and nothing else is being compared to it, or it is obligatory to compare it, so we found that they all compared the infusion of dates to it if it reaches and intoxicates in large quantities, and the same applies to the infusion of raisins. He said: So it is obligatory by analogy to that that all drinks that intoxicate are prohibited. He said: It has been narrated on the authority of the Prophet, may God bless him and grant him peace, that he said: **Every intoxicant is forbidden.** He dispensed with the need for a chain of transmission because everyone accepted it. The difference between them is in its interpretation. Some of them said: He meant by it the type of thing that intoxicates. Some of them said: He meant by it that which causes intoxication, just as it is not called a killer except when there is killing.

I said: This indicates that it is forbidden according to Al-Tahawi based on his statement, so it is obligatory by analogy to prohibit all drinks that intoxicate. Ad-Daraqutni narrated in his *Sunan* on the authority of Aisha **may God be pleased with her** that she said: God did not prohibit it because of its name, but rather He prohibited it because of its consequences. So every drink that has consequences like those of wine is forbidden, just as wine is forbidden. Ibn Al-Mundhir said: The people of Kufa came with well-known reports, and if people differ about something, it must be referred back to the Book of God and the Sunnah of His Messenger (peace be upon him). What was narrated from some of the followers that drinking a drink that intoxicates in large amounts, then the people have sins for which they seek forgiveness from God. This is not devoid of one of two meanings: Either a person made a mistake in interpreting a hadith he heard, or a man who committed a sin so that he might increase his seeking forgiveness from God Almighty, and the Prophet (peace be upon him) is God's proof over the first and last of this nation. It has been said in the interpretation of the verse: It was mentioned for consideration, meaning that the One who is able to create these things is able to resurrect, and this consideration does not differ whether wine is permissible or forbidden, so taking alcohol does not indicate prohibition, and it is as God Almighty said: "Say: In them is great sin and [yet, some] benefit for people" (al-Baqarah 2:219) and God knows best.

Tafsir Ibn Kathir

God Almighty says: **And indeed, for you O people, in the livestock** which are camels, cows and sheep **is a lesson** meaning a sign and indication of the wisdom, power, mercy and kindness of their Creator. **We give you drink from what is in their bellies** He singled it out here, referring back to the meaning of blessings, or the pronoun refers back to the animal, for the livestock are animals, meaning We give you drink from what is in the belly of this animal, and in the other verse from what is in their bellies, and both are permissible, as in the Almighty's saying: "No indeed! It is a reminder. So whoever wills may remember it" and in His saying: "And indeed, I am sending to them a gift and seeing with what the messengers return. So when Solomon came" meaning the money.

And his saying: **From between excrement and blood, pure milk** means that the milk is separated from its whiteness, taste, and sweetness, between excrement and blood in the animal's stomach, and each flows to its place when the food ripens in its stomach, so blood is diverted from it to the veins, milk to the udder, urine to the bladder, and excrement to the exit, and each of them does not mix with the other or blend with it after it separates from it, nor does it change with it. And His statement: **Pure milk, palatable to those who drink it**, meaning that no one will choke on it. And when He mentioned milk and that He, the Most High, made it a palatable drink for people, He followed it up with mentioning what people make of drinks from the fruits of palm trees and grapes, and what they used to make of intoxicating wine before it was forbidden. For this reason, He bestowed His favor upon them by saying: **And from the fruits of palm trees and grapes you make intoxicant**, indicating its permissibility in the Shari'ah before it was forbidden, and indicating equality between the intoxicant made from palm trees and that made from grapes, as is the doctrine of Malik, al-Shafi'i, Ahmad and the majority of scholars. And likewise the ruling on all other drinks made from wheat, barley, corn and honey, as the Sunnah came with details of that, and this is not the place to expand on that.

As Ibn Abbas said in his saying: **Intoxication and good provision**, intoxication is what is forbidden from their fruits, and good provision is what is permissible from their fruits. In another narration: Intoxication is forbidden, and good provision is permissible, meaning what is dried from them of dates and raisins, and what is made from them of coating, which is molasses, vinegar and wine, is permissible and is drunk before it hardens as the Sunnah has mentioned. **Indeed in that is a sign for a people who reason.** It is appropriate to mention the mind here, as it is the most noble thing in man. For this reason, God has forbidden this nation intoxicating drinks to protect their minds. God Almighty said: "And We placed therein gardens of palm trees and grapevines, and caused springs to gush forth therein, that they might eat of its fruit and of what their hands have made. Will they not then be grateful? Glory be to Him who created in pairs all things that the earth grows, and from themselves and from that which they do not know."

Surat al-Nahl 16:67

And from the fruits of the palm trees and grapevines you take intoxicant and good provision. Indeed in that is a sign for a people who reason.

Fath al-Qadir

67- And from the fruits of the palm trees and grapevines Ibn Jarir said: The meaning is, and from the fruits of the palm trees and grapevines from what you take, so he deleted what and indicated its deletion by saying from it and it was said that it is conjoined with the livestock, and the meaning is: And for you from the fruits of the palm trees and grapevines is a lesson, and it is permissible for it to be conjoined with what is in their bellies: that is, We give you to drink from what is in their bellies and from the fruits of the palm trees, and it is permissible for it to be related to what is omitted and indicated by what preceded it, its meaning is: And We give you to drink from the fruits of the palm trees, and on this basis **you take from it intoxicant** is an explanation of the giving to drink and a revelation of its reality, and it is permissible for it to be related to you take, its meaning is from the fruits of the palm trees and grapevines is a fruit from which you take intoxicant, and the repetition of the circumstance, which is his saying from it, is for emphasis like your saying Zaid is in the house in it, and the pronoun was mentioned in from it because it refers to what is mentioned, or to the deleted addition: which is the juice as if it was said and from the juice of the fruits of the palm trees and grapevines you take from it, and the intoxicant is what Intoxication from wine, and good provision is everything that is eaten from these two trees, such as fruit, molasses, raisins, and vinegar. This verse was revealed before wine was forbidden. It was said that intoxication is vinegar in the Ethiopian language, and good provision is food from the two trees. It was said that sugar is the sweet, permissible juice, and it was called sugar because it may become intoxicating if it remains, and if it reaches intoxication it is forbidden. The first statement is more appropriate and is held by the majority. Linguists have stated that sugar is the name of wine, and no one disagreed with that except Abu Ubaidah, who said: sugar is the taste. What indicates what the majority of linguists have said is the saying of the poet:

Bad company and bad drink is their drinking when they are delirious and drunk

What indicates what Abu Ubaidah said is what he recited:

I made the faults of the most generous people into sugar

That is, he made their blame a taste, and Ibn Jarir preferred this and said: Intoxication is what is eaten from food and is permissible to drink from the fruits of palm trees and grapes, and it is good sustenance, so the wording is different but the meaning is the same like **I only complain of my distress and my grief to God**. Al-Zajaj said: This statement of Abu Ubaidah is not known, and the people of interpretation are against it, and there is no proof in the verse that he recited because its meaning according to others is that he describes that she turns red with the faults of people, and a group of Hanafis attributed intoxication to what does not intoxicate from wines and to what two-thirds

of them went with cooking, they said: God only bestows His favor upon His servants with what He has permitted them, not with what He has forbidden them, and this is rejected by the authentic, continuous hadiths assuming that it comes after the verse prohibiting alcohol. End quote. **Indeed in that is a sign for a people who reason** meaning, an indication for those who use reason and act according to what it requires when looking at the verses of creation.

Tafsir al-Baghawi

67 - And from the fruits of the palm trees and the grapevines, meaning: And for you also is a lesson in what We give you to drink and provide for you from the fruits of the palm trees and the grapevines, **you take from it**, and the metaphor in **from it** refers back to the omitted *what*, meaning: what you take from it, **intoxicant and good provision**.

Some people said: *Sugar* means wine, and **good provision** means vinegar, raisins, dates, and syrup. They said: This was before wine was forbidden. This is what Ibn Masoud, Ibn Omar, Saeed bin Jubair, Al-Hasan, and Mujahid agreed with.

Al-Shaabi said: *Sugar* is what you drink, and **good provision** is what you eat.

Al-Awfi narrated on the authority of Ibn Abbas: *Sugar* is vinegar, in the language of Abyssinia.

Some of them said: *Sugar* is intoxicating wine, which is the infusion of dates and raisins when it becomes strong, and cooked juice, which is the saying of Al-Dahhak and Al-Nakha'i.

Those who permit drinking wine and those who forbid it say: The meaning of the verse is information, not permissibility.

The first of the sayings is that his statement: **You take from it intoxicant** is abrogated. It was narrated on the authority of Ibn Abbas, who said: *Intoxicant* is what is forbidden from its fruit, and **good provision** is what is permissible.

Abu Ubaidah said: *Sugar*: taste. It is said: This is sugar for you, meaning: taste.

There is certainly in that a sign for a people who understand.

Tafsir al-Baidawi

67. And from the fruits of the palm trees and the grapes is related to something omitted, i.e., We give you to drink from the fruits of the palm trees and the grapes, i.e., from their juice. His saying, **You take from it intoxicant** is a resumption to explain the giving to drink or with **you take**, and from it is a repetition of the circumstance to emphasize or to predicate something omitted whose description is **you take**, i.e., from the

fruits of the palm trees and the grapes, fruit from which you take, and the pronoun is masculine in the first two ways because it refers to the omitted complement which is the juice, or because **the fruits** means the fruit and *intoxicant* is a source by which wine is named.

And good provision like dates, raisins, molasses, and vinegar. If the verse preceded the prohibition of wine, then it indicates its abhorrence, otherwise it combines reproach and favor. It was said that *intoxicant* is wine, and it was said that it is the taste. He said:

The symptoms of the generous became sugar

That is, it moved with their symptoms. It was said that what satisfies hunger is sugar, so the sustenance is what is obtained from its price. **Indeed in that is a sign for a people who reason.** They use their minds by looking at and contemplating the verses.

Surat al-Nahl 16:68

Your Lord inspired the bee, saying, "Take your dwellings in the mountains and in the trees and in what they construct."

Surat al-Nahl 16:68

Your Lord inspired the bee, saying, **Take your dwellings in the mountains and in the trees and in what they construct.**

Tafsir al-Jalalayn

68 - **And your Lord inspired the bee** an inspiration *that* is an explanatory or a source **take for yourselves in the mountains, dwellings** to which you may take refuge **and in the trees** dwellings **and in what they construct** meaning the people build for you from the places, otherwise you would not take refuge in them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And your Lord inspired the bee, O Muhammad, by inspiring it, **Take for yourself in the mountains, houses, and in the trees, and in what they construct.** Meaning: in what they build of roofs, so they raised it up with construction.

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Yaqub bin Ibrahim told me: Marwan told us, on the authority of Ishaq al-Tamimi, who is the son of Abi al-Sabah, on the authority of a man, on the authority of Mujahid: **And your Lord inspired the bee.** He said: He inspired it with inspiration.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us: It reached me, in his statement, **And your Lord inspired the bees,** he said: He cast into their souls.

Al-Qasim told us, he said: Al-Hussein told us, he said: Abu Sufyan told me, on the authority of Muammar, on the authority of his companions, regarding his statement, **And your Lord inspired the bees,** he said: He cast into their souls the idea of building houses in the mountains.

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 your Lord inspired the bee...** to the verse, he said: He commanded it to eat from the fruits, and He commanded it to follow the ways of its Lord humbly.

We have explained the meaning of suggestion and the differences of opinion among those who differed about it in the past with its evidence, which makes it unnecessary to repeat it in this place, as well as the meaning of his saying **they erect.**

Ibn Zayd used to say about the meaning of **they build a**

pergola:

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding his statement, **they build trellises,** he said: the vineyard.

Tafsir al-Qurtubi

It has three issues:

First - His Almighty saying: **And your Lord inspired the bee.** We have already discussed revelation and that it may mean inspiration, which is what God Almighty creates in the heart from the beginning without an apparent reason, and it is from His Almighty saying: **And by the soul and He who proportioned it, and inspired it with its wickedness and its righteousness.** (Ash-Shams: 7-8). And from that are the animals and what God Almighty creates in them of attaining their benefits and avoiding their harms and managing their livelihood. And God Almighty informed us of that about death, saying: **It reports its report, because your Lord has inspired it.** (Az-Zalzalah: 4-5). Ibrahim Al-Nakha'i Al-Harbi said: God Almighty has a power in death, the nature of which is not known, no messenger from God came to it, but God Almighty made it known, that is, He inspired it. There is no disagreement among the interpreters that revelation here means inspiration. Yahya bin Waththab read **to the bees** with a fat-ha on the ha. And it was called a bee because God Almighty inspired it with the honey that comes out of it, as Al-Zajaj said. Al-Jawhari: The word *bee* and *bee-bee* are used for both males and females, so much so that it is said: *yasub*. The word *bee* is feminine in the language of the people of Hijaz, and every plural has only one letter between it and its singular. It was narrated from the hadith of Abu Hurayrah from the Prophet, may God bless him and grant him peace, that he said: **All flies will be in the Fire, making it a torment for the people of the Fire, except the bee.** Al-Tirmidhi Al-Hakim mentioned it in Nawader Al-Usul. It was narrated from Ibn Abbas that he said: "The Messenger of God, may God bless him and grant him peace, forbade the killing of the ant, the bee, the hoopoe, and the shrike." It was also narrated by Abu Dawud, and it will come in **the ants**, God willing.

The second - the Almighty's saying: **That you take for yourself in the mountains, houses, and in the trees.** This is if it has no owner. **And in what they build.** God made the bees' houses in these three types, either in the mountains and their niches, or in the hollows of trees, or in what the son of Adam builds in the form of huts, hives, walls, and others. The meaning of *arsh* here is *prepared*, and it is most often used in what is done with the perfection of branches and wood and the arrangement of their shades. From this comes the arsh that was made for the Messenger of God, may God bless him and grant him peace, on the day of Badr, and from this comes the word *arsh*. It is said: **arsh ya'rash** and *ya'rash* with a kasra or damma on the ra', and it was recited with both of them. Ibn 'Amir recited with a damma and the rest of them with a kasra,

and there is a difference of opinion regarding that from 'Aasim.

Third - Ibn al-Arabi said: Among the wonders of what God created in bees is that He inspired them to make their homes hexagonal, and so they connected until they became like a single piece. This is because the shapes from the triangle to the swarm, if each one of them is collected with its likes, they do not connect and there is a space between them, except for the hexagonal shape, which if it is collected with its likes, it connects as if it is like a single piece.

Tafsir Ibn Kathir

What is meant by revelation here is inspiration and guidance, and the instruction for the bees to make homes in the mountains to which they take refuge, and in the trees and in what they build, then it is perfectly arranged and arranged so that there is no defect in its home, then God Almighty gave it a divine permission to make it subservient to eat from all the fruits, and to take the paths that God Almighty made easy for it, that is, easy for it wherever it wants in this great atmosphere, the vast wilderness, the valleys and the towering mountains, then each one of them returns to its home, not deviating from it to the right or to the left, but to its home and what it has in it of chicks and honey, so it builds wax from its wings and vomits honey from its mouth, and lays the chicks from its anus, then it goes to its pastures.

Qatada and Abd al-Rahman ibn Zayd ibn Aslam said: **So follow the ways of your Lord submissively** meaning obediently, so they made it a state of the one who is following. Ibn Zayd said: It is like the statement of God the Most High: **And We have made them submissive to them, so some of them they ride and some of them they eat.** He said: Do you not see that they move the bees in their homes from one country to another and they accompany them? The first statement is more apparent, which is that it is a state of the road, meaning so follow them submissively, Mujahid stated this explicitly. Ibn Jarir said: Both statements are correct. Abu Ya'la al-Mawsili said: Shaiban ibn Farukh told us, Makin ibn Abd al-Aziz told us on the authority of his father on the authority of Anas who said: The Messenger of God, may God bless him and grant him peace, said: **The lifespan of a fly is forty days, and all flies will be in the Fire except for the bee.**

God the Almighty says: **There comes forth from their bellies a drink of varying colors in which there is healing for people.** Between white, yellow, red, and other beautiful colors according to the differences in their pastures and food. His statement: **In it is healing for people** means in honey there is healing for people, that is, from the diseases that befall them. Some of those who spoke about prophetic medicine said: If he had said in it healing for people, it would have been a medicine for every disease. But he said in it healing for people, that is, it is good for everyone from cold diseases, because it is hot and a thing is treated with its opposite.

Mujahid and Ibn Jarir said about his statement:

Therein is healing for the people meaning the Qur'an, and this is a correct statement in itself, but it is not the apparent meaning here from the context of the verse, because the verse only mentions honey and Mujahid was not followed in his statement here, but what he said was mentioned in the statement of God the Almighty: **And We send down of the Qur'an that which is healing and mercy for the believers** and the statement of God the Almighty: **O mankind, there has come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers** and the evidence that what is meant by the statement of God the Almighty: **Therein is healing for the people** is honey is the hadith narrated by Al-Bukhari and Muslim in their Sahihs on the authority of Qatadah on the authority of Abu Al-Mutawakkil Ali bin Dawud Al-Naji on the authority of Abu Sa'id Al-Khudri, may God be pleased with him, that a man came to the Messenger of God, may God bless him and grant him peace, and said: My brother has diarrhea, so he said: **Give him honey to drink.** So he went and gave him honey to drink, then he came and said: O Messenger of God, I gave him honey to drink, but it only made his diarrhea worse. He said: **Go and give him honey to drink.** "Honey." So he went and gave him honey to drink, then he came back and said: **O Messenger of God, it only increased his diarrhea.** The Messenger of God, may God bless him and grant him peace, said: "God has spoken the truth and your brother's stomach has lied. Go and give him honey to drink." So he went and gave him honey to drink and he was cured. Some medical scholars said: This man had waste products, and when he gave him honey to drink while it was hot, they dissolved and rushed out, which increased his diarrhea. The Bedouin thought that this would harm him, but it was in his brother's best interest. Then he gave him honey to drink, and the dissolution and expulsion increased. Then he gave him honey to drink and the same thing happened. When the corrupt waste products that were harmful to the body were expelled, his stomach remained stable, his temperament was improved, and the ailments and pains were expelled by the blessing of his advice. May the best prayers and peace be upon him from his Lord.

In the two Sahihs, on the authority of Hisham bin Urwah, on the authority of his father, on the authority of Aisha, may God be pleased with her, that the Messenger of God, may God bless him and grant him peace, liked sweets and honey. This is the wording of Al-Bukhari: And in Sahih Al-Bukhari, on the authority of Salim Al-Aftas, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: The Messenger of God, may God bless him and grant him peace, said: "Healing is in three things: in the incision of a cupper, or a drink of honey, or cauterization with fire. And I forbid my nation from cauterization."

Al-Bukhari said: Abu Naim told us, Abd al-Rahman ibn al-Ghasil told us, on the authority of Asim ibn Umar ibn Qatada, who said: I heard Jabir ibn Abdullah say: I heard the Messenger of God, may God bless him and grant him peace, say: "If there is any good in any of your medicines, or if there is any good in any of your medicines, then it is in the incision of a cupper, or a drink of honey, or a cauterization with fire that suits the disease, and I do not like to be cauterized." Muslim narrated it from the hadith of Asim ibn Umar ibn

Surat al-Nahl 16:68

Your Lord inspired the bee, saying, "Take your dwellings in the mountains and in the trees and in what they construct."

Qatada on the authority of Jabir with it.

Imam Ahmad said: Ali bin Ishaq told us, Abdullah told us, Saeed bin Abi Ayoub told us, Abdullah bin Al-Waleed told us, on the authority of Abu Al-Khair, on the authority of Uqbah bin Amir Al-Juhani, who said: The Messenger of God, may God bless him and grant him peace, said: "There are three things that, if there is a cure for something, are: a cupping incision, a drink of honey, or cauterization that causes pain. But I hate cauterization and do not like it." Al-Tabarani narrated it on the authority of Harun bin Salul Al-Misri, on the authority of Abu Abd Al-Rahman Al-Muqri, on the authority of Abdullah bin Al-Waleed, with the same wording: **If there is a cure for something, then a cupping incision.** He mentioned it, and this is a sound chain of transmission, but they did not include it. Imam Abu Abdullah Muhammad bin Yazid bin Majah al-Qazwini said in his Sunan: Ali bin Salamah, who is al-Taghlabi, told us, Zaid bin Habbab told us, Sufyan told us, on the authority of Abu Ishaq, on the authority of Abu al-Ahwas, on the authority of Abdullah, who is Ibn Masoud, who said: The Messenger of God, may God bless him and grant him peace, said: "Use the two cures: honey and the Qur'an." This is a good chain of transmission that was transmitted by Ibn Majah alone, with a chain of transmission traceable back to the Prophet. Ibn Jarir narrated it on the authority of Sufyan bin Wakee', on the authority of his father, on the authority of Sufyan, who is al-Thawri, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace, and it is doubtful.

We narrated on the authority of the Commander of the Faithful, Ali ibn Abi Talib, may God be pleased with him, that he said: If one of you wants to be healed, let him write a verse from the Book of God on a page, and wash it with rainwater, and let him take a dirham from his wife willingly, and buy honey with it and drink it, for it is healing: that is, from many aspects. God Almighty said: **And We send down from the Qur'an that which is healing and mercy for the believers** and He said: **And We sent down from the sky blessed water** and He said: **But if they give you willingly anything of it, then take it in enjoyment and satisfaction** and He said about honey: **In it is healing for people.**

Ibn Majah also said: Mahmoud bin Khidash told us, Saeed bin Zakariya Al-Qurashi told us, Az-Zubayr bin Saeed Al-Hashemi told us, on the authority of Abdul Hamid bin Salim, on the authority of Abu Hurairah, who said: The Messenger of God, peace and blessings be upon him, said: **Whoever licks honey three mornings every month, will not be afflicted with any great calamity.** Az-Zubayr bin Saeed is rejected. Ibn Majah also said: Ibrahim bin Muhammad bin Yusuf bin Sarh Al-Firyabi told us, Amr bin Bakir Al-Sakaski told us, Ibrahim bin Abi Ubla told us, I heard Abu Abi bin Umm Haram, who had prayed facing both qiblas, say: I heard the Messenger of God, peace and blessings be upon him, say: **Use senna and sanut, for in them is a cure for every disease except death.** It was said: O Messenger of God, what is death? He said: *Death*. Amr said: Ibn Abi Ubla said: Sanut is dill. Others said: Rather, it is the honey in the wineskin of

ghee, and this is what the poet said:

They are the butter of the year, there is no ambiguity about them, and they prevent the neighbor from getting angry.

This is how Ibn Majah narrated it. His saying: **There is no confusion in them** means no mixing. His saying: **They prevent the neighbor from oppressing them** means oppressing and wronging them. His saying: **Indeed in that is a sign for a people who give thought** means that in God's inspiration to these weak-born animals to undertake these tasks and to pick all kinds of fruits, then to collect them for wax and honey, which are among the best things, is a sign for a people who give thought to the greatness of their Creator, their Destiner, their Subject, and their Facilitator. They deduce from that that He is the Doer, the Able, the Wise, the All-Knowing, the Generous, the Merciful.

Fath al-Qadir

68- **And your Lord inspired the bee** We have already discussed revelation and that it means inspiration, which is what He creates in the heart from the beginning without any apparent reason. From this is His Almighty saying: **And by the soul and He who proportioned it * And inspired it with its wickedness and its righteousness.** And from this is the inspiration of animals to do what benefits them and leave what harms them. Yahya bin Watthab read **to the bees** with the opening of the ha. Al-Zajaj said: It was called a bee because God Almighty inspired it with the honey that comes out of it. Al-Jawhari said: "The bees and the bee-like word 'dabr' refers to both males and females. 'That you take houses from the mountains' means that you take, with 'that' being the source, and it is permissible for it to be explanatory because there is a meaning of saying in the suggestion, and the pronoun in 'take' is feminine because it is one of the two permissible words as mentioned above, or to carry the meaning or because bees are a collective noun, and the people of Hijaz feminize bees and those in the mountains houses. 'And' likewise in 'of the trees' and 'of what they erect' for the purpose of partiality: meaning dwellings that suit them and are appropriate for them in the niches of the mountains and the hollows of the trees, and in the thrones that the sons of Adam erect from wings and walls and other things, and it is most often used for what is made of wood, it is said 'arsh ya'rsh' with a kasra on the ra' and a damma on it. Ibn 'Amir and Shu'bah read it with a damma, and the rest read it with a kasra. It was also read 'büyūtan' with a kasra on the ba' and a damma on it.

Tafsir al-Baghawi

68 - "And your Lord inspired the bee," meaning: He inspired it and cast it into their souls, so they understood it. The bees are honey bees, the singular of which is a bee.

That you may build houses in the mountains, and in

the trees, and in what they erect. They build. It is customary for its people to build places for it, so that it may take refuge in them. Ibn Zayd said: They are the vineyards.

Tafsir al-Baidawi

68. **And your Lord inspired the bee** He inspired it and cast into its hearts, and it was read **to the bees** with two fat-has. **That you take** by taking, and it is possible that *that* is explanatory because in inspiration there is a meaning of saying, and the feminization of the pronoun is based on the meaning, as the bee is masculine. **From the mountains, houses, and from the trees and from what they erect** It was mentioned with the letter of partiality because it is not built on every mountain and every tree and everything that is erected from grapes or roofs, nor in every place of them. Rather, what you build to make honey in it is called a house, likening it to the construction of a human being, because of the fine craftsmanship in it and the share of the division that the most skilled of engineers cannot achieve except with precise tools and vision, and perhaps its mention is to draw attention to that, and it was read *houses* with a kasra on the ba, and Ibn Amir and Abu Bakr read **they erect** with a damma on the ra.

Surat al-Nahl 16:69

Then eat from all the fruits and follow the ways of your Lord made easy for you. There emerges from their bellies a drink of varying colors in which is healing for people. Indeed in that is a sign for a people who give thought.

Surat al-Nahl 16:69

Then eat from all the fruits and follow the ways of your Lord made easy for you. There emerges from their bellies a drink of varying colors in which is healing for people. Indeed in that is a sign for a people who give thought.

Tafsir al-Jalalayn

69 - **Then eat of all the fruits and follow enter the ways of your Lord** His paths in seeking pasture *submissive* plural of submissive is a state of the ways, meaning submissive to you, so they will not be difficult for you even if they are rugged, and you will not go astray from returning from them even if they are far away. It was said that the pronoun in follow means obedient to what is wanted from you **There comes forth from their bellies a drink** which is honey **of varying colors in which is healing for people** from pains. It was said for some of them as indicated by the indefiniteness of healing or for all of them with its addition to something else. I say and without it with its structure. And the Prophet, may God bless him and grant him peace, commanded it for the one who has an upset stomach. Narrated by the two sheikhs **Indeed in that is a sign for a people who reflect** on His creation, the Most High.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Then eat, O bee, of the fruits. **And follow the ways of your Lord.** He says: Then follow the paths of your Lord. *Submissive*. He says: Submissive to you. Submissiveness is the plural of submissive.

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Muhammad ibn Amr told us: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, and Al-Muthanna told me: Abu Hudhayfah told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty: **So follow the ways of your Lord made easy for you**, he said: No place you follow will be difficult for you.

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: **So follow the ways of your Lord made easy.** He said: Easy paths. He said: No place you take is difficult for you. According to this interpretation that Mujahid interpreted, easy is a description of the ways.

The interpretation of his saying: **So follow the ways of**

your Lord with ease. Easy for you means that the path you have taken will not be difficult for you. Then the alif and lam were dropped, so it was in the accusative case as a state.

Others said about this:

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **So follow the ways of your Lord in submission:** meaning obediently.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said about His statement, **So follow the ways of your Lord with submission**, he said: Submissive is that which is led and taken where its owner wants. He said: So they go out with the bees, taking them for pasture and going, and they follow them. And he recited, **Have they not seen that We have created for them from what Our hands have made, livestock, so that they are their owners? And We have subdued them to them...** the verse. According to this statement, submissive is a description of the bees, and both statements are not far from being correct in terms of their correctness. There are two possible explanations, except that we chose it to be a description of the paths because they are closer to them.

And His statement, **There comes forth from their bellies a drink of varying colors**, God Almighty says: There comes forth from the bellies of the bees a drink, which is honey, of varying colors, because it contains white, red, and black, and other colors.

Abu Jaafar said: Ashar: different colors, such as white tending toward red.

His saying, **In it is healing for people.** The people of interpretation differed as to what the *ha* in his saying, **in it**, refers to. Some of them said: It refers to the Qur'an, and that is what is meant by it.

Who said that?

Nasr bin Abdul Rahman told us: Al-Maharbi told us, on the authority of Laith, on the authority of Mujahid: **In it is healing for people.** He said: In the Qur'an is healing.

Others said: Rather, it means honey.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **There comes forth from their bellies a drink of varying colors in which there is healing for people**, so in it is healing, as God Almighty said, from diseases. And he used to forbid the dispersal of bees, and the killing of them.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: "A man came to the Prophet, may God bless him and grant him peace, and mentioned that his brother had a stomach ache. The Prophet, may God bless him and grant him peace, said: 'Go

and give your brother honey to drink.' Then he came to him and said: 'It has only made him more severe.' The Prophet, may God bless him and grant him peace, said: 'Go and give your brother honey to drink, for God has spoken the truth and your brother's stomach has lied.' So he gave him honey to drink, and it was as if he had been freed from shackles."

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada: **There emerges from their bellies a drink of varying colors in which there is healing for people.** He said: A man came to the Prophet, may God bless him and grant him peace, and mentioned something similar.

Ibn Wakee' told us: My father told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Abu Al-Ahwas, on the authority of Abdullah, who said: There are two cures: honey is a cure for every illness, and the Qur'an is a cure for what is in the chest.

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: **In it is healing for people** honey.

This statement: I mean the statement of Qatada, is more deserving of the interpretation of the verse, because his statement **in it** is in the context of the report about honey, so the *ha* is from the mention of honey, since it was in the context of the report about it, more deserving of it than anything else.

And His statement, **Indeed in that is a sign for a people who give thought.** God Almighty says: Indeed in God bringing forth from the bellies of these bees: the different drink, which is a cure for people, is a clear indication and proof of the One who subjected the bees and guided them to eat the fruits that they eat, and to make the houses that they carve out of mountains, trees, and vines, and brought forth from their bellies what He brought forth of healing for people, that He is the One who has no equal, and that He should not have a partner, and that divinity is not valid except for Him.

Tafsir al-Qurtubi

The Almighty said: **Then eat of all the fruits** because they only eat the blossoms of the trees. **Then follow the ways of your Lord made easy** meaning the paths of your Lord. Paths: roads, and He added them to Him because He is their Creator. That is, enter the ways of your Lord to seek provision in the mountains and through the trees. *Dhula* is the plural of *Dhuluul* which means led, meaning obedient and subservient. So *Dhula* is a state of the bees. That is, they are led and go wherever their owner wants, because they follow their owners wherever they go, said Ibn Zayd. It was said that what is meant by His saying *Dhula* is the paths. He says: Its paths are made easy to follow, and Al-Tabari chose it, and *Dhula* is a state of the paths. And the dragonfly is the master of the bees, if it stands it stands and if it walks it walks.

The Almighty says: **There emerges from their bellies a**

drink of varying colors in which there is healing for people. There are nine issues in this:

First: The Almighty said: **It comes forth from their bellies.** The address returned to the report of order to enumerate the blessing and draw attention to the lesson, so He said: **It comes forth from their bellies a drink**, meaning honey. The majority of people are of the opinion that honey comes forth from the mouths of bees. It was reported from Ali bin Abi Talib, may God be pleased with him, that he said in his contempt for the world: The most honorable clothing of the son of Adam in it is the saliva of a worm, and the most delicious drink he drinks is the vomit of a bee. So it appears from this that it is not from the mouth. In short, it comes forth and it is not known from within it or below it, but its repair is not completed except by the fever of its breath. Aristotle made a house of glass to see how it was made, but it refused to work until he smeared the inside of the glass with clay, mentioned by Al-Ghaznawi. He said: **From their bellies** because the transformation of foods does not occur except in the belly.

Second - The Almighty's saying: **Its colors vary** means its types, including red, white, yellow, solid, and liquid. The mother is one and the children are different, which is evidence that the ability varied it according to the variety of food, just as its taste varies according to the difference in pastures. From this meaning is the saying of Zainab to the Prophet, may God bless him and grant him peace:

The bees were frightened when they compared its smell to the smell of the Maghafir.

Third: The Almighty's saying, **In it is healing for people.** The pronoun refers to honey. The majority said that in honey is healing for people. It was narrated from Ibn Abbas, Al-Hasan, Mujahid, Ad-Dahhak, Al-Farra' and Ibn Kaysan: The pronoun refers to the Qur'an, that is, in the Qur'an is healing. An-Nahhas said: This is a good statement, or in what we have narrated to you of verses and proofs is healing for people. It was also said that in honey is healing. This statement is also clear, because most of the drinks and pastes that are used for treatment are originally from honey. Judge Abu Bakr Ibn Al-Arabi said: Whoever says that it is the Qur'an is far-fetched. I do not think it is correct from them, and even if it is correct by transmission, it is not correct rationally, because the context of the entire speech is honey, and there is no mention of the Qur'an in it. Ibn Atiyyah said: Some of the ignorant people believed that this verse refers to the people of the house and Banu Hashim, and that they are the bees, and that the drink is the Qur'an and wisdom. Some of them mentioned this in the assembly of Al-Mansur Abu Ja'far Al-Abbasi, and a man who was present said to him: May God make your food and drink from what comes out of the bellies of Banu Hashim. He made those present laugh, and the other was dumbfounded, and the absurdity of his statement became clear.

Fourth: The scholars differed regarding the statement of God the Almighty: **Therein is healing for people** - is it general or not? A group said that it is general in every situation and for everyone. It was narrated on the authority of Ibn Umar that he did not complain of an ulcer or anything except that he put honey on it, even if

Surat al-Nahl 16:69

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a boil came out on him, he would smear it with honey. Al-Naqqash narrated on the authority of Abu Wajrah that he used to apply honey to his eyes, use honey as a mouthwash, and use honey as a medicine. It was narrated that Awf bin Malik Al-Ashja'i fell ill and it was said to him: Shall we not treat you? He said: Bring me water, for God the Almighty says: **And We sent down from the sky blessed water.** Then he said: Bring me honey, for God the Almighty says: **Therein is healing for people.** And bring me oil, for God the Almighty says: **From a blessed tree.** So they brought him all of that, so he mixed it all together and drank it and was cured. Some of them said that it is general: it is mixed with vinegar and cooked and drunk and is beneficial in every situation from every illness. A group said that this is specific and does not require generality in every illness and every person, but rather it is report that it heals as other medicines heal in some cases and in some cases more than others, so the benefit of the verse is that it is report from him that it is a medicine because healing is widespread with it and it has become a mixture and a source for medicines in drinks and ointments, and this is not the first word that has been specified, as the Qur'an is full of it, and in the language of the Arabs the general often comes in the meaning of the specific and the specific in the meaning of the general. What indicates that it is not general is that healing is an indefinite noun in the context of affirmation and there is no generality in it according to the agreement of the people of the language and the investigators of the people of knowledge and the various people of the principles. But a group of the people of truth and determination carried it in generality, so they used to heal with honey from all pains and diseases, and they used to heal their illnesses with the blessing of the Qur'an and the soundness of belief and conviction. Ibn al-Arabi: And whoever's intention is weak and his religion is overcome by it, his habit is to take it understood according to the doctors' saying, and all are from the rule of the doer of what he wills.

Fifth: If someone were to say: We have seen those who are benefited by honey and those who are harmed by it, so how can it be a cure for people? It would be said to him: Water is the life of everything, and we have seen those who are killed by water if they take it for an ailment that opposes it in the body, and we have seen the cure of honey in most of these drinks. Al-Zajjaj said: Its meaning is that the doctors have agreed, one and all, to praise the general benefit of saknabin in every disease, and its origin is honey, as are all the other pastes, and that the Prophet, may God bless him and grant him peace, had resolved the disease of confusion and removed the possibility when he ordered the one who was complaining of stomach pain to drink honey. When his brother informed him that it only increased his diarrhea, he ordered him to drink it again, and he was cured. He said:

God is truthful and your brother's stomach is lying

Sixth: Some heretical doctors objected to this hadith

and said: Doctors have agreed that honey is laxative, so how can it be prescribed for someone who has diarrhea? The answer is that this statement is even in itself, since he has achieved belief in his Prophet, peace be upon him, so he uses it in the manner and in the place that he ordered him to, with good intention and good nature, so he sees its benefit and realizes its blessing, as happened to the owner of this honey and others, as mentioned above. As for what was narrated about the consensus, it is evidence of his ignorance of the transmission, since he did not specify and make it general. Imam Abu Abdullah Al-Mazari said: It should be known that diarrhea occurs from many types, including diarrhea resulting from indigestion and diarrhea, and doctors agree in such a case that its treatment is to leave it to nature and its actions, and if it needs something to help with diarrhea, it helps as long as the strength remains, but holding it back is harmful. So if it becomes clear, then if this becomes clear, we say that it is possible that this man had diarrhea due to fullness and diarrhea, so the Prophet, peace be upon him, ordered him to drink honey, so he increased it until the substance was finished, so the diarrhea stopped, and drinking honey agreed with him. If this is outside the scope of the medical profession, then this indicates the objector's ignorance of that profession. He said: We do not rely on the statement of our Prophet to prove that the doctors believe him, but if they lied about him, we would lie about them and disbelieve in them and believe him, may God bless him and grant him peace. If we find through observation the truth of what they said, then we need to interpret the statement of the Messenger of God, may God bless him and grant him peace, and interpret it in a way that is correct, since evidence has been established that he does not lie.

Seventh: In the words of God the Almighty: **In it is healing for people** is evidence of the permissibility of treating oneself by drinking medicine and other things, contrary to those scholars who disliked that. It is a response to the Sufis who claim that guardianship is not complete unless one is satisfied with all the affliction that has befallen him, and it is not permissible for him to treat himself. There is no meaning for those who deny that. The Sahih narrated on the authority of Jabir on the authority of the Messenger of God, may God bless him and grant him peace, that he said: For every illness there is a cure, so if the cure for the illness is found, he will be cured by God's permission. Abu Dawud and al-Tirmidhi narrated on the authority of Usamah ibn Sharik that the Bedouins said: Should we not seek treatment, O Messenger of God? He said: Yes, O servants of God, seek treatment, for God has not created a disease without creating a cure or medicine for it, except for one disease. They said: O Messenger of God, what is it? He said: Old age. The wording of al-Tirmidhi, and he said: A good and authentic hadith. It was narrated on the authority of Abu Khazamah on the authority of his father, who said: I asked the Messenger of God, may God bless him and grant him peace, and I said: O Messenger of God, do you think that there are incantations that we recite,

a medicine that we treat ourselves with, and a precaution that we avoid, do they repel anything from the decree of God? He said: They are from the decree of God. He said: A good hadith, and no hadith is known for Abu Khazamah other than this hadith. The Prophet, may God bless him and grant him peace, said: "If there is any good in your medicines, it is in the incision of a cupper, a drink of honey, or a cauterization with fire. I do not like to be cauterized." Narrated by Sahih. The hadiths on this topic are too numerous to count. The majority of scholars agree that treatment and incantation are permissible. It was narrated that Ibn Umar used to be cauterized for a sting and used incantations for a scorpion sting. **It was narrated from Ibn Sirin that Ibn Umar used to give his son the antidote.** Malik said: **There is nothing wrong with that.** Those who disliked that cited what Abu Hurayrah narrated, who said: "The Messenger of God, may God bless him and grant him peace, said: 'A nation will enter Paradise, all of them. They did not seek incantations, nor did they use cauterization, nor did they take omens, and they put their trust in their Lord.'" They said: "The believer must leave that, holding fast to God, putting his trust in Him, having confidence in Him, and devoting himself to Him. God, the Most High, knows the days of illness and the days of health. If people were keen to reduce or increase that, they would not be able to do so. God, the Most High, said: 'No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being.'" Among those who held this view were a group of people of virtue and tradition, and it is the view of Ibn Mas'ud and Abu al-Darda', may God be pleased with them. Uthman ibn Affan entered upon Ibn Mas'ud during the illness in which he died, so Uthman said to him: **What do you complain of?** He said: **My sins.** He said: **What do you desire?** He said: **The mercy of my Lord.** He said: Shall I not call a doctor for you? The doctor said: He made me sick. He mentioned the hadith and will come in full in Fadl al-Waqi'ah, God willing. Waki' mentioned: Abu Hilal told us on the authority of Mu'awiyah ibn Qurra who said: Abu al-Darda' fell sick, so they visited him and said: Shall we not call a doctor for you? The doctor said: Lay me down. This is what al-Rabi' ibn Khaitham said, and Sa'id ibn Jubayr disliked incantations. Al-Hasan disliked drinking all medicines except milk and honey. The first scholars responded to the hadith by saying that it is not an argument, because it is possible that he intended a type of cauterization that is disliked, as evidenced by the Prophet's cauterization of Ubayy on the Day of the Confederates when he was struck with a spear. He said: **Healing is in three things,** as mentioned above. It is possible that he intended incantations with something that is not in the Book of God, and God Almighty said: **And We send down from the Qur'an that which is healing** as will be explained. He incanted his companions and ordered them to do so as will be explained.

Eighth: Malik and a group of his companions held that there is no zakat on honey even if it is eaten or eaten. Al-Shafi'i's opinion differed on it, and what he definitively stated in his new opinion is that there is no zakat on it. Abu Hanifa said that zakat is obligatory on honey, whether it is a little or a lot, because according to him the minimum amount is not a condition.

Muhammad ibn al-Hasan said that there is nothing on it until it reaches eight farqs, and the farq is thirty-six Iraqi pounds. Abu Yusuf said that there is one skin for every ten skinks, adhering to what al-Tirmidhi narrated on the authority of Ibn Umar, who said that the Messenger of God, may God bless him and grant him peace, said: **There is one skin for every ten skinks of honey.** Abu 'Isa said that there is something wrong with its chain of transmission, and nothing significant is authentically reported from the Prophet, may God bless him and grant him peace, in this matter, and this is what most scholars act upon. Ahmad and Ishaq say, and some scholars said that there is nothing on honey.

Ninth: The Almighty's saying, **Indeed in that is a sign for a people who give thought.** That is, they consider. And among the lessons in the bee is the fairness of view and the subtlety of thought in its wondrous affair, so that certainty bears witness that the One Who inspired it with the delicate craftsmanship despite its weak structure and its skill in its deception in its varying conditions is God, the Most High, as He said, **And your Lord inspired the bee.** Then it eats sour and bitter and sweet and salty and harmful weeds, so God, the Most High, makes it into sweet honey and a cure. And in this is evidence of His power.

Tafsir Ibn Kathir

What is meant by revelation here is inspiration and guidance, and the instruction for the bees to make homes in the mountains to which they take refuge, and in the trees and in what they build, then it is perfectly arranged and arranged so that there is no defect in its home, then God Almighty gave it a divine permission to make it subservient to eat from all the fruits, and to take the paths that God Almighty made easy for it, that is, easy for it wherever it wants in this great atmosphere, the vast wilderness, the valleys and the towering mountains, then each one of them returns to its home, not deviating from it to the right or to the left, but to its home and what it has in it of chicks and honey, so it builds wax from its wings and vomits honey from its mouth, and lays the chicks from its anus, then it goes to its pastures.

Qatada and Abd al-Rahman ibn Zayd ibn Aslam said: **So follow the ways of your Lord submissively** meaning obediently, so they made it a state of the one who is following. Ibn Zayd said: It is like the statement of God the Most High: **And We have made them submissive to them, so some of them they ride and some of them they eat.** He said: Do you not see that they move the bees in their homes from one country to another and they accompany them? The first statement is more apparent, which is that it is a state of the road, meaning so follow them submissively, Mujahid stated this explicitly. Ibn Jarir said: Both statements are correct. Abu Ya'la al-Mawsili said: Shaiban ibn Farukh told us, Makin ibn Abd al-Aziz told us on the authority of his father on the authority of Anas who said: The Messenger of God, may God bless him and grant him peace, said: **The lifespan of a fly is forty days, and all flies will be in the Fire except for the bee.**

God the Almighty says: **There comes forth from their bellies a drink of varying colors in which there is healing for people.** Between white, yellow, red, and

Surat al-Nahl 16:69

Then eat from all the fruits and follow the ways of your Lord made easy for you. There emerges from their bellies a drink of varying colors in which is healing for people. Indeed in that is a sign for a people who give thought.

other beautiful colors according to the differences in their pastures and food. His statement: **In it is healing for people** means in honey there is healing for people, that is, from the diseases that befall them. Some of those who spoke about prophetic medicine said: If he had said in it healing for people, it would have been a medicine for every disease. But he said in it healing for people, that is, it is good for everyone from cold diseases, because it is hot and a thing is treated with its opposite.

Mujahid and Ibn Jarir said about his statement:

Therein is healing for the people meaning the Qur'an, and this is a correct statement in itself, but it is not the apparent meaning here from the context of the verse, because the verse only mentions honey and Mujahid was not followed in his statement here, but what he said was mentioned in the statement of God the Almighty: **And We send down of the Qur'an that which is healing and mercy for the believers** and the statement of God the Almighty: **O mankind, there has come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers** and the evidence that what is meant by the statement of God the Almighty: **Therein is healing for the people** is honey is the hadith narrated by Al-Bukhari and Muslim in their Sahih on the authority of Qatadah on the authority of Abu Al-Mutawakkil Ali bin Dawud Al-Naji on the authority of Abu Sa'id Al-Khudri, may God be pleased with him, that a man came to the Messenger of God, may God bless him and grant him peace, and said: My brother has diarrhea, so he said: **Give him honey to drink**. So he went and gave him honey to drink, then he came and said: O Messenger of God, I gave him honey to drink, but it only made his diarrhea worse. He said: **Go and give him honey to drink**. "Honey." So he went and gave him honey to drink, then he came back and said: **O Messenger of God, it only increased his diarrhea**. The Messenger of God, may God bless him and grant him peace, said: "God has spoken the truth and your brother's stomach has lied. Go and give him honey to drink." So he went and gave him honey to drink and he was cured. Some medical scholars said: This man had waste products, and when he gave him honey to drink while it was hot, they dissolved and rushed out, which increased his diarrhea. The Bedouin thought that this would harm him, but it was in his brother's best interest. Then he gave him honey to drink, and the dissolution and expulsion increased. Then he gave him honey to drink and the same thing happened. When the corrupt waste products that were harmful to the body were expelled, his stomach remained stable, his temperament was improved, and the ailments and pains were expelled by the blessing of his advice. May the best prayers and peace be upon him from our Lord.

In the two Sahih, on the authority of Hisham bin Urwah, on the authority of his father, on the authority of Aisha, may God be pleased with her, that the Messenger of God, may God bless him and grant him peace, liked sweets and honey. This is the wording of Al-Bukhari: And in Sahih Al-Bukhari, on the authority of

Salim Al-Aftas, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: The Messenger of God, may God bless him and grant him peace, said: "Healing is in three things: in the incision of a cupper, or a drink of honey, or cauterization with fire. And I forbid my nation from cauterization."

Al-Bukhari said: Abu Naim told us, Abd al-Rahman ibn al-Ghasil told us, on the authority of Asim ibn Umar ibn Qatada, who said: I heard Jabir ibn Abdullah say: I heard the Messenger of God, may God bless him and grant him peace, say: "If there is any good in any of your medicines, or if there is any good in any of your medicines, then it is in the incision of a cupper, or a drink of honey, or a cauterization with fire that suits the disease, and I do not like to be cauterized." Muslim narrated it from the hadith of Asim ibn Umar ibn Qatada on the authority of Jabir with it.

Imam Ahmad said: Ali bin Ishaq told us, Abdullah told us, Saeed bin Abi Ayoub told us, Abdullah bin Al-Waleed told us, on the authority of Abu Al-Khair, on the authority of Uqbah bin Amir Al-Juhani, who said: The Messenger of God, may God bless him and grant him peace, said: "There are three things that, if there is a cure for something, are: a cupping incision, a drink of honey, or cauterization that causes pain. But I hate cauterization and do not like it." Al-Tabarani narrated it on the authority of Harun bin Salul Al-Misri, on the authority of Abu Abd Al-Rahman Al-Mugri, on the authority of Abdullah bin Al-Waleed, with the same wording: **If there is a cure for something, then a cupping incision**. He mentioned it, and this is a sound chain of transmission, but they did not include it. Imam Abu Abdullah Muhammad bin Yazid bin Majah al-Qazwini said in his Sunan: Ali bin Salamah, who is al-Taghlabi, told us, Zaid bin Habbab told us, Sufyan told us, on the authority of Abu Ishaq, on the authority of Abu al-Ahwas, on the authority of Abdullah, who is Ibn Masoud, who said: The Messenger of God, may God bless him and grant him peace, said: "Use the two cures: honey and the Qur'an." This is a good chain of transmission that was transmitted by Ibn Majah alone, with a chain of transmission traceable back to the Prophet. Ibn Jarir narrated it on the authority of Sufyan bin Wakee', on the authority of his father, on the authority of Sufyan, who is al-Thawri, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace, and it is doubtful.

We narrated on the authority of the Commander of the Faithful, Ali ibn Abi Talib, may God be pleased with him, that he said: If one of you wants to be healed, let him write a verse from the Book of God on a page, and wash it with rainwater, and let him take a dirham from his wife willingly, and buy honey with it and drink it, for it is healing: that is, from many aspects. God Almighty said: **And We send down from the Qur'an that which is healing and mercy for the believers** and He said: **And We sent down from the sky blessed water** and He said: **But if they give you willingly anything of it, then take it in enjoyment and satisfaction** and He said about honey: **In it is healing for people**.

Ibn Majah also said: Mahmoud bin Khidash told us, Saeed bin Zakariya Al-Qurashi told us, Az-Zubayr bin Saeed Al-Hashemi told us, on the authority of Abdul Hamid bin Salim, on the authority of Abu Hurairah, who said: The Messenger of God, peace and blessings be upon him, said: **Whoever licks honey three mornings every month, will not be afflicted with any great calamity.** Az-Zubayr bin Saeed is rejected. Ibn Majah also said: Ibrahim bin Muhammad bin Yusuf bin Sarh Al-Firyabi told us, Amr bin Bakir Al-Sakaski told us, Ibrahim bin Abi Ubla told us, I heard Abu Abi bin Umm Haram, who had prayed facing both qiblas, say: I heard the Messenger of God, peace and blessings be upon him, say: **Use senna and sanut, for in them is a cure for every disease except death.** It was said: O Messenger of God, what is death? He said: *Death*. Amr said: Ibn Abi Ubla said: Sanut is dill. Others said: Rather, it is the honey in the wineskin of ghee, and this is what the poet said:

They are the butter of the year, there is no ambiguity about them, and they prevent the neighbor from getting angry.

This is how Ibn Majah narrated it. His saying: **There is no confusion in them** means no mixing. His saying: **They prevent the neighbor from oppressing them** means oppressing and wronging them. His saying: **Indeed in that is a sign for a people who give thought** means that in God's inspiration to these weak-born animals to undertake these tasks and to pick all kinds of fruits, then to collect them for wax and honey, which are among the best things, is a sign for a people who give thought to the greatness of their Creator, their Destiner, their Subject, and their Facilitator. They deduce from that that He is the Doer, the Able, the Wise, the All-Knowing, the Generous, the Merciful.

Fath al-Qadir

69- **Then eat of all the fruits** from for the purpose of partiality because they eat the light from the trees, so if you eat them, **then follow the ways of your Lord** meaning the ways that God has made you understand and taught you, and attributed them to the Lord because He is their Creator and the Inspirator of the bees to follow them: meaning enter the ways of your Lord to seek sustenance in the mountains and through the trees, or follow what you have eaten in the ways of your Lord: meaning in His paths in which He transforms light into honey by His power, or if you eat the fruits in distant places, then follow to your homes, returning to the ways of your Lord, and do not go astray in them, and the erection of *submissive* is in the state of the ways, and it is the plural of submissive: meaning submissive and not rugged, and this was chosen by Al-Zajaj and Ibn Jarir, and it was said that it is a state of the bees: meaning: obedient to subjugation and the extraction of honey from their bellies, and this was chosen by Ibn Qutaybah, and the phrase **extracts from their bellies** is a new sentence that he changed from addressing the bees, enumerating the blessings, and astonishing every listener, To alert others and guide them to the great signs that come from this fly-like animal, what is meant by *drink* in the verse is honey, and the meaning of **of different colors** is that some of it is white, some of it is

red, some of it is blue, and some of it is yellow, depending on the bees' nature, colors, and foods. The majority of commentators agree that honey comes out of the bees' mouths, and it was said from below them, and it was said that it is not known from where it comes out of them, and the pronoun in His statement: **in it is healing for people** refers to the drink that comes out of the bees' bellies, which is honey, and this is what the majority agreed with. Al-Farra', Ibn Kaysan, and a group of the Salaf said: The pronoun refers to the Qur'an, and the estimation in what we have narrated to you of verses and proofs is healing for people, and there is no reason to deviate from the apparent meaning and contradict the clear reference and the obvious context.

Scholars have differed as to whether this cure that God has made in honey is general for all diseases or specific to some diseases. A group said: It is general, and a group said: It is specific to some diseases. This is indicated by the fact that honey is indefinite in the context of affirmation, so it is not general. Its indefiniteness, if intended to express glorification, only indicates that it contains a great cure for one or more diseases, not for every disease. The indefiniteness of glorification does not indicate generality. The apparent meaning derived from experience and the laws of medical science is that if it is used alone, it is a cure for specific diseases, and if it is mixed with other foods such as pastes and the like, it is, along with whatever it is mixed with, a cure for many diseases. In short, it is one of the greatest foods and most beneficial medicines, and these two matters rarely come together in anything else. **Indeed in that** mentioned about the matter of the bee **is a sign for a people who give thought** meaning they use their thoughts when looking at the creation of God, the Most High, and the wonders of His creations, for the matter of the bee is one of the most amazing, strangest, most precise, and most wisest of them.

Abdul Razzaq, Al-Firyabi, Saeed bin Mansour, Abu Dawud in his Naskh, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Nahhas, Al-Hakim **who authenticated it**, Al-Bayhaqi in his Sunan, and Ibn Mardawayh narrated on the authority of Ibn Abbas that he was asked about the statement: **You take from it intoxicant and good provision.** He said: Intoxicant is what is forbidden from their fruits, and good provision is what is permissible. Al-Firyabi, Ibn Abi Hatim and Ibn Mardawayh narrated on his authority that he said: The forbidden intoxicant is wine, and good provision is raisins, and vinegar, and grapes and their benefits. Abu Dawud in his Naskh, Ibn Al-Mundhir and Ibn Abi Hatim also narrated on his authority that he said: Intoxicant is wine, and good provision is raisins, but this verse abrogated it: **Intoxicants and gambling are only.** Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Al-Bayhaqi also narrated on his authority regarding the verse that he said: Then God forbade intoxicant after that, preventing the prohibition of wine because it is from it, then He said: **and good provision.** So it is the permissible vinegar, raisins, wine and the like, so God approved it and made it permissible for the Muslims. Al-Faryabi, Ibn Abi Shaybah, and Ibn Abi Hatim narrated on the authority of Ibn Umar that he was asked about intoxication, and he said: It is wine itself. Ibn Abi Shaybah, Ibn Jarir, and Ibn Al-Mundhir

Surat al-Nahl 16:69

Then eat from all the fruits and follow the ways of your Lord made easy for you. There emerges from their bellies a drink of varying colors in which is healing for people. Indeed in that is a sign for a people who give thought.

narrated on the authority of Ibn Masoud, who said: Intoxication is wine. Ibn Abi Hatim narrated on the authority of Ibn Abbas, **And your Lord inspired the bee**, that is, He inspired it. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement, **So follow the ways of your Lord submissively**, that is, paths that do not make the place you have taken difficult. Abd Al-Razzaq, Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Qatadah, *Submissive*, that is, obedient. Ibn Abi Hatim narrated on the authority of Al-Suddi, that he said: Submissive. Ibn Jarir narrated on the authority of Ibn Abbas regarding his statement, **There comes forth from their bellies a drink**, that is, honey. Ibn Abi Shaybah, Ibn Jarir, and Ibn Abi Hatim narrated on the authority of Mujahid regarding the verse, that he said: It is honey, in it is healing and in the Qur'an. Ibn Abi Shaybah and Ibn Jarir narrated on the authority of Ibn Mas'ud who said: Honey is a cure for every illness, and the Qur'an is a cure for what is in the chests. Sa'id ibn Mansur, Ibn Abi Shaybah, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani and Ibn Mardawayh narrated on the authority of Ibn Mas'ud who said: You should use two cures: honey and the Qur'an. Ibn Majah, al-Hakim **who authenticated it**, Ibn Mardawayh, al-Bayhaqi in al-Shu'ab, Ibn as-Sunni, Abu Nu'aym and al-Khatib narrated on the authority of Ibn Mas'ud who said: The Messenger of God (peace and blessings of God be upon him) said: You should use two cures: honey and the Qur'an. There are hadiths that indicate that honey is a cure, including what al-Bukhari narrated on the authority of Ibn Abbas on the authority of the Prophet (peace and blessings of God be upon him) who said: "Healing is in three things: a cupping incision, a drink of honey or cauterization with fire, and I forbid my nation from cauterization." Al-Bukhari, Muslim and others narrated on the authority of Abu Sa'id that a man came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, my brother has diarrhea. He said: Give him honey to drink. So he gave him honey. Then he came back and said: I gave him honey to drink, but it only made the diarrhea worse. He said: Go and give him honey to drink. So he went and gave him honey to drink. Then he came back and said: It only made the diarrhea worse. The Messenger of God, may God bless him and grant him peace, said: God has spoken the truth and your brother's diarrhea has lied. Go and give him honey to drink. So he went and gave him honey to drink and he was cured.

Tafsir al-Baghawi

69 - **Then eat of all the fruits.** The meaning of *all* does not mean generality, and it is like the Almighty's saying: **And you have been given of all things** (al-Naml 27:23).

So follow the ways of your Lord submissively. It was said: It is an attribute of the paths, meaning: They are submissive to bees and easy to walk on.

Mujahed said: No place is difficult for her to walk.

Others said: Docile is an attribute of the bee, meaning: obedient and led by subjugation. It is said that its owners move it from one place to another and it has a beekeeper who, if it stops, stops and if it walks, it walks.

There comes forth from their bellies a drink, meaning honey. **Its colors vary**, white, red, and yellow. **In it is healing for people**, meaning in honey. Mujahid said: meaning in the Qur'an, but the first is more appropriate.

Ismail bin Abdul Qahir informed us, Abdul Ghafir 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 Muthanna informed us, Muhammad bin Ja'far informed us, Shu'bah informed us, on the authority of Qatadah, on the authority of Abu Al-Mutawakkil, on the authority of Abu Sa'id Al-Khudri, who said: "A man came to the Prophet, may God bless him and grant him peace, and said: My brother has abdominal pain. The Messenger of God, may God bless him and grant him peace, said: Give him honey to drink. So he gave him honey to drink. Then he came and said: I gave him honey to drink, but it only made his abdominal pain worse. The Prophet, may God bless him and grant him peace, said this to him three times. Then he came a fourth time and said: Give him honey to drink. He said: I gave him honey to drink, but it only made his abdominal pain worse. The Messenger of God, may God bless him and grant him peace, said: God has spoken the truth and your brother's stomach has lied. So he gave him honey to drink and he was cured."

Ibn Masoud said: Honey is a cure for every disease, and the Qur'an is a cure for what is in the chests.

It was narrated that he said: You should use two cures: the Qur'an and honey.

Indeed in that is a sign for a people who give thought.

Tafsir al-Baidawi

69. **Then eat of all the fruits** of every fruit you desire, its bitter and its sweet. **So follow** what you eat. **The paths of your Lord** in His paths in which He transforms, by His power, the bitter light into honey from within you, or **So follow** the paths by which He inspired you to make honey, or **So follow, returning to your homes**, the paths of your Lord", do not make it difficult for you or become confused. "Humbled **is the plural of Humble**" and is a state of the paths. Meaning, submissive, God has subdued it and made it easy for you, or from the pronoun in *askun* meaning, and you are submissive and obedient to what you are commanded to do. **It comes out of their bellies** as if he changed it from addressing the bees to addressing people, because it

is the place of blessing upon them and the purpose of creating the bees and inspiring them for their sake.

Drink means honey because it is something that they drink, and it was used as evidence by those who claimed that the bees eat flowers and fragrant leaves, which are transformed into honey in their bellies, then they store it for the winter. And by those who claimed that they pick up with their mouths small, sweet, powdery parts scattered on the leaves and flowers, and put them in their nests as storage, so if a large amount of it gathers in their nests, it becomes honey, so he interpreted the bellies as mouths. **Its colors are different:** white, yellow, red, and black according to the age of the bees and the season. **In it is a cure for people,** either by itself, as in the case of phlegmatic diseases, or with something else, as in all other diseases, since there is rarely a paste that does not have honey as a part of it, although the indefiniteness in it indicates that it is partial, and it is permissible for it to be for glorification. On the authority of Qatada, "A man came to the Messenger of God, may God bless him and grant him peace, and said: My brother is complaining of his stomach. He said: Give him honey to drink. He went and then came back and said: I gave him honey to drink but it did not help. He said: Go and give him honey, for God has spoken the truth and your brother's stomach has lied. So he gave him honey to drink and God Almighty healed him and he recovered, as if he had been released from a shackle." It was said that the pronoun refers to the Qur'an or to what God has explained about the conditions of the bee. **Indeed in that is a sign for a people who reflect.** Whoever contemplates the specialization of the bee in those precise sciences and wondrous actions with true contemplation will know with certainty that it must have a Creator, Able and Wise, who inspires it with that and compels it to do it.

Surat al-Nahl 16:70

And God created you, then He will cause you to die, and among you is he who is returned to the most decrepit age so that he knows nothing after [once] having knowledge. Indeed, God is Knowing and Competent.

Surat al-Nahl 16:70

And God created you, then He will cause you to die, and among you is he who is returned to the most decrepit age so that he knows nothing after [once] having knowledge. Indeed, God is Knowing and Competent.

Tafsir al-Jalalayn

70 - **And God created you** when you were nothing **then He takes you** when your appointed times come to an end **and among you is he who is returned to the most decrepit age** that is, the worst of old age and senility **so that he does not know after having known** Ikrimah said that whoever recites the Qur'an will not become in this state (nothing. Indeed, God) of the management of His creation **is Knowing** of what He wills.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And God created you, O people, and brought you into existence, and you were nothing, not the gods that you worship besides Him, so worship the One who created you and none other. **Then He takes you** means: Then He takes you. **And among you is he who is returned to the most decrepit age** means: And among you is he who grows old, and reaches the most decrepit age, which is the worst of it. It is said about it: The man is decrepit and old, he is decrepit and lowly, and I am his decrepit one. And it was said: That he becomes like that in seventy-five years.

Muhammad bin Ismail Al-Fazari told me: Muhammad bin Suwar told us: Asad bin Imran told us, on the authority of Saad bin Tarif, on the authority of Al-Asba' bin Nabatah, on the authority of Ali, regarding his statement: **And among you is he who is returned to the most decrepit age**, he said: Seventy-five years.

And His statement: **So that he may not know anything after having known anything** means: We return him to the worst part of life so that he may return ignorant as he was in his childhood and youth. **After having known something** means: So that he may not know anything after having known something in his youth, which was lost with age and he forgot, so he does not know anything of it, and his mind was stripped away, so that after having had a mind he does not understand anything. **Indeed, God is Knowing and Competent** means: God does not forget, nor does His knowledge change. He is Knowing of everything that was and will be, Competent over whatever He wills. He is not ignorant of anything, and nothing that He wills is beyond His power.

Tafsir al-Qurtubi

The Almighty said: **And God created you, then He will cause you to die.** He explained its meaning: **And among you is he who is returned to the most decrepit age.** That is, He willed it and made it weak. It was said: The one whose strength and mind diminish and who becomes senile and the like. Ibn Abbas said: It means to the lowest point of life, he becomes like a child who has no mind. The meaning is close. In Sahih Al-Bukhari: "On the authority of Anas bin Malik, he said: The Messenger of God, may God bless him and grant him peace, used to seek refuge, saying: O God, I seek refuge in You from laziness, I seek refuge in You from cowardice, I seek refuge in You from senility, and I seek refuge in You from miserliness." And in the hadith of Sa'd bin Abi Waqqas: **And I seek refuge in You from being returned to the most decrepit age.** The hadith was included by Al-Bukhari: **So that he does not know anything after having known it.** That is, he returns to the state of childhood and does not know what he knew before of matters due to extreme old age. It has been said: This does not happen to the believer because the believer's knowledge is not taken away from him. It has also been said that the meaning is so that he does not do anything after having knowledge. So he expressed action with knowledge because of his need for it, because the effect of arrogance on his action is more powerful than its effect on his knowledge. The intended meaning is to argue with those who deny the resurrection, meaning that the One who returned him to this state is able to kill him and then bring him back to life.

Tafsir Ibn Kathir

The Almighty tells us about His behavior towards His servants, and that He is the One who created them from nothingness and then after that He takes their souls, and some of them He leaves until they reach old age, which is weakness in creation, as God Almighty said: **God is He who created you from weakness, then made after weakness strength** **Al-Akhbar 2:17.** It was narrated on the authority of Ali, may God be pleased with him: The most decrepit age is seventy-five years, and at this age one experiences weakness of strength and senility, poor memory and little knowledge. For this reason, He said: **So that after knowledge he may not know anything**, meaning after he was knowledgeable he became ignorant of nothing due to weakness and senility. For this reason, Al-Bukhari narrated when interpreting this verse: Musa bin Ismail told us, Harun bin Musa Abu Abdullah Al-Awar told us on the authority of Shuaib on the authority of Anas bin Malik that the Messenger of God, may God bless him and grant him peace, used to supplicate: **I seek refuge in You from miserliness, laziness, old age, the most decrepit age, the torment of the grave, the trial of the Antichrist, and the trial of life and death.** Zuhair bin Abi Salamah said in his famous Mu'allaaqat.

I am tired of the costs of life, and whoever lives eighty

years without a father gets tired

I saw fates striking blindly, whoever it hits dies, and whoever it misses lives and becomes old.

Fath al-Qadir

When the Almighty mentioned some of the conditions of animals and what they contain of amazing wonders of craftsmanship and characteristics of overwhelming power, He followed it with the wonders of human creation and what lessons it contains, saying: 70- **And God created you** when you were nothing **then He takes you** at the end of your appointed times **and among you is he who is returned to the most decrepit age** it is said radhal yardhala radhalah, and the most decrepit and decrepit are the worst and most base thing. Al-Naysaburi said: Know that the wise have defined the stages of human life into four: the first is the age of maturity. The second is the age of standing, which is the age of youth. The third is the age of slight decline, which is the age of middle age. The fourth is the age of apparent decline, which is the age of old age. It was said that the most decrepit age is when a person becomes senile, which is when he becomes like a child who has no mind. It was said that it is seventy-five years, and it was said that it is ninety years. Similar to this verse is the saying of the Most High: "Indeed, We created man in the best stature. Then We returned him to the lowest of the low." Then the Most High explained the reason for returning the one who returns to the most decrepit age by saying: **So that he may not know after knowledge** he had acquired *anything* of knowledge, neither much nor little, or something of the information if knowledge here means the known. It was said that what is meant by knowledge here is the mind, and it was said that what is meant is so that he may not know more than the knowledge that he had acquired before that.

Tafsir al-Baghawi

70 - **And God created you, then He takes you** as children, young men, or adults, **and among you is he who is returned to the most decrepit age**, the worst of it. Muqatil said: meaning old age.

Qatada said: The most decrepit age is ninety years.

It was narrated on the authority of Ali that he said: The most decrepit age is seventy-five years. It was also said: eighty years.

So that he may not know anything after his knowledge, so that he may not understand anything after his first understanding, **Indeed, God is Knowing and Competent.**

Abdul Wahid Al-Malihi informed us, Ahmad bin Abdullah Al-Naimi informed us, Muhammad bin Yusuf informed us, Muhammad bin Yusuf informed us, Ismail informed us, [Musa bin Ismail informed us], Harun bin Musa informed us, Abdullah Al-Awar informed us, on the authority of Shu'aib, on the authority of Anas bin Malik, that the Messenger of God, may God bless him and grant him peace, used to supplicate: **I seek refuge in You from miserliness, laziness, the worst part of life,**

the torment of the grave, the trial of the Antichrist, and the trial of life and death.

Tafsir al-Baidawi

70. **And God created you, then He will take you** at different terms. **And among you is he who is returned to the worst of ages** the worst of it means old age that resembles childhood in the decrease of strength and mind. It was said that it is ninety-five years and it was said that it is seventy-five. "So that after knowing he will not know anything" to become in a state similar to the state of childhood in forgetfulness and misunderstanding. "Indeed, God is Knowing" of the measures of your ages. "Powerful" He kills the active youth and leaves the mortal old man. In it is a warning that the difference in people's terms is only by the estimation of the Powerful, the Wise, who constructed their structures and adjusted their temperaments according to a known measure. If that were what natures require, the difference would not have reached this level.

Surat al-Nahl 16:71

And God has favored some of you over others in provision. But those who are favored will not return their provision to those their right hands possess. So they are equal therein. Is it then that they deny the favor of God?

Surat al-Nahl 16:71

And God has favored some of you over others in provision. But those who are favored will not return their provision to those their right hands possess. So they are equal therein. Is it then that they deny the favor of God?

Tafsir al-Jalalayn

71 - **And God has favored some of you over others in provision** Some of you are rich and poor, and owners and slaves. **So those who are favored** meaning the freed slaves **will not keep their provision over those whom their right hands possess** meaning by making what We have provided them of wealth and other things a partnership between them and your slaves. *They* meaning the slaves and freed slaves **are equal in it** partners, and the meaning is that they do not have partners from their slaves in their wealth, so how can they make some of God's slaves partners with Him? **So do they then deny the favor of God** disbelieve when they make partners with Him?

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: By God, O people, He has favored some of you over others in the provision that He has provided for you in this world. So what about those whom God has favored over others in what He has provided for them? **They prefer their provision to those whom their right hands possess** means: with the polytheists who own their kingdoms in what He has provided for them of money and wives. **They are equal in it** means: until they and their slaves are equal in that. God the Almighty says: They are not satisfied that they and their slaves should be equal in what He has provided for them, and they have made My slaves partners in My kingdom and authority. This is an example that God the Almighty has given for those who associate partners with God. It has been said: What He meant by that are those who said: The Messiah is the son of God from the Christians. And His statement: **Then do they deny the favor of God?** God the Almighty says: Then do they deny the favor of God that He has bestowed upon these polytheists in the provision that He has provided for them in this world by associating others with God from His creation in His authority and kingdom?

And in a similar manner to what we said about that, the people of interpretation said.

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 God has favored some of you over others in provision. So those who are favored will not give their provision to those whom their right hands possess," meaning: They did not share their wealth and women with their slaves, so how can they share My slaves with Me in My authority? That is what His statement means, **Then do they deny the favor of God?**

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, he said: Ibn Abbas said: This verse is about Jesus, son of Mary, meaning himself. Jesus is only a servant, so God says: By God, you do not associate your servants with those who are yours, so that you and they are equal, so how can you be pleased with me with what you are not pleased with for yourselves?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, and Al-Muthanna told me, he said: Ishaq told us, he said: Abdullah told us, on the authority of Warqa' all together, Ibn Abi Nujayh, on the authority of Mujahid, regarding His statement, **And their provision is provided for by those whom their right hands possess**, he said: Like the false gods with God, may He be exalted.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: "And God has favored some of you over others in provision. So those who are favored would not give their provision to those their right hands possess, so they are equal therein. So is it the favor of God that they deny?" This is an example that God has given. Is there anyone among you who shares his wife and bed with his slave, so that you equate God with His creation and His servants? If you are not satisfied with this for yourself, then God is more deserving of being exalted than you are with yourself, and do not equate anyone of His servants and creation with God.

Muhammad ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Then those who are given preference will not give their provision to those whom their right hands possess.** He said: This is the one who is given preference in wealth and love, and his servant does not share his wealth and his wife, saying: I am satisfied with that for God, and you are not satisfied with it for yourself, so you have made a partner for God in His kingdom and creation.

Tafsir al-Qurtubi

The Almighty said, **And God has favored some of you over others in provision**, meaning He made among you rich and poor, free and slave. **Then those who are favored**, meaning in provision, **will not return their provision to those whom their right hands possess**, meaning the master will not return anything of what he

has provided to those whom his right hand possesses until the slave and the owner are equal in wealth. This is an example that God gave for idol worshippers, meaning if your slaves are not equal with you, then how can you make My slaves equal with me? Since their slaves did not share their wealth with them, it was not permissible for them, meaning to share with God Almighty, in the worship of other than Him, such as idols and stone altars and other things that are worshipped, such as the angels and prophets, even though they are His slaves and creation. Its meaning was narrated by Al-Tabari, and it was also said by Ibn Abbas, Mujahid, Qatadah, and others. And on the authority of Ibn Abbas also that it was revealed about the Christians of Najran when they said Jesus is the son of God, so God said to them, **Then those who are favored will not return their provision to those whom their right hands possess.** That is, the master will not return what his right hand possesses of what he has provided until the master and the slave are equal in the money according to the law, so how can you accept for me what you do not accept for yourselves, so you make for me a son from among my slaves? And similar to it is, "He has set forth for you an example from among yourselves: Do you have from those whom your right hands possess partners in what We have provided for you, so that you are equal in it?" as will come, and this indicates what will come, and this indicates that the slave does not own what will come earlier.

Tafsir Ibn Kathir

The Almighty shows the polytheists their ignorance and disbelief in what they claimed of partners for God, and they admit that they are His slaves as they used to say in their Talbiyah during their Hajj: **Here I am, You have no partner except a partner who is Yours, You own him and what he owns.** Then the Almighty said, denouncing them: You are not pleased to treat your slaves as equals in what We have provided for you, so how can He be pleased with His slaves being equals in divinity and glorification, as He said in the other verse: "He sets forth for you an example from among yourselves. Do you have among those whom your right hands possess partners in what We have provided for you? So you are equal in it. Do you fear them as you fear yourselves?" The verse. Al-Awfi said on the authority of Ibn Abbas regarding this verse: He says that they would not associate their slaves with their wealth and women, so how can they associate My slaves with Me in My authority? That is His saying: **Then do they deny the favor of God?** And he said in the other narration on his authority: How can you be pleased with Me that which you are not pleased with for yourselves. Mujahid said about this verse: This is like the false gods. Qatadah said: This is a parable that God has given. Is there anyone among you who shares his wife and bed with his slave, and you equate God with His creation and His servants? If you are not satisfied with this for yourself, then God is more deserving of being exalted than you.

And His statement: **Do they then deny the favor of God?** meaning that they have assigned to God a share of what He has created of crops and livestock, so they have denied His favor and associated others with Him.

And on the authority of Al-Hasan Al-Basri, he said: Omar bin Al-Khattab, may God be pleased with him, wrote this letter to Abu Musa Al-Ash'ari: Be content with your provision from this world, for the Most Gracious has favored some of His servants over others in provision, a trial with which He tests each one, so He tests the one for whom He has given provision in how he thanks God and fulfills the right that He has enjoined upon him in what He has provided for him and given him. Narrated by Ibn Abi Hatim.

Fath al-Qadir

Then when He, the Almighty, explained the creation of man and his changes in the stages of life, He mentioned some of his conditions, so that he might remember at that time, and He said: 71- **And God has favored some of you over others in provision.** So He made you unequal in it, so He made it abundant for some of His servants until He made for them from provision what is sufficient for thousands of the sons of Adam, and He made it narrow for some of His servants until they could not find sustenance except by asking people and begging from them, and that is for a profound wisdom that the minds of the servants fall short of understanding and knowing the true causes of it. And just as He made the difference between His servants in wealth, He made it between them in intellect, knowledge, understanding, strength of body and weakness, beauty and ugliness, health and sickness, and other conditions. And it was said that the meaning of the verse is that God, the Almighty, gave the clients better than He gave their slaves, as evidenced by His statement: **Then those whom God favored with abundant provision are not able to give back their provision to those whom their right hands possess.** That is, those whom God favored with abundant provision over others are not able to give back their provision that God provided them with over **What their right hands possess of slaves, "they are equal in it,** meaning the owners and the slaves, **in it,** meaning in the provision, **are equal,** meaning they do not return it to them in a way that makes them equal to them. So the *fa* in this is to indicate that equality is a consequence of reciprocity: that is, they do not return it to them in a way that entails equality, but rather they return to them a small amount of it. This is an example that God Almighty gave to idol worshippers: that is, if your slaves are not equal to you and you are not satisfied with that, then how can you make My slaves equal to me when the situation is that your slaves are equal to you in humanity and creation? So when you do not make your slaves partners with you in your wealth, then how can you make some of God Almighty's slaves partners with Him and worship them with Him, or how can you make some of His creations, such as idols, partners with Him in worship? Ibn Jarir mentioned the meaning of this. An example of this verse is the saying of God Almighty: "He has set forth for you an example from yourselves: Do you have among those your right hands possess partners in what We have provided for you?" It was said that the *fa* in **they are equal in it** means until. **Do they then deny the favor of God?** When you do what you do of polytheism, and the favor is that He, the Most High, made the owners preferable over the slaves, and **they deny** has been read with the lower and upper case.

Surat al-Nahl 16:71

And God has favored some of you over others in provision. But those who are favored will not return their provision to those their right hands possess. So they are equal therein. Is it then that they deny the favor of God?

Abu Ubaidah and Abu Hatim said: The third-person reading is more appropriate because of the proximity of what is being reported, and because if it were an address, it would appear to be for the Muslims, and the question is for denial, and the *fa* is for conjoining with an implied meaning: that is, they associate partners with Him and thus deny His favor, and the meaning according to the address reading is that the owners are not the ones who give their sustenance to their slaves, rather I am the one who provides for them and them, so do not think that they give them anything, rather it is My sustenance that I make flow through their hands and they are all equal in that, they have no advantage over their slaves, so the implied conjoined to it is a verb that suits this meaning, as if it were said: they do not understand that and thus deny the favor of God.

or confirms it. It is permissible for it to be in the position of the answer as if it was said: **Then what are those who have been favored who give their provision over those whom their right hands possess?** So they are equal in provision. It is a response and denial to the polytheists, for they associate some of His creations with God in divinity and are not pleased for their slaves to share with them in what God has bestowed upon them, so it is a matter of doubt to them about it. **Do they then deny the favor of God?** Where they take partners for Him, for it requires that some of what God has bestowed upon them be attributed to them and they deny that it is from God, or where they denied such arguments after God has bestowed upon them by clarifying them. The *ba* is to include the meaning of denial as disbelief. Abu Bakr read **you deny** with the *ta* because of his saying: **He created you and He favored some of you.**

Tafsir al-Baghawi

71 - **And God has favored some of you over others in provision.** He has made things easy for one and difficult for another, and has made things less and more.

So those who prefer My provision over those whom their right hands possess, of slaves, **are equal therein,** meaning: until they and their slaves are equal in that. God Almighty says: They are not pleased that they and their slaves should be equal in what I have provided for them, and they have made My slaves partners in My dominion and authority. This requires proof against the polytheists.

Qatada said: This is an example given by God Almighty. Is there anyone among you who shares his wife, bed, and wealth with his slave? Do you consider God's creation and His servants equal?

Do they then deny the favor of God? by associating others with Him. Abu Bakr read it with a *ta'* because of his statement, **And God has favored some of you over others in provision,** and the others read it with a *ya'* because of his statement, **So they are equal therein.**

Tafsir al-Baidawi

71. "And God has favored some of you over others in provision. Some of you are rich and some are poor. Some of you are clients who take care of their own provision and the provision of others, and some of you are slaves whose situation is different from that. "So those who are favored are not those who give their provision to those whom their right hands possess." Over their slaves, for they only return it.

Upon them is their provision which God has placed in their hands. **They are equal in it.** The clients and the slaves are equal in that God has provided for them. The sentence is necessary for the negative sentence

Surat al-Nahl 16:72

And God has made for you mates from among yourselves and has made for you from your mates sons and grandchildren and has provided for you from the good things. Is it then in falsehood that they believe and in the favor of God that they deny?

Tafsir al-Jalalayn

72 - **And God has made for you mates from among yourselves** So He created Eve from Adam's rib and all other women from the sperm of men and women **And He has made for you from your mates sons and grandchildren** sons of sons **And has provided for you from the good things** from the types of fruits, grains and animals **So is it in falsehood** the idol **that they believe and in the favor of God they disbelieve** by associating others with Him?

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **And God is He who has made for you, O people, from among yourselves mates**, meaning that He created from Adam his wife Eve, **and has made for you from your mates sons and grandchildren**.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And God has made for you mates from among yourselves**: meaning, God created Adam, then created his wife from him, then made for you sons and grandchildren.

The interpreters differed about the meaning of the grandchildren. Some of them said: They are the two sisters, the two sisters of a man over his daughters.

Who said that?

Abu Kuraib and Ibn Wakee' told us: Abu Mu'awiyah told us: Abaan bin Taghlib told us, on the authority of Al-Munhal bin Amr, on the authority of Ibn Habish, on the authority of Abdullah: **Sons and grandchildren**. He said: The two sisters.

Abu Kuraib told us: Abu Bakr told us, on the authority of Asim, on the authority of Warqa'a: I asked Abdullah: What do you say about the grandchildren? Are they the man's household, O Abu Abd al-Rahman? He said: No, but they are the two sisters.

Muhammad bin Bashar told us: Abd al-Rahman told us, and Ahmad bin Ishaq told us: Abu Ahmad told us, both of them said: Sufyan told us, on the authority of Asim bin Bahdalal, on the authority of Zur bin Habish, on the authority of Abdullah, who said: The grandchildren are the two sisters.

Ibn Wakee' told us: My father told us, on the authority of Sufyan, on the authority of Abdullah, the same.

Ibn Bashar, Ahmad ibn al-Walid al-Qurashi, Ibn Wakee', Suwar ibn Abdullah al-Anbari, Muhammad ibn

Khalaf ibn Kharash, and al-Hasan ibn Khalaf al-Wasiti told us: Yahya ibn Saeed al-Qattan told us, on the authority of al-A'mash, on the authority of Abu al-Dhaha, who said: The grandchildren are the two sisters.

Ibn Bashar told us: Abd al-Rahman told us: Hisham told us, on the authority of al-Mughira, on the authority of Ibrahim, who said: The grandchildren are the two sisters.

Ahmad bin Ishaq told us: Abu Ahmad told us: Israel told us, on the authority of Ata bin Al-Sa'ib, on the authority of Saeed bin Jubair: **Sons and grandchildren**. He said: The grandchildren are the two sisters.

Ibn Hamid told us: Jarir told us, on the authority of Mughira, on the authority of Ibrahim, who said: The grandchildren are the son-in-law.

Ibn Wakee' told us: Ibn Uyaynah told us, on the authority of Asim, on the authority of Zur, on the authority of Abdullah, who said: The two sisters.

Ibn Wakee' told us: Hafs told us, on the authority of Ash'ath, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The two sisters.

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 statement: **And grandchildren**, he said: the in-laws.

Al-Muthanna told me, he said: Al-Hajjaj told us, he said: Hammad told me, on the authority of Asim, on the authority of Zur, on the authority of Ibn Masoud, he said: The grandchildren are the two sisters.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Ibn Uyaynah told us, on the authority of Asim bin Abi al-Najud, on the authority of Zur bin Hubaish, who said: Abdullah bin Masoud said to me: Who are the grandchildren, O Zur? I said: They are the grandchildren of a man from his children and his children are his children. He said: No, they are the in-laws.

Others said: They are the man's helpers and servants.

Who said that?

Muhammad bin Khalid bin Khidash told me: Salim bin Qutaybah told me, on the authority of Wahb bin Habib al-Asadi, on the authority of Abu Hamza, on the authority of Ibn Abbas, who was asked about his statement: **sons and grandchildren**. He said: Whoever helps you has given you grandchildren. Haven't you heard the poet say:

The grandchildren gathered around them and surrendered to the crisis of beauty in their hands

Hanad told us: Abu Al-Ahwas told us, on the authority of Samak, on the authority of Ikrimah, regarding his statement: **sons and grandchildren**, he said: The grandchildren are the servants.

Muhammad bin Khalid bin Khidash told me: Salim bin Qutaybah told me, on the authority of Hazim bin Ibrahim Al-Bajali, on the authority of Samak, on the authority of Ikrimah, who said: He said: The grandchildren are the servants.

Surat al-Nahl 16:72

And God has made for you mates from among yourselves and has made for you from your mates sons and grandchildren and has provided for you from the good things. Is it then in falsehood that they believe and in the favor of God that they deny?

Ibn Wakee' told us: Imran bin Uyaynah told us, on the authority of Hisayn, on the authority of Ikrimah, who said: They are those who help a man from among his children and servants.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of al-Hakam ibn Abaan, on the authority of Ikrimah: **And grandchildren**. He said: Grandchildren are those who serve you from among your children.

Ibn Wakee' told us: Yahya bin Adam told us, on the authority of Salam bin Saleem, and Qais told us, on the authority of Samak, on the authority of Ikrimah, who said: They are the servants.

Ahmad told us, he said: Abu Ahmad told us, he said: Salam Abu Al-Ahwas told us, on the authority of Samak, on the authority of Ikrimah, the same.

Muhammad bin Khalid told me: Salamah told me, on the authority of Abu Hilal, on the authority of Al-Hasan, regarding his statement: **sons and grandchildren**, he said: Sons and grandchildren's children, whoever helps you from family and servants has become your grandchild.

Al-Muthanna told me, he said: Amr bin Awn told us, he said: Hisham told us, on the authority of Mansour, on the authority of Al-Hasan, he said: They are the servants.

Muhammad bin Khalid, Ibn Wakee', and Ya'qub bin Ibrahim told me: Ismail bin Aliyah told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: The grandchildren are the servants.

Ahmad bin Ishaq told us: Abu Ahmad told us, and Ibn Wakee' told us: My father told us, and Ibn Bashir told us: Abd al-Rahman told us, all on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Sons and grandsons** he said: his son and his servant.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, and Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty, **sons and grandchildren**, he said: Helpers, assistants, and servants.

Ibn Bashir told us: Abd al-Rahman told us: Zama'a told us, on the authority of Ibn Tawus, on the authority of his father, who said: The grandchildren are the servants.

Ibn Bashir told us again, he said: His son and his servant.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: **And He has made for you from your wives sons and grandchildren** a profession that they will care for you

and serve you from your children, an honor with which God has honored you.

Ibn Wakee' told us: Abdullah told us, on the authority of Israel, on the authority of Al-Saddi, on the authority of Abu Malik: The grandchildren, he said: the helpers.

Ibn Wakee' told us: My father told us, on the authority of Sufyan, on the authority of Hiseen, on the authority of Ikrimah, who said: Those who help him.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of al-Hakam bin Abaan, on the authority of Ikrimah, regarding his statement: **sons and grandchildren**, he said: The grandchildren are those who serve you from your children and your children's children.

Al-Hasan 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 al-Hasan, he said: The grandchildren are the servants.

Al-Muthanna told me, he said: Abu Naim told us, he said: Sufyan told us, on the authority of Hisin, on the authority of Ikrimah: **Sons and grandchildren** he said: his children who help him.

Others said: They are the man's son and his son is his son.

Who said that?

Muhammad bin Al-Muthanna told us: Abd Al-Samad told us: Shu'bah told us, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **And grandchildren** he said: They are the children and the children's children.

Ibn Bashir told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of Abu Bishr, on the authority of Mujahid, and Sa'id ibn Jubayr, on the authority of Ibn Abbas, regarding this verse: **sons and grandchildren**. He said: The grandchildren are the sons.

Ibn Wakee' told us: Ghundar told us, on the authority of Shu'bah, on the authority of Abu Bishr, on the authority of Mujahid, on the authority of Ibn Abbas, the same.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Abu Bakr, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: Your children when they take care of you, support you, help you and serve you, Hamid said:

The grandchildren surrounded them and surrendered to their hands the crisis of beauty

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And He has made for you from your wives sons and grandchildren**, he said: The grandchildren are the servants from the man's children, they are his children, and they serve him. He said: And the slaves are not from the wives, how can a slave be from my husband? Rather, the

grandchildren are the man's children and his servants.

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, in his statement, **sons and grandchildren**, meaning: a man's children who serve him and serve him, and the Arabs were only served by their male children.

Others said: They are the sons of a man's wife from another man.

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 statement: **And He has made for you from your wives sons and grandchildren**, meaning: The sons of a man's wife are not from him, and it is said: The grandchildren: the man who works for the man, he says: So-and-so is a grandchild for us, and some men claim that the grandchildren are the two sisters of a man.

The correct thing to say about this, in my opinion, is that God Almighty informed His servants of His blessings upon them, in what He has given them of wives and children, so He Almighty said: **And God has made for you wives from among yourselves and has made for you from your wives sons and grandchildren**. So He informed them that He has made for them from their wives sons and grandchildren. Grandchildren in the speech of the Arabs is the plural of Hafidh, just as Kadhbah is the plural of Kadhhab, and Fasqa is the plural of Fasiq. Hafid in their speech is the one who is light in service and work. Hafid is the lightness of work. It is said: The camel passed by Yahfid Hafidanah: if it passed by quickly in its pace. And from this is their saying: We run to you and hasten: meaning we hasten to work in your obedience. It is said from this: Hafid lahu yahfid Hafidan, Hafidun, and Hafidanah. And from this is the saying of the shepherd:

She charged her unknown with Yemeni camels, if the camels were to be worn by the camels' shepherds

If the meaning of the grandchildren is what we mentioned, that they are those who hasten to serve a man and are light in it, and God, the Most High, has informed us that among the blessings He has bestowed upon us is that He has made for us grandchildren who will serve us, and our sons and wives who are fit to serve from us and from others, and our sisters who are the husbands of our daughters from our wives, and our servants from our slaves, if they serve us, then they deserve the name grandchildren, and God, the Most High, did not indicate by the apparent meaning of His revelation, nor on the tongue of His Messenger, may God bless him and grant him peace, nor by rational argument, that He meant by that a type of grandchildren, without a type of them, and He has bestowed all of that upon us, then it is not for us to direct that to a specific type of grandchildren and not a general type, except what the nation has agreed upon that it is not included among them. If that is the case, then all the sayings that we have mentioned from those we have mentioned have a way of being correct, and a way out in interpretation.

However, what we have chosen is more correct than the saying, because of the evidence we have explained.

And His statement: **And He has provided you with good things** means: And He has provided you with lawful sustenance, provisions, and sustenance. **Then will they believe in falsehood?** God Almighty says: Satan's allies forbid them from the lakes, the swā'ib, and the wasā'il, so these polytheists believe in God. **And in the favor of God they are ungrateful.** He says: And in what God has made lawful for them of that, and has bestowed upon them by making it lawful. They are ungrateful. He says: They deny that it is lawful, and they deny that God has made it lawful.

Tafsir al-Qurtubi

The Almighty said: **And God has made for you mates from among yourselves** made means created, and it was mentioned before. **From among yourselves mates** means Adam created Eve from him. It was also said that the meaning is He made for you from among yourselves, meaning from your kind and type and according to your creation, as He said: **There has certainly come to you a Messenger from among yourselves** meaning from among the humans. This is a response to the Arabs who believed that they used to marry the jinn and have intercourse with them, to the extent that it was narrated that Omar bin Hind married a ghoul from them and he used to hide her from the lightning so that she would not see it and be frightened. Then one night, the lightning flashed and the otter saw it and said: Amr, and she was frightened, so he never saw her again. This is one of her lies, and although it is permissible in the judgment and wisdom of God, it is a response to the philosophers who deny the existence of the jinn and transform their food. *Wives* A man's wife is his second wife, for he is an individual, so when she is added to him, they are two wives. The addition was made to him and not to her because he is her origin in existence, as mentioned before.

The Almighty's saying, **And He has given you from your wives sons and grandchildren**, contains five issues:

First: The Almighty's saying, **And He has made for you from your wives sons**, is clear in enumerating the blessing in the sons and the existence of the sons is from both of them, but since the creation of the newborn was in her and his separation from her, he was attributed to her, and that is why he followed her in slavery and freedom and became like her in financial status. Ibn al-Arabi said, I heard the Imam of the Hanbalis in Madinah al-Salam, Abu al-Wafa' Ali ibn Aqil, say: The son only followed the mother in financial status and became like her in slavery and freedom because he was separated from the father as a sperm that has no value or financial status or benefit, but he acquired what he acquired through her and from her, so for that reason he followed her. As if a man ate dates on a man's land and a seed fell into the ground from the hand of the eater and it became a palm tree, then it is the property of the owner of the land and not the eater by consensus of the nation because it was

Surat al-Nahl 16:72

And God has made for you mates from among yourselves and has made for you from your mates sons and grandchildren and has provided for you from the good things. Is it then in falsehood that they believe and in the favor of God that they deny?

separated from the eater and has no value.

The second: The Almighty's saying: **And grandchildren.** Ibn al-Qasim narrated on the authority of Malik that he asked him about the Almighty's saying: **Sons and grandchildren.** He said: The grandchildren are servants and helpers in my opinion. It was narrated on the authority of Ibn Abbas regarding the Almighty's saying: **And grandchildren.** He said: They are helpers. Whoever helps you has become your grandchild. It was said to him: Do the Arabs know that? He said: Yes, and they say it. Or have you not heard the poet say:

The grandchildren were surrounded by the camels and their hands were covered with the camels' crisis.

That is, the quickest of the servants and the maidservants. One servant is a maidservant. Al-A'sha said:

She charged her unknown with Yemeni camels, if the camels were to be worn by the camels' shepherds

That is, they hastened. Ibn Arafah said: The Hafdah among the Arabs means helpers, so whoever does a job, obeys in it and hastens, he is a Hafdah. He said: And from this is their saying **We strive to you and hasten**, and the Hafdan means speed. Abu Ubaid said: The Hafd is work and service. Al-Khalil bin Ahmad said: The Hafdah among the Arabs means servants, and Mujahid said it, and Al-Azhari said it was said that the Hafdah are the sons of sons. It was narrated from Ibn Abbas, and it was said that they are the two sisters, and Ibn Masoud, Alqamah, Abu Al-Dhaha, Saeed bin Jubayr, and Ibrahim said it. And from this is the saying of the poet:

If my soul had been willing, I would have had countless grandchildren.

But she is the same as Ali Abi Ayoub, who is stubborn and filthy to melt the mean ones

And Zur narrated on the authority of Abdullah who said: The grandchildren are the in-laws. Ibrahim said the same and the meaning is close. Al-Asma'i said: The brother-in-law is the one who was from the woman's side, such as her father, brother and the like, and the in-laws are both of them. It is said that so-and-so is the in-law of so-and-so and he is his wife. Abdullah's statement: They are the two sisters has both meanings. It is possible that he meant the woman's father and the like of her relatives, and it is possible that he meant: And He made for you from your wives sons and daughters whom you marry so that you will have two sisters because of them. Ikrimah said: The grandchildren are from the benefit of a man from his children and its origin is from hafad yahfad with the fatha of the 'ayn in the past and the kasra of it in the future. If he hastens in his walk as Katheer said.

Grandchildren are the ones who keep the house together.

It is said: Hafdat and Ahfadat are two dialects if you serve. It is also said Hafid and Hafid like Khadim and

Khudum and Hafid and Hafda like Kafir and Kafir. Al-Mahdawi said that whoever makes Hafda the servants made it separate from what preceded it, intending to present it as if he said He made for you grandchildren and He made for you from your wives sons.

I said: What Al-Azhari said, that the grandchildren are the children of the children, is the apparent meaning of the Qur'an, rather its text. Do you not see that he said: And He has made for you from your wives sons and grandchildren, so He made the grandchildren and the sons from them. Ibn Al-Arabi said: What is most apparent to me in His statement sons and grandchildren is that the sons are the children of the man from his loins and the grandchildren are the children of his son, and there is no more force in the wording than this, and the interpretation of the verse according to this is: And He has made for you from your wives sons and from the sons grandchildren. He said its meaning is good.

Third: If we branch off from the statement of Mujahid, Ibn Abbas, Malik, and the linguists in their statement that the grandchildren are servants and helpers, then the service of the son and wife has been excluded from the Qur'an in the most wonderful statement that Ibn al-Arabi said. Al-Bukhari and others narrated "on the authority of Sahl ibn Sa'd: that Abu Asid al-Sa'idi invited the Prophet, may God bless him and grant him peace, to his wedding, and his wife was their servant." The hadith was mentioned previously in Surat Hud, and in the Sahih, "on the authority of Aisha, she said: I twisted the necklaces of the body of the Prophet, may God bless him and grant him peace, with my own hands." The hadith is why our scholars said that she should spread the bedding, cook the pot, and clean the house according to her situation and the custom of her. God Almighty said, **And He made from her her husband that he might find rest in her.** So it is as if He combined for us in her dwelling, enjoyment, and a type of service according to custom.

Fourth: A man should serve his wife in whatever service is light and help her, as Aisha narrated: "The Prophet, may God bless him and grant him peace, would be doing his family's chores, and when he heard the call to prayer, he would go out." This is the statement of Malik, and it helps her. In the morals of the Prophet, may God bless him and grant him peace, he would mend sandals, clean the house, and sew clothes. Aisha said when she was asked: What did the Messenger of God, may God bless him and grant him peace, do in his house? She said: He was a human being like other human beings. He would mend his clothes, milk his sheep, and serve himself.

Fifth: He should spend on one female servant, and it has been said that he should spend on more, according to wealth and status. This is a matter that is based on custom, which is one of the principles of the Sharia. Arab women and desert dwellers serve their husbands in fetching water and tending animals. City women, the poor among them serve their wives in

what is easy and help them. As for the wealthy, they serve their husbands and live in luxury with them if they have the position to do so. If it is a problematic matter and the wife stipulates that, then she should testify that he has known that she is one of those who does not serve herself, so he has committed to serving her. This should be implemented and the claim regarding it should be dismissed.

The Almighty says: **And He has provided you with good things** meaning fruits, grains, and animals. **Then is it in falsehood** meaning idols. Ibn Abbas said: **They believe** The majority read it with a *ya*. Abu Abd al-Rahman read it with a *ta* and **in the grace of God** meaning Islam. **They disbelieve**

Tafsir Ibn Kathir

The Almighty mentions His blessings upon His servants by making for them from among themselves mates of their own kind and form. If He had made the mates from another kind, there would have been no harmony, love, or mercy. But out of His mercy, He created from the children of Adam males and females, and made the females mates for the males. Then the Almighty mentioned that He made from the mates sons and grandchildren, who are the sons' children. This was said by Ibn Abbas, Ikrimah, Al-Hasan, Ad-Dahhak, and Ibn Zayd. Shu'bah said on the authority of Abu Bishr on the authority of Sa'id ibn Jubayr on the authority of Ibn Abbas: sons and grandchildren, who are the son and the son's son. Sunayd said: Hajjaj told us on the authority of Abu Bakr on the authority of Ikrimah on the authority of Ibn Abbas, who said: Your children are those who take care of you, support you, help you, and serve you. Jameel said:

The grandchildren were surrounded by the camels and their hands were covered with the camels' crisis.

Mujahid said: Sons and grandsons of his son and his servant. He said in another narration: The grandchildren are the helpers, assistants and servants. Tawus and others said: The grandchildren are the servants. Qatada, Abu Malik and Al-Hasan Al-Basri said the same. Abd Al-Razzaq said: Muammar informed us on the authority of Al-Hakam bin Abaan on the authority of Ikrimah that he said: The grandchildren are those who serve you from your children and your children's children. Ad-Dahhak said: The Arabs were only served by their sons. Al-Awfi said on the authority of Ibn Abbas: His statement: **And He has made for you from your wives sons and grandchildren** means: The sons of a man's wife are not from him. It is said: The grandchildren of a man work for a man. It is said: So-and-so is a grandchild for us, meaning he works for us. He said: Some men claimed that the grandchildren are the sisters of a man. This last one that Ibn Abbas mentioned was said by Ibn Masoud, Masrouq, Abu Ad-Dahha, Ibrahim An-Nakha'i, Saeed bin Jubayr, Mujahid and Al-Qurazi. Ikrimah narrated it on the authority of Ibn Abbas. Ali bin Abi Talhah said on the authority of Ibn Abbas: They are the in-laws.

Ibn Jarir said: All of these sayings are included in the meaning of hafdah, which is service, from which His statement in Qunut: And to You we strive and we

deliver. And since service may be from children, servants, and in-laws, the blessing is obtained by all of this, and for this reason He said: **And He has made for you from your wives sons and grandchildren**. I said: Whoever makes and grandchildren related to your wives, then what is meant must be the children and the children of the children and the in-laws, because they are the husbands of the daughters or the children of the wife. And this is what Al-Sha'bi and Al-Dahhak said, because they are usually under the protection of the man and in his lap and in his service. And this may be what is meant by his statement, peace and blessings be upon him, in the hadith of Nadrah ibn Aktham: **And the child is your slave**. Narrated by Abu Dawud. As for whoever makes hafdah servants, then according to him it is connected to His statement: **And God has made for you from yourselves mates**, meaning He has made for you the wives and children as servants.

And His statement: **And He has provided you with good things** meaning food and drink. Then the Almighty said, denouncing those who associate others with Him in worshipping the Benefactor: **Then do they believe in falsehood** meaning rivals and idols and **disbelieve in the favor of God** meaning they conceal God's favors upon them and attribute them to someone else. And in the authentic hadith: "God will say to the servant on the Day of Resurrection, praising him: Did I not marry you? Did I not honor you? Did I not subject horses and camels to you, and let you rule and sit?"

Fath al-Qadir

Then He, the Almighty, mentioned the other state of man, saying: 72- **And God has made for you mates from among yourselves**. The commentators said: He means women, for He created Eve from Adam's rib, or the meaning is: He created for you mates from among your own kind so that you may be comforted by them, because a species is comforted by its own kind and is estranged from those other than its own kind, and because of this comfort, what occurs between men and women is the cause of offspring, which is the purpose of marriage. For this reason, He said: **And He has made for you from among your mates sons and grandchildren**. Grandchildren is the plural of Hafidh, it is said Hafid Yahfid Hafdan and Hafudan: if he hastens, so whoever hastens in service is a Hafidh. Abu Ubaid said: Hafid is work and service. Al-Khalil bin Ahmad said: Hafidh among the Arabs means servants, and from that is the saying of the poet, who is Al-A'sha:

Our unknown was assigned Yemeni camels, while the camels on their shoulders were singing

That is, servants and helpers. Al-Azhari said: It was said that the grandchildren are the children of the children, and it was narrated on the authority of Ibn Abbas, and it was said that they are the two sisters, as was said by Ibn Masoud, Alqamah, Abu Al-Dhaha, Saeed bin Jubair, and Ibrahim Al-Nakha'i, and from it is the saying of the poet:

If my soul had been willing, I would have become a great-grandchild for it, as it is known.

But she is the same as Ali Abi Ayoub, and she is filthy

Surat al-Nahl 16:72

And God has made for you mates from among yourselves and has made for you from your mates sons and grandchildren and has provided for you from the good things. Is it then in falsehood that they believe and in the favor of God that they deny?

towards her in-laws

It was said that the grandchildren are the in-laws. Al-Asma'i said: The son-in-law is the one who was from the woman's side, such as her son, brother, and the like, and the in-laws are all of them. It is said that so-and-so in-lawed to the Banu so-and-so and married. It was also said that they are the children of a man's wife from someone other than him. It was also said that they are the children who serve him. It was also said that they are the daughters who serve their father. Many scholars have suggested that they are the sons of sons, because God Almighty has bestowed His favor upon His servants by giving them sons and grandchildren from among their wives. So the grandchildren are apparently connected to the sons, even though it is possible that the meaning is: He gave you sons from among your wives and gave you grandchildren. However, based on this apparent meaning, it is not impossible that the sons are meant to be those who do not serve, and the grandchildren are those who serve the father, or that the grandchildren are meant to be the daughters only. It does not benefit them to be the sons of sons unless the verse is understood to mean: And He gave you sons from among your wives, and grandchildren from among the sons. **And He has provided you with good things** that you enjoy and delight in. *Min* is for partiality because good things are not combined except in Paradise. Then God Almighty concluded the verse by saying: **Do they then believe in falsehood?** The question is for reproachful denial, and the *fa* is for connecting to something understood: that is, they disbelieve in God and believe in falsehood. *Falsehood* preceded the verb to indicate that they have no faith except in Him, and falsehood is their belief in their idols that they harm and benefit. It was said: Falsehood is what Satan has made attractive to them of prohibiting the bahīrah and the sā'ibah and the like. The majority of scholars read **they believe** with a sukoon, while Abu Bakr read it with a sukoon on the address **and by the favor of God they are ungrateful** meaning what He has bestowed upon them that is beyond description. In presenting the favor and placing the separating pronoun in the middle is evidence that their ungratefulness is specific to that and does not go beyond it for the purpose of exaggeration and emphasis.

Tafsir al-Baghawi

72 - The Almighty said: **And God has made for you mates from among yourselves**, meaning: women. He created from Adam his wife Eve. It was said: **from among yourselves** meaning: from your kind, mates.

And He has given you from your wives sons and grandchildren. Ibn Masoud and Al-Nakha'i said: The grandchildren are a man's two sisters over his daughters.

And on the authority of Ibn Masoud also: They are the in-laws, so the meaning of the verse according to this statement is: And He made for you from your wives sons and daughters, whom you marry and because of them you have sisters and in-laws.

Akrima, Al-Hasan, and Al-Dahhak said: They are the servants.

Mujahed said: They are the helpers. Whoever helps you has protected you.

Ata' said: They are the man's grandchildren, who help him and serve him.

Qatada said: A profession in which they practice and serve you from among your children.

Al-Kalbi and Muqatil said: **The sons** are the young ones, and **the grandchildren** are the older children who help him in his work. Mujahid and Saeed bin Jubair narrated on the authority of Ibn Abbas: They are the children's children.

Al-Awfi narrated on his authority: They are the sons of a man's wife, not his.

And He has provided you with good things of blessings and lawful things. **So is it in falsehood** meaning idols, **that they believe and in the favor of God they disbelieve?** Meaning monotheism and Islam.

It was said: *Falsehood*: Satan, he ordered them to prohibit the Bahira and the Sa'iba, and **by the grace of God** meaning: by what God has made permissible for them **they disbelieve**: they deny its permissibility.

Tafsir al-Baidawi

72. **And God has made for you mates from among yourselves** meaning from your own kind so that you may be comforted by them and so that your children may be like you. It was said that He created Eve from Adam. **And He has made for you from your mates sons and grandchildren** and sons of sons or daughters, because the grandchild is the one who is quick to serve and the daughters serve in the homes in the most perfect service. It was said that they are the two sisters over the daughters. It was said that they are the stepdaughters and it is possible that it means the sons themselves and the conjunction is to differentiate the two descriptions. **And He has provided for you from the good things** from the pleasures or the lawful things and *from* is for the partial because the one provided for in this world is an example of it. **Do they then believe in falsehood?** That is, that idols benefit them, or that some natural things are forbidden, such as lakes and wild animals. **And they disbelieve in the favor of God** when they attribute a favor to idols, or forbid what God has made permissible for them. The relative clause is placed before the verb, either for emphasis or to give the impression of specificity, exaggeration, or to preserve the breaks.

Surat al-Nahl 16:73

And they worship, besides God, that which possesses for them no provision from the heavens or the earth, nor are they able to.

Surat al-Nahl 16:73

And they worship, besides God, that which possesses for them no provision from the heavens or the earth, nor are they able to.

Tafsir al-Jalalayn

73 - **And they worship besides God** that is, other than Him **that which possesses no provision for them from the heavens** with rain **and the earth** with plants *anything* instead of provision **and they are not able** they are able to do anything and they are the idols.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And they worship besides God that which possesses for them no provision from the heavens or the earth, nor are they able to do so.**

Tafsir al-Qurtubi

The Almighty said: **And they worship besides God that which possesses no provision for them from the heavens** meaning rain **and the earth** meaning plants *anything*. Al-Akhfash said it is a substitute for provision. Al-Farra' said it is in the accusative case because provision is placed upon it, meaning they worship that which does not possess, that is, provide them with anything. **And they are not able** meaning they are not able to do anything, meaning idols.

Tafsir Ibn Kathir

The Almighty says, informing about the polytheists who worshipped other than Him, even though He is the Benefactor, the Generous, the Creator, the Provider, alone, without partner. And despite this, they worship other than Him, idols, rivals, and statues that do not possess for them any provision from the heavens or the earth, meaning that they are not able to send down rain or cause crops or trees to grow, and they do not possess that for themselves, meaning that they do not have that, and they would not be able to do it if they wanted to. For this reason, the Almighty said: **So do not make for God any comparisons**, meaning do not make for Him rivals, likenesses, and counterparts. **Indeed, God knows, while you do not know**, meaning that He knows and bears witness that there is no god but Him, and you, in your ignorance, associate others with Him.

Fath al-Qadir

73- **And they worship besides God** is connected to **they disbelieve** and is included under the reproachful

denial, a denial from Him, the Most High, against them, as they worship idols, which neither benefit nor harm. For this reason, He said, **He who does not possess for them any provision from the heavens or the earth.**

Al-Akhfash said: *Something* is a substitute for provision. Al-Farra' said: It is accusative because of the provision being bestowed upon it, so he made provision a verbal noun that works on something, and Al-Akhfash made it a name for provision. It was said that it is possible that it is an emphasis on his saying **does not possess** meaning that he does not possess anything of the kingdom, and the meaning is that these infidels worship deities that do not possess for them provision, meaning provision, and **from the heavens and the earth** is an attribute of provision, meaning being from them, and the pronoun in **and they are not able** refers to what, and the plural is the plural of rational beings based on their false claim, and the benefit in denying the ability from them is that the one who does not possess anything may be described as having the ability to possess in some way, so the Almighty made clear that it does not possess and is not able, and it was said that the pronoun in **they are able** is for the infidels: meaning that these infidels are not able, despite being alive and acting, so how about inanimate objects that have no life and are not able to act?

Tafsir al-Baghawi

73 - **And they worship besides God that which possesses no provision for them from the heavens**, meaning the rain, **or the earth**, meaning the plants, *anything*. Al-Akhfash said: It is a substitute for provision, meaning: that they possess no provision at all, little or much.

Al-Farra' said: "He put 'something' in the accusative case because of the provision being bestowed upon him, meaning: he is not provided with anything, 'nor are they able', and they are not able to do anything, mentioning the inability of idols to provide benefit or ward off harm."

Tafsir al-Baidawi

73. **And they worship besides God that which possesses no provision for them from the heavens or the earth at all** of rain and plants, and *provision* if you make it a source then something is accusative with it, otherwise it is a substitute for it. **And they are not able** to possess it or they have no ability at all, and the pronoun is plural in it and singular in **does not possess** because *what* is singular in the meaning of gods, and it is permissible for it to refer back to the infidels, meaning that these people are not able, although they are alive and dispose of anything of that, so how about inanimate objects.

Surat al-Nahl 16:74

So do not make comparisons for God. Indeed, God knows, while you do not know.

Surat al-Nahl 16:74

So do not make comparisons for God. Indeed, God knows, while you do not know.

Tafsir al-Jalalayn

74 - **So do not make comparisons for God** Do not make likenesses for God by associating others with Him **Indeed, God knows** that He has no equal **and you do not know** that.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: And these polytheists worship, besides Him, idols that do not possess for them any provision from the heavens, because they are not able to send down rain from it to revive the dead of the earths. **And the earth** means: Nor does it possess for them any provision from the earth because it is not able to bring forth anything from its plants or fruits for them, nor anything of what God the Almighty has enumerated in this verse that He has bestowed upon them. **And they are not able** means: Nor do their idols possess anything from the heavens and the earth, rather they and everything in the heavens and the earth belong to God. **And they are not able** means: Nor are they able to do anything.

His saying, **So do not make comparisons for God**, means: So do not make comparisons for God, and do not liken Him to similarities, for He has no likeness or resemblance.

And in a similar manner to what we said about that, the people of interpretation said.

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: The examples are the similarities.

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 statement, **So do not make for God any likenesses**, meaning their taking idols, he says: Do not make with Me a god other than Me, for there is no god other than Me.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And they worship besides God that which possesses no provision for them from the heavens or the earth, nor are they able to do so**, he said: These idols that are worshipped besides God do not possess for those who worship them any provision, nor harm, nor benefit, nor life, nor resurrection. And His statement, **So do not make comparisons for God**, for

He is One, Eternal, Who did not beget, nor was He begotten, and there is none comparable to Him. **Indeed, God knows, while you do not know**, he says: God, O people, knows the error and correctness of what you represent and make of comparisons, and other than that of all other things, and you do not know what is correct from what is incorrect.

The Arabists differed about the accusative in the word *something*. Some of the Basrans said: It is accusative as a substitute for provision, and it means: They do not possess provision, little or much. Some of the Kufians said: It places the accusative of something because provision falls upon it, as God Almighty said: **Have We not made the earth a receptacle * For the living and the dead** meaning: It suffices the living and the dead. Similar to this is God Almighty's statement: **Or feeding on a day of severe hunger an orphan near of kin * Or a needy person covered with dust** He said: If provision were with the thing, it would have been permissible to lower it, **Nothing from the heavens possesses provision for you**, and similar to it is: **Then the recompense is like that of the livestock that was killed**.

Tafsir al-Qurtubi

So do not make comparisons for God meaning do not liken these inanimate objects to Him, because He is One, All-Powerful, and there is no likeness to Him, as has been mentioned previously.

Tafsir Ibn Kathir

The Almighty says, informing about the polytheists who worshipped other than Him, even though He is the Benefactor, the Generous, the Creator, the Provider, alone, without partner. And despite this, they worship other than Him, idols, rivals, and statues that do not possess for them any provision from the heavens or the earth, meaning that they are not able to send down rain or cause crops or trees to grow, and they do not possess that for themselves, meaning that they do not have that, and they would not be able to do it if they wanted to. For this reason, the Almighty said: **So do not make for God any comparisons**, meaning do not make for Him rivals, likenesses, and counterparts. **Indeed, God knows, while you do not know**, meaning that He knows and bears witness that there is no god but Him, and you, in your ignorance, associate others with Him.

Fath al-Qadir

Then He, the Almighty, forbade them from likening Him to His creation. He said: 74- **So do not make comparisons for God**. For the one who makes comparisons compares one situation to another and one story to another. Al-Zajjaj said: Do not make comparisons for God because He is One and has no equal. They used to say: The God of the world is too great for one of us to worship Him. So they used to resort to idols and planets, just as the lowliest of people serve the most eminent of the king's presence,

and those eminent ones serve the king. So they were forbidden from doing that, and the reason for the prohibition was His saying: **Indeed, God is All-Knowing knows** what you are to worship **and you do not know** what evil consequences there are in worshipping it, and exposing yourself to the punishment of God, the Almighty, or you do not know anything about that, and your action is based on a corrupt imagination, a false thought, and a distorted fantasy. It is possible that it is meant: Do not make comparisons for God, for God knows how comparisons are made and you do not know that.

Ibn Jarir narrated on the authority of Ali regarding his statement: **And among you is he who is returned to the most decrepit age**, he said: Seventy-five years. Ibn Abi Hatim narrated on the authority of Al-Suddi who said: It is senility. Saeed bin Mansour, Ibn Abi Shaybah, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ikrimah who said: Whoever recites the Qur'an will not be returned to the most decrepit age, then he recited: **So that he may know nothing after having known**. Ibn Abi Shaybah narrated on the authority of Tawus who said: The scholar does not become senile. It has been proven from him, may God bless him and grant him peace, in Sahih and other books that he used to seek refuge with God from being returned to the most decrepit age. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And God has favored some of you over others in provision**, he said: They would not share their wealth and women with their slaves, so how can they share My slaves with Me in My authority? Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding the verse who said: This is an example of false gods with God. And Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: {And God has made for you mates from among yourselves} that he said: He created Adam, then created his wife from him. Al-Faryabi, Saeed bin Mansour, Al-Bukhari in his history, Ibn Jarir, Ibn Abi Hatim, Al-Tabarani, Al-Hakim **who authenticated it**, and Al-Bayhaqi in his Sunan narrated on the authority of Ibn Masoud regarding his statement: {Sons and grandchildren} that he said: The grandchildren are the two sisters. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas that he said: The grandchildren are the in-laws. And they narrated on his authority that he said: The grandchildren are the sons and the sons' sons. Ibn Abi Hatim also narrated on his authority that he said: The grandchildren are the sons' sons. Ibn Jarir narrated on the authority of Abu Hamza that Ibn Abbas was asked about his statement: {Sons and grandchildren} that he said: Whoever criticizes you has criticized you. Haven't you heard the poet say:

The grandchildren were surrounded by the camels and their hands were covered with the camels' crisis.

Ibn Jarir and Ibn Abi Hatim also narrated on his authority that he said: The grandchildren are the sons of a man's wife, they are not from him. Ibn Abi Hatim narrated on the authority of Qatada, **Then do they believe in falsehood?** He said: Polytheism. Ibn Al-Mundhir narrated on the authority of Ibn Jurayj, he said: It is Satan. **And by the grace of God?** He said: Muhammad. Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir

and Ibn Abi Hatim narrated on the authority of Qatada regarding His statement, **And they worship other than God** the verse, he said: These idols that are worshipped other than God do not possess for those who worship them **provision from the heavens and the earth** nor goodness nor life nor resurrection. **So do not make comparisons for God** for He is One, Eternal Refuge, He did not beget nor was He begotten, and there is none comparable to Him. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding His statement, the Most High, **So do not make comparisons for God** meaning their taking idols, he said: Do not make a god with Me other than Me, for there is no god other than Me.

Tafsir al-Baghawi

74 - **So do not make comparisons for God**, meaning: similarities. So you liken Him to His creation, and make a partner for Him, for He is One and has no equal. **Indeed, God knows and you do not know**, the error of what you make of comparisons. Then He made a comparison [for the disbelievers and the believers], and He, the Most High, said:

Tafsir al-Baidawi

74. **So do not make for God similitudes**. So do not make for Him a similitude by associating Him with Him, or by comparing Him to Him, for making a similitude is likening one state to another. **Indeed, God knows** the corruption of what you rely on in analogy, because the worshippers of the king's slaves are more glorified than his worship, and the enormity of your crime in what you do. **And you do not know** that, and if you knew it, you would not have dared to do it, for He is All-Knowing of the prohibition, or that He knows the essence of things, and you do not know Him, so leave your opinion without His text. It is possible that it is meant, **So do not make for God similitudes**, for He knows how to make similitudes, and you do not know. Then He taught them how to make similitudes, so He made an similitude for the soul and for those below Him, and He said:

Surat al-Nahl 16:75

God presents an example: a slave owned by someone who has no power over anything, and one whom We have provided from Us with a good provision, so he spends from it secretly and publicly. Are they equal? Praise be to God. Rather, most of them do not know.

Surat al-Nahl 16:75

God presents an example: a slave owned by someone who has no power over anything, and one whom We have provided from Us with a good provision, so he spends from it secretly and publicly. Are they equal? Praise be to God. Rather, most of them do not know.

Tafsir al-Jalalayn

75 - **God sets forth an example** and replaces it with a **slave owned** a description that distinguishes him from the free man, for he is the slave of God **who has no power over anything** due to his lack of ownership *and* a described indefinite noun, meaning a free man **We have provided him from Us a good provision, so he spends from it secretly and openly** meaning he disposes of it as he wishes, and the first is like idols and the second is like Him, the Most High **Are they equal** meaning the helpless slaves and the free man who disposes? **Praise be to God alone but most of them** meaning the people of Mecca **do not know** what punishment they will become except for Him, so they associate others with Him.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: And He has made for you, O people, a likeness of the disbeliever among His slaves, and the believer among them. As for the disbeliever: he does not act in obedience to God, nor does he do good, nor does he spend anything of his money in the way of God, because God has abandoned him, like the owned slave, who is not able to do anything so he spends it. As for the believer in God, he acts in obedience to God, and spends his money in His way, like the free man to whom God has given wealth, so he spends from it secretly and openly, saying: with the knowledge of the people and without knowledge. **Are they equal?** He says: Is the slave who does not own anything and is not able to do it equal, and this free man whom God has provided with good provision, so he spends as described? Likewise, the disbeliever who commits sins against God and disobeys His commands, and the believer who knows that he obeys Him, are not equal.

In a similar manner to what we said about that, some scholars said.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, "God presents an example: a slave owned by someone who has no power over anything." This is an example that God presented for the disbeliever. He gave him wealth, but he did not do any good with it, nor did he work with

it in obedience to God. God, the Most High, said, **And whoever We have provided from Us with a good provision**. So this believer, God gave him wealth, so he worked with it in obedience to God, and took it with gratitude, and knowledge of God's right, so God rewarded him for what He provided him with a permanent and permanent provision for his family in Paradise. God, the Most High, said, **Are they equal in comparison?** By God, they are not equal. **Praise be to God, but most of them do not know.**

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **A slave owned by someone who has no power over anything**. He said: He is the disbeliever who does not act in obedience to God, nor does he spend good. **And whom We have provided from Us with a good provision**. He said: The believer obeys God in himself and his wealth.

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 statement, "God sets forth an example: a slave owned by someone who has no power over anything," meaning: the disbeliever who is unable to spend money in the way of God, **and whoever We have provided from Us with a good provision, he spends from it secretly and publicly**, meaning the believer, and this example is about spending.

And His saying: **Praise be to God** means: Complete praise is to God, purely and exclusively, without what you people call upon other than Him of idols, so praise Him and not them. And His saying: **But most of them do not know** means: The matter is not as you do, nor is the statement as you say. The idols have no hand or favor with them, so they should be praised for it. All praise is to God, but most of these disbelievers who worship them do not know that this is so, so they, in their ignorance of what they do and leave, make them partners with God in worship and praise.

Mujahid used to say: God gave this example, and the other example after it is for Himself and the gods that are worshipped besides Him.

Tafsir al-Qurtubi

It has five issues:

The first is the saying of the Most High: **God sets forth an example**. God the Most High draws attention to the misguidance of the polytheists. This is consistent with what preceded it of mentioning God's blessings upon them and the lack of anything like that among their gods. God sets forth an example, that is, he explained a similarity. Then He mentioned that and said: **A slave owned**. That is, just as a slave owned by someone who has no control over his affairs is not the same to you as a free man who has been provided with a good provision, so too are I and these idols. So the one who

is an example in this verse is a slave with this characteristic, owned by someone who has no control over his wealth or his own affairs, but he is only subjected to the will of his master. It is not necessary from the verse that all slaves are of this description, for the indefinite noun in the affirmation does not require comprehensiveness according to the people of the language as mentioned above, but rather it indicates one, so if it comes after a command or prohibition or added to a source, it is for the generality of the community, like his saying: Free a man and do not humiliate a man, and the source is like freeing a slave, so any man who is freed has been released from the responsibility of the address, and an exception is valid from it, and Qatada said that this example is for the believer and the disbeliever, so Qatada went to the fact that the owned slave is the disbeliever because he does not benefit in the hereafter from anything from his worship, and that the meaning of **and whom We have provided with good provision from Us** is the believer, and the first is based on the majority of the people of interpretation. Al-Asamm said that what is meant by the owned slave is the one who may be more captivating than his master and have a more radiant face, and he is submissive to his master and is not able to do anything except what he has permitted him to do, so God Almighty said as an example. That is, if this is your affair and the affair of your slaves, you have made dead stones partners with God Almighty in His creation and worship, and they do not understand or hear.

Second: Muslims understood from this verse and the one before it that the slave is less in rank than the free man in ownership and that he does not own anything. Even if he owns, the people of Iraq said that slavery contradicts ownership, so he does not own anything at all. This is the new opinion of al-Shafi'i, and this is what al-Hasan and Ibn Sirin said. Some of them said: He owns, except that his ownership is incomplete because his master has the right to take it from him at any time he wants. This is the opinion of Malik and those who followed him, and this is what al-Shafi'i said in the old opinion. This is the opinion of the people of the apparent meaning. For this reason, our companions said: He is not obligated to worship money, such as zakat and expiations, nor from the worship of the body that which cuts him off from serving his master, such as Hajj, jihad, and other things. The benefit of this issue is that if his master owns a female slave, it is permissible for him to have intercourse with her by right of possession. If he owns forty sheep and a year passes over them, the master is not obligated to pay zakat on them because they belong to someone else, nor is the slave because his ownership is not stable. Al-Iraqi says that it is not permissible for him to have intercourse with the female slave, and zakat on the nisab is obligatory on the master as it was. The evidence for this issue for both groups is in the books of disagreement. The most conclusive evidence for us is the saying of God Almighty: **God is He Who created you and then provided for you**. He made the slave and the free man equal in provision and creation. "And he, peace be upon him, said: Whoever frees a slave and he has wealth," so he attributed the wealth to him. Ibn Omar saw his slave taking a concubine with his wealth and

did not criticize him for that. It was narrated from Ibn Abbas that a slave of his divorced his wife twice, so he ordered him to take her back by right of possession. This is evidence that he owns what he has and does with it what the owner does with his property unless his master takes it away. And God knows best.

Third: Some scholars have used this verse as evidence that the divorce of a slave is between his master and that the sale of a female slave is her divorce, relying on the Almighty's saying, **He has no power over anything**. He said, "Its apparent meaning indicates that he has no power over anything at all, neither over ownership nor anything else, so it is general, unless evidence indicates otherwise. In what we have mentioned from Ibn Umar and Ibn Abbas, there is what indicates specificity, and God Almighty knows best."

Fourth: Abu Mansur said in his creed that provision is what is nourished, and this verse refutes this specification, as does the Almighty's saying: **And from what We have provided for them they spend and Spend from what We have provided for you** and other than that, "The Prophet's saying, may God bless him and grant him peace, 'My provision is placed under the shade of my spear'" and "His saying: The provisions of my nation are in the hooves of their horses and the points of their spears." So all spoils of war are provision, and everything that is validly benefited from is provision, and it has levels, the highest of which is that which is nourished. The Messenger of God, may God bless him and grant him peace, limited the aspects of benefit in his saying: "The son of Adam says, 'My wealth, my wealth. Do you have from your wealth anything except what you have eaten and finished, or worn and worn out, or given in charity and passed on?'" The meaning of clothing includes riding and other things. In the tongues of the hadith scholars, hearing is provision, meaning hearing the hadith, and it is authentic.

Fifth: The Almighty's statement, **And whom We have provided from Us with a good provision** is the believer, who obeys God in himself and his wealth. The disbeliever, as long as he does not spend in obedience, becomes like a slave who does not own anything. **Are they equal?** That is, they are not equal. He did not say **they are equal** because *whom* is an indefinite noun that is suitable for one, two, plural, masculine and feminine. It was said that **a slave is owned and whom We have provided** are intended to be common in gender. **Praise be to God, but most of them do not know** that is, He is the One who deserves praise, not what they worship besides Him, since the idols have no favor upon them, from a hand or a favor for which they should be praised. Rather, complete praise is due to God, because He is the Benefactor, the Creator. **But most of them** that is, most of the polytheists **do not know** that praise is due to Me, and all the favor is from Me. He mentioned *most* while he means everyone, so it is specific and intended to be general. It was said that is, but most of creation do not know, and that is because most of them are polytheists.

Surat al-Nahl 16:75

God presents an example: a slave owned by someone who has no power over anything, and one whom We have provided from Us with a good provision, so he spends from it secretly and publicly. Are they equal? Praise be to God. Rather, most of them do not know.

Tafsir Ibn Kathir

Al-Awfi said on the authority of Ibn Abbas: This is a parable that God has given for the disbeliever and the believer. Qatada said the same, and Ibn Jarir chose it. The slave who is not able to do anything is like the disbeliever, and the one who is provided with good provision, so he spends from it secretly and openly, is the believer. Ibn Abi Nujayh said on the authority of Mujahid: It is a parable given for the idol and the Almighty Truth. Are these the same? Since the difference between them is apparent, clear and obvious, and only a fool would be ignorant of it, God the Almighty said: "Praise be to God. Rather, most of them do not know."

Fath al-Qadir

His saying: 75- **God sets forth a parable** When He, the Most High, said that God knows: that is, with the information that includes how to set forth parables and you do not know, He, the Most High, taught them how to set forth parables, so He said: God sets forth a parable: that is, He mentioned something that can be used as evidence to show the contrast between the side of the Creator, the Most High, and what they made partners with Him from the idols, then He mentioned that and said: **A slave owned** and the parable in reality is a condition of the slave that occurs to him, which is ownership and inability to act, so His saying: **A slave owned who is not able to do anything** is an explanation of the parable and a substitute for it, and He described him as being owned because the slave and the free man share in the fact that each one of them is a slave of God, the Most High, and He described him as not being able to do anything because the mukatab and the mu'adhun are able to do some acts, so this description is to distinguish him from them, **and whom We have provided** is the relative, and it is conjoined with a slave: that is, and whom We have provided **from Us** That is, from our side, **good provision** from the free people who own money and dispose of it as they wish. What is meant by provision being good is that it is something that is good in the eyes of people, because it is a plentiful provision that includes desirable and valuable things that please those who look at it. The *fa* in His statement, **so he spends from it** is to arrange spending after provision: that is, he spends from it in ways of goodness and spends from it on types of righteousness and kindness. The accusative of **secretly and openly** is in the state: that is, he spends from it in the case of secret and in the case of publicity. What is meant is to clarify the generality of spending for times, and presenting secretly before publicity indicates its virtue over it, and that the reward for it is greater. It was said that *from* in **and from whom We provided for him** is described as if it was said: and a free man We provided for him, to match a slave. **Are they equal?** That is, the free man and the slave described by the aforementioned attributes. The plural of the pronoun is for the place of *from*, because it is an ambiguous noun in which one

and two and the plural and the masculine and feminine are equal. It was said that what is meant by slave and the relative pronoun, which is an expression for the free man, is the gender: that is, whoever is characterized by those attributes. Of both sexes, and the question is for denial: that is, are slaves and free people described with those attributes equal, even though both groups are created by God Almighty from among mankind, and it is known that they are not equal in their view, so how can they make partners for God Almighty who do not possess any harm or benefit for them, and make them deserving of worship along with God Almighty? The meaning is that just as a slave who is owned and has no control over his own affairs is not the same to you as a free man whom God has provided with a good provision and from which he spends, so too the Lord, the Creator and Provider, is not the same as the inanimate objects of the idols that you worship, which do not see, hear, harm, or benefit. It was said that what is meant by the slave in the verse is the disbeliever who is deprived of obeying God and worshipping Him, and the other is the believer, and the point is that they are not the same in rank and honor. It was said that the slave is the idol, and the second is the worshipper of the idol, and the point is that they are not the same in ability and action, because the first is an inanimate object and the second is a human being. **Praise be to God** means all praise is due to God, because He is the Benefactor and no one else among His servants deserves anything from Him, so how can the idols deserve anything from Him or any blessing from Him at all, neither by origin nor by mediation? It was said that He meant praise be to God for the blessing of monotheism that He has bestowed upon His friends. It was also said that He meant say, **Praise be to God**, and the address is either to Muhammad, may God bless him and grant him peace, or to the one whom God has provided with a good provision. It was said that When he mentioned an example that was appropriate for the purpose and revealed the intended meaning, he said, **Praise be to God**, meaning for the strength of this argument, **but most of them do not know**, that is, until they worship the One to whom worship is due and recognize the One who bestowed great blessings upon them. And denying knowledge from them is either because they are so ignorant that they do not understand what is required of them, or because they abandon the truth out of stubbornness despite their knowledge of it, so they are like someone who has no knowledge. And he singled out the majority by denying knowledge, either because he meant all of creation, and most of them are polytheists, or he mentioned the majority while he meant all, or what is meant is most of the polytheists, because among them are those who know but do not act in accordance with knowledge.

Tafsir al-Baghawi

75 - "God sets forth a parable: a slave owned by

someone who has no power over anything." This is the parable of the disbeliever. God has given him wealth, but he does not do any good with it. **And whoever We have provided with good provision from Us, he spends from it secretly and publicly.** This is the parable of the believer. God has given him wealth, so he works with it in obedience to God, and spends it in pleasing God, secretly and publicly, so God rewards him for it with Paradise. **Are they equal?** He did not say *equal* because of the word *from* and they are a noun that is suitable for one, two, and plural. Likewise, His saying **they are not able** in the plural because of what.

Meaning: Is this miserly poor person the same as the generous rich person? Likewise, the disobedient infidel is not the same as the obedient believer. Ibn Jurayj narrated on the authority of Ata' regarding his statement: **A slave owned**, meaning Abu Jahl ibn Hisham, **And he whom We have provided from Us with a good provision**, meaning Abu Bakr al-Siddiq, may God be pleased with him. Then he said:

Praise be to God, but most of them do not know. He says, "It is not as you say. The idols have no hand in it, nor any favor for which they should be praised. Rather, complete praise is to God Almighty, because He is the Benefactor, the Creator, and the Provider. But most of the disbelievers do not know." Then he gave an example of the idols, saying:

Tafsir al-Baidawi

75. "God has set forth a parable: a slave owned by someone who has no power over anything, and one whom We have provided from Us with a good provision, so he spends from it secretly and publicly. Are they equal?" He likened himself to the free owner whom God has provided with a lot of money, so he disposes of it and spends from it as he wishes. He argued that it is impossible to associate and equate between them, despite their sharing in nationality and creation, on the impossibility of equating idols, which are the most helpless of creation, with God, the Rich and All-Powerful. It was said that it is a representation of the forsaken infidel and the successful believer, and restricting the slave to being owned to distinguish him from the free man is a representation of the servant of God, and by taking away the ability to distinguish him from the one who is freed and the one who is authorized, and making him a partner to the disposing owner indicates that the slave does not own, and it is more apparent that *from* is an indefinite noun described to match **a slave**, and the pronoun in **they are equal** is plural because it is for both genders, so the meaning is: are the free and the slaves equal? **Praise be to God** All praise is due to Him, no one else deserves it, let alone worship, because He is the Master of all blessings. **But most of them do not know** so they attribute a blessing to someone other than Him and worship Him for its sake.

Surat al-Nahl 16:76

And God presents an example of two men, one of them mute, unable to do anything, and he is a burden to his master. Wherever he directs him, he brings no good. Is he equal to one who enjoins justice and is on a straight path?

Surat al-Nahl 16:76

And God presents an example of two men, one of them mute, unable to do anything, and he is a burden to his master. Wherever he directs him, he brings no good. Is he equal to one who enjoins justice and is on a straight path?

Tafsir al-Jalalayn

76 - **And God sets forth a parable** and substitutes for it **two men, one of them is mute** a mute boy **who is not able to do anything** because he does not understand nor does he understand **and he is all a burden to his master** his guardian **wherever he directs him, he does not direct him bring any good** from him **will he succeed?** This is like the disbeliever **is he equal to** the mentioned mute **who enjoins justice and he** that is, and the one who is speaking and beneficial to the people as he enjoins it and urges them **on a straight path** a path **and to God** and he is the second believer. No, and it was said that this is an example for God and the mute is for the idols and what came before it is an example for the disbeliever and the believer

Tafsir al-Suyuti

Tafsir al-Tabari

This is an example that God Almighty gave for Himself and the gods that are worshipped besides Him. God Almighty said: **And God presents an example of two men, one of them dumb, unable to do anything.** He means by that the idol that it does not hear anything, nor does it speak, because it is either carved wood, or manufactured copper, unable to benefit those who serve it, nor to ward off harm from them, **and he is entirely dependent on his master.**

He says: And he is dependent on his cousin, his allies and his people, so likewise the idol is all on whoever worships it, he needs to carry it, put it down and serve it, like the mute among people who is not able to do anything, so he is all on his allies from his cousins and others. **Wherever he turns it, it does not bring good.** He says: Wherever he turns it, it does not bring good, because it does not understand what is said to it, and it is not able to express itself as it wants, so it does not understand, and it is not understood from it, so likewise the idol, it does not comprehend what is said to it, so it obeys the command of whoever commands it, and it does not speak, so it commands and forbids. God the Most High says: **Is he equal to he who commands justice?** Meaning: Is this mute equal to his master who does not bring good wherever he turns, and he who is a speaker and a talker who commands the truth and calls to it, while He is God, the One, the Subduer, who calls His servants to His Oneness and obedience? He says: He, the Most High, is not equal

to the idol whose description is as described. His saying, **And he is on a straight path**, means: And with his command to justice, he is on a path of truth in his call to justice, and his command to it is straight, he does not deviate from the truth, nor does he deviate from it.

The people of interpretation differed about the person for whom this example was given. Some of them said something similar to what we said.

Who said that?

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **He has no power over anything.** He said: It is the idol. **Is he equal to one who commands justice?** He said: God commands justice. **And he is on a straight path.** And this is what Mujahid used to say, except that he used to say: God also gave the first example for Himself and for the idol.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, and Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, all on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty, **A slave owned by someone who has no power over anything, and one whom We have provided from Us with a good provision**, "Two men, one of whom is mute," **And whoever commands justice**, he said: All of this is like the true God, and what is claimed besides Him is falsehood.

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: Abu Mu'awiyah told us, on the authority of Juwaybir, on the authority of Ad-Dahhak: **And God presents an example of two men, one of whom was mute.** He said: This is an example that God presented.

Others said: Rather, both examples are for the believer and the unbeliever, and this is a statement narrated on the authority of Ibn Abbas, and we have mentioned the narration on his authority regarding the first example in its place.

As for the other example:

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 God presents an example of two men, one of them mute, unable to do anything, and he is a burden on his master...** to the end of the verse. By the mute he means: the one who is a burden on his unbelieving master. And by His saying: **And whoever enjoins justice** the believer. And this example is in deeds.

Al-Hasan bin Al-Sabah Al-Bazzar narrated: Yahya bin

Ishaq Al-Sulayhini narrated: Hammad narrated: Abdullah bin Uthman bin Khathim narrated: Ibrahim narrated: Ikrimah narrated: Ya'la bin Umayyah narrated: Ibn Abbas, regarding His statement, "God sets forth a parable: a slave owned by a slave," he said: It was revealed about a man from Quraysh and his slave. And regarding His statement, **The parable of two men, one of them mute, unable to do anything**, until His statement, **and he is on a straight path**, he said: He is Uthman bin Affan. He said: The mute who does not bring any good wherever he is directed, that is the client of Uthman bin Affan. Uthman used to spend on him and take care of him and provide for him, and the other hated Islam and refused it and forbade him from giving charity and doing good, so it was revealed about them both.

We chose the statement that we chose in the first example because the Almighty likened the disbeliever to the slave whose attributes He described, and likened the believer to the one whom He provided with good provision, so he spends from what He provided him secretly and openly, so it is not permissible for that to be an example for God, since God only likened the disbeliever who is not able to do anything to the fact that He did not provide him with provision from which he spends secretly, and the believer whom God guided to obey Him and guided him to the right path, so he does what pleases God, is like the free man for whom He has provided abundantly, so he spends from it secretly and openly, and God, the Almighty, is the Provider and not the one provided for, so it is not permissible to liken His favor and generosity to the one provided spending good provision. As for the second example, it is an example from Him, the Almighty, of the mute who is not able to do anything, and there is no doubt that among the disbelievers are those who have great wealth, and those who sometimes cause great harm through their corruption, so it is not possible for that which is not able to do anything, as God, the Almighty, said as an example for the one who has power over many things. If that is the case, then the most appropriate meaning is to represent what is not capable of anything, as God Almighty said, with the likeness of what is not capable of anything, and that idol that is not capable of anything, with the mute, all upon his Master who is not capable of anything, as He said and described.

Tafsir al-Qurtubi

The Almighty said: **And God presents an example of two men, one of them mute.** This is another example that God presented for Himself and for the idol. The mute who is unable to do anything is the idol, and the one who commands justice is God, the Almighty. This was said by Qatada and others. Ibn Abbas said: The mute was a slave who belonged to Uthman, may God be pleased with him, and he used to offer him Islam but he refused, and Uthman commanded justice. It was also narrated from him that it was an example for Abu Bakr al-Siddiq and a freedman of his who was an infidel. It was said that the mute was Abu Jahl, and the one who commanded justice was Ammar ibn Yasir al-Ansi. Anas with the letter *nun* is a tribe from Madhhiij

and was an ally of Banu Makhzum, the people of Abu Jahl. Abu Jahl used to torture him for Islam and torture his mother Sumayyah, who was a freedwoman of Abu Jahl. He said to her one day, **I only believed in Muhammad because you love him for his beauty.** Then he stabbed her in the vagina with a spear and she died. She is the first martyr to die in Islam. May God have mercy on her. From the book Al-Naqqash and others. This will be explained in the verse of compulsion, God willing. Ata' al-Abkam Abi bin Khalaf said: He did not speak good. **And he is a burden on his master** meaning his people because Uthman bin Maz'un used to harm them. Muqatil said: It was revealed about Hisham bin Amr bin al-Harith, he was an unbeliever, did little good, and was hostile to the Prophet, may God bless him and grant him peace. It was said that the unbeliever is the mute and the one who commands justice is the believer as a whole. It was narrated on the authority of Ibn Abbas, and it is good because it is general. The mute is the one who does not speak. It was said: the one who does not reason. It was said: the one who neither hears nor sees. In the interpretation: The mute here is the idol, indicating that he has no power or command, and that someone else moves it and carves it, so it is a burden on him. God is the one who commands justice, the victor over all things. It was said that the meaning is: he is a burden on his master, meaning a burden on his guardian and relatives, and a burden on his companion and cousin. The orphan may also be called a burden because he is a burden on the one who takes care of him. From the saying of the poet:

I eat everyone's money before my youth if my bones are not strong

And the whole is also the one who has no son or father, and the whole is the dependents and the plural is the *kulul*, it is said from it: the whole knife is *yakul kala*, meaning its blade became thick so it did not cut.

Wherever he directs it, it does not bring good. The majority read it, *yajhuhu*, which is the line of the Qur'an, meaning wherever its owner sends it, it does not bring good because it does not know or understand what is said to it, nor does it understand about it. Yahya bin Waththab read wherever it is directed as a passive verb, and it was also narrated from Ibn Masoud that it is directed as a direct address. **Is he equal to one who commands justice and is on a straight path?** That is, is this mute equal to one who commands justice on the straight path?

Tafsir Ibn Kathir

Mujahid said: This also means the idol and the Almighty God means that the idol is mute, it does not speak or utter good or anything and is not able to do anything at all, so it has no speech or action, and with this it is all that means a dependant and a burden on its master **Wherever He directs it** meaning sends it **it does not bring good** and its efforts do not succeed **Is it equal** with these qualities **and one who enjoins justice** meaning fairness, so its speech is true and its actions are upright **and he is on a straight path** It was said: The mute is a client of Uthman, and this is what Al-Suddi, Qatadah, and Ata Al-Khurasani said, and Ibn Jarir chose this statement.

Surat al-Nahl 16:76

And God presents an example of two men, one of them mute, unable to do anything, and he is a burden to his master. Wherever he directs him, he brings no good. Is he equal to one who enjoins justice and is on a straight path?

Al-Awfi said on the authority of Ibn Abbas: It is an example for the disbeliever and the believer as well, as mentioned above. Ibn Jarir said: Al-Hasan bin Al-Sabah Al-Bazzar told us, Yahya bin Ishaq Al-Salihini told us, Hammad told us, Abdullah bin Othman bin Khaitham told us, on the authority of Ibrahim, on the authority of Ikrimah, on the authority of Ya'la bin Umayyah, on the authority of Ibn Abbas, regarding his statement: "God sets forth a parable: a slave owned by someone who has no power over anything," he said: It was revealed about a man from Quraysh and his slave, meaning his statement: **a slave owned by someone**, the verse. And regarding his statement: "God sets forth a parable: two men, one of them mute and unable to do anything, and he is a burden on his master. Wherever he directs him, he brings no good. Is he equal to one who enjoins justice and is on a straight path?" He said: He is Uthman bin Affan. He said: And the mute who, wherever he directs him, brings no good, he said: He is a client of Uthman bin Affan. Uthman used to spend on him and burden him and provide for him, and the other hated Islam and refused it and forbade him from giving charity and doing good, so it was revealed about them both.

Fath al-Qadir

Then the Almighty mentioned a second example that He gave for Himself, and for the religious and worldly blessings that He bestows upon His servants, and for the idols that are dead and do not harm or benefit, so He said: 76- **And God sets forth an example**, meaning another example that is clearer and more evident than the one before it, and **two men** is a substitute for an example and an explanation for it, and the mute is the one who is dumb and stunned, and it was said that he is the one who is cut off from the tongue and does not speak well, and Tha'lab narrated on the authority of Ibn al-A'rabi that he is the one who does not hear or see, then He described the mute and said: **He is not able to do anything** of the things related to himself or others due to his lack of understanding and inability to speak, and the meaning of **each upon his master** is a burden on his guardian and relatives and children upon the one who is in charge of his affairs and supports him and a burden upon his brothers, and the orphan may be called each because of his burden on the one who charges him, and from this is the saying of the poet:

I eat everyone's money before my youth if everyone's bones are not strong

This is a statement of his inability to provide for his own interests after mentioning his inability to do anything at all. Then he described him with a fourth attribute, saying, **Wherever he directs him, he brings no good**, meaning if he directs him in any direction, he brings no good at all, because he does not understand or comprehend what is said to him, and he cannot say it. Yahya ibn Waththab read **Wherever he directs** in the passive form, and Ibn Mas'ud read **Wherever he directs** in the past tense, **Is he equal** in himself with

these attributes that he has, **and he who enjoins justice**, meaning he enjoins people to be just, while he himself speaks what he wants to speak and understands, and is able to manage things, **and he** in himself **is on a straight path**, on a sound religion and a good conduct in which there is no inclination toward either side of excess or deficiency. He contrasted the attributes of the first with these two attributes mentioned for the other, because the sum of the attributes of the first is that he does not deserve anything, and the sum of my description of this is that he deserves the most complete deserving, and the purpose is to prove that these two mentioned are not equal to the impossibility of equality between Him, the Most High, and what they make a partner with Him.

Tafsir al-Baghawi

76 - "And God presents an example: two men, one of them mute, unable to do anything, and he is a burden on his master." Each: a burden and a burden **on his master** his cousin, and those under his authority. **Wherever he directs him** he sends him **he brings no good**, because he does not understand what is said to him, nor is it understood from him. This is like idols, they do not hear, nor speak, nor understand. **And he is a burden on his master** his worshipper, he needs to be carried, placed, and served.

Is he equal to one who commands justice? meaning: God Almighty is able, speaking, commanding monotheism, **and he is on a straight path**. [Al-Kalbi said: meaning he guides you to a straight path.

It was said: He is the Messenger of God, may God bless him and grant him peace, who commands justice and is on the straight path.

It was said: Both examples are for the believer and the unbeliever. It was narrated by Atiyah on the authority of Ibn Abbas.

Ata' said: The mute one: Abi bin Khalaf, and the one who commands justice: Hamza, Othman bin Affan, and Othman bin Maz'un.

Muqatil said: It was revealed about Hashim bin Amr bin Al-Harith bin Rabi'ah Al-Qurashi, who was not very good and was hostile to the Messenger of God, may God bless him and grant him peace.

It was said: It was revealed about Uthman bin Affan and his freedman. Uthman used to spend on him, and his freedman hated Islam.

Tafsir al-Baidawi

76. "And God sets forth a parable: two men, one of them mute" A mute boy who neither understands nor comprehends. **Not capable of anything** Of crafts and measures due to his lack of intelligence. **And he is a**

burden on his master A child and a burden on whoever is in charge of his affairs. **Wherever he directs him** Wherever his master sends him on a matter. **He directs** is read in the passive form and **He directs** means he directs, like his saying **Wherever I direct, I find happiness** and **He directs** in the past tense. **He does not bring good** He succeeds and suffices. **Is he equal to the one who commands justice?** "And he is a logical, sufficient, and wise man who benefits people in their search for justice that includes all virtues." **And he is on a straight path.** "And he is in himself on a straight path that does not direct him to a goal except that he reaches it with the closest effort." And he only contrasted those qualities with these two descriptions because they are the perfection of what they contrast with. This is a second representation that God Almighty struck for Himself and for the idols to invalidate the partnership between Him and them or between the believer and the disbeliever.

Surat al-Nahl 16:77

And to God belongs the unseen of the heavens and the earth. And the matter of the Hour is not but as the blink of an eye, or even nearer. Indeed, God is over all things competent.

Surat al-Nahl 16:77

And to God belongs the unseen of the heavens and the earth. And the matter of the Hour is not but as the blink of an eye, or even nearer. Indeed, God is over all things competent.

Tafsir al-Jalalayn

77 - **And to God belongs the unseen of the heavens and the earth** meaning He knows what is hidden in them **and the matter of the Hour will not be but as the twinkling of an eye or even nearer** because it is in the wording of *Be* and it is **Indeed, God is over all things competent**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And to God, O people, is the kingdom of what is hidden from your sight in the heavens and the earth, apart from your gods that you call upon besides Him, and apart from everything else besides Him. No one owns that except Him. **And the matter of the Hour will not be but as the blink of an eye.** He says: And the matter of the Resurrection and the Hour in which creation will be resurrected to stand in the place of Resurrection will not be but as a glance of an eye, because that is only when it is said to it: *Be*, and it is.

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: **Except for the blink of an eye, or even closer.** And the Hour: is like the blink of an eye, or even closer.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada: **And the matter of the Hour will not be but as the twinkling of an eye.** He said: It is that He says: *Be*, and it is as the twinkling of an eye, so the matter of the Hour will be as the twinkling of an eye or even closer, meaning He says: or it is closer than the twinkling of an eye.

His saying: **God is capable of all things** means: God is capable of establishing the Hour in the blink of an eye, and of doing whatever He wills of all things. Nothing He wills is impossible for Him.

Tafsir al-Qurtubi

The Almighty's saying, **And to God belongs the unseen of the heavens and the earth.** Its meaning was presented. This is connected to His saying, **Indeed, God knows, while you do not know.** That is, the legislation of what is lawful and what is forbidden is

only appropriate for those who are aware of the consequences of their interests, and you, O polytheists, do not understand them, so why do you have control? **And the matter of the Hour is not but as the blink of an eye.** And you will exceed it with your deeds. The Hour is the time in which the Resurrection will occur. It was called an hour because it will surprise people in an hour, and the creation will die with a shout. A blink of an eye means quickly. It is said that he glanced at it quickly and glanced at it. The point of interpretation is that since the Hour was bound to come, it was made close like the blink of an eye. Al-Zajjaj said, **He did not mean that the Hour will come in the blink of an eye, but rather he described the speed of the ability to bring it about, that is, He says to the thing, Be,**" and it is. It was said that it was used as an example of the blink of an eye because it will catch sight of the sky despite its distance from the earth. It was said that it is a representation of closeness, as the speaker says: **A year is only a moment** and the like. It was said: The meaning is with God as well, not with the one being addressed. It was said: Or it is in the position of **Indeed, God is capable of all things** as mentioned above.

Tafsir Ibn Kathir

The Almighty informs about the perfection of His knowledge and His ability over things in His knowledge of the unseen of the heavens and the earth and His exclusive knowledge of the unseen, so no one has access to that except that the Almighty informs him of what He wills, and in His perfect power that does not contradict or prevent, and that if He wills something, He only says to it, "*Be*," and it is, as He said: "And Our command is but one, like the twinkling of an eye," meaning that what He wills is like the blink of an eye, and thus He said here: "And the command of the Hour is not but like the twinkling of an eye, or even nearer. Indeed, God is over all things competent," as He said: "He did not create you and resurrect you except as a single soul," then the Almighty mentioned His favor upon His servants in bringing them out of their mothers' wombs not knowing anything, then after this He grants them hearing by which they perceive sounds and sight by which they sense visible things and hearts, which are the minds whose center is the heart according to the correct view, and it was said: the brain and mind by which he distinguishes between things, their harm and their benefit, and these powers and senses are acquired by man gradually, little by little, whenever Zayd grew in hearing, sight and mind until he reached maturity. God Almighty created these in man so that he could use them to worship his Lord Almighty, so that he could use every limb, organ and strength to obey his Master.

It was narrated in Sahih al-Bukhari on the authority of Abu Hurayrah on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "God, the Almighty, says: 'Whoever shows enmity to a friend of Mine has waged war against Me. My servant does not draw near to Me with anything better than performing what I have enjoined upon him. My servant continues to draw near to Me with

voluntary acts of worship until I love him. When I love him, I am his hearing with which he hears, his sight with which he sees, his hand with which he strikes, and his foot with which he walks. If he asks Me, I will surely give him. If he calls upon Me, I will surely answer him. If he seeks refuge in Me, I will surely protect him. I do not hesitate about anything I do as I hesitate about taking the soul of My believing servant. He hates death and I hate to offend him, but it is inevitable for him." The meaning of the hadith is that if the servant is sincere in his obedience, all of his actions will be for God, the Almighty, the Majestic. He does not hear except for God, and he does not see except for God, meaning what God has prescribed for him. He does not strike or walk except in obedience to God, the Almighty, seeking help from God in all of that. This is why it was narrated in some narrations of the hadith in other than Sahih after his saying and his foot with which he walks. He walks with it, **By Me he hears, by Me he sees, by Me he strikes, and by Me he walks.** That is why the Almighty said: **And He gave you hearing and sight and hearts that you might be grateful.** Like His saying in the other verse: "Say, 'It is He who created you and gave you hearing and sight and hearts. Little is it that you give thanks.' Say, 'It is He who multiplied you on the earth, and to Him you will be gathered.'" Then the Almighty alerted His servants to look at the birds subjected between the sky and the earth, how He made them fly with two wings between the sky and the earth in the atmosphere of the sky, and none holds them there except God with His Almighty power in which He placed powers that do that, and He subjected the air to carry them and the birds move likewise, as the Almighty said in Surat al-Mulk 67: "Have they not seen the birds above them, spreading out their wings and folding them in? None holds them up except the Most Gracious. Indeed, He is Seeing of all things." And He said here: **Indeed in that are signs for a people who believe.**

Fath al-Qadir

When He, the Almighty, finished mentioning the two examples, He praised Himself by saying: **To God belongs the unseen of the heavens and the earth,** meaning that this is unique to Him, and no one else shares it with Him, nor is He independent of it. What is meant is knowledge of what is hidden from the servants in them, or He meant by their unseen the Day of Resurrection because His knowledge is hidden from the servants, and the meaning of the addition to them is attachment to them. Meaning: Rebuking and reprimanding the polytheists: that is, worship is only deserved by those who have this characteristic, not those who are ignorant and helpless, who neither harm nor benefit nor know any type of knowledge. **And the matter of the Hour** which is the greatest of the disputes that have occurred regarding the unseen matters specific to Him, the Most High, **is but as the blink of an eye.** A blink of an eye is quick, and there must be a time in which the pupil turns toward what is seen, and every time is divisible. Therefore, He said, **Or it** meaning their matter **is nearer.** This is not an exaggeration, rather it is a statement of the utmost truth, because the period between the address and the establishment of the Hour is finite, and from it to eternity there is no limit, and there is no relation

between the finite and the infinite. Or it can be said: Since the Hour was coming and it must be, it was made as near as the blink of an eye. Al-Zajaj said: It was not said that the Hour will come in the blink of an eye, but rather it is a description of the speed of the ability to bring it about, because He says to a thing, *Be*, and it is. It was said that the meaning is: It is like that with God, even if it is not like that with the created beings. Similar to it is His statement, the Most High: **Indeed, they see it far away, but We see it near.** The word **or is it nearer** is not for doubt, but for representation. It was said that it was included due to the doubt of the one being addressed. It was said that it is like *rather*, "Indeed, God is over all things competent," and the speed of the Hour is among His abilities.

Tafsir al-Baghawi

77 - "And to God belongs the unseen of the heavens and the earth. And the matter of the Hour is not but as the twinkling of an eye," when He says to it *Be* and it is, **or it is nearer**, rather it is nearer, **Indeed, God is over all things competent**, it was revealed about the disbelievers who hasten the Resurrection in mockery.

Tafsir al-Baidawi

77. "And to God belongs the unseen of the heavens and the earth" His knowledge is exclusive to Him, not to anyone else's knowledge, and it is that which is hidden from the servants in them, such that it is not perceptible and no perceptible thing indicates it. And it was said about the Day of Resurrection, for His knowledge is hidden from the people of the heavens and the earth. "And the matter of the Hour" and the matter of the coming of the Hour in its speed and ease. "is only like the twinkling of an eye" except like the return of the eye from the top of the pupil to the bottom. "Or it is nearer" or its matter is nearer than that, in that it is in the time of half that movement, or in the moment in which it begins, for He, the Most High, revives the creatures all at once, and what is found all at once is at once, and "or **is for choice or in the sense of** rather". And it was said that its meaning is that the coming of the Hour, even if it is delayed, is with God like the thing about which you say it is like the twinkling of an eye, or it is nearer, an exaggeration in its approximation. "Indeed, God is over all things competent" so He is able to revive the creatures all at once, just as He was able to revive them gradually, then He indicated His power by saying:

Surat al-Nahl 16:78

And God brought you forth from the wombs of your mothers not knowing a thing, and He gave you hearing and sight and hearts that you might be grateful.

Surat al-Nahl 16:78

And God brought you forth from the wombs of your mothers not knowing a thing, and He gave you hearing and sight and hearts that you might be grateful.

Tafsir al-Jalalayn

78 - **And God brought you forth from the wombs of your mothers not knowing a thing** The sentence is a state **And He gave you hearing** meaning hearing **and sight and hearts** hearts **that you might be grateful** for that and believe.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: And God taught you what you did not know after He brought you forth from the wombs of your mothers, you neither reasoned nor knew anything, so He provided you with minds with which you understand and with which you distinguish good from evil, and with which you see what you did not see before, and He gave you hearing with which you hear sounds, so some of you understand from others what you converse with among yourselves, and sight with which you see people, so you get to know each other, and with which you distinguish some from others. **And hearts:** He says: And the hearts with which you know things, so you memorize them, and think and understand with them. **That you may be grateful:** He says: We did that to you, so thank God for what He bestowed upon you of that, without the gods and rivals, so you made partners for Him in gratitude, and He had no partner in what He bestowed upon you of blessings.

His statement: **And God brought you forth from the wombs of your mothers not knowing a thing** is an endless statement. Then the story began, and it was said: And God gave you hearing, sight, and hearts. We only said that because God, the Most High, mentioned, made worship, hearing, sight, and hearts before He brought them forth from the wombs of their mothers. He only gave them knowledge and reason after He brought them forth from the wombs of their mothers.

Tafsir al-Qurtubi

The Almighty said, **And God brought you forth from the wombs of your mothers not knowing a thing.** He mentioned that among His blessings is that He brought you forth from the wombs of your mothers as children, having no knowledge of anything. There are three sayings about this: The first is that you do not know anything of what He took from you as a covenant in the loins of your fathers. The second: You do not know anything of what He decreed for you of happiness and misery. The third: You do not know anything of your

benefits. The speech was completed, then He began by saying, **And He gave you hearing, sight, and hearts,** meaning that with which you know and perceive, because God gave that to His servants before bringing them forth from the wombs, and He only gave them that after He brought them forth, meaning, He gave you hearing so that you would hear the commands and prohibitions, and sight so that you would see the effects of His creation, and hearts so that you would reach His knowledge. Hearts is the plural of fu'ad, like ghurab and aghrabah. It has been said that within His statement, **And He gave you hearing,** is the confirmation of speech, because whoever does not hear does not speak, and if the sense of hearing is found, speech is found. Al-A'mash ibn Thabit and Hamza read *ummahatukum* here and in An-Nur, Az-Zumar and An-Najm with a kasra on the hamza and the meem. As for Al-Kisa'i, he broke the hamza and opened the meem. This was only to follow the rest with a damma on the hamza and a fatha on the meem according to the original. The original form of *ummahat* is *ummat*, so the ha' was added for emphasis, just as they added the ha' in **ahraquat al-ma'**, the original form of which is *arqat*. This meaning was mentioned previously in Al-Fatihah, **so that you may be grateful.** There are two interpretations of it. One of them is that you are grateful for His blessings. The second means that you see the effects of His creation, because seeing them leads to gratitude.

Tafsir Ibn Kathir

The Almighty informs about the perfection of His knowledge and His ability over things in His knowledge of the unseen of the heavens and the earth and His exclusive knowledge of the unseen, so no one has access to that except that the Almighty informs him of what He wills, and in His perfect power that does not contradict or prevent, and that if He wills something, He only says to it, *Be*, and it is, as He said: **And Our command is but one, like the twinkling of an eye,** meaning that what He wills is like the blink of an eye, and thus He said here: "And the command of the Hour is not but like the twinkling of an eye, or even nearer. Indeed, God is over all things competent," as He said: **He did not create you and resurrect you except as a single soul,** then the Almighty mentioned His favor upon His servants in bringing them out of their mothers' wombs not knowing anything, then after this He grants them hearing by which they perceive sounds and sight by which they sense visible things and hearts, which are the minds whose center is the heart according to the correct view, and it was said: the brain and mind by which he distinguishes between things, their harm and their benefit, and these powers and senses are acquired by man gradually, little by little, whenever Zayd grew in hearing, sight and mind until he reached maturity. God Almighty created these in man so that he could use them to worship his Lord Almighty, so that he could use every limb, organ and strength to obey his Master.

It was narrated in Sahih al-Bukhari on the authority of Abu Hurayrah on the authority of the Messenger of

God, may God bless him and grant him peace, that he said: "God, the Almighty, says: 'Whoever shows enmity to a friend of Mine has waged war against Me. My servant does not draw near to Me with anything better than performing what I have enjoined upon him. My servant continues to draw near to Me with voluntary acts of worship until I love him. When I love him, I am his hearing with which he hears, his sight with which he sees, his hand with which he strikes, and his foot with which he walks. If he asks Me, I will surely give him. If he calls upon Me, I will surely answer him. If he seeks refuge in Me, I will surely protect him. I do not hesitate about anything I do as I hesitate about taking the soul of My believing servant. He hates death and I hate to offend him, but it is inevitable for him.'" The meaning of the hadith is that if the servant is sincere in his obedience, all of his actions will be for God, the Almighty, the Majestic. He does not hear except for God, and he does not see except for God, meaning what God has prescribed for him. He does not strike or walk except in obedience to God, the Almighty, seeking help from God in all of that. This is why it was narrated in some narrations of the hadith in other than Sahih after his saying and his foot with which he walks. He walks with it, **By Me he hears, by Me he sees, by Me he strikes, and by Me he walks.** That is why the Almighty said: **And He gave you hearing and sight and hearts that you might be grateful.** Like His saying in the other verse: "Say, 'It is He who created you and gave you hearing and sight and hearts. Little is it that you give thanks.' Say, 'It is He who multiplied you on the earth, and to Him you will be gathered.'" Then the Almighty alerted His servants to look at the birds subjected between the sky and the earth, how He made them fly with two wings between the sky and the earth in the atmosphere of the sky, and none holds them there except God with His Almighty power in which He placed powers that do that, and He subjected the air to carry them and the birds move likewise, as the Almighty said in Surat al-Mulk 67: "Have they not seen the birds above them, spreading out their wings and folding them in? None holds them up except the Most Gracious. Indeed, He is Seeing of all things." And He said here: **Indeed in that are signs for a people who believe.**

Fath al-Qadir

Then He, the Almighty, mentioned another state of man that indicates the utmost of His power and the ultimate of His compassion, saying 78- **And God brought you forth from the wombs of your mothers, not knowing a thing.** This is connected to His statement: **And God made for you mates from among yourselves,** joining with it in the chain of evidence for monotheism: that is, He brought you forth from the wombs of your mothers as children, not knowing anything. The phrase **you do not know anything** is in the accusative case as a state. It was said that what is meant is that you do not know anything of the covenant that was taken from you. It was said that you do not know anything of what He decreed for you of happiness and misery. It was said that you do not know anything of your benefits. The first is the generalization so that the verse includes these matters and others, considering the generality of the wording, since *something* is an indefinite noun in the context of negation. Al-A'mash,

Ibn Waththab, and Hamzah read **your mothers** with a kasra on the hamza and the meem here, and in An-Nur, Az-Zumar, and An-Najm. Al-Kisa'i read with a kasra on the hamza and a fatha on the meem. The rest read it with a damma on the hamza and a fatha on the meem, **And He made for you hearing, sight, and hearts,** meaning He placed these things in you, and it is conjoined with **He brought you forth,** and there is no indication in it that this making was delayed after bringing you forth, since the meaning of the waw is the absolute plural. The meaning is: He made for you these things so that you may obtain through them the knowledge that was taken away from you when you were brought forth from your mothers' wombs, and so that you may act in accordance with that knowledge by thanking the Benefactor, worshipping Him, and fulfilling His rights. Hearts is the plural of fu'ad, which is the middle of the heart, located in it, like the heart in the chest. We have already mentioned the reason for singling out hearing, pluralizing sight, and hearts, which is that singling out hearing, since it is originally a source, includes both little and much. **That you may be grateful,** meaning so that you may use each instrument for what it was created for, and then you will know the extent of what God has bestowed upon you, so you may thank Him, or that this spending is the same as thanking.

Tafsir al-Baghawi

78 - The Almighty said: **And God brought you forth from the wombs of your mothers,** Al-Kisa'i read **the wombs of your mothers** with a kasra on the hamza, and Hamza read it with a kasra on the meem and the hamza, and the rest read it with a damma on the hamza and a fatha on the meem, **You do not know anything,** the speech was completed, then He began and said, the Almighty: **And He gave you hearing, sight, and hearts,** because God Almighty made these things for them before they emerged from the wombs of their mothers, and He only gave them knowledge after they emerged, **that you may be grateful,** the blessing of God.

Tafsir al-Baidawi

78. **And God brought you forth from the wombs of your mothers.** Al-Kisa'i read it with a kasra on the hamza as a language or following what preceded it, and Hamza with a kasra on it and a kasra on the meem and the ha' is an addition like it in ahaq. **You do not know anything** ignorantly, continuing the ignorance of inanimate objects. **And He made for you hearing, sight, and hearts** a tool by which you learn, so you sense with your feelings the details of things and comprehend them, then you become alert with your hearts to the similarities and differences between them by repeating the sensation until you acquire the intuitive knowledge, and you are able to acquire the acquired features by looking at them. **Perhaps you will be grateful** so that you may know what He has bestowed upon you, stage after stage, and then thank Him.

Surat al-Nahl 16:78

And God brought you forth from the wombs of your mothers not knowing a thing, and He gave you hearing and sight and hearts that you might be grateful.

Surat al-Nahl 16:79

Have they not seen the birds controlled in the atmosphere of the sky? None holds them up except God. Indeed in that are signs for a people who believe.

Tafsir al-Jalalayn

79 - **Have they not seen the birds subservient** tamed to fly **in the atmosphere of the sky** meaning the air between the sky and the earth **What holds them up** when they fold their wings or spread them so that they do not fall **except God** with His power **Indeed in that are signs for a people who believe** is their creation so that they can fly and the creation of the atmosphere so that they can fly in it and be held up

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to these polytheists: Have you not seen, you polytheists, the birds controlled in the atmosphere of the sky? Meaning: in the atmosphere of the sky between it and the earth, as Ibrahim bin Imran Al-Ansari said:

Woe to her mother from the air of the atmosphere, she is not sought after like that which is on earth

Meaning: In the air of the sky **None holds them up except God** He says: Their flight in the air is only by God, and by His subjugation of them in that, and if He took away from them what He gave them of flight, they would not be able to rise high. And His statement **Indeed in that are signs for a people who believe** He says: Indeed in God's subjugation of the birds, and His enabling them to fly in the air of the sky, there are signs and indications that there is no god but God alone, with no partner, and that idols and statues have no share in divinity **for a people who believe** meaning: for a people who acknowledge the existence of what their eyes witness and their senses sense.

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **subjected in the atmosphere of the sky**: meaning in the middle of the sky.

Tafsir al-Qurtubi

The Almighty said: **Have they not seen the birds controlled in the atmosphere of the sky? None holds them up except God.** Yahya bin Wathab, Al-A'mash, Ibn Amir, Hamza, and Ya'qub read *tarawa* with a ta' as an address, Abu Ubaid chose it. The rest read it with a ya' as a report. *Subjected* is subjected to the command of God Almighty. Al-Kalbi said it. It was also said:

Subjected and subjected for your benefits. **In the atmosphere of the sky** the atmosphere is what is between the sky and the earth. He added the atmosphere to the sky because of its height above the earth. And in His saying *subjected* is evidence of a subject who subjected them and a manager who enabled them to act. **None holds them up except God** in the case of contraction, expansion, and alignment. He explained to them how they should consider them in His Oneness. **Indeed in that are signs** meaning signs, lessons, and indications **for a people who believe** in God and in what His messengers brought.

Tafsir Ibn Kathir

The Almighty informs about the perfection of His knowledge and His ability over things in His knowledge of the unseen of the heavens and the earth and His exclusive knowledge of the unseen, so no one has access to that except that the Almighty informs him of what He wills, and in His perfect power that does not contradict or prevent, and that if He wills something, He only says to it, *Be*, and it is, as He said: **And Our command is but one, like the twinkling of an eye**, meaning that what He wills is like the blink of an eye, and thus He said here: "And the command of the Hour is not but like the twinkling of an eye, or even nearer. Indeed, God is over all things competent," as He said: **He did not create you and resurrect you except as a single soul**, then the Almighty mentioned His favor upon His servants in bringing them out of their mothers' wombs not knowing anything, then after this He grants them hearing by which they perceive sounds and sight by which they sense visible things and hearts, which are the minds whose center is the heart according to the correct view, and it was said: the brain and mind by which he distinguishes between things, their harm and their benefit, and these powers and senses are acquired by man gradually, little by little, whenever Zayd grew in hearing, sight and mind until he reached maturity. God Almighty created these in man so that he could use them to worship his Lord Almighty, so that he could use every limb, organ and strength to obey his Master.

It was narrated in Sahih al-Bukhari on the authority of Abu Hurayrah on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "God, the Almighty, says: 'Whoever shows enmity to a friend of Mine has waged war against Me. My servant does not draw near to Me with anything better than performing what I have enjoined upon him. My servant continues to draw near to Me with voluntary acts of worship until I love him. When I love him, I am his hearing with which he hears, his sight with which he sees, his hand with which he strikes, and his foot with which he walks. If he asks Me, I will surely give him. If he calls upon Me, I will surely answer him. If he seeks refuge in Me, I will surely protect him. I do not hesitate about anything I do as I hesitate about taking the soul of My believing servant. He hates death and I hate to offend him, but it is inevitable for him.'" The meaning of the hadith is that if the servant is sincere in his obedience, all of his actions will be for God, the Almighty, the Majestic. He does not hear except for God, and he does not see except for God, meaning what God has prescribed for

Fath al-Qadir

Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: "God sets forth a parable: a slave owned by someone who is not able to spend in the way of God." **And he whom We have provided from Us with a good provision.** "And he whom We have provided from Us with a good provision." **And he whom We have provided from Us with a good provision.** "And he whom We have provided from Us with a good provision." **And he whom We have provided from Us with a good provision.** "And he whom We have provided from Us with a good provision." **And he whom We have provided from Us with a good provision.** "And he whom We have provided from Us with a good provision." **And**

he whom We have provided from Us with a good provision. "And he whom We have provided from Us with a good provision." **And he whom We have provided from Us with a good provision.** "And he whom We have provided from Us with a good provision." **And he whom We have provided from Us with a good provision.** "And he whom We have provided from Us with a good provision." **And he whom We have provided from Us with a good provision.** "And he whom We have provided from Us with a good provision." **And he whom We have provided from Us with a good provision.** ... Ibn Jarir, Ibn Abi Hatim, Ibn Mardawayh and Ibn Asakir narrated on his authority that he said: This verse, "God sets forth a parable: a slave owned by a man" was revealed about a man from Quraysh and Abdah ibn Hisham ibn Amr, who was the one who spent secretly and openly, and Abdah Abu al-Juza' who used to forbid him. Ibn Jarir and Ibn Abi Hatim also narrated on his authority that regarding His statement, "God sets forth a parable: two men, one of them mute" the verse, he said: By the mute he means the one who is a burden on his disbelieving master, **and one who enjoins justice** the believer, and this parable is in deeds. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh and Ibn Asakir also narrated on his authority that he said: This verse, "God sets forth a parable: two men" the verse was revealed about Uthman ibn Affan and his disbelieving slave, who was Asid ibn Abi al-Ays, who hated Islam. Uthman used to spend on him, provide for him and take care of his expenses, while the other used to forbid him from giving charity and doing good deeds, so it was revealed about them both. Ibn Sa'd, Ibn Abi Shaybah, Al-Bukhari in his History, Ibn Abi Hatim, Ibn Mardawayh and Al-Dhiya' in Al-Mukhtara also narrated from him regarding his statement: **And whoever enjoins justice,** he said: Uthman ibn Affan. Ibn Al-Mundhir and Ibn Abi Hatim also narrated from him regarding his statement: *All*, he said: All are the dependents. When they set out, they would carry him on a docile camel, and they would have a group of people with him to hold him down for fear that he would fall on them, which would be a burden and torment and a dependent on them. **Is he equal to one who enjoins justice while he is on a straight path?** meaning himself. Abd Al-Razzaq, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated from Qatada regarding his statement: **And the matter of the Hour is not but as the twinkling of an eye** meaning that he says: Be, so it is as the twinkling of an eye or even nearer so the Hour is as the twinkling of an eye or even nearer. Ibn Abi Hatim narrated from Al-Suddi regarding his statement: **And God brought you forth from the wombs of your mothers,** he said: From the womb. Ibn Jarir and Ibn Abi Hatim narrated from Qatada regarding his statement: **In the atmosphere of the sky** meaning in the middle of the sky.

Tafsir al-Baghawi

79 - **Have they not seen?** Ibn Amir, Hamza, and Yaqub read it with a ta', and the rest read it with a ya', because of his saying: **And they worship.**

To the birds are subjected, tamed, **in the atmosphere of the sky**, which is the air between the sky and the earth. On the authority of Ka'b al-Ahbar, that the birds rise twelve miles, and nothing rises above this, and above the atmosphere is the sky, and above the sky is the sky. **What holds them up** in the air "except God. Indeed in that are signs for a people who believe."

Tafsir al-Baidawi

79. **Have they not seen the birds?** Ibn Amir, Hamza, and Yaqub read with the letter ta' as if it were addressed to the general public. *Subjected* tamed for flight with what was created for them of wings and the means that are conducive to it. **In the atmosphere of the sky** in the air far from the earth. **What holds them up** in it. **Except God** because the weight of their bodies necessitates their falling and there is no connection above them or support beneath them to hold them up. **Indeed in that are signs** subjecting the birds to flight by creating them in a way that allows them to fly, and creating the atmosphere in which they can fly and hold them up in the air contrary to their nature. **For a people who believe** because they are the ones who benefit from them.

Surat al-Nahl 16:80

And God has made for you, from your houses, a place of rest, and has made for you, from the hides of livestock, houses which you find light on the day of your departure and the day of your settlement, and from their wool and their fur and their hair, furniture and provisions for a time.

Surat al-Nahl 16:80

And God has made for you, from your houses, a place of rest, and has made for you, from the hides of livestock, houses which you find light on the day of your departure and the day of your settlement, and from their wool and their fur and their hair, furniture and provisions for a time.

Tafsir al-Jalalayn

80 - **And God has made for you from your houses a place of rest** a place in which you live **and has made for you from the hides of the livestock houses** such as tents and domes **which you find light** for carrying **on the day of your departure** your journey **and on the day of your settlement** and from their wool) that is, the sheep **and their hair** that is, the camels **and their hair** that is, the goats *furniture* provisions for your houses such as rugs and clothing **and provisions** that you enjoy **for a time** in which they wear out.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And God has made for you, O people, from your houses**, which are made of stone and mud, **a place of residence**, in which you reside during your stay in your homes and countries. **And He has made for you from the hides of livestock, houses**, which are the houses made of carpets and pavilions made of hair, wool, and fur. **Which you find light**, He says: You find light carrying and transporting, **on the day of your departure**, from your countries and cities for your travels, **and on the day of your settlement**, in your countries and cities, **and from their wool, fur, and hair, furnishings**.

And similar to what we said about the meaning of dwelling, the people of interpretation said.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, and Al-Muthanna told me, he said: Ishaq told us, he said: Abdullah told us, on the authority of Warqa', all on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty: **From your houses as a dwelling place**, he said: You live in it.

Al-Qasim told us: Al-Husayn told us: Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, similarly. As for poetry, it is poetry whose first letter is heavy or light, and the singular of poetry is hair. As for furniture, it is the furnishings of the house, and it has not been heard of as having a singular, and it does not have a singular like furnishings. It has been reported

from some grammarians that he used to say: The singular of furniture is its furnishings, and I have not seen the people of knowledge of the Arabic language know that. And among the evidence that furniture is furnishings is the saying of the poet:

The caravans stirred you up when they appeared with this beautiful furniture

It is narrated: In Dhi Al-Zayy, and I see the origin of furniture is the gathering of some goods together until the hair of the Athith increases, which is the abundant and damaged hair. It is said from it, the hair of so-and-so increases, if it increases, intertwines, and gathers together.

And in a similar manner to what we said about that, the people of interpretation said.

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 *furniture* means by furniture: money.

Muhammad bin Omar told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, and Al-Muthanna told me, he said: Ishaq told us, he said: Abdullah told us, on the authority of Warqa', all on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty *furniture*, he said: goods.

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 Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: *Furnishings* he said: It is money.

Al-Muthanna told me, he said: Abdullah bin Harb Al-Razi told us, he said: Salamah told us, on the authority of Muhammad bin Ishaq, on the authority of Hamid bin Abd Al-Rahman, regarding his statement: *furniture*, he said: clothing.

His saying: **And provision for a time** means that He made that a provision for them, so that they would be provided with it and be satisfied with it until their appointed time for death.

As Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas: **And provision for a time**, meaning: adornment. He says: They benefit from it for a time.

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 provision for a time** he said: until death.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the

authority of Muammar, on the authority of Qatada: **And provision for a time** means a term and a language.

Tafsir al-Qurtubi

It contains ten issues:

The first is the saying of the Most High, **He made for you** meaning a place. And everything that is above you and shades you is a roof and sky, and everything that carries you is earth, and everything that covers you from your four sides is a wall, and when they are arranged and connected, it is a house. This verse contains an enumeration of the blessings of God Almighty upon people in the houses. He first mentioned the houses of cities, which are for long-term residence. And His saying, *dwelling* means that you dwell in them and your limbs rest from movement. And you may move in it and rest in another place, except that the saying came out on the most common. And He counted this among the blessings, for if He had willed, He created the servant forever in a state of turmoil like the heavens, that would have been as He created and willed. And if He had created him still like the earth, it would have been as He created and willed. But He created him as a creation that can act in two ways, and his state differs between the two states, and He repeated how and where, and dwelling is a source that describes the singular and the plural. Then the Most High mentioned the houses of movement and travel, which are:

The second: He said, **And He has made for you from the hides of cattle, houses which you find light**, meaning from the carpets and leather. *Houses*, meaning the tents and domes that are easy for you to carry on your journeys. **On the day of your departure**, departure is the travel of the desert in the migration and movement from one place to another. From this is the saying of Antarah:

The departure of those whose separation I expect, and the speckled crow ran among them, and the departure also included the litter. He said:

Do the caravans trouble you when they depart and when the crows come forth at the onset of separation?

It was read with a sukoon on the 'ayn and a fatha on it, like *hair* and *hair*. It was said that it may include houses made of leather, houses made of hair, and houses made of wool, because these are made of skins due to their being fixed in them. Ibn Salam tended towards that, and it is a good possibility. His saying, **and from their wool**, is the beginning of a statement, as if he said, **made furniture**, meaning clothing, bedding, and other things. The poet said:

The caravans provoked you when they appeared in this beautiful outfit of furniture.

It is possible that what he meant by his saying **from the skins of cattle** is only the houses of leather, as we mentioned first, and his saying **and from their descriptions** is in apposition to his saying **from the skins of cattle**, meaning that they also made houses. Ibn al-Arabi said: This is something that was

widespread in those lands, but our country was far from it, so tents are not pitched here except from linen and wool.

The Prophet (peace and blessings of God be upon him) had a tent made of leather, and the leather of Taif is very expensive, sophisticated in craftsmanship, and beautiful in complexion. He (peace and blessings of God be upon him) did not consider it a luxury nor did he see it as extravagance, because it is one of the blessings that God, the Most High, has bestowed upon us and permitted in His pleasures. Its benefits are evident in the shelter and shade that the human race cannot escape. One of the strange things that happened is that I visited some of the ascetics among the heedless, with some of the hadith scholars. We entered upon him in a linen tent, and my companion, the hadith scholar, offered to carry him to his home as a guest, and he said, **This is a place where the heat is abundant, and the house is more comfortable for you and more pleasant for me in you.** He said, **This tent is plentiful for us, and in our making it was insignificant.** I said, "It is not as you claim. The Messenger of God (peace and blessings of God be upon him), who was the leader of the ascetics, had a tent made of leather from Taif, which he would travel with and seek shade under." I was astonished and saw it in a state of shame, so I left it with my companion and left him.

Third: The Almighty's saying: **And from their wool, their fur, and their hair.** God, the Exalted, permitted the use of sheep's wool, camel's hair, and goat's hair, as He permitted the greatest of them, which is slaughtering them and eating their meat. He did not mention cotton and flax because they were not found in the lands of the Arabs addressed by it. Rather, He enumerated for them the blessings He bestowed upon them, and they were addressed in what they knew and understood. Whatever takes the place of these and takes their place is included in the usage and blessing as its entrance. This is like the Almighty's saying: **And He sends down from the sky, from mountains, hail.** So He addressed them with hail because they knew that it descended frequently among them, and He was silent about mentioning snow because it was not found in their lands, and it is similar to it in description and benefit. The Prophet, may God bless him and grant him peace, mentioned them together in purification, saying: **O God, wash me with water, snow, and hail.** Ibn Abbas said: Snow is a white thing that descends from the sky, and I have never seen it. It was said that the omission of mentioning cotton and flax was only to avoid luxury, since the clothing of God's righteous servants is wool. This is questionable, for He, the Almighty, says: **O children of Adam, We have bestowed upon you clothing to conceal your private parts**, as was explained previously in Al-A'raf. And He said here, **And He made for you garments**, so He referred to cotton and linen in the word garments, and God knows best. And *furniture*, Al-Khalil said, means goods joined together from *furniture*, since he said more:

And the empty, jet-black, decorated body is as thick as the trunk of a palm tree.

Ibn Abbas: Furniture, clothes, and it has been mentioned before. This verse includes the

And God has made for you, from your houses, a place of rest, and has made for you, from the hides of livestock, houses which you find light on the day of your departure and the day of your settlement, and from their wool and their fur and their hair, furniture and provisions for a time.

permissibility of benefiting from wool, fur, and hair in all cases. Therefore, our companions said: The wool and hair of a dead animal is pure and it is permissible to benefit from it in all cases, and it is washed for fear that dirt may have stuck to it. Likewise, Umm Salamah narrated on the authority of the Prophet, may God bless him and grant him peace, that he said: There is nothing wrong with the skin of a dead animal if it is tanned, and its wool and hair if it is washed, because death does not make it permissible. Whether it is the hair of an animal whose meat is eaten or not, such as the hair of a human being or a pig, it is all pure. Abu Hanifa said the same, but he added to us and said: The horn, tooth, and bone are like hair. He said that because none of these things have a soul, they do not become impure with the death of the animal. Al-Hasan al-Basri, al-Layth ibn Sa'd, and al-Awza'i said that all hair is impure, but it is purified by washing. There are three narrations from al-Shafi'i: The first is that it is pure and does not become impure with death. The second is that it is impure. The third is the difference between the hair of the son of Adam and others. The hair of the son of Adam is pure and what is other than it is impure. Our evidence is the generality of the words of God Almighty: **And from their wool Al-Ma'idah 2:17**. So He bestowed His favor upon us by making it possible for us to benefit from it and did not specify the hair of the dead from the slaughtered, so it is a generality unless there is evidence to prevent it. Also, the basic principle is that it is pure before death by consensus, so whoever claims that it has changed to impurity must provide evidence. If it is said that His words **Forbidden to you are dead animals** are an expression of the sentence, we say that we specify it with what we have mentioned, because it is explicitly stated in mentioning wool and your verse does not mention it explicitly, so our evidence is more appropriate. And God knows best. Sheikh Imam Abu Ishaq, the Imam of the Shafi'is in Baghdad, relied on the fact that hair is a part connected to the animal by creation, so it grows with its growth and becomes impure with its death like all other parts. It was answered that growth is not evidence of life because plants grow and are not alive. If they relied on the continuous growth of what is on the animal, we relied on the clarity that indicates the lack of sensation, which indicates the lack of life. As for what the Hanafis mentioned about the bone, tooth, and horn being like hair, what is well-known among us is that that is impure like meat. Ibn Wahb said something similar to what Abu Hanifa said, and we have a third opinion: Are the ends of the horns and hooves attached to their roots or to the hair? There are two opinions. Likewise, the hairy part of the feathers is ruled by the same rule as the hair, and the bone part of it is ruled by the same rule. Our evidence is the statement of the Prophet, may God bless him and grant him peace: **Do not benefit from anything that is dead**. This is general in it and in every part of it except for what is proven by evidence. Among the conclusive evidence for that is the statement of God Almighty: "He said: Who will give life to the bones when they have decayed?" And God

Almighty said: **And look at the bones, how We raise them up?** And He said: **Then We covered the bones with flesh**. And He said: **Will we then be rotten bones?** So the origin is the bones, and the soul and life are in them as in the flesh and skin. And in the hadith of Abdullah bin Ukaim: **Do not benefit from the skin or sinews of the dead**. If it is said: It has been proven in the Sahih that the Prophet, may God bless him and grant him peace, said about the sheep of Maymunah: **Why did you not benefit from its skin?** They said: **O Messenger of God, it is dead**. He said: **It is only forbidden to eat it**. And the bone is not eaten. We say: The bone is eaten, especially the bone of a suckling camel, a kid, and a bird. The bone of an adult is roasted. It is eaten, and what we mentioned before indicates the presence of life in it. What was pure with life and permissible with slaughter becomes impure with death. And God knows best.

Fourth: The Almighty's saying, **From the hides of livestock**, is general in meaning the hides of living and dead animals, so it is permissible to benefit from the hides of dead animals even if they are not tanned. This is what Ibn Shihab, Al-Zuhri, and Al-Layth Ibn Saad said. Al-Tahawi said: We did not find any of the jurists, the imams of fatwas in the countries after the followers. As for Ibn Shihab, this is correct from him, and it is the saying of his father, the majority of the people of knowledge. It has been narrated from them that this opinion is different from this opinion, but the first is more famous.

I said: Al-Darqutni mentioned in his Sunan the hadith of Yahya bin Ayoub on the authority of Yunus and Aqil on the authority of Al-Zuhri, the hadith of Baqiyah on the authority of Al-Zubaidi, the hadith of Muhammad bin Katheer Al-Abdi and Abu Salamah Al-Manqari on the authority of Sulayman bin Katheer on the authority of Al-Zuhri, and he said at the end of them: These are authentic chains of transmission.

Sixth: The scholars differed on whether the hide of a dead animal is purified or not if it is tanned. Ibn Abd al-Hakam mentioned something similar to the view of Ibn Shihab on this, and Ibn Khuwaiz Mandad mentioned it in his book on the authority of Ibn Abd al-Hakam as well: Ibn Khuwaiz Mandad said, and it is the view of al-Zuhri and al-Layth. He said: The apparent view of Malik is what Ibn Abd al-Hakam mentioned, which is that tanning does not purify the hide of a dead animal, but it is permissible to benefit from it in dry things, and one should not pray on it or eat from it. In al-Mudawwana by Ibn al-Qasim, whoever usurps the hide of a dead animal that has not been tanned and destroys it, then he must pay its value. He narrated that this was the view of Malik. Abu al-Faraj mentioned that Malik said, whoever usurps the hide of a dead animal that has not been tanned, then there is nothing on him. Ismail said, unless it belongs to a Zoroastrian. Ibn Wahb and Ibn Abd al-Hakam narrated on the authority of Malik that it is permissible to sell it. This applies to the hide of any dead animal except the pig alone, because zakat is not applied to it,

so tanning is more appropriate. Abu Umar said: It is permissible to use any skin that is considered smart for ablution and other purposes. Malik disliked performing ablution in a vessel made of dead animal hide after tanning, according to a difference of opinion. Once he said that he disliked it only for himself, and he disliked praying over it and selling it. A group of his companions followed him in this. As for most of the people of Medina, they were on the permissibility and approval of this, based on the saying of the Messenger of God, may God bless him and grant him peace: **Any hide that is tanned has become pure.** This is what most of the people of Hijaz and Iraq, from the people of jurisprudence and hadith, agreed upon. It is the choice of Ibn Wahb.

Seventh: Imam Ahmad bin Hanbal, may God be pleased with him, said that it is not permissible to benefit from the hides of dead animals in any way, even if they are tanned, because they are like the meat of dead animals. And the report about benefiting after tanning refutes his statement and he provided evidence with "the hadith of Abdullah bin Ukaim - narrated by Abu Dawud who said: The letter of the Messenger of God, may God bless him and grant him peace, was read to us in the land of Juhayna and I was a young boy: Do not benefit from the dead animal with its hide or sinews." And "In another narration: A month before his death." It was narrated by Al-Qasim bin Mukhaymara on the authority of Abdullah bin Ukaim who said: Our sheikhs told us that the Prophet, may God bless him and grant him peace, wrote to them. Dawud bin Ali said: I asked Yahya bin Ma'in about this hadith and he weakened it and said: It is nothing. He only says: The sheikhs told me. Abu Omar said: If it were proven, it would be possible that it contradicts the hadiths narrated on the authority of Ibn Abbas, Aisha, Salamah bin Al-Muhabbak and others, because it is possible that the meaning of the hadith of Ibn Ukaim is: Do not benefit from the dead animal with its hide before tanning. If it is possible that it does not contradict, then we do not have the right to make it contradictory, and we must use the two reports as much as possible. And the hadith of Abdullah bin Ukaim, even if it was a month before the death of the Prophet, may God bless him and grant him peace, as came in the report, it is possible. That the story of Maymunah and Ibn Abbas hearing from him: **Any hide that is tanned is purified** was a week or less before his death, and God knows best.

Eighth: It is well-known among us that pig skin is not included in the hadith and is not included in the generality. Likewise, according to al-Shafi'i, al-Awza'i and Abu Thawr, the dog is not purified by tanning except the skin of an animal whose meat is eaten. Ma'n ibn 'Isa narrated on the authority of Malik that he was asked about pig skin if it is tanned and he disliked it. Ibn Wadah said: I heard Sahnun say that there is nothing wrong with it. Muhammad ibn 'Abd al-Hakam, Dawud ibn 'Ali and his companions also said this, based on the saying of the Prophet (peace be upon him): **Anything that has been tanned has become pure.** Abu 'Umar said: It is possible that he meant by this saying all skins that are commonly used for benefit. As for the pig, it is not included in the meaning because its skin is not commonly used for benefit, as slaughtering is not done on it. Another proof is what al-Nadr ibn

Shumayl said: The hide is the skin of cows and camels and other than that, it is only called hide, not hide.

I said: The skin of a dog and the meat of an animal whose meat is not eaten are also not commonly used for benefit, so they are not purified. The Prophet (peace and blessings of God be upon him) said: **Eating any fanged beast of prey is forbidden.** So there is no slaughtering of it, just as there is no slaughtering of a pig. Al-Nasa'i narrated on the authority of Al-Miqdam bin Ma'dikarib, who said: The Messenger of God (peace and blessings of God be upon him) forbade silk, gold, and tiger skins.

Ninth: The jurists differed regarding the tanning that purifies the hides of dead animals. What is it? The companions of Malik, and this is the well-known view of his school of thought, said: Everything that tans the hide with, whether salt, qaraz, alum, or other than that, is permissible to benefit from. Abu Hanifa and his companions said the same, and it is the view of Dawud. Al-Shafi'i has two opinions on this issue: One of them is this, and the other is that it is not purified except with alum and qaraz because it is the known tanning method during the time of the Prophet, may God bless him and grant him peace. Al-Khattabi concluded, and God knows best, what Al-Nasa'i narrated: "On the authority of Maymunah, the wife of the Prophet, may God bless him and grant him peace, that some men from Quraysh passed by the Messenger of God, may God bless him and grant him peace, dragging a sheep of theirs that was like a horse. The Messenger of God, may God bless him and grant him peace, said to them: Why don't you take its hide? They said: It is dead. The Messenger of God, may God bless him and grant him peace, said: Water and qaraz purify it."

Tenth: The Almighty's saying, *furniture*. Furnishings are the household goods, the singular of which is athathu. This is the saying of Abu Zayd al-Ansari. Al-Umawi said that furnishings are the household goods, the plural of which is athath and athath. Others said that furnishings are all types of money, and it does not have a singular form from the same word. Al-Khalil said that its origin is from abundance and the gathering of some goods together until they become numerous, and from this comes the poetry of athith, meaning many. And ath, the poetry of so-and-so, yaathath athath, if it is abundant and intertwined. Imru' al-Qais said:

A branch adorns the back, jet black, thick as the trunk of a palm tree.

It was said: Furniture is what is worn and spread out. It was furnished if you made furniture. On the authority of Ibn Abbas, may God be pleased with him, furniture is money. The statement about the time was presented, and here it is an unspecified time according to each person, either by his death or by the loss of those things that are furniture. From this word is the saying of the poet:

The caravans provoked you when they appeared in this beautiful outfit of furniture.

Tafsir Ibn Kathir

The Blessed and Exalted mentions the perfection of

Surat al-Nahl 16:80

And God has made for you, from your houses, a place of rest, and has made for you, from the hides of livestock, houses which you find light on the day of your departure and the day of your settlement, and from their wool and their fur and their hair, furniture and provisions for a time.

His blessings upon His servants in what He made for them of houses that are a dwelling for them, to which they take refuge, and in which they take shelter, and from which they benefit in all ways of benefit, and He also made for them houses from the hides of livestock, that is, from leather, which they carry lightly on their journeys, so that they may set them up for themselves in their residences, whether traveling or at home. For this reason, He said: **You find them light on the day of your departure and the day of your residence, and from their wool** meaning sheep, **and their hair** meaning camels, and the pronoun refers back to the livestock, *furniture* meaning you make furniture from it, which is money, and it was said: goods, and it was said: clothing, and the correct is more general than all of this, for furniture is made into rugs, clothes, and other things, and it is made into money and trade, and Ibn Abbas said: furniture is goods, and so said Mujahid, Ikrimah, Saeed bin Jubayr, Al-Hasan, Atiyah Al-Awfi, Ata Al-Khurasani, Ad-Dahhak, and Qatadah. His saying: **for a while** means for a specified period and a known time.

And His statement: **And God has made for you from what He has created shades**, Qatada said: meaning the trees, **and has made for you shelters from the mountains**, meaning fortresses and strongholds, just as **He has made for you garments to protect you from the heat**, which are clothes made of cotton, linen, and wool, **and garments to protect you from your violence**, such as armor made of plated iron, sardines, and other things. **Thus does He perfect His favor upon you**, meaning thus He makes for you what you can use to help you in your affairs and what you need to be an aid to you in obeying and worshipping Him, **that you may submit**, this is how the majority interpreted it, and they read it with a kasra on the lam from *tasalmuun*, meaning from Islam.

Qatada said about His statement: **Thus He completes His favor upon you**, this surah is called the surah of blessings. Abdullah bin Mubarak and Ibad bin Al-Awam said on the authority of Hanzala Al-Sadosi, on the authority of Shahr bin Hawshab, on the authority of Ibn Abbas that he used to recite it *taslamun* with the opening of the lam, meaning from the wounds. Narrated by Abu Ubaid Al-Qasim bin Salam on the authority of Ibad, narrated by Ibn Jarir from both sources, and he rejected this recitation. Ata Al-Khurasani said: The Qur'an was revealed according to the knowledge of the Arabs. Do you not see the statement of God Almighty: **And God has made for you from what He has created shades and has made for you shelters in the mountains** and what He made of the plains is greater and more, but they were people of mountains? Do you not see His statement: **And from their wool and their fur and their hair, furnishings and provisions for a time** and what He made for them of other things is greater and more, but they were people of fur and hair? Do you not see His statement: **And He sends down from the sky mountains in which is hail** because of their amazement at that and what He sent down of snow is greater and more, but they did not

know it? Do you not see the Almighty's saying: **Garments to protect you from the heat**, and what protects you from the cold is greater and more, but they were people of heat.

And His saying: **But if they turn away** meaning after this clarification and this gratitude, then do not worry about them. **Your responsibility is only to convey the clear message** and I have conveyed it to them. **They recognize the favor of God, then they deny it** meaning they know that God is the one who bestowed that upon them and is the one who bestowed it upon them, and despite this they deny it and worship other than Him and attribute victory and provision to other than Him. **And most of them are disbelievers** as Ibn Abi Hatim said: Abu Zur'ah told us, Safwan told us, Al-Walid told us, Abd Al-Rahman bin Yazid bin Jabir told us on the authority of Mujahid that a Bedouin came to the Prophet, may God bless him and grant him peace, and asked him, so the Messenger of God, may God bless him and grant him peace, recited to him: **And God has made for you, from your houses, a place of rest**. The Bedouin said: Yes. He said: **And He has made for you, from the hides of cattle, houses** the verse. The Bedouin said: Yes. Then he recited all of that to him, the Bedouin said: Yes until he reached: **Thus does He complete His favor upon you that you may submit**. So the Bedouin turned away, and God revealed: **They recognize the favor of God, then they deny it**. The verse.

Fath al-Qadir

His saying: 80- **And God has made for you** is connected to what preceded it, and this mentioned is from among the conditions of man, and from the enumeration of God's blessings upon him, and dwelling is a source that describes the singular and the plural, and it means inhabited: that is, you dwell in it and your limbs are calm from movement, and this is a blessing, for God Almighty had He willed, He would have created the servant always agitated like the heavens, and if He had willed, He would have created him forever still like the earth. **And He has made for you from the hides of cattle, houses** when He Almighty mentioned the houses of cities, which are those for long-term residence, then He mentioned the houses of the desert and the journey: that is, He made for you from the hides of cattle, which are the mats and leather, houses like tents and domes **that you find light** that is, it is easy for you to carry them on journeys and other things, and for this He said **on the day of your departure** and departure with the opening of the eye and its sukoon, and it was read with them: the travel of the people of the desert for migration and moving from one place to another, and from it is the saying of Antarah:

The departure of those I expect to be separated, and the speckled crow runs among them

The litter is also **and from their wool and their hair and their furnishings** is connected to **He made** meaning He

made for you from the wool and their hair and their fur, and the livestock includes camels, cows and sheep as mentioned above, and the wool is for the sheep, the hair is for the camels, and the hair is for the goats, and they are among the sheep, so the mention of these three is for the purpose of variation, each one of them for one of the three, I mean the camels, the two types of sheep, and the furnishings are the household goods, and its origin is abundance and gathering, and from it is the poem *athith* meaning abundant and gathered, the poet said:

A branch adorns the back, jet black, thick as the trunk of a palm tree.

Al-Khalil said: *Aththan* means joined together, from *ath* if it increases. Al-Farra' said: It has no singular. And the enjoyment is that which is enjoyed in various ways. And according to the saying of Abu Zaid Al-Ansari: The furniture is all money: camels, sheep, slaves, and the enjoyment. The conjunction of the enjoyment with the furniture is from the conjunction of the specific with the general. And it was said that the furniture is what a person wears and uses from the cover and the rug, and the enjoyment is what is spread out in the houses and adorned with. And the meaning of **until a time** is until you have satisfied your desires for it, or until it wears out and perishes, or until death, or until the Resurrection.

Tafsir al-Baghawi

80 - **And God has made for you from your houses** [which are made of stone and mud] **a dwelling place** meaning: a dwelling in which you live, **and He has made for you from the hides of cattle, houses** meaning tents, domes, tents, and pavilions made of carpets and leather, **which you find light** meaning: their load is light for you, **on the day of your departure** your journey on your journey, Ibn Amir and the people of Kufa read it with a sukoon on the 'ayn, and the others read it with a fatha, which is the more eloquent of the two languages, **and on the day of your residence** in your country, it is not burdensome for you in either case.

And from their wool, fur, and hair, meaning: the wool of sheep, the fur of camels, and the hair of goats, and the metaphors refer to livestock, *furniture*, Ibn Abbas said: money, Mujahid said: goods.

Al-Qatibi said: *Furnishings*: all money, including camels, sheep, slaves, and goods.

Another said: It is the household furnishings, such as furniture and blankets.

And for enjoyment, as provision from which they benefit, **for a time**, meaning death. It was also said: until it wears out.

Tafsir al-Baidawi

80. **And God has made for you from your houses a place of rest** a place in which you live during your stay, like houses made of stone and mud, a verb with the

meaning of a passive participle. **And He has made for you from the hides of livestock, houses** are the domes made of leather, and it is permissible to include those made of fur, wool and hair, because since they grow on their hides, it is true that they are from their hides. **You find them light** you find them light, so carrying and transporting them is easy for you. **The day of your departure** is the time of your travel. **And the day of your residence** and placing or striking them at the time of settlement or disembarkation. The Hijazis and Basrans read **the day of your departure** with the fat-ha, which is a dialect for it. **And from their wool and their fur and their hair** wool for the sheep and fur for the camels and hair for the goats, and adding it to the pronoun *livestock* is because it is part of them. *furniture* is what is worn and furnished. **and goods** is what is traded **Until a while** means a period of time, because it is hard and lasts for a long time, or until a while, your death or until you have finished it or it has left you.

Surat al-Nahl 16:81

And God has made for you, from what He has created, shades and has made for you shelters in the mountains and has made for you garments to protect you from the heat and garments to protect you from your violence. Thus does He complete His favor upon you that you may submit.

Surat al-Nahl 16:81

And God has made for you, from what He has created, shades and has made for you shelters in the mountains and has made for you garments to protect you from the heat and garments to protect you from your violence. Thus does He complete His favor upon you that you may submit.

Tafsir al-Jalalayn

81 - **And God has made for you, from what He has created** of houses, trees, and clouds *shades* plural of shade to protect you from the heat of the sun **and has made for you shelters in the mountains** plural of kan, which is what one hides in, such as a cave or a saraab **and has made for you garments** shirts **to protect you from the heat** that is, the cold **and garments to protect you from your violence** your war, that is, the thrusting and striking in them, such as shields and armor *thus* as He created these things **He completes His favor** in this world **upon you** by creating what you need **that you** O people of Mecca **may submit** to Him alone.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And among the blessings of God upon you, O people, is that He made from what He created of trees and other things shades under which you may seek shelter from the intense heat. It is the plural of shade.

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Ibn Hamid told us: Al-Hakam bin Bashir told us: Amr told us, on the authority of Qatada, regarding his statement: **From what He created shadows**, he said: trees.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And God has made for you, from what He has created, shades**. Yes, by God... from trees and other things.

And His saying: **And He made for you in the mountains places of refuge**. He says: And He made for you in the mountains places in which you live, and it is the plural of *kun*.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And He has made for you shelters in the mountains** means: shelters in the mountains to live in. **And He has made for you garments to protect you from the heat** meaning cotton, linen, and woolen clothing and shirts.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And He made for you garments to protect you from the heat** of cotton, linen, and wool.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Garments to protect you from the heat**. He said: Cotton and linen.

His saying: **Garments that protect you from your violence** means: And armor that protects you from your violence. Violence is war, and the meaning is: The weapons protect you from your violence from reaching you.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And garments to protect you from your violence** from this iron.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And garments to protect you from your violence**. He said: They are garments of iron.

And His statement: **Thus does He perfect His favor upon you that you may submit**. The Most High says: Just as your Lord has given you these things that He has described in these verses as a favor from Him to you, so He perfects His favor upon you that you may submit. He says: So that you may submit to God in obedience, and your souls may humble themselves in believing in His Oneness, and you may devote your worship to Him alone. It has been narrated on the authority of Ibn Abbas that he used to recite **perhaps you may submit** with the opening of the ta'.

Al-Muthanna told me, he said: Ishaq told us, he said: Abd al-Rahman ibn Abi Hammad told us, he said: Ibn al-Mubarak told us, on the authority of Hanzala, on the authority of Shahr ibn Hawshab, he said: Ibn Abbas used to say: Perhaps you will be safe. He said: He meant from wounds.

Ahmad bin Yusuf told us: Al-Qasim bin Salam told us: Ibad bin Al-Awam told us, on the authority of Hanzala Al-Sadosi, on the authority of Shahr bin Hawshab, on the authority of Ibn Abbas, that he recited it, **Perhaps you will be safe from wounds**. Ahmad bin Yusuf said: Abu Ubaid said: He meant with the opening of the ta' and the lam.

The interpretation of the speech according to this reading of Ibn Abbas is: Thus He completes His favor upon you by making for you garments that protect you from your violence, that you may be safe from weapons in your wars. The reading that I do not permit is the reading other than it with the damma of the ta' in His saying: **Perhaps you will be safe** and the kasra of the lam in **I have submitted, you will be safe, O this one**, due to the consensus of the proof from the readers of the regions on it.

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upon you by making for you garments that protect you from your violence, that you may be safe from weapons in your wars. The reading that I do not permit is the reading other than it with the damma of the ta' in His saying: **Perhaps you will be safe** and the kasra of the lam in **I have submitted, you will be safe, oh this**, due to the consensus of the proof from the readers of the regions on it.

If someone were to say to us: How did He make for you garments to protect you from the heat, and specifically mention the heat and not the cold, and they protect from the heat and the cold? Or how was it said: **And He made for you shelters in the mountains** and left out mentioning what He made for them in the plains? It would be said to him: There is disagreement about the reason for which the revelation came in this way, and we will mention what was said about that, then we will indicate the most correct of the sayings about that.

It was narrated on the authority of Ata' al-Khurasani regarding this matter:

Al-Harith told me, he said: Al-Qasim told us, he said: Muhammad bin Katheer told us, on the authority of Uthman bin Ata', on the authority of his father, he said: The Qur'an was revealed according to the extent of their knowledge. Do you not see the statement of God Almighty, **And God has made for you, from what He has created, shades and has made for you shelters in the mountains**. And what He has made for them of the plains is greater and more, but they were people of mountains. Do you not see His statement, **And of their wool and their fur and their hair is furnishings and provision for a time**. And what He has made for them of other things is greater and more, but they were people of fur and hair. Do you not see His statement, **And He sends down from the sky, from mountains, hail**. They are amazed by that, and what He sent down of snow is greater and more, but they did not know about it. Do you not see His statement, **Garments to protect you from the heat**. And what protects from the cold is greater and more, but they were people of heat. So the reason why God Almighty singled out garments as protecting from the heat and not the cold according to this statement is that those addressed by that were people of heat, so God Almighty mentioned His blessing upon them with what would protect them from the harm that they were in. They knew that it was disliked, but they did not know the extent of the dislike, and the same applies to all other letters.

Others said: He mentioned that specifically because mentioning one of them was sufficient to mention the other, since it was known to those addressed by it that its meaning was: And the garments that protect from the heat also protect from the cold. They said: That is present in the speech of the Arabs, used, and they cited as evidence for their statement the words of the poet:

I do not know, if I set my face towards goodness, which of the two is more suitable for me.

He said: Which one is more suitable for me: he wants good or evil. He only mentioned good if he wants good, so he avoids evil.

The more correct of the two opinions on this matter is the opinion of those who said: The people were addressed according to their level of knowledge, even though mentioning some of that indicates what was left out, for those who know what was mentioned and what was left out. This is because God Almighty mentioned only the number of His blessings that He bestowed upon those intended to be mentioned in this surah and not others, so He mentioned His favors to them.

Tafsir al-Qurtubi

It has six issues:

The first is the Almighty's saying, *shades*. Shades are everything that one finds shade under, such as houses and trees. His saying, **of what He created**, includes all people who are shaded.

The second: The Almighty's saying, *Aknanan* Aknan is the plural of Kun, which is the protector from rain, wind, and other things. Here, they are the caves in the mountains that God made a provision for the Creator to take refuge in, fortify themselves in, and isolate themselves from creation in them. "In the Sahih, it is said that at the beginning of his life, peace be upon him, he used to worship in the cave of Hira and stay in it for nights." The hadith. In Sahih al-Bukhari, it is said: "The Messenger of God, may God bless him and grant him peace, left Mecca as an emigrant, fleeing from his people, fleeing for his religion with his companion Abu Bakr, until they reached a cave in Mount Thawr. They hid in it for three nights. Abdullah ibn Abu Bakr, a young, cultured boy who had been taught, would spend the night with them there. He would leave them at dawn and would become with the Quraysh in Mecca as if he had spent the night. He would not hear of anything they were about to do without remembering it until he came to them with report of that when darkness fell and Amir ibn Fuhayrah, Abu Bakr's freed slave, would graze a gift of sheep over them, and he would let them rest for them when an hour of the evening had passed. They would spend the night in Rasul, which was the milk of their gift and their food, until Amir ibn Fahira Baghalas does this every night of those three nights. He mentioned the hadith. Al-Bukhari alone transmitted it.

Third: The Almighty's saying, "And He has made for you garments to protect you from the heat," meaning the shirt, the singular of which is sirbal, **and garments to protect you from your violence**, meaning the armor that protects people in war. From this is the saying of Ka'b ibn Zuhair:

The smell of the lions is the heroes, their clothing is woven by David in the battle, their garments are garments.

Fourth: If someone says: How did He say **And He has made for you shelters in the mountains** and not mention the plains, and He said to protect you from the heat and not mention the cold? The answer is that the people were people of mountains and not people of plains, and they were people of heat and not people of cold, so He mentioned to them His blessings that are specific to them, just as He mentioned wool and other

Surat al-Nahl 16:81

And God has made for you, from what He has created, shades and has made for you shelters in the mountains and has made for you garments to protect you from the heat and garments to protect you from your violence. Thus does He complete His favor upon you that you may submit.

things, and He did not mention cotton, linen, or snow, as mentioned above, because it was not in their country. This meaning was said by Ata' al-Khurasani and others. Also, mentioning one of them indicates the other, and from this is the saying of the poet:

I do not know if I go to a land seeking good, which of the two is more suitable for me

Is it the good that I seek or the evil that seeks me?

Fifth: The scholars said regarding the Almighty's statement, **And garments to protect you from your violence**, this is evidence that servants should take up the equipment of jihad to help them fight their enemies. The Prophet, may God bless him and grant him peace, wore it to protect against injury, even though he was seeking martyrdom. It is not for the servant to seek it by submitting to death, stabbing with spears, or striking with swords. Rather, he wears it for the sake of war, so that he has the strength to fight his enemy, and he fights so that the word of God is supreme, and God does what He wills.

Sixth: The Almighty's saying: **Thus He will perfect His favor upon you that you may submit**. Ibn Muhaisin and Hamid read **it is perfected** with two ta's of His favor, in the nominative case, as if it were the subject. The rest read it with a damma on the ya', as if God is the one who will perfect it. And you submit, according to the reading of Ibn Abbas and Ikrimah, **you submit** with a fatha on the ta' and the lam, meaning you are safe from wounds. Its chain of transmission is weak. It was narrated by Ibad ibn al-Awwam on the authority of Hanzala on the authority of Shahr on the authority of Ibn Abbas. The rest read it with a damma on the ta', and its meaning is you submit and obey God and obey Him in gratitude for His favors. Abu Ubaid said: The preferred reading of the majority is because what God has bestowed upon us of Islam is better than what He has bestowed of safety from wounds.

Tafsir Ibn Kathir

The Blessed and Exalted mentions the perfection of His blessings upon His servants in what He made for them of houses that are a dwelling for them, to which they take refuge, and in which they take shelter, and from which they benefit in all ways of benefit, and He also made for them houses from the hides of livestock, that is, from leather, which they carry lightly on their journeys, so that they may set them up for themselves in their residences, whether traveling or at home. For this reason, He said: **You find them light on the day of your departure and the day of your residence, and from their wool** meaning sheep, **and their hair** meaning camels, **and their hair** meaning goats, and the pronoun refers back to the livestock, **furniture** meaning you make furniture from it, which is money, and it was said: goods, and it was said: clothing, and the correct is more general than all of this, for furniture is made into rugs, clothes, and other things, and it is made into money and trade, and Ibn Abbas said: furniture is

goods, and so said Mujahid, Ikrimah, Saeed bin Jubayr, Al-Hasan, Atiyah Al-Awfi, Ata Al-Khurasani, Ad-Dahhak, and Qatadah. His saying: **for a while** means for a specified period and a known time.

And His statement: **And God has made for you from what He has created shades**, Qatada said: meaning the trees, **and has made for you shelters from the mountains**, meaning fortresses and strongholds, just as **He has made for you garments to protect you from the heat**, which are clothes made of cotton, linen, and wool, **and garments to protect you from your violence**, such as armor made of plated iron, sardines, and other things. **Thus does He perfect His favor upon you**, meaning thus He makes for you what you can use to help you in your affairs and what you need to be an aid to you in obeying and worshipping Him, **that you may submit**, this is how the majority interpreted it, and they read it with a kasra on the lam from *tasalmun*, meaning from Islam.

Qatada said about His statement: **Thus He completes His favor upon you**, this surah is called the surah of blessings. Abdullah bin Mubarak and Ibad bin Al-Awam said on the authority of Hanzala Al-Sadusi, on the authority of Shahr bin Hawshab, on the authority of Ibn Abbas that he used to recite it *taslamun* with the opening of the lam, meaning from the wounds. Narrated by Abu Ubaid Al-Qasim bin Salam on the authority of Ibad, narrated by Ibn Jarir from both sources, and he rejected this recitation. Ata Al-Khurasani said: The Qur'an was revealed according to the knowledge of the Arabs. Do you not see the statement of God Almighty: **And God has made for you from what He has created shades and has made for you shelters in the mountains** and what He made of the plains is greater and more, but they were people of mountains? Do you not see His statement: **And from their wool and their fur and their hair, furnishings and provisions for a time** and what He made for them of other things is greater and more, but they were people of fur and hair? Do you not see His statement: **And He sends down from the sky mountains in which is hail** because of their amazement at that and what He sent down of snow is greater and more, but they did not know it? Do you not see the Almighty's saying: **Garments to protect you from the heat**, and what protects you from the cold is greater and more, but they were people of heat.

And His saying: **But if they turn away** meaning after this clarification and this gratitude, then do not worry about them. **Your responsibility is only to convey the clear message** and I have conveyed it to them. **They recognize the favor of God, then they deny it** meaning they know that God is the one who bestowed that upon them and is the one who bestowed it upon them, and despite this they deny it and worship other than Him and attribute victory and provision to other than Him. **And most of them are disbelievers** as Ibn Abi Hatim said: Abu Zur'ah told us, Safwan told us, Al-Walid told us, Abd Al-Rahman bin Yazid bin Jabir told us on the authority of Mujahid that a Bedouin came to the

Prophet, may God bless him and grant him peace, and asked him, so the Messenger of God, may God bless him and grant him peace, recited to him: **And God has made for you, from your houses, a place of rest.** The Bedouin said: Yes. He said: **And He has made for you, from the hides of cattle, houses** the verse. The Bedouin said: Yes. Then he recited all of that to him, the Bedouin said: Yes until he reached: **Thus does He complete His favor upon you that you may submit.** So the Bedouin turned away, and God revealed: **They recognize the favor of God, then they deny it.** The verse.

Fath al-Qadir

Then since man may not have tents or buildings to shelter under due to poverty or some other reason, and he needs to shelter under a tree, wall, cloud, or something similar, the Almighty pointed out that and said: 81- **He made for you from what He created shades** meaning things that you can shelter under, such as the things mentioned. The point is that shade includes things that provide shade. Then since the traveler may need a corner to take refuge in when he descends, and something that protects him from the harms of heat and cold, the Almighty pointed out that and said: **And He made for you shelters in the mountains** which is the plural of *kan*: which is what you shelter in from the rain, and here it is the caves in the mountains, God the Almighty made them a provision for creation to shelter in and fortify themselves in and isolate themselves from creation in them **And He made for you garments** plural of *sarbal*, which are shirts and clothes made of wool, cotton, linen, etc. Al-Zajaj said: Everything you wear is a garment, and the meaning of **protect you from the heat** is to protect you from the harm of the heat. He specified the heat and did not mention the cold, as it was sufficient to mention one of the two opposites instead of mentioning the other, because what protects from the heat protects from the cold. The reason for specifying the heat is that protection from it was more important to them than protection from the cold, due to the prevalence of heat in their country. **And garments to protect you from your violence** are the armor and shields with which they protect themselves from stabbing, striking, and shooting. The meaning is that they prevent the violence that comes from some of you to others in war. **Thus He completes His favor upon you** meaning, like that perfect completion, His favor is completed upon you, for He, the Almighty, has bestowed upon His servants the various favors mentioned here and others, and by His grace and kindness He will complete for them the favor of religion and this world. **That you may submit** meaning that you may submit, for whoever ponders this matter, there is nothing left for him but Islam and submission to the truth. Ibn Muhaisin and Hamid read **wa tamim ni'mah** with two ta's above it, meaning that the subject is ni'mah. The rest read it with ta' below it, meaning that the subject is God, the Most High. Ibn Abbas and Ikrimah read *taslamun* with a fatha on the ta' and lam from safety from wounds. The rest read it with a damma on the ta' and a kasra on the lam from Islam. Abu Ubaid said: The preferred reading is the general reading, because what God has bestowed upon us of Islam is better than what He has bestowed of safety from wounds. It was said that the

address is to the people of Mecca, meaning that you, O people of Mecca, may you sincerely devote your Lordship to God. The first is to carry it in general terms, and to single out the blessing here because what is meant by it is the source.

Tafsir al-Baghawi

81- **And God has made for you, from what He has created, shades** that you can take shelter under from the intense heat, and they are the shades of buildings and trees, **and has made for you shelters in the mountains**, meaning: the flocks, and the two ghirs, the singular of which is kan, **and has made for you garments** shirts of linen, silk, and wool, **to protect you**, to prevent you **from the heat**. The scholars of meaning said: He meant the heat and the cold, so He was satisfied with mentioning one of them because the speech indicates it. "And garments: to protect you from your violence", meaning: the armor, and the battle: war, meaning: the weapons protect you from your violence from striking you.

Thus does He complete His favor upon you that you may submit, that is, be sincere in your obedience to Him.

Ata Al-Khurasani said: The Qur'an was revealed according to their knowledge. He said: **And He has made for you shelters in the mountains.** He did not make for them more and greater plains, but they were people of mountains, as He said: **And of their wool and their fur and their hair**, because they were people of fur and hair. And as He said: **And He sends down from the sky, from mountains, hail.** (al-Nur 24:43) What was sent down of snow was more, but they did not know snow. He said: **To protect you from the heat**, and what protects from the cold was more, but they were people of heat.

Tafsir al-Baidawi

81. **And God has made for you from what He has created** of trees, mountains, buildings, and other things. *Shades* to protect you from the heat of the sun. **And He has made for you shelters from the mountains** places where you live, from caves and carved houses in them, the plural of *kan*. "And He has made for you garments" garments of wool, linen, cotton, and other things. "To protect you from the heat" He mentioned it only to suffice with one of the two opposites, or because protection from the heat was more important to them. "And garments to protect you from your violence" means armor and cloaks, and the cloak includes everything that is worn. "Likewise" as a completion of these blessings that came before. "To complete His favor upon you that you may submit" meaning that you may look at His favors and believe in Him and submit to His judgment. It was read "taslamun" from safety, meaning that you are grateful and are saved from the punishment, or that you look at them and are saved from polytheism. It was said that "you are saved" from wounds by wearing armor.

Surat al-Nahl 16:81

And God has made for you, from what He has created, shades and has made for you shelters in the mountains and has made for you garments to protect you from the heat and garments to protect you from your violence. Thus does He complete His favor upon you that you may submit.

Surat al-Nahl 16:82

But if they turn away, then upon you is only the clear notification.

Tafsir al-Jalalayn

82 - **But if they turn away** turn away from Islam **then upon you** O Muhammad **is only the clear notification** the clear notification, and this is before the command to fight.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **But if they turn away, then upon you is only the clear notification.**

Tafsir al-Qurtubi

The Almighty says, **But if they turn away**, meaning they turn away from looking, reasoning, and believing, **then upon you is only the notification**, meaning that upon you is only the notification, and as for guidance, that is up to Us.

Tafsir Ibn Kathir

The Blessed and Exalted mentions the perfection of His blessings upon His servants in what He made for them of houses that are a dwelling for them, to which they take refuge, and in which they take shelter, and from which they benefit in all ways of benefit, and He also made for them houses from the hides of livestock, that is, from leather, which they carry lightly on their journeys, so that they may set them up for themselves in their residences, whether traveling or at home. For this reason, He said: **You find them light on the day of your departure and the day of your residence, and from their wool** meaning sheep, **and their hair** meaning camels, **and their hair** meaning goats, and the pronoun refers back to the livestock, *furniture* meaning you make furniture from it, which is money, and it was said: goods, and it was said: clothing, and the correct is more general than all of this, for furniture is made into rugs, clothes, and other things, and it is made into money and trade, and Ibn Abbas said: furniture is goods, and so said Mujahid, Ikrimah, Saeed bin Jubayr, Al-Hasan, Atiyah Al-Awfi, Ata Al-Khurasani, Ad-Dahhak, and Qatadah. His saying: **for a while** means for a specified period and a known time.

And His statement: **And God has made for you from what He has created shades**, Qatada said: meaning the trees, **and has made for you shelters from the mountains**, meaning fortresses and strongholds, just as **He has made for you garments to protect you from the heat**, which are clothes made of cotton, linen, and wool, **and garments to protect you from your violence**, such as armor made of plated iron, sardines, and other things. **Thus does He perfect His favor upon you**,

meaning thus He makes for you what you can use to help you in your affairs and what you need to be an aid to you in obeying and worshipping Him, **that you may submit**, this is how the majority interpreted it, and they read it with a kasra on the lam from *tasalmuun*, meaning from Islam.

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And His saying: **But if they turn away** meaning after this clarification and this gratitude, then do not worry about them. **Your responsibility is only to convey the clear message** and I have conveyed it to them. **They recognize the favor of God, then they deny it** meaning they know that God is the one who bestowed that upon them and is the one who bestowed it upon them, and despite this they deny it and worship other than Him and attribute victory and provision to other than Him. **And most of them are disbelievers** as Ibn Abi Hatim said: Abu Zur'ah told us, Safwan told us, Al-Walid told us, Abd Al-Rahman bin Yazid bin Jabir told us on the authority of Mujahid that a Bedouin came to the Prophet, may God bless him and grant him peace, and asked him, so the Messenger of God, may God bless him and grant him peace, recited to him: **And God has made for you, from your houses, a place of rest**. The Bedouin said: Yes. He said: **And He has made for you, from the hides of cattle, houses** the verse. The Bedouin said: Yes. Then he recited all of that to him, the Bedouin said: Yes until he reached: **Thus does He complete His favor upon you that you may submit**. So the Bedouin turned away, and God revealed: **They recognize the favor of God, then they deny it**. The verse.

Fath al-Qadir

82- **But if they turn away, then upon you is only the clear conveyance**. That is, if they turn away from you and do not accept what you have brought, then your

Surat al-Nahl 16:82

But if they turn away, then upon you is only the clear notification.

excuse has been prepared, for upon you is only the clear conveyance of what you were sent to them with: that is, the obvious, and there is nothing else upon you. And directing the address to the Messenger of God, may God bless him and grant him peace, is to console him.

Tafsir al-Baghawi

82 - **If they turn away**, if they turn away, then there is no blame or any sign of negligence on you for that, **for upon you is only the clear notification**.

Tafsir al-Baidawi

82. **If they turn away** they turn away and do not accept from you. **Then your duty is only to convey the clear message** so it will not harm you, for your duty is only to convey the message, and you have conveyed it. This is from establishing the cause in place of the effect.

Surat al-Nahl 16:83

They recognize the favor of God, then they deny it, and most of them are disbelievers.

Tafsir al-Jalalayn

83 - **They recognize the favor of God** that is, they acknowledge that it is from Him **then they deny it** by associating others with Him **and most of them are disbelievers**

Tafsir al-Suyuti

The Almighty said: They recognize the favor of God, the verse. Ibn Abi Hatim narrated on the authority of Mujahid that a Bedouin came to the Prophet, may God bless him and grant him peace, and asked him, so he recited to him: And God has made for you, from your houses, a place of rest. The Bedouin said: Yes. Then he recited to him: And He has made for you, from the hides of cattle, houses which you find light on the day of your stabbing and the day of your staying. He said: Yes. Then he recited to him all of that, saying: Yes, until he reached: Thus He perfects His favor upon you that you may submit. So the Bedouin turned away, so God revealed: They recognize the favor of God, then they deny it, and most of them are disbelievers.

Tafsir al-Tabari

God the Almighty says to His Prophet Muhammad, may God bless him and grant him peace: If these polytheists, O Muhammad, turn away from the truth with which I sent you to them, and do not respond to you and turn away from it, then there is no blame or reproach upon you, because you have done what was required of you in that regard. All you have to do is convey to them what you were sent with. What He means by His statement: **the clear** is the one who makes clear to whoever hears it so that they understand it.

As for his saying: **They recognize the blessing of God and then deny it**, the people of interpretation differed regarding the meaning of the blessing that God Almighty informed these polytheists about, that they deny it, despite their knowledge of it. Some of them said: It is the Prophet, may God bless him and grant him peace, whose prophethood they recognized and then denied and called him a liar.

Who said that?

Muhammad bin Bashir told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of al-Suddi: **They recognize the blessing of God, then they deny it**. He said: Muhammad, may God bless him and grant him peace.

Ibn Wakee' told us: My father told us, on the authority of Sufyan, on the authority of Al-Suddi, the same.

Others said: Rather, the meaning of this is that they know that the blessings that God Almighty mentioned in this Surah are from God, and that God is the One who bestowed them with that, but they deny that, and

claim that they inherited it from their fathers.

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Muthanna told us, he said: Al-Hasan told us, he said: Warqa' told us, and Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, and Al-Muthanna told me, he said: Ishaq told us, he said: Abdullah told us, on the authority of Warqa' all together, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **They recognize the favor of God, then they deny it**. He said: It is the dwellings and the livestock and what they are provided with from them, and the garments of iron and clothing. The infidels of Quraysh recognize this, then they deny it by saying: This was for our fathers, so let us live on it.

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, in a similar manner, except that he said: They inherited it from us, and he added to the hadith on the authority of Ibn Jurayj, Ibn Jurayj said: So Abdullah bin Kathir: They know that God created them and gave them what He gave them, so it is their knowledge of His blessing, then their denial of it is their disbelief afterwards.

Others said about that, what:

Ibn Wakee' told us: Muawiyah told us, on the authority of Amr, on the authority of Abu Ishaq Al-Fazari, on the authority of Laith, on the authority of Awn ibn Abdullah ibn Utbah: **They recognize the blessing of God, then they deny it**. He said: Their denial of it is that a man says: If it were not for so-and-so, such-and-such would not have happened, and if it were not for me, I would not have attained such-and-such.

Others said: The meaning of this is that if the infidels are asked: Who provided for you? They acknowledge that it is God who provided for them, then they deny that by saying: We were provided with that through the intercession of our gods.

The first of the sayings in this regard that is correct, and most similar to the interpretation of the verse, is the saying of those who said: What is meant by the blessing that God mentioned in His statement: **They recognize the favor of God** is the blessing upon them by sending Muhammad, may God bless him and grant him peace, to them calling them to His mission by calling them to Him. This is because this verse is between two verses, both of which are reports about the Messenger of God, may God bless him and grant him peace, and about what he was sent with. So what is most likely between them is to be in the meaning of what came before it and what came after it, since there was no meaning indicating its turning away from what came before it and what came after it. What came before this verse is His statement: "But if they turn away, then upon you is only the clear notification. * They will recognize the favor of God, then they will deny it" and what comes after it is **And the Day We will raise up from every nation a witness** who is its Messenger. If that is the case, then the meaning of the verse is: These polytheists recognize the favor of God upon them, O Muhammad, by you, then they deny it

They recognize the favor of God, then they deny it, and most of them are disbelievers.

and reject your prophethood. **And most of them are disbelievers** means: And most of your people are those who deny your prophethood, not those who acknowledge it.

Tafsir al-Qurtubi

The Almighty said, **They know the favor of God** Al-Suddi said, meaning Muhammad, may God bless him and grant him peace, that is, they know his prophethood, **then they deny it** and call him a liar. Mujahid said, "He means what God enumerated for them in this Surah of favors, that is, they know that it is from God and they deny it by saying that they inherited it from their fathers, and Qatada said something similar. Awn ibn Abdullah said, 'If it were not for so-and-so, such-and-such would have happened, and if it were not for so-and-so, I would not have attained such-and-such.'" And they know that benefit and harm are from God. Al-Kalbi said, "It is that when the Messenger of God, may God bless him and grant him peace, informed them of all of these favors, they recognized them and said, 'Yes, they are all favors from God, but they are through the intercession of our gods.' **And it was said**, They know the favor of God by their turning to it and they deny it by not being grateful for it." And a sixth possibility is that they know it in times of hardship and deny it in times of ease. Seventhly, it is possible that they know it through their words and deny it through their actions. Eighthly, it is possible that they know it in their hearts and deny it with their tongues, similar to **and they denied it, although their souls were certain of it** "and most of them are disbelievers" meaning all of them, as mentioned above.

Tafsir Ibn Kathir

The Blessed and Exalted mentions the perfection of His blessings upon His servants in what He made for them of houses that are a dwelling for them, to which they take refuge, and in which they take shelter, and from which they benefit in all ways of benefit, and He also made for them houses from the hides of livestock, that is, from leather, which they carry lightly on their journeys, so that they may set them up for themselves in their residences, whether traveling or at home. For this reason, He said: **You find them light on the day of your departure and the day of your residence, and from their wool** meaning sheep, **and their hair** meaning camels, **and their hair** meaning goats, and the pronoun refers back to the livestock, *furniture* meaning you make furniture from it, which is money, and it was said: goods, and it was said: clothing, and the correct is more general than all of this, for furniture is made into rugs, clothes, and other things, and it is made into money and trade, and Ibn Abbas said: furniture is goods, and so said Mujahid, Ikrimah, Saeed bin Jubayr, Al-Hasan, Atiyah Al-Awfi, Ata Al-Khurasani, Ad-Dahhak, and Qatadah. His saying: **for a while** means for a specified period and a known time.

And His statement: **And God has made for you from**

what He has created shades, Qatada said: meaning the trees, **and has made for you shelters from the mountains**, meaning fortresses and strongholds, just as **He has made for you garments to protect you from the heat**, which are clothes made of cotton, linen, and wool, **and garments to protect you from your violence**, such as armor made of plated iron, sardines, and other things. **Thus does He perfect His favor upon you**, meaning thus He makes for you what you can use to help you in your affairs and what you need to be an aid to you in obeying and worshipping Him, **that you may submit**, this is how the majority interpreted it, and they read it with a kasra on the lam from *tasalmuun*, meaning from Islam.

Qatada said about His statement: "Thus He completes His favor upon you", this surah is called the surah of blessings. Abdullah bin Mubarak and Ibad bin Al-Awam said on the authority of Hanzala Al-Sadosi, on the authority of Shahr bin Hawshab, on the authority of Ibn Abbas that he used to recite it "taslamun" with the opening of the lam, meaning from the wounds. Narrated by Abu Ubaid Al-Qasim bin Salam on the authority of Ibad, narrated by Ibn Jarir from both sources, and he rejected this recitation. Ata Al-Khurasani said: The Qur'an was revealed according to the knowledge of the Arabs. Do you not see the statement of God Almighty: "And God has made for you from what He has created shades and has made for you shelters in the mountains" and what He made of the plains is greater and more, but they were people of mountains? Do you not see His statement: "And from their wool and their fur and their hair, furnishings and provisions for a time" and what He made for them of other things is greater and more, but they were people of fur and hair? Do you not see His statement: "And He sends down from the sky mountains in which is hail" because of their amazement at that and what He sent down of snow is greater and more, but they did not know it? Do you not see the Almighty's saying: **Garments to protect you from the heat**, and what protects you from the cold is greater and more, but they were people of heat.

And His saying: **But if they turn away** meaning after this clarification and this gratitude, then do not worry about them. **Your responsibility is only to convey the clear message** and I have conveyed it to them. **They recognize the favor of God, then they deny it** meaning they know that God is the one who bestowed that upon them and is the one who bestowed it upon them, and despite this they deny it and worship other than Him and attribute victory and provision to other than Him. **And most of them are disbelievers** as Ibn Abi Hatim said: Abu Zur'ah told us, Safwan told us, Al-Walid told us, Abd Al-Rahman bin Yazid bin Jabir told us on the authority of Mujahid that a Bedouin came to the Prophet, may God bless him and grant him peace, and asked him, so the Messenger of God, may God bless him and grant him peace, recited to him: **And God has made for you, from your houses, a place of rest**. The Bedouin said: Yes. He said: **And He has made for you, from the hides of cattle, houses** the verse. The Bedouin said: Yes. Then he recited all of that to him, the Bedouin said: Yes until he reached: **Thus does He complete His favor upon you that you may submit**. So

the Bedouin turned away, and God revealed: **They recognize the favor of God, then they deny it.** The verse.

Fath al-Qadir

And the sentence 83 - "They know the favor of God, then they deny it" is a resumption of explaining their turning away: that is, they know the favor of God, which He has enumerated, and they acknowledge that it is from God, the Most High, then they deny it with what occurs from their ugly actions of worshipping other than God and with their false words, where they say it is from God, but it is through the intercession of idols, and where they say that they inherited those favors from their fathers, and also because they do not use these favors to please the Lord, the Most High, and in the ways of goodness that God has commanded them to spend them in, and it was said that the favor of God is the prophethood of Muhammad, may God bless him and grant him peace, they knew him, then they denied his prophethood "and most of them are disbelievers", that is, those who deny the favors of God or those who disbelieve in God, and here He expressed the majority to mean all, or by the majority He meant the rational ones without children and the like, or He meant the disbelief of denial, and not all of them were disbelievers like that, rather the disbelief of some of them was the disbelief of ignorance, and the disbelief of some of them was due to denying the Messenger, may God bless him and grant him peace, with Their recognition of God and their not denying His Lordship. An example of this verse is the Almighty's saying: "And they denied it, while their souls were convinced thereof, out of injustice and arrogance. So see how was the end of the corrupters."

Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid, *sakana*, meaning: you live in it. Ibn Abi Hatim narrated on the authority of Al-Suddi something similar, saying: **And He has made for you from the hides of the cattle, houses**, which are the tents of the Arabs. **You find them light**, meaning: for carrying, **and provision**, meaning: for a time, **for a time**, meaning: until death. Ibn Abi Hatim narrated on the authority of Ibn Abbas, **You find them light on the day of your departure**, meaning: some of the houses of the car are built in an hour. In his statement, **and their hair**, he said: camels, **and their hair**, he said: sheep. Ibn Abi Hatim narrated on his authority, in his statement, *furniture*, he said: furniture is provision. Ibn Jarir also narrated on his authority, he said: furniture is money, **and provision for a time**, meaning: you benefit from it for a time. And Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **And God has made for you from what He has created shades**, he said: from trees and other things, **And has made for you shelters in the mountains**, he said: from raids in which to dwell, **And has made for you garments to protect you from the heat**, he said: from cotton, linen and wool, **and garments to protect you from your violence**, from iron, **Thus does He perfect His favor upon you that you may submit**, and that is why this surah is called the Surah of Blessings. Abu Ubaid, Ibn Jarir, Ibn Abi Hatim and

Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement: **Garments to protect you from the heat**, he said: meaning the clothes, **and garments to protect you from your violence**, he said: meaning the armor and weapons, **Thus does He perfect His favor upon you that you may submit**, meaning from wounds. And Ibn Abbas used to read it as **you submit**, as we mentioned earlier, and its chain of transmission is weak.

Tafsir al-Baghawi

83 - **They know the blessing of God**, Al-Suddi said, meaning: Muhammad, may God bless him and grant him peace, **then they deny it**, they lie about him.

Some people said: It is Islam.

Jahid and Qatada said: It means that what is counted for them of blessings in this surah, they acknowledge that it is from God, then if it is said to them: Give charity and comply with God's command in it, they deny it and say: We inherited it from our fathers.

Al-Kalbi said: When he mentioned these blessings to them, they said: Yes, all of these are from God, but they are through the intercession of our gods.

Awf bin Abdullah said: It is a man saying, **If it weren't for so-and-so, such-and-such would have happened, and if it weren't for so-and-so, such-and-such would not have happened.** "And most of them are disbelievers," the deniers.

Tafsir al-Baidawi

83. "They know the favor of God" meaning the polytheists know the favor of God which He enumerated upon them and others, as they acknowledge it and that it is from God the Most High. "Then they deny it" by worshipping other than the one who bestowed it and saying that it is through the intercession of our gods, or because of such and such, or by their turning away from fulfilling its rights. It was said that the favor of God is the prophethood of Muhammad, may God bless him and grant him peace. They knew it through miracles, then they denied it out of stubbornness, and the meaning of then is to exclude denial after knowledge. "And most of them are disbelievers" are the deniers out of stubbornness, and the majority were mentioned either because some of them did not know the truth due to a deficiency in reason or negligence in consideration, or the proof was not established against them because they did not reach the level of accountability, or because they are taken in place of all, as in His statement: "But most of them do not know."

Surat al-Nahl 16:84

And the Day We will raise up from every nation a witness, then no permission will be given to those who disbelieved, nor will they be asked to repent.

Surat al-Nahl 16:84

And the Day We will raise up from every nation a witness, then no permission will be given to those who disbelieved, nor will they be asked to repent.

Tafsir al-Jalalayn

84 - And remember **and the Day We will raise up from every nation a witness** who is its prophet, who will testify for it and against it, and it is the Day of Resurrection **then permission will not be given to those who disbelieved** in apologizing **nor will they be asked to repent** they will not be asked to repent, that is, to return to what pleases God.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: They recognize the blessing of God, then they deny it today and reject it. **And on the Day We will raise up from every nation a witness**, who is the witness over them for what they answered God's caller, and he is their Messenger who was sent to them. **Then permission will not be given to those who disbelieved**, meaning: Then permission will not be given to those who disbelieved to apologize, so they apologize for what they used to disbelieve in God and His Messenger. **Nor will they be asked to repent**, so they will abandon returning to this world, so they will repent and turn back. This is as God Almighty said: **This is a Day on which they will not speak, nor will permission be given to them to apologize.**

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And the Day We will raise up from every nation a witness**, and its witness is its prophet, that he has conveyed the messages of his Lord. God Almighty said, **And We have brought you as a witness over these.**

Tafsir al-Qurtubi

The Almighty's saying, **And the Day We shall raise up from every nation a witness**, is similar to **how [will it be] when We bring from every nation a witness**, and it has already been mentioned, **Then permission will not be given to those who disbelieved**, meaning in apologizing and speaking like His saying, **And permission will not be given to them to apologize**, and that is when Hell closes in on them as mentioned in the beginning of Al-Hijr. And it will come, **nor will they be asked to repent**, meaning they will not be asked to

please their Lord, because the Hereafter is not a place of obligation, and they will not be left until the return of this world to repent. The root of the word is from reproach, which is grieving. It is said, **He reproached him**, if he finds fault with him. So if he negotiates with him about what he was reproached for, it is said, **He reproached him**. So if he returns to your satisfaction, then he has repented. The noun is reproach, and it is the return of the reproached to what pleases the reproacher. Al-Harawi said, and Al-Nabigha said:

If you are wronged, then you are a slave whom you have wronged. If you are someone who can complain, then someone like you can complain.

Tafsir Ibn Kathir

God Almighty tells us about the affair of the polytheists on the Day of their Resurrection in the Hereafter, and that He will send from every nation a witness, who is its prophet, to testify against them regarding what they answered in what they conveyed to them from God Almighty: **Then permission will not be given to those who disbelieved** meaning to apologize, because they know its falsehood and lies, like His saying: "This is a Day when they will not speak. Nor will permission be given to them to apologize." That is why He said: "Nor will they be asked to repent. And when those who did wrong" meaning those who associated partners with God **see the punishment, it will not be lightened for them** meaning it will not be abated for them for a single hour. **Nor will they be given respite**, meaning, He will not delay them, but will quickly take them from the place of standing without reckoning. For when Hell is brought, it will be led by seventy thousand reins, with each rein seventy thousand angels. A neck of its will look down upon the creation, and it will sigh so loudly that no one will remain except kneeling on his knees. It will say, **I have been entrusted with every stubborn tyrant who has made another god with God**, and so on and so forth. It will mention various types of people, as mentioned in the hadith. Then it will fold over them and pick them up from the place of standing as a bird picks up seeds. God the Most High said, "When it sees them from a distant place, they will hear its roaring and groaning. But when they are thrown therein into a narrow place chained together, they will cry out there, 'Destruction.' Do not cry out today for a single destruction, but cry out for much destruction." God the Most High said, **And the criminals will see the Fire and think that they are falling into it, but they will find no escape from it.** God the Most High said, "If only those who disbelieve knew when they will not be able to avert the Fire from their faces or from their backs, nor will they be aided. Rather, it will come upon them suddenly and confound them, and they will not be able." He replied and they didn't even look.

Then the Almighty informed about their gods' disavowal of them when they were most in need of them, saying: **And when those who associated others with God see their partners**, meaning those whom they

used to worship in this world, **they will say, 'Our Lord, these are our partners whom we used to call upon besides You.'** So they will say to them, **'Indeed, you are liars.'** That is, the gods will say to them, "You have lied. We have not commanded you to worship us," as the Almighty said: "And who is more astray than he who calls upon those who will not respond to him until the Day of Resurrection, and they, of their call, are unaware? And when the people are gathered together, they will be enemies to them and will be disbelievers in their worship." And the Almighty said: "And they have taken other gods besides God that they may be a source of honor for them. No! They will disbelieve in their worship and will be opponents to them." And the Friend of God, peace and blessings be upon him, said, **Then on the Day of Resurrection some of you will disbelieve in others,** and the Almighty said: **And it will be said, 'Call upon your partners,'** and the verse, and there are many verses on this subject.

And His statement: **And on that Day they will submit to God in submission.** Qatada and Ikrimah said: They will be humbled and surrendered on that Day, meaning they will all submit to God, so there will be no one who does not hear and obey. And like the statement of God the Most High: **I will hear them and see them on the Day they come to Us.** That is, I will not hear them and I will not see them on that Day. And He said: **And if you could but see when the criminals will lower their heads before their Lord, 'Our Lord, we have seen and heard.'** And He said: **And faces will be humbled before the Ever-Living, the Self-Sustaining.** That is, they will be submissive, humbled, submissive, repentant, and surrendered. And His statement: **And on that Day they will submit to God in submission, and lost from them is that which they used to invent.** That is, what they used to worship as an invention against God will be gone and vanished, so they will have no supporter, helper, or protector.

Then God the Almighty said: **Those who disbelieved and averted from the way of God - We will increase their punishment** *verse*, meaning punishment for their disbelief and punishment for their averting people from following the truth, as God the Almighty said: **And they forbid it and keep away from it** meaning they forbid people from following it and keep away from it as well, **And they destroy none but themselves, and they perceive not.** This is evidence of the disbelievers' varying degrees of punishment, just as the believers vary in their stations and degrees in Paradise, as God the Almighty said: **He said, 'For each is double, but you do not know.'** Al-Hafiz Abu Ya'la said: Surayj bin Yunus told us, Abu Mu'awiyah told us, Al-A'mash told us, on the authority of Abdullah bin Murrah, on the authority of Masruq, on the authority of Abdullah, regarding God's statement: **We will increase their punishment over the punishment,** he said: They were increased by scorpions whose fangs are like tall palm trees. Shureih bin Yunus told us, Ibrahim bin Sulayman told us, Al-A'mash told us, on the authority of Al-Hasan, on the authority of Ibn Abbas, regarding the verse, that he said: **We have increased their punishment upon their punishment.** He said: They are five rivers under the Throne, some of which they are punished with at night and some of which they are punished with during the day.

Fath al-Qadir

When the Almighty explained the state of these people, that they recognized the blessing of God and then denied it, and that most of them are disbelievers, He followed it with types of threats on the Day of Resurrection, saying: 84- **And the Day We will raise up from every nation a witness** meaning, and remember the Day We will raise up, or the Day We will raise up they will fall into what they fell into, and the witness of every nation will be its prophet who will testify for them with faith and belief, and against them with disbelief, denial and falsification. **Then permission will not be given to those who disbelieved** meaning to apologize, since they have no argument or excuse, as the Almighty said: **And permission will not be given to them to make excuses** or in the abundance of speech, or in returning to the worldly home, and the inclusion of *then* here is to indicate that their trial by being prevented from apologizing, which indicates total despair, is more severe than their trial by the testimony of the prophets. **Nor will they be asked to repent** because reprimand is only sought for the sake of returning to contentment, so if one is determined to be angry, then there is no benefit in reprimanding. Meaning: They are not appeased: that is, they are not required to please their Lord, because the Hereafter is not a place of obligation, nor are they left to the return of this world so that they may repent. The root of the word is from reproach, which is the one who finds fault. It is said that he reproached him, if he finds fault with him. So if he pours out on him what he reproached him for, it is said that he reproached him. So if he returns to his pleasure, it is said that he reproached him. The noun is reproach, which is the return of the reproached to what pleases the reproacher. This was said by Al-Harawi, and from it is the saying of Al-Nabigha:

If you are wronged, then you are a servant whom you have wronged. If you are someone who is to be blamed, then someone like you is to be blamed.

Tafsir al-Baghawi

84 - The Almighty said: **And the Day We raise up from every nation a witness**, meaning a messenger, **then permission will not be given to those who disbelieved**, in apology, and it was said: in the speech at all, **nor will they be asked to repent**, seeking to please, meaning: they will not be charged to please their Lord, because the afterlife is not a place of accountability, and they will not return to this world to repent. The true meaning of seeking to please is: it is the exposure to seeking to please, and this door is closed in the afterlife to the disbelievers.

Tafsir al-Baidawi

84. **And the Day We raise up from every nation a witness** and he is their prophet who will testify for them and against them regarding faith and disbelief. **Then permission will not be given to those who disbelieved** to apologize, as they have no excuse. It was said about returning to the world. *Then* is to increase what

Surat al-Nahl 16:84

And the Day We will raise up from every nation a witness, then no permission will be given to those who disbelieved, nor will they be asked to repent.

will befall them from the severity of the prohibition of apologizing, because it includes complete despair of what they are blessed with from the testimony of the prophets, peace and blessings be upon them. **Nor will they seek repentance** nor will they seek approval, from repentance, which is satisfaction, and the nominative case of the day is with an omitted word, the meaning of which is remember, or their fear, or what will befall them will befall them. And likewise his saying:

Surat al-Nahl 16:85

And when those who did wrong see the punishment, it will not be lightened for them, nor will they be reprieved.

Tafsir al-Jalalayn

85 - **And when those who did wrong see** the disbelievers **the punishment** the Fire **it will not be lightened for them** the punishment **nor will they be reprieved** they will be given respite from it when they see it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And when those who denied you, O Muhammad, and rejected your prophethood, and the nations who followed the path of the polytheists of your people, see the punishment of God, nothing will save them from the punishment of God, because they will not be given permission to apologize, and the punishment will not be lightened for them by the excuse they claim. **Nor will they be reprieved.** He says: Nor will they be reprieved by the punishment, because the time for repentance and turning back has passed, so that is not the time for them, but rather it is the time for the reward for deeds, so no reprieve will be given to reproach in order to be reprieved by repentance.

Tafsir al-Qurtubi

God Almighty says: **And when those who did wrong see the punishment**, meaning the punishment of Hell by entering it, **it will not be lightened for them, nor will they be reprieved**, meaning they will not be given respite, as there is no repentance for them. Then...

Tafsir Ibn Kathir

God Almighty tells us about the affair of the polytheists on the Day of their Resurrection in the Hereafter, and that He will send from every nation a witness, who is its prophet, to testify against them regarding what they answered in what they conveyed to them from God Almighty: **Then permission will not be given to those who disbelieved** meaning to apologize, because they know its falsehood and lies, like His saying: "This is a Day when they will not speak. Nor will permission be given to them to apologize." That is why He said: "Nor will they be asked to repent. And when those who did wrong" meaning those who associated partners with God **see the punishment, it will not be lightened for them** meaning it will not be abated for them for a single hour. **Nor will they be given respite**, meaning, He will not delay them, but will quickly take them from the place of standing without reckoning. For when Hell is brought, it will be led by seventy thousand reins, with each rein seventy thousand angels. A neck of its will

will look down upon the creation, and it will sigh so loudly that no one will remain except kneeling on his knees. It will say, **I have been entrusted with every stubborn tyrant who has made another god with God**, and so on and so forth. It will mention various types of people, as mentioned in the hadith. Then it will fold over them and pick them up from the place of standing as a bird picks up seeds. God the Most High said, "When it sees them from a distant place, they will hear its roaring and groaning. But when they are thrown therein into a narrow place chained together, they will cry out there, 'Destruction.' Do not cry out today for a single destruction, but cry out for much destruction." God the Most High said, **And the criminals will see the Fire and think that they are falling into it, but they will find no escape from it.** God the Most High said, "If only those who disbelieve knew when they will not be able to avert the Fire from their faces or from their backs, nor will they be aided. Rather, it will come upon them suddenly and confound them, and they will not be able." He replied and they didn't even look.

Then the Almighty informed about their gods' disavowal of them when they were most in need of them, saying: **And when those who associated others with God see their partners**, meaning those whom they used to worship in this world, **they will say, 'Our Lord, these are our partners whom we used to call upon besides You.'** So they will say to them, **'Indeed, you are liars.'** That is, the gods will say to them, "You have lied. We have not commanded you to worship us," as the Almighty said: "And who is more astray than he who calls upon those who will not respond to him until the Day of Resurrection, and they, of their call, are unaware? And when the people are gathered together, they will be enemies to them and will be disbelievers in their worship." And the Almighty said: "And they have taken other gods besides God that they may be a source of honor for them. No! They will disbelieve in their worship and will be opponents to them." And the Friend of God, peace and blessings be upon him, said, **Then on the Day of Resurrection some of you will disbelieve in others**, and the Almighty said: **And it will be said, 'Call upon your partners,'** and the verse, and there are many verses on this subject.

And His statement: **And on that Day they will submit to God in submission.** Qatada and Ikrimah said: They will be humbled and surrendered on that Day, meaning they will all submit to God, so there will be no one who does not hear and obey. And like the statement of God the Most High: **I will hear them and see them on the Day they come to Us.** That is, I will not hear them and I will not see them on that Day. And He said: **And if you could but see when the criminals will lower their heads before their Lord, 'Our Lord, we have seen and heard.'** And He said: **And faces will be humbled before the Ever-Living, the Self-Sustaining.** That is, they will be submissive, humbled, submissive, repentant, and surrendered. And His statement: **And on that Day they will submit to God in submission, and lost from them is that which they used to invent.** That is, what they used to worship as an invention against God will be gone and vanished, so they will have no supporter, helper, or protector.

Then God the Almighty said: **Those who disbelieved and averted from the way of God - We will increase**

Surat al-Nahl 16:85

And when those who did wrong see the punishment, it will not be lightened for them, nor will they be reprieved.

their punishment *verse*, meaning punishment for their disbelief and punishment for their averting people from following the truth, as God the Almighty said: **And they forbid it and keep away from it** meaning they forbid people from following it and keep away from it as well, **And they destroy none but themselves, and they perceive not.** This is evidence of the disbelievers' varying degrees of punishment, just as the believers vary in their stations and degrees in Paradise, as God the Almighty said: **He said, 'For each is double, but you do not know.'** Al-Hafiz Abu Ya'la said: Surayj bin Yunus told us, Abu Mu'awiyah told us, Al-A'mash told us, on the authority of Abdullah bin Murrah, on the authority of Masruq, on the authority of Abdullah, regarding God's statement: **We will increase their punishment over the punishment,** he said: They were increased by scorpions whose fangs are like tall palm trees. Shureih bin Yunus told us, Ibrahim bin Sulayman told us, Al-A'mash told us, on the authority of Al-Hasan, on the authority of Ibn Abbas, regarding the verse, that he said: **We have increased their punishment upon their punishment.** He said: They are five rivers under the Throne, some of which they are punished with at night and some of which they are punished with during the day.

Fath al-Qadir

85- **And when those who did wrong see the punishment,** meaning, when those who associated others with God see the punishment they deserve for their association with God, which is the punishment of Hell, **it will not be lightened for them, nor will they be reprieved,** meaning, they will not be given respite to repent, as there is no repentance there.

Tafsir al-Baghawi

85 - **And when those who did wrong see the punishment,** meaning Hell, **it will not be lightened for them, nor will they be reprieved.**

Tafsir al-Baidawi

85. **And when those who did wrong see the punishment, it will not be lightened for them, nor will they be given respite.**

Surat al-Nahl 16:86

And when those who associate others with God see their partners, they say, **Our Lord, these are our partners whom we used to call upon besides You.** So they cast to them the word, **Indeed, you are liars.**

Tafsir al-Jalalayn

86 - **And when those who associate others with God see their partners** from the devils and others **they say, Our Lord, these are our partners whom we used to call upon worship (other than You).** So they cast the word to them) that is, they say to them **Indeed, you are liars** in your saying that you worshipped us, as in another verse, they did not worship us. They will disbelieve in their worship.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And when the polytheists see on the Day of Resurrection what they used to worship besides God of gods and idols and other things, they will say: Our Lord, these are our partners in disbelief in You, and the partners whom we used to call gods besides You. God Almighty says: **Then throw them away**, meaning: their partners whom they used to worship besides God Almighty. He says: They will say to them: You are indeed liars, O polytheists. We did not call you to worship us.

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, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, and Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **So cast the word to them**, he said: Tell them.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, the same.

Tafsir al-Qurtubi

The Almighty said, **And when those who associate others with God see their partners**, meaning their idols and statues that they worshipped, and that is because God will resurrect their worshipped ones and they will follow them until they lead them to the Fire. In Sahih Muslim: "Whoever worships something, let him follow it. So whoever worships the sun will follow the sun, and whoever worships the moon will follow the moon, and whoever worships false gods will follow the false gods." The hadith was narrated by Anas and Al-Tirmidhi from the hadith of Abu Hurairah, and in it:

So the one with the cross will have his cross, and the one with the pictures will have his pictures, and the one with the fire will have his fire, and they will follow what they used to worship. And he mentioned the hadith. **They will say, 'Our Lord, these are our partners whom we used to call upon besides You.' So they will cast down to them the word, 'Indeed, you are liars.'** That is, the gods will cast down to them the word, meaning they will speak in denial of those who worshipped them, that they were not gods and did not command them to worship them, so God will make the idols speak until the disgrace of the disbelievers becomes apparent. It was said: What is meant by that are the angels whom they worshipped.

Tafsir Ibn Kathir

God Almighty tells us about the affair of the polytheists on the Day of their Resurrection in the Hereafter, and that He will send from every nation a witness, who is its prophet, to testify against them regarding what they answered in what they conveyed to them from God Almighty: **Then permission will not be given to those who disbelieved** meaning to apologize, because they know its falsehood and lies, like His saying: "This is a Day when they will not speak. Nor will permission be given to them to apologize." That is why He said: "Nor will they be asked to repent. And when those who did wrong" meaning those who associated partners with God **see the punishment, it will not be lightened for them** meaning it will not be abated for them for a single hour. **Nor will they be given respite**, meaning, He will not delay them, but will quickly take them from the place of standing without reckoning. For when Hell is brought, it will be led by seventy thousand reins, with each rein seventy thousand angels. A neck of its will look down upon the creation, and it will sigh so loudly that no one will remain except kneeling on his knees. It will say, **I have been entrusted with every stubborn tyrant who has made another god with God**, and so on and so forth. It will mention various types of people, as mentioned in the hadith. Then it will fold over them and pick them up from the place of standing as a bird picks up seeds. God the Most High said, "When it sees them from a distant place, they will hear its roaring and groaning. But when they are thrown therein into a narrow place chained together, they will cry out there, 'Destruction.' Do not cry out today for a single destruction, but cry out for much destruction." God the Most High said, **And the criminals will see the Fire and think that they are falling into it, but they will find no escape from it.** God the Most High said, "If only those who disbelieve knew when they will not be able to avert the Fire from their faces or from their backs, nor will they be aided. Rather, it will come upon them suddenly and confound them, and they will not be able." He replied and they didn't even look.

Then the Almighty informed about their gods' disavowal of them when they were most in need of them, saying: **And when those who associated others with God see their partners**, meaning those whom they used to worship in this world, **they will say, 'Our Lord, these are our partners whom we used to call upon besides You.' So they will say to them, 'Indeed, you are liars.'** That is, the gods will say to them, "You have lied. We have not commanded you to worship us," as

And when those who associate others with God see their partners, they say, "Our Lord, these are our partners whom we used to call upon besides You." So they cast to them the word, "Indeed, you are liars."

the Almighty said: "And who is more astray than he who calls upon those who will not respond to him until the Day of Resurrection, and they, of their call, are unaware? And when the people are gathered together, they will be enemies to them and will be disbelievers in their worship." And the Almighty said: "And they have taken other gods besides God that they may be a source of honor for them. No! They will disbelieve in their worship and will be opponents to them." And the Friend of God, peace and blessings be upon him, said, **Then on the Day of Resurrection some of you will disbelieve in others**, and the Almighty said: **And it will be said, 'Call upon your partners,'** and the verse, and there are many verses on this subject.

And His statement: **And on that Day they will submit to God in submission.** Qatada and Ikrimah said: They will be humbled and surrendered on that Day, meaning they will all submit to God, so there will be no one who does not hear and obey. And like the statement of God the Most High: **I will hear them and see them on the Day they come to Us.** That is, I will not hear them and I will not see them on that Day. And He said: **And if you could but see when the criminals will lower their heads before their Lord, 'Our Lord, we have seen and heard.'** And He said: **And faces will be humbled before the Ever-Living, the Self-Sustaining.** That is, they will be submissive, humbled, submissive, repentant, and surrendered. And His statement: **And on that Day they will submit to God in submission, and lost from them is that which they used to invent.** That is, what they used to worship as an invention against God will be gone and vanished, so they will have no supporter, helper, or protector.

Then God the Almighty said: **Those who disbelieved and averted from the way of God - We will increase their punishment** *verse*, meaning punishment for their disbelief and punishment for their averting people from following the truth, as God the Almighty said: **And they forbid it and keep away from it** meaning they forbid people from following it and keep away from it as well, **And they destroy none but themselves, and they perceive not.** This is evidence of the disbelievers' varying degrees of punishment, just as the believers vary in their stations and degrees in Paradise, as God the Almighty said: **He said, 'For each is double, but you do not know.'** Al-Hafiz Abu Ya'la said: Surayj bin Yunus told us, Abu Mu'awiyah told us, Al-A'mash told us, on the authority of Abdullah bin Murrah, on the authority of Masruq, on the authority of Abdullah, regarding God's statement: **We will increase their punishment over the punishment**, he said: They were increased by scorpions whose fangs are like tall palm trees. Shureih bin Yunus told us, Ibrahim bin Sulayman told us, Al-A'mash told us, on the authority of Al-Hasan, on the authority of Ibn Abbas, regarding the verse, that he said: **We have increased their punishment upon their punishment.** He said: They are five rivers under the Throne, some of which they are punished with at night and some of which they are punished with during the day.

Fath al-Qadir

86- **And when those who associate others with God see their partners** meaning their idols and statues that they worshipped, since it was established that they will be resurrected with the polytheists so that it will be said to them, whoever worshipped something, let him follow it, as was established in the Sahih from the words of the Prophet, may God bless him and grant him peace. **They will say, 'Our Lord, these are our partners whom we used to call upon besides You'** meaning those whom we used to worship besides You. Abu Muslim al-Isfahani said: The polytheists' intention in this statement was to attribute the sin to those idols, making excuses for that and seeking comfort, even though they knew that the punishment would inevitably befall them, but the drowning person clings to whatever he can lay his hands on. **So they cast down to them the word** meaning those idols, statues, devils, and the like cast down to the polytheists the word **Indeed, you are liars** meaning they said to them that you, polytheists, are liars in what you claim of attributing the sin to us, which is what you intended by this statement. If it is said that the polytheists pointed to the idols and the like saying that these are our partners whom we used to call upon besides You, and they were truthful in that, so how could the idols and the like have denied them that these are our partners whom we used to call upon besides You, and they were truthful in that, so how could the idols and the like have denied them? The answer is that what they meant by their saying these are our partners is that these are partners of God in worship, so the idols denied them in their claim of this partnership. And even if the idols and statues are not able to speak, God Almighty makes them speak in that case to shame the polytheists and rebuke them. This is like what the angels said, **Rather, they used to worship the jinn**, meaning that the jinn were the ones who were satisfied with their worship of them.

Tafsir al-Baghawi

86 - **And when those who associated others with God will see their partners on the Day of Resurrection, they will say, 'Our Lord, these are our partners whom we used to call upon besides You,'** meaning the idols, **so they will throw the word to them**, meaning the idols, **indeed, you are liars**, in calling us gods whom we did not call you to worship.

Tafsir al-Baidawi

86. **And when those who associate others with God see their partners** their idols which they called partners, or the devils who shared with them in disbelief by forcing it. **They will say, Our Lord, these are our partners whom we used to call upon besides You.**" We worship them or obey them. This is an admission that

they were wrong in that, or a request to divide their punishment. "Then they will cast down to them the word, 'Indeed, you are liars.' **That is, they will answer them with denial that they are partners with God, or that they did not truly worship them but rather worshipped their desires, as God Almighty says, No! They will disbelieve in their worship. It is not impossible for God to make the idols speak of it at that time, or that they forced them to disbelieve and oblige them to it, as He says,** And I had no authority over you except that I invited you and you responded to me."

Surat al-Nahl 16:87

And they will offer peace to God that Day, and that which they used to invent will be lost to them.

Surat al-Nahl 16:87

And they will offer peace to God that Day, and that which they used to invent will be lost to them.

Tafsir al-Jalalayn

87 - **And they will submit to God on that Day in submission** meaning they will submit to His judgment **and what they used to invent will be lost** will be hidden **from them** that their gods will intercede for them.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: And the polytheists will submit to God on that Day in submission. He says: They will surrender on that Day and be humbled by His judgment over them, and their gods which they used to call upon in this world besides God will not avail them, nor will their people or their clans who used to defend them in this world. The Arabs say: I submitted to him so-and-so, meaning I said to him. And His statement: **And what they used to invent will be lost to them**, means: And what they hoped for from their gods to intercede with God for salvation will be lost to them.

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And they will submit to God on that Day**, meaning: they will be humbled and surrendered on that Day, **and what they used to invent will be lost to them**.

Tafsir al-Qurtubi

And they will submit to God on that Day in submission meaning the polytheists, meaning they will surrender to His punishment and submit to His might. It was also said that the worshipper and the worshipped will surrender and submit to His judgment over them. **And what they used to invent will be lost to them** meaning that what Satan made attractive to them and what they hoped for from the intercession of their gods will be removed from them.

Tafsir Ibn Kathir

God Almighty tells us about the affair of the polytheists on the Day of their Resurrection in the Hereafter, and that He will send from every nation a witness, who is its prophet, to testify against them regarding what they answered in what they conveyed to them from God Almighty: **Then permission will not be given to those who disbelieved** meaning to apologize, because they

know its falsehood and lies, like His saying: "This is a Day when they will not speak. Nor will permission be given to them to apologize." That is why He said: "Nor will they be asked to repent. And when those who did wrong" meaning those who associated partners with God **see the punishment, it will not be lightened for them** meaning it will not be abated for them for a single hour. **Nor will they be given respite**, meaning, He will not delay them, but will quickly take them from the place of standing without reckoning. For when Hell is brought, it will be led by seventy thousand reins, with each rein seventy thousand angels. A neck of its will look down upon the creation, and it will sigh so loudly that no one will remain except kneeling on his knees. It will say, **I have been entrusted with every stubborn tyrant who has made another god with God**, and so on and so forth. It will mention various types of people, as mentioned in the hadith. Then it will fold over them and pick them up from the place of standing as a bird picks up seeds. God the Most High said, "When it sees them from a distant place, they will hear its roaring and groaning. But when they are thrown therein into a narrow place chained together, they will cry out there, 'Destruction.' Do not cry out today for a single destruction, but cry out for much destruction." God the Most High said, **And the criminals will see the Fire and think that they are falling into it, but they will find no escape from it**. God the Most High said, "If only those who disbelieve knew when they will not be able to avert the Fire from their faces or from their backs, nor will they be aided. Rather, it will come upon them suddenly and confound them, and they will not be able." He replied and they didn't even look.

Then the Almighty informed about their gods' disavowal of them when they were most in need of them, saying: **And when those who associated others with God see their partners**, meaning those whom they used to worship in this world, **they will say, 'Our Lord, these are our partners whom we used to call upon besides You.'** So they will say to them, **'Indeed, you are liars.'** That is, the gods will say to them, "You have lied. We have not commanded you to worship us," as the Almighty said: "And who is more astray than he who calls upon those who will not respond to him until the Day of Resurrection, and they, of their call, are unaware? And when the people are gathered together, they will be enemies to them and will be disbelievers in their worship." And the Almighty said: "And they have taken other gods besides God that they may be a source of honor for them. No! They will disbelieve in their worship and will be opponents to them." And the Friend of God, peace and blessings be upon him, said, **Then on the Day of Resurrection some of you will disbelieve in others**, and the Almighty said: **And it will be said, 'Call upon your partners,'** and the verse, and there are many verses on this subject.

And His statement: **And on that Day they will submit to God in submission**. Qatada and Ikrimah said: They will be humbled and surrendered on that Day, meaning they will all submit to God, so there will be no one who does not hear and obey. And like the statement of God the Most High: **I will hear them and see them on the Day they come to Us**. That is, I will not hear them and I will not see them on that Day. And He said: **And if you**

could but see when the criminals will lower their heads before their Lord, 'Our Lord, we have seen and heard.'

And He said: **And faces will be humbled before the Ever-Living, the Self-Sustaining.** That is, they will be submissive, humbled, submissive, repentant, and surrendered. And His statement: **And on that Day they will submit to God in submission, and lost from them is that which they used to invent.** That is, what they used to worship as an invention against God will be gone and vanished, so they will have no supporter, helper, or protector.

Then God the Almighty said: **Those who disbelieved and averted from the way of God - We will increase their punishment** *verse*, meaning punishment for their disbelief and punishment for their averting people from following the truth, as God the Almighty said: **And they forbid it and keep away from it** meaning they forbid people from following it and keep away from it as well, **And they destroy none but themselves, and they perceive not.** This is evidence of the disbelievers' varying degrees of punishment, just as the believers vary in their stations and degrees in Paradise, as God the Almighty said: **He said, 'For each is double, but you do not know.'** Al-Hafiz Abu Ya'la said: Surayj bin Yunus told us, Abu Mu'awiyah told us, Al-A'mash told us, on the authority of Abdullah bin Murrah, on the authority of Masruq, on the authority of Abdullah, regarding God's statement: **We will increase their punishment over the punishment,** he said: They were increased by scorpions whose fangs are like tall palm trees. Shureih bin Yunus told us, Ibrahim bin Sulayman told us, Al-A'mash told us, on the authority of Al-Hasan, on the authority of Ibn Abbas, regarding the verse, that he said: **We have increased their punishment upon their punishment.** He said: They are five rivers under the Throne, some of which they are punished with at night and some of which they are punished with during the day.

Fath al-Qadir

87- **And they will cast their submission to God on that Day** meaning that the polytheists will cast their submission and obedience to His punishment and submission to His might on the Day of Resurrection. It was said that the worshipper and the worshipped will submit and obey His judgment over them. **And what they used to invent will be lost to them** meaning that what they used to invent, that God Almighty has partners and what they used to claim about their intercession for them, and that their worship of them will bring them closer to God Almighty, will be lost and invalidated.

Tafsir al-Baghawi

87 - **And they will cast**, meaning the polytheists, "to God on that Day peace," they will surrender and submit to His judgment over them, and their gods will not avail them at all, **and what they used to invent will be lost**, and removed, **from them**, that she would intercede for them.

Tafsir al-Baidawi

87. **And they threw down, and those who did wrong threw down.** To God, that Day, is peace. **Submission to His rule after arrogance in this world.** "And what they used to invent was lost to them and nullified." That their gods would support them and intercede for them when they denied them and disavowed them.

Surat al-Nahl 16:88

Those who disbelieved and averted [people] from the way of God - We will increase for them punishment over the punishment because they used to cause corruption.

Surat al-Nahl 16:88

Those who disbelieved and averted [people] from the way of God - We will increase for them punishment over the punishment because they used to cause corruption.

Tafsir al-Jalalayn

88 - **Those who disbelieved and averted people from the way of God** His religion **We will increase for them a punishment over the punishment** which they deserved for their disbelief. Ibn Masoud said: Scorpions with fangs like tall palm trees **because they used to cause corruption** by averting people from faith.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Those who denied, O Muhammad, your prophethood and called you a liar in what you brought them from your Lord, and turned away from belief in God and His Messenger, and whoever wanted it, We will increase their punishment on the Day of Resurrection in Hell, on top of the punishment they were in before they were increased. And it was said: That increase that God promised them would be scorpions and snakes.

Who said that?

Muhammad bin Bashar told us: Abd al-Rahman told us: Sufyan 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: **We increased their punishment upon their punishment.** He said: Scorpions with fangs like palm trees.

Ibn Wakee' told us: 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, the same.

Ibn Wakee' told us: Abu Mu'awiyah and Ibn Uyaynah 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: **We increased their punishment upon their punishment.** He said: They were increased by scorpions with fangs like tall palm trees.

Ibrahim bin Yaqoub Al-Jawzjani told us: Jaafar bin Awn told us: Al-A'mash told us, on the authority of Abdullah bin Marra, on the authority of Masruq, on the authority of Abdullah, the same.

Ibn Al-Muthanna told us: Ibn Abi Uday told us, on the authority of Saeed, on the authority of Sulayman, on the authority of Abdullah bin Marra, on the authority of Masruq, on the authority of Abdullah, something similar.

Ibn Bashar told us: Abd al-Rahman told us: Israel told us, on the authority of al-Suddi, on the authority of Marra, on the authority of Abdullah, who said: **We increased their punishment upon their punishment.** He said: Snakes.

Ibn Wakee' told us: Abdullah told us, on the authority of Israel, on the authority of Al-Saddi, on the authority of Marra, on the authority of Abdullah, who said: Snakes in the fire.

Ibn Wakee' told us: My father told us, on the authority of Sufyan, on the authority of a man, on the authority of Marra, on the authority of Abdullah, the same.

Mujahid bin Musa and Al-Fadl bin Al-Sabah told us: Ja'far bin 'Awn told us: Al-A'mash told us, on the authority of Mujahid, on the authority of 'Ubayd bin 'Umair, who said: Hell has pits in which there are snakes the size of camels and eagles the size of black mules. The people of Hell cry out to those pits or to the shore, and they leap at them and seize them by their lips and their blades to their feet. They cry out to the Fire from it and say: The Fire, the Fire. It follows them until it feels its heat and then returns. He said: And it is in swarms.

Yunus told me, he said: Ibn Wahb told us, he said: Huyayy ibn Abdullah told me, on the authority of Abu Abd al-Rahman al-Habli, on the authority of Abdullah ibn Amr, he said: Hell has coasts in which there are snakes and scorpions with necks like the necks of camels.

And His saying: **Because they were corrupting** means: We increased that punishment upon what they had of punishment because of what they were corrupting, because they were disobeying God in this world and ordering His servants to disobey Him. That was their corruption. O God, we ask You for well-being, O Owner of this world and the everlasting Hereafter.

Tafsir al-Qurtubi

The Almighty said: **Those who disbelieved and averted from the way of God - We will increase for them punishment over the punishment.** Ibn Mas'ud said: Scorpions with fangs like tall palm trees, and snakes like the necks of camels, and vipers like the humpbacked ones that strike them, and that is the increase. It was said that the meaning is that they will emerge from the Fire into the freezing cold, and they will rush to the Fire because of its intense cold. It was also said that the meaning is that We will increase the leaders in punishment over the lowly, so one of the two punishments is for their disbelief and the other punishment is for their aversion **because of what they used to cause corruption** in this world through disbelief and disobedience.

Tafsir Ibn Kathir

God Almighty tells us about the affair of the polytheists

on the Day of their Resurrection in the Hereafter, and that He will send from every nation a witness, who is its prophet, to testify against them regarding what they answered in what they conveyed to them from God Almighty: **Then permission will not be given to those who disbelieved** meaning to apologize, because they know its falsehood and lies, like His saying: "This is a Day when they will not speak. Nor will permission be given to them to apologize." That is why He said: "Nor will they be asked to repent. And when those who did wrong" meaning those who associated partners with God **see the punishment, it will not be lightened for them** meaning it will not be abated for them for a single hour. **Nor will they be given respite**, meaning, He will not delay them, but will quickly take them from the place of standing without reckoning. For when Hell is brought, it will be led by seventy thousand reins, with each rein seventy thousand angels. A neck of its will look down upon the creation, and it will sigh so loudly that no one will remain except kneeling on his knees. It will say, **I have been entrusted with every stubborn tyrant who has made another god with God**, and so on and so forth. It will mention various types of people, as mentioned in the hadith. Then it will fold over them and pick them up from the place of standing as a bird picks up seeds. God the Most High said, "When it sees them from a distant place, they will hear its roaring and groaning. But when they are thrown therein into a narrow place chained together, they will cry out there, 'Destruction.' Do not cry out today for a single destruction, but cry out for much destruction." God the Most High said, **And the criminals will see the Fire and think that they are falling into it, but they will find no escape from it.** God the Most High said, "If only those who disbelieve knew when they will not be able to avert the Fire from their faces or from their backs, nor will they be aided. Rather, it will come upon them suddenly and confound them, and they will not be able." He replied and they didn't even look.

Then the Almighty informed about their gods' disavowal of them when they were most in need of them, saying: **And when those who associated others with God see their partners**, meaning those whom they used to worship in this world, **they will say, 'Our Lord, these are our partners whom we used to call upon besides You.'** So they will say to them, **'Indeed, you are liars.'** That is, the gods will say to them, "You have lied. We have not commanded you to worship us," as the Almighty said: "And who is more astray than he who calls upon those who will not respond to him until the Day of Resurrection, and they, of their call, are unaware? And when the people are gathered together, they will be enemies to them and will be disbelievers in their worship." And the Almighty said: "And they have taken other gods besides God that they may be a source of honor for them. No! They will disbelieve in their worship and will be opponents to them." And the Friend of God, peace and blessings be upon him, said, **Then on the Day of Resurrection some of you will disbelieve in others**, and the Almighty said: **And it will be said, 'Call upon your partners,'** and the verse, and there are many verses on this subject.

And His statement: **And on that Day they will submit to God in submission.** Qatada and Ikrimah said: They will be humbled and surrendered on that Day, meaning they will all submit to God, so there will be no one who

does not hear and obey. And like the statement of God the Most High: **I will hear them and see them on the Day they come to Us.** That is, I will not hear them and I will not see them on that Day. And He said: **And if you could but see when the criminals will lower their heads before their Lord, 'Our Lord, we have seen and heard.'** And He said: **And faces will be humbled before the Ever-Living, the Self-Sustaining.** That is, they will be submissive, humbled, submissive, repentant, and surrendered. And His statement: **And on that Day they will submit to God in submission, and lost from them is that which they used to invent.** That is, what they used to worship as an invention against God will be gone and vanished, so they will have no supporter, helper, or protector.

Then God the Almighty said: **Those who disbelieved and averted from the way of God - We will increase their punishment** *verse*, meaning punishment for their disbelief and punishment for their averting people from following the truth, as God the Almighty said: **And they forbid it and keep away from it** meaning they forbid people from following it and keep away from it as well, **And they destroy none but themselves, and they perceive not.** This is evidence of the disbelievers' varying degrees of punishment, just as the believers vary in their stations and degrees in Paradise, as God the Almighty said: **He said, 'For each is double, but you do not know.'** Al-Hafiz Abu Ya'la said: Surayj bin Yunus told us, Abu Mu'awiyah told us, Al-A'mash told us, on the authority of Abdullah bin Murrah, on the authority of Masruq, on the authority of Abdullah, regarding God's statement: **We will increase their punishment over the punishment**, he said: They were increased by scorpions whose fangs are like tall palm trees. Shureih bin Yunus told us, Ibrahim bin Sulayman told us, Al-Hafiz told us, on the authority of Al-Hasan, on the authority of Ibn Abbas, regarding the verse, that he said: **We have increased their punishment upon their punishment.** He said: They are five rivers under the Throne, some of which they are punished with at night and some of which they are punished with during the day.

Fath al-Qadir

88- **Those who disbelieved in themselves and averted others from the path of God** meaning from the path of truth, which is the path of Islam and faith, by preventing them from following it and leading them to disbelief. It was said that what is meant by averting from the path of God is averting from the Sacred Mosque, but the first is general. Then He informed about those who did this action by saying: **We increased their punishment upon the punishment** meaning that God increased their punishment for misleading others above the punishment that they deserved for their misguidance. It was said that the meaning is: We increased the leaders' punishment upon the punishment of their followers, meaning more severe than it. It was said that this increase is their removal from the Fire into the freezing cold, and other things were said.

Surat al-Nahl 16:88

Those who disbelieved and averted [people] from the way of God - We will increase for them punishment over the punishment because they used to cause corruption.

Tafsir al-Baghawi

88 - **Those who disbelieved and averted [people] from the way of God**, prevented people from the path of truth, **We will increase for them punishment upon punishment**, Abdullah said: Scorpions with fangs like tall palm trees.

Saeed bin Jubair said: Snakes like camels, and scorpions like mules, one of which stings so hard that its owner feels its protection for forty autumns.

Ibn Abbas and Muqatil said: It means five rivers of molten brass like fire flowing from beneath the Throne, in which they will be tormented, three for the length of the night and two for the length of the day.

It was said: They come out from the heat of the fire to the cold of the freezing cold, and they rush to the fire from the severity of the freezing cold, seeking help from it.

It was said: Their punishment will be doubled **because they were corrupting** in this world through disbelief and turning people away from faith.

Tafsir al-Baidawi

88. **Those who disbelieved and averted [people] from the path of God** by preventing Islam and forcing people to disbelieve. **We will increase their punishment** for their aversion. **On top of the punishment** they deserved for their disbelief. **Because they were corrupting** for being corrupters by their aversion.

Surat al-Nahl 16:89

And the Day We will raise up in every nation a witness over them from among themselves, and We will bring you as a witness over these. And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims.

Tafsir al-Jalalayn

89 - And remember **and the Day We will raise up in every nation a witness over them from among themselves** he is their prophet and **We will bring you** O Muhammad **as a witness over these** that is, your people **and We have sent down to you the Book** the Qur'an *explanation* clarification **of everything** that people need from the matter of the Sharia **and guidance** from misguidance **and mercy and good tidings** of Paradise **for the Muslims** the monotheists

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **And the Day We will raise up in every nation a witness over them from among themselves**. He says: We will ask their prophet whom We sent to them to call to obedience to Us. He said, **from among themselves**, because God Almighty used to send prophets to nations, from among them, what did they answer you, and what did they respond to you with. **And We have brought you as a witness over these**. He says to His Prophet Muhammad, may God bless him and grant him peace: And We have brought you, O Muhammad, as a witness over your people and your nation to whom I sent you, regarding what they answered you, and what they did with what I sent you to do. And His statement, **And We have sent down to you the Book as clarification for all things**, meaning: He sent down to you, O Muhammad, this Qur'an as clarification for all that people need of knowledge of what is lawful and what is unlawful, reward and punishment, **and guidance** from misguidance, **and mercy** for whoever believes in it and acts according to what is in it of God's limits, His commands and prohibitions, so he makes lawful what He has made lawful and makes unlawful what He has made unlawful, **and good tidings for the Muslims**, meaning: And good tidings for whoever obeys God and submits to Him in monotheism, and submits to Him in obedience, giving him good tidings of His abundant reward in the Hereafter and His great honor.

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Al-Muthanna told me, he said: Ishaq told us, he said: Abdullah bin Al-Zubayr told us, on the authority of Ibn Uyyaynah, he said: Abaan bin Taghlib told us, on the authority of Al-Hakam, on the authority of Mujahid: **An explanation of everything** he said: of what is permissible and what is forbidden.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us, on the authority of Ibn Uyyaynah, on the authority of Abaan bin Taghlib, on the authority of Mujahid, regarding his statement: **clarifying everything** of what was permitted to them and what was forbidden to them.

Ibn Bashar told us: Abu Ahmad told us: Sufyan told us, on the authority of Al-A'mash, on the authority of Mujahid, regarding his statement, **An explanation of everything**, he said: What he commanded and what he forbade.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **And We have sent down to you the Book as clarification for all things**, he said: What they were commanded to do and what they were forbidden from doing.

Al-Qasim told us, he said: Al-Hussein told us, he said: Muhammad bin Fadil told us, on the authority of Ash'ath, on the authority of a man, he said: Ibn Mas'ud said: All knowledge was revealed in this Qur'an, and everything has been explained to us in the Qur'an, then he recited this verse.

Tafsir al-Qurtubi

The Almighty says: **And the Day We will raise up in every nation a witness against them from among themselves**. They are the prophets, witnesses over their nation on the Day of Resurrection, because they conveyed the message and called them to faith. In every era there is a witness, even if he is not a prophet. There are two opinions about them: one of them is that they are the imams of guidance who are the successors of the prophets. The second is that they are the scholars through whom God preserved the laws of His prophets.

I said: So, based on this, there was no period in which there were not those who believed in the oneness of God, such as Quss bin Sa'idah, Zayd bin Amr bin Nufayl, about whom the Prophet, may God bless him and grant him peace, said: **He will be sent as a nation by himself**, Sath, and Waraqa bin Nawfal, about whom the Prophet, may God bless him and grant him peace, said: **I saw him immersing himself in the rivers of Paradise**. These and those like them are an argument against the people of their time and a witness against them. And God knows best. His statement: **And We have brought you as a witness against these people** was mentioned previously in Al-Baqarah and An-Nisa.

The Almighty's saying: **And We have sent down to you the Book as clarification for all things**. Similar to it is: **We have neglected nothing in the Book**. It has already been mentioned, so let us look there. Mujahid said: **As clarification for what is permissible and what is forbidden**.

Tafsir Ibn Kathir

God Almighty says, addressing His servant and Messenger Muhammad, may God bless him and grant him peace: **And the Day We will raise up from every nation a witness against them from among themselves**,

And the Day We will raise up in every nation a witness over them from among themselves, and We will bring you as a witness over these. And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims.

and We will bring you as a witness over these. He means your nation, that is, remember that day and its terror, and the great honor and lofty status that God granted you on that day. This verse is similar to the verse that Abdullah ibn Masoud concluded when he recited to the Messenger of God, may God bless him and grant him peace, the beginning of Surat An-Nisa. When he reached the words: **How will it be then, when We bring from every nation a witness and We bring you as a witness over these?** The Messenger of God, may God bless him and grant him peace, said to him: *Enough*. Ibn Masoud, may God be pleased with him, said: Then he turned and saw that his eyes were shedding tears.

And His statement: **And We have sent down to you the Book as clarification for all things.** Ibn Mas'ud said: In this Qur'an, He has explained to us all knowledge and everything. Mujahid said: All that is lawful and all that is unlawful. The statement of Ibn Mas'ud is more general and comprehensive, for the Qur'an includes all beneficial knowledge from report of what came before and knowledge of what will come, and all that is lawful and unlawful, and what people need in their worldly affairs, their religion, their livelihood and their afterlife. **And guidance** meaning for the hearts, **and mercy and good tidings for the Muslims.** Al-Awza'i said: **And We have sent down to you the Book as clarification for all things** meaning: with the Sunnah. The reason for linking His statement: **And We have sent down to you the Book** with His statement: **And We have brought you as a witness over these** is that what is meant - and God knows best - is that the One who imposed upon you the conveyance of the Book that He revealed to you will ask you about that on the Day of Resurrection. **Then We will surely question those to whom it was sent, and We will surely question the messengers.** "By your Lord, We will surely question them all * About what they used to do." "The Day when God will gather the messengers and say, 'What was your response?' They will say, 'We have no knowledge. Indeed, it is You who is the Knower of the unseen.'" And God Almighty said: **Indeed, He who imposed upon you the Qur'an will bring you back to a place of return.** Meaning, the One who imposed upon you the conveyance of the Qur'an will bring you back to it and bring you back on the Day of Resurrection and ask you about fulfilling what He imposed upon you. This is one of the sayings, and it is a good and correct one.

Fath al-Qadir

89- **And the Day We shall raise up in every nation a witness over them** meaning a prophet who will testify against them **from among themselves** from their own kind, completing the argument and cutting off the excuse. This is a repetition of what came before for the purpose of emphasis and threat. **And We have brought you O Muhammad as a witness over these** meaning you testify against these nations and bear witness for them, and it was said over your nation. Something similar to this has been mentioned in Al-Baqarah and

An-Nisa. **And We have sent down to you the Book** meaning the Qur'an. The sentence is a new sentence or in the accusative case as a state with the estimation of *had* "explaining everything" meaning explaining it. The ta' is for emphasis, and its counterpart from the sources is the reciprocal, and nothing else has come. An example of this verse is the saying of the Most High: "We have neglected nothing in the Book", and the meaning of it being an explanation of everything is that it contains the explanation of many rulings, and the reference in what remains of it to the Sunnah, and He commanded them to follow His Messenger, may God bless him and grant him peace, in what he brings of rulings, and to obey him as in the Qur'anic verses indicating this. It has been authenticated from him, may God bless him and grant him peace. And he said: **I have been given the Qur'an and something similar to it with it, and as guidance** for the servants, **as mercy** for them, and **as good tidings for the Muslims** specifically, without others, or the guidance, mercy, and good tidings are specific to them, because they are the ones who benefit from that.

Tafsir al-Baghawi

89 - **And the Day We will raise up in every nation a witness against them from among themselves,** meaning their prophet from among themselves, because prophets were sent to nations from among themselves.

And We have brought you, O Muhammad, as a witness over these, to whom you were sent.

And We have sent down to you the Book as clarification, clarification, **for everything,** needed of commands and prohibitions, lawful and unlawful, limits and rulings, **and as guidance,** from misguidance, **and as mercy and good tidings,** good report, **for the Muslims.**

Tafsir al-Baidawi

89. "And the Day We shall raise up in every nation a witness over them from among themselves" meaning their prophets, for the prophet of every nation was sent from among themselves. "And We have brought you" O Muhammad. "as a witness over these" over your nation. "And We have sent down to you the Book **is a resumption or a conjunction with the omission of already**". "Explanation" an eloquent explanation. "for everything" of the matters of religion in detail or in general by referring to the Sunnah or analogy. "And guidance and mercy" for all. The prohibition of the forbidden is only due to his negligence. "And good tidings for the Muslims" in particular.

Surat al-Nahl 16:90

Indeed, God commands justice, doing good, and giving to kith and kin, and He forbids immorality, bad conduct, and oppression. He instructs you that perhaps you will be reminded.

Surat al-Nahl 16:90

Indeed, God commands justice, doing good, and giving to kith and kin, and He forbids immorality, bad conduct, and oppression. He instructs you that perhaps you will be reminded.

Tafsir al-Jalalayn

90 - **God commands justice** monotheism or fairness **and doing good** performing the obligatory duties or to worship God as if you see Him as in the hadith **and giving** giving to relatives kinship He mentioned it specifically out of concern for it **and forbids immorality** adultery **and wrongdoing** according to the Sharia of disbelief and sins **and oppression** injustice to people He mentioned it specifically out of concern as He began with immorality likewise **He admonishes you** with commands and prohibitions **that you may remember** you may be admonished. In it, the ta' in the original is assimilated into the dhal and in Al-Mustadrak on the authority of Ibn Mas'ud. This is a verse in the Qur'an for good and evil.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: God commands in this book that He sent down to you, O Muhammad, justice, which is fairness. Part of fairness is acknowledging the One who bestowed His blessings upon us, thanking Him for His favors, and giving praise to those who are worthy of it. If that is justice, and the idols and statues do not have a hand in our view that deserves praise, then it is ignorance of us to praise and worship them, while they do not bestow blessings so that we should be thanked, nor do they benefit so that we should be worshipped. So it is necessary for us to bear witness that there is no god but God alone, with no partner for Him. Therefore, whoever said justice in this context said: bearing witness that there is no god but God.

Who said that?

Al-Muthanna and Ali bin Dawud told me: They said: Abdullah bin Saleh told us: Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **Indeed, God commands justice and doing good**, he said: The testimony that there is no god but God.

And his saying, **and goodness**, the goodness that God Almighty commanded, along with the justice whose characteristic we have described, is patience for God's sake in obeying Him in what He has commanded and forbidden, in hardship and ease, in difficulty and in pleasure, and that is performing His obligations.

As Al-Muthanna and Ali bin Dawud told me, they said: Abdullah told us, he said: Muawiyah told me, on the

authority of Ali, on the authority of Ibn Abbas: **And goodness** means: performing the obligatory duties.

His saying, **And giving to relatives**, means: And giving to relatives the right that God has made obligatory upon you because of kinship and blood relations.

As Al-Muthanna and Ali told me, they said: Abdullah told us, he said: Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas: **And giving to relatives** meaning: the wombs.

And his saying, **And forbids immorality**, he said: Immorality in this context means adultery.

Who said that?

Al-Muthanna and Ali bin Dawud told me: Abdullah bin Saleh told us, on the authority of Ali, on the authority of Ibn Abbas: **And He forbids immorality**, meaning: adultery. We have explained the meaning of immorality with its evidence in what came before.

And his saying: **And oppression**. It was said: What is meant by oppression in this place is arrogance and injustice.

Who said that?

Al-Muthanna and Ali bin Dawud told me: Abdullah bin Saleh told us: Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas: **And transgression** means arrogance and injustice. The root of transgression is to transgress and exceed the limit and the extent of everything, and we have explained that previously.

And His saying, **He admonishes you that you may remember**, means: O people, your Lord reminds you so that you may remember, so that you may repent to His commands and prohibitions, and recognize the truth for its people.

Al-Muthanna and Ali bin Dawud told me: Abdullah told us: Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas: **He admonishes you** means: He advises you, **that you may remember**. It was mentioned on the authority of Ibn Uyaynah that he used to say in interpreting that: The meaning of justice in this context is the equality of the secret and the public of every worker for the sake of God, and the meaning of ihsan is that his secret is better than his public, and that indecency and evil are that his public is better than his secret.

It was reported on the authority of Abdullah bin Masoud that he used to say about this verse:

Al-Muthanna told me, he said: Al-Hajjaj told us, he said: Mu'tamir bin Sulayman told us, he said: I heard Mansur bin Al-Nu'man, on the authority of Amer, on the authority of Shatir bin Shaki, he said: I heard Abdullah say: The most comprehensive verse in the Qur'an is in Surat al-Nahl 16: **Indeed, God commands justice, doing good, and giving to kith and kin...** to the end of the verse.

Ibn Hamid told us: Jarir told us, on the authority of

Mansur, on the authority of Al-Sha'bi, on the authority of Shatir bin Shakl, who said: I heard Abdullah say: The most comprehensive verse in the Qur'an for good or evil is the verse in Surat al-Nahl 16: **Indeed, God commands justice and doing good...** the verse.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Indeed, God commands justice, the doing of good, and liberality to kith and kin...** the verse, that there is no good character trait that all the people of ignorance practiced and approved of, except that God commanded it, and there is no bad character trait that they used to taunt each other about, except that God forbade it and presented it. Rather, He forbade the basest and most reprehensible morals.

Tafsir al-Qurtubi

It has six issues:

The first is the Almighty's saying: **Indeed, God commands justice and doing good.** It was narrated on the authority of Uthman bin Maz'un that he said: When this verse was revealed, I recited it to Ali bin Abi Talib, may God be pleased with him, and he was amazed and said: O family of Ghalib, follow him and you will be successful, for by God, God sent him to command you to have good morals. And in a hadith, when Abu Talib was told: Your nephew claims that God revealed to him **Indeed, God commands justice and doing good**, the verse, he said: Follow my nephew, for by God, he only commands good morals. And Ikrimah said: The Prophet, may God bless him and grant him peace, recited to Al-Walid bin Al-Mughira: **Indeed, God commands justice and doing good**, to the end of it, and he said: O my nephew, repeat it? So he repeated it to him, and he said: By God, it has sweetness and freshness, and its root is lush and its top is fruitful, and it is not the speech of a human being. And Al-Ghaznawi mentioned that Uthman bin Maz'un was the reciter. Uthman said: "I did not initially convert to Islam except out of shyness before the Messenger of God, may God bless him and grant him peace, until this verse was revealed while I was with him, and faith settled in my heart. I recited it to Al-Walid bin Al-Mughira, and he said: O son of my brother, repeat it. So I repeated it, and he said: By God, it has a sweetness." And he mentioned the rest of the hadith. Ibn Masoud said: This is the most comprehensive verse in the Qur'an for the good that is done and the evil that is avoided. Al-Naqqash narrated that it is said: The zakat of justice is benevolence, the zakat of power is forgiveness, the zakat of wealth is good reputation, and the zakat of prestige is a man's writing to his brothers.

Second: Scholars differed in the interpretation of justice and benevolence. Ibn Abbas said: Justice is **there is no god but God**, and benevolence is performing the obligatory duties. It was also said: Justice is the obligatory duty and benevolence is the voluntary duty. Sufyan ibn Uyaynah said: Justice here is the equality of the inner self and benevolence, that the inner self is better than the outward self. Ali ibn Abi Talib: Justice is fairness and benevolence is

generosity. Ibn Atiyyah said: Justice is everything that is obligatory from beliefs and laws in fulfilling trusts, leaving injustice, fairness, and giving rights. And benevolence is doing everything that is recommended. Some things are all recommended and some are obligatory, except that the limit of its sufficiency is included in justice, and the completion that exceeds the sufficiency is included in benevolence. As for the statement of Ibn Abbas, there is a consideration in it because performing the obligatory duties is Islam as the Messenger of God (peace and blessings of God be upon him) explained in the hadith of Gabriel's question, and that is justice. Rather, doing good is the completion and what is recommended is according to what is required by the explanation of the Prophet (peace and blessings of God be upon him) in the hadith of Gabriel's question, saying, **Worship God as if you see Him, and if you do not see Him, then He sees you.** If this is authentic from Ibn Abbas, then he only meant the obligatory duties as completion. Ibn Al-Arabi said, **Justice between the servant and his Lord is preferring His right over his own self, giving priority to His pleasure over his own desires, avoiding deterrents, and obeying commands.** As for justice between him and himself, it is preventing himself from that which leads to his destruction. God the Almighty said, **And he forbade the soul from desire**, and refraining from following desires and adhering to contentment in every situation and meaning. As for justice between him and people, it means offering sincere advice and avoiding betrayal in both small and large matters, and being fair to them in every way, and not harming anyone in word or deed, neither in secret nor in public, and being patient with whatever calamity befalls you from them, and the least of that is fairness and avoiding harm.

I said: This detail in justice is good and just. As for ihsan, our scholars said: ihsan is the source of ahsan, yahsan, and it is said in two meanings: one of them is transitive by itself, like you say: I did well in such-and-such, meaning I made it good and completed it, and it is transferred with the hamza from hasan al-shay'. The second is transitive with a preposition, like you say: I did well to so-and-so, meaning I conveyed to him what he would benefit from.

I said: In this verse, both meanings are intended together, for the Almighty loves from His creation the kindness of some to others, even the bird in your prison and the cat in your house, you should not fail to care for them with your kindness, and the Almighty is independent of their kindness, and from Him come kindness, blessings, favors, and favors. It is in the hadith of Gabriel in the first meaning, not the second, for the first meaning refers to the perfection of worship and its observance by performing it in a correct and perfect manner, and observing the Truth in it, and being mindful of His greatness and majesty in the state of beginning and the state of continuing, and this is what is meant by His saying **that you worship God as if you see Him, and if you do not see Him, then He sees you.** And the masters of hearts in this observance are in two states: One of them is dominated by the sight of the Truth, so it is as if He sees Him, and perhaps the Prophet, may God bless him and grant him peace, referred to this state in his saying: And the delight of my eyes was made in prayer. And the second does not

Indeed, God commands justice, doing good, and giving to kith and kin, and He forbids immorality, bad conduct, and oppression. He instructs you that perhaps you will be reminded.

end with this, but it is dominated by the fact that the Truth, glory be to Him, is watching it and observing it, and this is referred to in His saying, the Most High: **Who sees you when you stand up * And your turning among those who prostrate** and His saying: **Except that We were witnesses over you when you depart therein**

Third: The Almighty's statement, **And give to the kindred**, meaning the kinship. He says: He gives them money, as He said, **And give to the kindred his due**, meaning maintaining ties with them. This is a case of connecting the recommended with the obligatory, and Al-Shafi'i used it as evidence in obligating giving to the freed slave, as will be explained later. He only specified the kindred because their rights are more important and maintaining ties with them is more obligatory, to emphasize the right of the womb from which God derived its name and made maintaining ties with Him a part of maintaining ties with Him. So "He said in the Sahih: Are you not pleased that I maintain ties with those who maintain ties with you and sever ties with those who sever ties with you?" Especially if they are poor.

Fourth: The Almighty's saying: **And He forbids immorality, wrongdoing, and rebellion**. Immorality is every ugly thing in speech or action. Ibn Abbas said: It is adultery. And wrongdoing is what the Shari'ah has forbidden, and it includes all sins, vices, and baseness of all kinds. It was said that it is polytheism. And rebellion is arrogance, injustice, hatred, and transgression. Its reality is exceeding the limit, and it is included under wrongdoing, but the Almighty mentioned it specifically out of concern for it due to its severe harm. In the hadith: "On the authority of the Prophet, may God bless him and grant him peace: There is no sin more swiftly punished than rebellion." And he, peace be upon him, said: The rebel is defeated. And God has granted victory to the one who is rebelled against. And in some of the revealed books: If a mountain were to rebel against a mountain, He would make the rebel of them both crumble.

Fifth: Imam Abu Abdullah Muhammad bin Ismail Al-Bukhari translated in his Sahih and said: Chapter on the statement of God the Most High: "Indeed, God commands justice and the doing of good and liberality to kith and kin and forbids immorality and wrongdoing and oppression. He admonishes you that you may be reminded." And His statement: **Your oppression is only against yourselves**. "Then he oppressed him, God will surely aid him." And refraining from stirring up evil against a Muslim or a disbeliever. Then he mentioned the hadith of Aisha about Labid bin Al-A'sam bewitching the Prophet, may God bless him and grant him peace. Ibn Battaal said: So he, may God be pleased with him, interpreted these verses as refraining from stirring up evil against a Muslim or a disbeliever, as indicated by the hadith of Aisha where he, peace be upon him, said: As for God, He has healed me, but as for me, I hate to stir up evil against the people. The reason for that, and God knows best, is that he interpreted the statement of God the Most High: **Indeed, God commands justice and the doing of**

good as an exhortation to be kind to the wrongdoer and refrain from punishing him for his wrongdoing. If it is said: How is this interpretation correct in the verses about oppression? It was said that the reason for that, and God knows best, is that when God informed His servants that the harm of oppression is directed at the oppressor by His saying, **Your oppression is only against yourselves**, and the Almighty guaranteed victory for the oppressed, it was more appropriate for the oppressed to thank God for what He guaranteed of victory and to respond to that by forgiving the oppressed. And the Prophet, may God bless him and grant him peace, did the same with the Jew who had bewitched him, and he had the right to take revenge on him by His saying, **And if you punish, then punish with the equivalent of that with which you were afflicted**, but he preferred forgiveness, taking into account His saying, **And whoever is patient and forgives - indeed, that is of the matters [worthy] of determination**.

Sixth: This verse includes enjoining good and forbidding evil, and we have already discussed them. It was narrated that a group of people brought their agent to Abu Ja'far al-Mansur al-'Abbasi, so the agent argued with them and defeated them, saying that they had not proven against him any great injustice or oppression in anything. Then a young man from the people stood up and said: O Commander of the Faithful, God commands justice and benevolence, and He has been just and has not been benevolent. Abu Ja'far was amazed at his accuracy and dismissed the agent.

Tafsir Ibn Kathir

God the Almighty informs us that He commands His servants to be just, which is equity and balance, and He encourages us to do good, as He the Almighty says: "And if you punish, then punish with the equivalent of that with which you were afflicted. But if you are patient, it is better for the patient." And He says: "The recompense for an evil is an evil like it. But whoever pardons and makes reconciliation, his reward is due from God." And He says: **And wounds are retaliation, but whoever gives it in charity, it is an expiation for him**. And other verses indicating the legitimacy of justice and urging us to do good. Ali bin Abi Talhah said on the authority of Ibn Abbas, **God commands justice**, he said: Testifying that there is no god but God. Sufyan bin Uyaynah said, justice in this context is the equality of the secret and the public of every worker for God's work, and goodness is that his secret is better than his public, and immorality and evil is that his public is better than his secret.

And His statement: **And giving to relatives** means He commands us to maintain kinship ties, as He said: **And give the relative his right and [also] the needy and the traveler, and do not spend wastefully**. And His statement: **And forbids immorality and wrongdoing**. Immoralities are forbidden acts, and wrongdoings are those that are apparent from their doer. For this reason He said in another place: **Say, 'My Lord has only forbidden immoralities, such of them as are apparent**

and such as are concealed.' As for oppression, it is aggression against people. It was stated in the hadith: **There is no sin more deserving of God hastening its punishment in this world, along with what He has stored up for its doer in the Hereafter, than oppression and severing kinship ties.** And His statement: **He admonishes you** means He orders you to do what He orders you to do of good and forbids you from what He forbids you from evil **that you may remember.**

Al-Sha'bi said on the authority of Shatir ibn Shakl: I heard Ibn Mas'ud say: The most comprehensive verse in the Qur'an is in Surat al-Nahl 16: **Indeed, God commands justice and doing good** the verse, narrated by Ibn Jarir. Sa'id said on the authority of Qatadah: His statement: **Indeed, God commands justice and doing good** the verse: There is no good character that the people of ignorance used to do and approve of except that God commanded it, and there is no bad character that they used to taunt each other about except that God forbade it and presented it. Rather, He forbade the basest and most reprehensible character. **I said** This is why it came in the hadith: **Indeed, God loves the highest morals and hates the lowest of them.**

Al-Hafiz Abu Ya'la said in the Book of Knowledge of the Companions: Abu Bakr Muhammad ibn al-Fath al-Hanbali told us, Yahya ibn Muhammad, a client of Banu Hashim, told us, al-Hasan ibn Dawud al-Munkadri told us, Umar ibn Ali al-Muqaddami told us, on the authority of Ali ibn Abdullah ibn Umair, on the authority of his father, who said: Aktham ibn Saifi heard of the Prophet's departure, may God bless him and grant him peace, so he wanted to go to him, but his people refused to let him go and said: You are our elder, you would not have gone to him. He said: Let someone come to him who will convey to him from me and who will convey to me from him. So two men volunteered and came to the Prophet, may God bless him and grant him peace, and they said: We are the messengers of Aktham ibn Saifi, and he is asking you who you are, and what are you? The Prophet (peace and blessings of God be upon him) said: "As for who I am, I am Muhammad ibn Abdullah. As for what I am? I am the servant of God and His Messenger." He said: Then he recited to them this verse: **Indeed, God commands justice and doing good.** The verse. They said: Repeat this statement to us. So he repeated it to them until they memorized it. Then they came to Aktham and said: He refused to mention his lineage. So we asked about his lineage and found him to be of noble lineage and of middle lineage in Mudar. He threw words at us that we had heard. When Aktham heard them, he said: I see that he commands good morals and forbids bad ones. So be leaders in this matter and do not be tails. A good hadith was narrated about its revelation, narrated by Imam Ahmad: Abu al-Nadr told us, Abdul Hamid told us, Shahr told us, Abdullah ibn Abbas told me: While the Messenger of God (peace and blessings of God be upon him) was sitting in the courtyard of his house, Uthman ibn Maz'un passed by him and smiled at the Messenger of God. The Messenger of God (peace and blessings of God be upon him) said to him: **Why don't you sit down?** He said: Yes, he said: So the Messenger of God, may God bless him and grant him peace, sat facing him, and while he was talking to him, the Messenger of God, may God bless him and grant him peace, looked up to

the sky. He looked up to the sky for a while, and began to lower his gaze until he placed it to his right on the ground. The Messenger of God, may God bless him and grant him peace, turned away from his companion, Uthman, to where he had placed his gaze, and began to shake his head as if he was understanding what was being said to him, and Ibn Maz'un was looking. When he had finished his need and understood what was being said to him, the Messenger of God, may God bless him and grant him peace, looked up to the sky as he had looked the first time, and his gaze followed it until it disappeared into the sky. Then he came to Uthman in the same sitting position as before, and said: O Muhammad, while I was sitting with you, I never saw you do what you did this morning. He said: What did you see me do? He said: I saw you look up to the sky, then lower it to your right, and you turned to it and left me, and began to shake your head as if you were understanding something that was being said to you. He said: And you realized that? Uthman said: Yes. The Messenger of God, may God bless him and grant him peace, said: **The Messenger of God came to me just now while you were sitting.** He said: **The Messenger of God?** He said: Yes. He said: **So what did he say to you?** He said: **God commands justice and doing good the verse.** Uthman said: "That was when faith was established in my heart and I loved Muhammad (peace and blessings of God be upon him)." A good, connected, good chain of transmission in which continuous hearing is explained. Ibn Abi Hatim narrated it in an abbreviated form from the hadith of Abdul Hamid bin Bahram. Another hadith from Uthman bin Abi Al-Aas Al-Thaqafi on this matter. Imam Ahmad said: Aswad bin Aamer told us, Hureim told us, from Laith, from Shahr bin Hawshab, from Uthman bin Abi Al-Aas, who said: I was sitting with the Messenger of God (peace and blessings of God be upon him) when his eyes fixed on him and he said: "Gabriel came to me and commanded me to put this verse in this place in this surah: 'God commands justice and doing good' **the verse.**" This is a good chain of transmission, and perhaps it is with Shahr bin Hawshab from both sources, and God knows best.

Fath al-Qadir

Then when God Almighty mentioned that the Qur'an explains everything, He followed it with a verse that includes all the principles of obligation, confirming that, and He said: **God commands justice and doing good.**

Scholars have differed in their interpretation of justice and benevolence. Some have said that justice is **there is no god but God**, and benevolence is performing the obligatory duties. Others have said that justice is the obligatory duty, and benevolence is the voluntary act. Others have said that justice is the equality of what is done in public and in private, and benevolence is that what is done in private is better than what is done in public. Others have said that justice is fairness, and benevolence is favor. The first is to interpret justice in the linguistic sense, which is the middle ground between the two extremes of excess and negligence. The meaning of His, the Most High, command to be just is that His servants be in a middle state in religion, not leaning towards excess, which is the blameworthy extremism in religion, nor towards negligence, which is

Indeed, God commands justice, doing good, and giving to kith and kin, and He forbids immorality, bad conduct, and oppression. He instructs you that perhaps you will be reminded.

neglecting something that is part of religion. As for *ihsan*, its linguistic meaning indicates that it is a favor that is not obligatory, such as voluntary charity. And *ihsan* includes doing what the servant is rewarded for, which God has not obligated him to do in worship and other things. It has been authentically reported from the Prophet, may God's prayers and peace be upon him, that he interpreted *ihsan* as the servant worshipping God as if he sees Him. He said in the hadith of Ibn Umar, which is proven in the two *Sahihs*, **And *ihsan* is to worship God as if you see Him, and if you do not see Him, then He sees you.** This is the meaning of *ihsan* in Islamic law. **And giving to relatives**, meaning giving relatives what their need calls for. The verse is guidance to maintain ties with relatives and encouragement to give them charity. It is a case of connecting the specific to the general, if giving to relatives is included under justice and *ihsan*. It was said that it is from the aspect of connecting the recommended to the obligatory, and like this verse is His saying: **And give the relative his right.** And He only singled out the relatives because their right is more important, for God derived the name of the womb from His name, and made its connection from His connection and its severing from His severing. **And forbids immorality** is the increasingly ugly trait of speech or action, and it was said that it is adultery, and it was said that it is miserliness, **and wrongdoing** is what the Shari'ah has rejected by forbidding it, and it includes all sins of different types, and it was said that it is polytheism. *And as for oppression*, it was said that it is arrogance, and it was said that it is injustice, and it was said that it is hatred, and it was said that it is transgression, and its reality is exceeding the limit, so it includes these mentioned and is included in all its categories under wrongdoing, and it was only mentioned specifically out of concern for it due to the severity of its harm and the terrible consequences of it, and it is one of the sins that return to its doer, as God the Almighty said: **Your oppression is only against yourselves.** And this verse is one of the verses indicating the obligation of enjoining what is right and forbidding what is wrong, then God the Almighty concluded This verse, with His saying: **He admonishes you that you may remember**, means He admonishes you with what He mentioned in this verse of what He commanded you to do and what He forbade you from doing. It is sufficient in the chapter of admonition and reminder, **that you may remember**, meaning that you may remember what should be remembered, so that you may be admonished by what God admonished you with.

Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **And the Day We raise up from every nation a witness**, he said: Its witness is its prophet, that he has conveyed the messages of his Lord. God said: **And We have brought you as a witness over these**, he said: It was mentioned to us that when the Prophet of God, may God bless him and grant him peace, recited this verse, his eyes would overflow with tears. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **So cast**

the word to them, he said: Speak to them. Ibn Al-Mundhir narrated on the authority of Ibn Jurayj: **And they will cast to God that Day their submission**, he said: They surrendered. Ibn Jarir and Ibn Abi Hatim narrated something similar on the authority of Qatada. And Abd al-Razzaq, al-Firyabi, Sa'id ibn Mansur, Ibn Abi Shaybah, Hannad ibn al-Sarri, Abu Ya'la, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani, al-Hakim **who authenticated it**, and al-Bayhaqi in al-Ba'th wa al-Nushur narrated on the authority of Ibn Mas'ud regarding the statement of God, **We will increase their punishment over the punishment**, that he said: **We will increase scorpions with fangs like tall palm trees.** Ibn Mardawayh and al-Khatib narrated on the authority of al-Baraa' that "the Prophet, may God bless him and grant him peace, was asked about the statement of God, the Most High, "We will increase their punishment over the punishment," that he said: **Scorpions like tall palm trees will bite them in Hellfire.** Abu Ya'la, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding the statement of God, the Most High, **We will increase their punishment over the punishment**, that he said: **Five rivers of fire that God poured upon them, and they will be tormented with some of them at night and with some of them during the day.** Ibn Mardawayh narrated from the hadith of Jabir from the Prophet, may God bless him and grant him peace, who said: "The increase is five rivers flowing from beneath the Throne over the heads of the people of Hell: three rivers equal to the length of the night, and two rivers equal to the length of the day." Hence his statement: **We have increased their punishment over the punishment.** Ibn Jarir and Ibn Abi Hatim narrated from Ibn Masoud who said: **God has sent down in this Book an explanation of everything, but our knowledge falls short of what He has explained to us in the Qur'an.** Then he recited: **And We have sent down to you the Book as an explanation of everything.** Sa'id ibn Mansur, Ibn Abi Shaybah, Abdullah ibn Ahmad in Zawa'id al-Zuhd, Ibn al-Durais in Fadhail al-Qur'an, Muhammad ibn Nasr in Kitab al-Salat, al-Tabarani and al-Bayhaqi in al-Shu'ab narrated from Ibn Masoud who said: **Whoever seeks knowledge should study the Qur'an, for in it is the knowledge of the first and the last.** Ahmad narrated from Uthman ibn Abi al-'As who said: "I was sitting with the Messenger of God, may God bless him and grant him peace, when his eyes fixed on him and he said: Gabriel came to me and ordered me to put this verse in this place in the surah: 'Indeed, God commands justice and doing good'" **the verse.** In its chain of transmission is Shahr ibn Hawshab. Ibn Kathir said in his interpretation: Its chain of transmission is acceptable. Ahmad, Al-Bukhari in Al-Adab, Ibn Abi Hatim, Al-Tabarani and Ibn Mardawayh narrated it in full on the authority of Ibn Abbas, and Ibn Kathir classified its chain of transmission as good. Al-Bawardi, Ibn Al-Sakn, Ibn Mandah and Abu Nu'aym narrated in Ma'rifat Al-Sahaba on the authority of Abd Al-Malik ibn Umair that when this verse reached Aktham ibn Saifi, the wise man of the Arabs, he said: I think it commands him to have good morals and forbids him from those that are not appropriate for them. Then he said to his al-Nas 114: Be leaders in this

matter and do not be tails, and be first in it and do not be last in it. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi in al-Asma' wa'l-Sifat narrated on the authority of Ibn Abbas regarding his statement: **God commands justice**, he said: Testifying that there is no god but God, and doing good is the fulfillment of obligations, **and giving to kith and kin**, he said: Giving your relatives the right that God has made obligatory upon you because of kinship and kinship, **and forbids immorality**, he said: adultery, **and wrongdoing**, he said: polytheism, **and oppression**, he said: arrogance and injustice, **He admonishes you**, he said: He advises you, **that you may remember**. Sa'id ibn Mansur, al-Bukhari in al-Adab, Muhammad ibn Nasr in al-Salah, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani, al-Hakim, and he authenticated it, and al-Bayhaqi in al-Shu'ab narrated, he said: The greatest verse in the Book of God is **God, there is no god but He, the Ever-Living, the Self-Sustaining**, and the most comprehensive verse in the Book of God for good and evil is the verse in al-Nahl, **God commands justice and doing good**, and the verse in the Book of God that entrusts the most, **And whoever fears God - He will make for him a way out * And will provide for him from where he does not expect**, and the most severe A verse in the Book of God, please: **O My servants who have transgressed against themselves** the verse. Al-Bayhaqi narrated in Al-Sha'b on the authority of Al-Hasan that he recited this verse: **Indeed, God commands justice and doing good** to the end, then he said: Indeed, God, the Almighty, has gathered for you all good and all evil in one verse. By God, justice and doing good have not left anything from obedience to God without gathering it, nor have they left anything from indecency, wrongdoing, and transgression from disobedience to God without gathering it. Al-Bukhari narrated in his history on the authority of Al-Kalbi on the authority of his father who said: Ali bin Abi Talib passed by some people talking, so he said: What are you talking about? They said: We are discussing chivalry. He said: Isn't that enough for you in God's Book when He says: **Indeed, God commands justice and doing good** so justice, fairness, and doing good are favors, so what is left after this?

Tafsir al-Baghawi

90 - The Almighty said: **God commands justice**, fairness, **and doing good**, to people.

On the authority of Ibn Abbas: *Justice* means monotheism, and *goodness* means performing the obligatory duties.

On his authority: *Ihsan*: Sincerity in monotheism, and this is the meaning of the Prophet's saying, may God bless him and grant him peace: **Ihsan is to worship God as if you see Him**.

Muqatil said: *Justice* means monotheism, and *benevolence* means forgiving people.

And giving to relatives means maintaining family ties.

And he forbids indecency means ugly speech and action. Ibn Abbas said: adultery, **and wrongdoing** means what is not known in the Sharia or Sunnah, **and**

oppression means arrogance and injustice.

Ibn Uaynah said: *Justice* is the equality of secret and public, *goodness* is that his secret is better than his public, and **immorality and evil** is that his public is better than his secret.

He admonishes you that you may remember.

Ibn Masoud said: The most comprehensive verse in the Qur'an is this verse.

Ayyub said on the authority of Ikrimah: "The Prophet, may God bless him and grant him peace, recited to Al-Walid: 'God commands justice' to the end of the verse, and he said to him: 'O son of my brother, repeat it.' So he repeated it to him, and he said: 'By God, it has sweetness and freshness, its top is fruitful and its bottom is abundant, and it is not the speech of humans.'"

Tafsir al-Baidawi

90. **God commands justice** by moderation in matters, such as belief in monotheism, which is moderate between idleness and polytheism, and saying that earning is moderate between mere report and destiny, and by action, such as worshipping by performing duties, which is moderate between idleness and monasticism, and by character, such as generosity, which is moderate between miserliness and extravagance. **And goodness** is "goodness in acts of obedience, and it is either according to quantity, such as voluntary acts of worship, or according to quality, as the Prophet, peace and blessings be upon him, said, "Goodness is to worship God as if you see Him, and if you do not see Him, then He sees you. And giving to relatives" and giving relatives what they need, which is a specification after generalization for exaggeration. "And He forbids immorality" from excessive pursuit of the lustful force, such as adultery, for it is the ugliest and most heinous of human conditions. "And evil" is what is condemned for its practitioner in arousing the angry force. **And oppression** and arrogance and domination over people and tyranny over them, then it is the devilishness that is required by the imaginary power, and there is no evil in man except that it is included in these categories and issued by the mediation of one of these three powers, and for this reason Ibn Masoud, may God be pleased with him, said: It is the most comprehensive verse in the Qur'an for good and evil. And it became the reason for the conversion of Uthman bin Maz'un, may God be pleased with him, to Islam, and if there was nothing in the Qur'an other than this verse, then it would have been true that it is an explanation of everything and a guidance and mercy for the worlds.

Perhaps it was mentioned after his saying: **And We have sent down to you the Book** to draw attention to it. **He admonishes you** with commands and prohibitions and distinguishes between good and evil. **Perhaps you will remember** so that you may be admonished.

Surat al-Nahl 16:90

Indeed, God commands justice, doing good, and giving to kith and kin, and He forbids immorality, bad conduct, and oppression. He instructs you that perhaps you will be reminded.

Surat al-Nahl 16:91

And fulfill the covenant of God when you have made it, and do not break oaths after their confirmation, although you have made God a guarantor over you. Indeed, God knows what you do.

Tafsir al-Jalalayn

91 - **And fulfill the covenant of God** of sales, oaths, and other things **when you have made a covenant, and do not break oaths after their confirmation** their documentation **and you have made God a guarantor over you** of fulfillment when you swore by Him, and the sentence is a state **Indeed, God knows what you do** a threat to them.

Tafsir al-Suyuti

God Almighty said: And fulfill the verse. Ibn Jarir narrated on the authority of Buraidah who said: This verse was revealed regarding the pledge of allegiance to the Prophet, may God bless him and grant him peace.

Tafsir al-Tabari

God the Almighty says: And fulfill the covenant of God when you have confirmed it, and His contract when you have made it, and have imposed upon yourselves a right for whomever you have made a covenant with and have made a covenant with. **And do not break oaths after confirming them.** He says: And do not contradict the matter in which you have contracted oaths, meaning after you have confirmed the oaths upon yourselves, so that you break your oaths and lie in them, and break them after you have fulfilled them. It is said from this: So-and-so confirmed his oath, confirming it, if he strengthened it, and this is the language of the people of Hijaz. As for the people of Najd, they say: I confirmed it, I confirm it, confirming. And His statement: **And you have made God a guarantor over you.** He says: And you have made God, by fulfilling what you have contracted upon yourselves, a shepherd who watches over those among you who fulfill the covenant of God that he has promised to fulfill and those who break it.

In a similar manner to what we have said about this, the people of interpretation said, with differences among themselves, about who this verse refers to and in what it was revealed. Some of them said: It refers to those who pledged allegiance to the Messenger of God, may God bless him and grant him peace, to Islam, and it was revealed about them.

Who said that?

Muhammad ibn Amara al-Asadi told me: Abdullah ibn Musa told us: Abu Laila told us, on the authority of Buraydah, regarding his statement, **And fulfill the covenant of God when you have made a covenant**, he said: This verse was revealed regarding the pledge of allegiance to the Prophet, may God bless him and grant him peace. Those who had accepted Islam had pledged allegiance to Islam, and they said, **And fulfill**

the covenant of God when you have made a covenant, this is the pledge that you had pledged to Islam, **and do not break oaths after their confirmation**, the pledge. So do not let the small number of Muhammad, may God bless him and grant him peace, and his companions, and the large number of polytheists, lead you to break the pledge that you had pledged to Islam, even though there were few of them, and the polytheists were many among them.

Others said: It was revealed regarding the oath that the polytheists had made in the pre-Islamic era, and God Almighty commanded them in Islam to fulfill it and not break it.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty, **And do not break oaths after confirming them**, he said: Making them stronger in swearing.

Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, and Al-Muthanna told me, he said: Ishaq told us, he said: Abdullah told us, on the authority of Warqa', all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Bishr told me, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And do not break oaths after confirming them**, meaning: after emphasizing and making them more severe.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: These were people who were allies of a people who had made an alliance and some of them had given a covenant, then a people came to them and said: We are more numerous, more powerful and more powerful, so break the covenant with these people and return to us, so they did, and that is the saying of God Almighty: **And do not break oaths after their confirmation, and you have made God a guarantor over you**, that one nation is more numerous than another nation, more numerous because these people were more numerous than those people, you broke the covenant between you and these people, so this was in this.

Ibn Al-Barqi told me, he said: Ibn Abi Maryam told us, he said: Nafi' bin Yazid told us, he said: I asked Yahya bin Saeed, about the statement of God, **And do not break oaths after their confirmation**, he said: Covenants.

The correct thing to say about this is that God the Most High commanded His servants in this verse to fulfill the covenants they make upon themselves, and He forbade them from breaking the oaths after confirming them upon themselves to others, with contracts that are between them in truth, which God does not dislike. It is possible that it was revealed about those who pledged allegiance to the Messenger of God, may God bless him and grant him peace, forbidding them from breaking their allegiance, out of caution against the small number of Muslims and the large number of polytheists, and that it was revealed about those who wanted to transfer their alliance from their allies due to

And fulfill the covenant of God when you have made it, and do not break oaths after their confirmation, although you have made God a guarantor over you. Indeed, God knows what you do.

their small number to others due to their large number. It is possible that it was for something else, and there is no report that proves the argument that it was revealed about one of these and not another, and there is no indication in the Book or rational argument as to which of these it meant, and no statement about this is more worthy of the truth than what we have said due to its apparent indication of it, and that the verse was revealed for a reason, and the ruling with it is general in everything that was in the meaning of the reason for which it was revealed.

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 you have made God a guarantor over you.** He said: A trustee.

And His statement, **Indeed, God knows what you do**, means, the Most High, the Majestic, says: Indeed, God, O people, knows what you do in the covenants that you pledge to God to fulfill, and the oaths and oaths that you affirm upon yourselves, whether you are righteous in them or break them, and other than that of your actions. He has examined all of that against you, and He will question you about it and about what you did in it. He says: So beware of God lest you meet Him having disobeyed His command and prohibition in them, and thereby deserve from Him what you cannot bear of His painful punishment.

Tafsir al-Qurtubi

There are three issues:

The first is the statement of God the Almighty: **And fulfill the covenant of God** which is a general term for everything that is concluded with the tongue and that a person commits to, such as a sale, a relationship, or a covenant in a matter that is in accordance with his religion. This verse is included in the statement: **Indeed, God commands justice and doing good** because the meaning is: Do such-and-such and refrain from such-and-such, so it was connected to that estimate. It was said that it was revealed regarding the pledge of allegiance of the Prophet, may God bless him and grant him peace, to Islam. It was also said: It was revealed regarding the commitment to the oath that was in the pre-Islamic era, and Islam came to fulfill it. This was said by Qatada, Mujahid, and Ibn Zayd, and the general term includes all of that as we have explained. Sahih narrated on the authority of Jubayr ibn Mut'im who said: The Messenger of God, may God bless him and grant him peace, said: There is no oath in Islam, and whatever oath was in the pre-Islamic era, Islam only increases its strength, meaning in supporting the truth, upholding it, and providing assistance. This is similar to the Hilf al-Fudul mentioned by Ibn Ishaq. He said: The tribes of Quraysh gathered in the house of Abdullah bin Jud'an because of his honor and lineage, so they made a contract and pledged that they would not find anyone in Mecca who had been wronged, whether from its people or others, except that they would stand with

him until his grievance was redressed. So the Quraysh called that alliance the Hilf al-Fudul, meaning the alliance of virtues. Here, *Fudul* is the plural of *fadl* for abundance, like *fals* and *fulus*. Ibn Ishaq narrated on the authority of Ibn Shihab that he said: "The Messenger of God, may God bless him and grant him peace, said: I witnessed an alliance in the house of Abdullah bin Jud'an that I would not have loved to have red camels for, if it were called upon in Islam, I would have responded." Ibn Ishaq said: Al-Walid bin Utbah attacked Hussein bin Ali over his money, due to the authority of Al-Walid, for he was the emir of Medina. Hussein bin Ali said to him: I swear by God that you will do me justice in my right, or I will take my sword and stand in the mosque of the Messenger of God, may God bless him and grant him peace, and then call for the Hilf al-Fudul. Abdullah bin al-Zubayr said: And I swear by God that if he calls upon us, I will take my sword and then..." I will stand with him until he gets his rights, or we will all die. This report reached Al-Miswar bin Makhramah, and he said the same. This report reached Abd al-Rahman bin Uthman bin Ubayd God al-Taimi, and he said the same. When this report reached Al-Walid, he vindicated him. Scholars said that this oath that was in the pre-Islamic era is what Islam strengthened and the Prophet, peace and blessings be upon him, singled it out from the generality of his statement, **There is no oath in Islam.** The wisdom behind that is that the Shari'ah came with the support of taking revenge on the oppressor, taking the right from him, and delivering it to the oppressed. It made that obligatory in the Shari'ah as a general obligation on whoever is able from those who are accountable, and gave them the way against the oppressors. God Almighty said, "The way is only against those who oppress people and rebel in the land without right. Those will have a painful punishment." And in the Sahih: **Support your brother, whether he is an oppressor or oppressed.** They said, **O Messenger of God, we support him when he is oppressed, so how do we support him when he is an oppressor?** He said, **Take him by the hand.** In another narration: **Prevent him from oppression, for that is supporting him.** And it was mentioned before that he, peace be upon him, said, **If people see an oppressor and do not take him by the hand, God will soon afflict them all with a punishment from Him.**

Second: The Almighty's saying, **And do not break oaths after confirming them.** He says after emphasizing and making them more severe. It is said *confirmation* and *confirmed* and *confirmed* and they are two languages.

Third: The Almighty's saying: **And you have made God a guarantor over you**, meaning a witness, and it is said a protector, and it is said a guarantor. He only said it after emphasizing it to differentiate between an oath and one that is confirmed by resolve and a meaningless oath. Ibn Wahb and Ibn Al-Qasim from Malik said: Emphasis is a person's swearing about one thing repeatedly, repeating the oaths three times or more, like saying: By God, I will not decrease it from such and such, and by God, I will not decrease it from

such and such, and by God, I will not decrease it from such and such. He said: The expiation for that is one, like the expiation for an oath. Yahya bin Saeed said: They are the covenants and the oath, but the difference between them is that the covenant is not expiated. The Prophet, may God bless him and grant him peace, said: A banner will be raised for every traitor on the Day of Resurrection at his backside according to the extent of his treachery, and it will be said: This is the treachery of so-and-so. As for the oath by God, God, the Almighty, has prescribed expiation for it with one characteristic and the solution of what the oath was based on. Ibn Umar said: Emphasis is that he swears twice, but if he swears once, then there is no expiation for it, and this was mentioned previously in Al-Ma'idah.

Tafsir Ibn Kathir

This is what God the Almighty commands, which is to fulfill covenants and agreements and to maintain confirmed oaths. For this reason, He said: **And do not break oaths after confirming them.** There is no contradiction between this and His statement: **And do not make God an object of your oaths,** the verse, and between His statement, the Almighty: "That is the expiation for your oaths when you swear. And guard your oaths," meaning do not leave them without expiation. And between His statement, peace be upon him, in what was proven from him in the two Sahihs, that he, peace and blessings be upon him, said: "By God, 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 absolve myself of it—and in another narration—and expiate for my oath." There is no contradiction between all of this and the verse mentioned here, which is His statement: **And do not break oaths after confirming them,** because what is meant by these oaths is those included in covenants and agreements, not the oaths that are intended to urge or prohibit. For this reason, Mujahid said in His statement, **And do not break oaths after confirming them.** It means the oath, that is, the oath of the Age of Ignorance. It is supported by what Imam Ahmad narrated: Abdullah bin Muhammad - he is Ibn Abi Shaybah - told us, Ibn Numayr and Abu Usamah told us, on the authority of Zakariya - he is Ibn Abi Zaydah - on the authority of Saad bin Ibrahim, on the authority of his father, on the authority of Jubayr bin Mut'im, who said: The Messenger of God, may God bless him and grant him peace, said: **There is no oath in Islam, and whatever oath was made in the Age of Ignorance, Islam only increases its severity.** Muslim narrated it likewise on the authority of Ibn Abi Shaybah with this same chain of transmission. Its meaning is that Islam does not require the oaths that the people of the Age of Ignorance used to make, for adhering to Islam is sufficient for what they were doing.

As for what was reported in the two Sahihs on the authority of Asim Al-Ahwal on the authority of Anas, may God be pleased with him, that he said: The Messenger of God, may God bless him and grant him peace, made an alliance between the Muhajireen and the Ansar in our homes, what it means is that he established brotherhood between them and they inherited from each other until God abrogated that,

and God knows best. Ibn Jarir said: Muhammad bin Amara Al-Asadi told me, Abdullah bin Musa told us, Abu Laila told us on the authority of Faridah regarding his statement: **And fulfill the covenant of God when you have made a covenant,** he said: It was revealed regarding the pledge of allegiance of the Prophet, may God bless him and grant him peace. There were those who had accepted Islam who had pledged allegiance to the Prophet, may God bless him and grant him peace, to Islam, so he said: **And fulfill the covenant of God when you have made a covenant,** this is the pledge that you pledged to Islam, **and do not break oaths after their confirmation,** do not let the small number of Muhammad and the large number of polytheists lead you to break the pledge that you pledged to Islam.

Imam Ahmad said: Ismail told us, Sakhr bin Juwairiyah told us, on the authority of Nafi', who said: When the people deposed Yazid bin Muawiyah, Ibn Umar gathered his sons and family, then he testified, and then he said: As for what follows, we have pledged allegiance to this man on the pledge of allegiance to God and His Messenger, and I heard the Messenger of God, may God bless him and grant him peace, say: "A banner will be raised for the traitor on the Day of Resurrection, and it will be said: This is the treachery of so-and-so. And among the greatest forms of treachery - unless it is associating partners with God - is for a man to pledge allegiance to another on the pledge of allegiance to God and His Messenger, then he breaks his pledge. So let none of you withdraw his hand, and let none of you be excessive in this matter, lest there be a rift between me and him." The hadith attributed to him is in the two Sahihs. Imam Ahmad said: Yazid told us, Hajjaj told us, on the authority of Abd al-Rahman bin Abbas, on the authority of his father, on the authority of Hudhayfah, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **Whoever stipulates a condition for his brother that he does not want to fulfill, is like one who extends his hand to his neighbor for no benefit.**

His statement, **Indeed, God knows what you do,** is a threat and warning to those who break their oaths after confirming them. His statement, **And do not be like the one who untwists her spinning after it has been strong,** Abdullah bin Katheer and As-Suddi said: This was a clumsy woman in Mecca who, whenever she spun something, would undo it after tightening it. Mujahid, Qatadah and Ibn Zayd said: This is an example of someone who breaks his covenant after confirming it. This statement is more correct and clear, whether there was a woman in Mecca who untwisted her spinning or not. His saying: **unraveled** may be a verbal noun, **she undid her spinning after it was strong** meaning **unraveled**, and it may be a substitute for the predicate of **was**, meaning do not be unraveled, the plural of **nakth** from **naqith**, and for this reason he said after it: **you take your oaths as a means of deception between you,** meaning deception and trickery, **that one nation should be more numerous than another nation,** meaning you swear to people if they are more numerous than you so that they will feel secure with you, but if you are able to betray them, you betray them. So God forbade that in order to draw attention to the higher with the lower, if He forbade treachery in

Surat al-Nahl 16:91

And fulfill the covenant of God when you have made it, and do not break oaths after their confirmation, although you have made God a guarantor over you. Indeed, God knows what you do.

this case, then it is more appropriate for Him to forbid it with the ability and capacity.

We have already mentioned - praise be to God - in Surat Al-Anfal the story of Muawiyah when there was a period of time between him and the king of the Romans. Muawiyah marched towards them at the end of the period, and when it expired and he was close to their country, he raided them while they were unaware and did not notice. Amr ibn Abasa said to him: God is Great, O Muawiyah, loyalty, not treachery. I heard the Messenger of God, may God bless him and grant him peace, say: **Whoever has a period of time between him and a people, let him not dissolve his contract until its period expires.** So Muawiyah, may God be pleased with him, returned with the army. Ibn Abbas said: **That one nation is more numerous than another nation** meaning more numerous. Mujahid said: They used to make alliances with allies and find that they were more numerous and more powerful than them, so they would break the alliance of these and make alliances with those who were more numerous and more powerful. So they were forbidden from doing that. Ad-Dahhak, Qatadah, and Ibn Zayd said something similar. And His statement: **God only tests you thereby** Saeed ibn Jubayr said: He means by the number. Narrated by Ibn Abi Hatim. Ibn Jarir said: That is, by His command to you to fulfill the covenant, **And He will make clear to you on the Day of Resurrection that over which you used to differ**, so He will reward every worker according to his work, good and evil.

Fath al-Qadir

God Almighty singled out from the group of commands included in His statement: **Indeed, God commands justice** the fulfillment of the covenant, so He said: 91- **And fulfill the covenant of God when you have made a covenant.** Its apparent meaning is general for every covenant that occurs from a person, without differentiating between a covenant of allegiance and other than it. Some commentators have singled out this covenant mentioned in this verse to the covenant that exists in the pledge of allegiance of the Prophet, may God bless him and grant him peace, to Islam, which is contrary to what is indicated by the covenant added to the name of God Almighty, which is generality that includes all of God's covenants. Even if we assume that the reason is specific to a covenant, this would not require limiting it to the reason, so consideration is given to the generality of the wording, not the specificity of the reason. Some of them have interpreted it as an oath, and it is refuted by mentioning the fulfillment of oaths after it, where God Almighty said: **And do not break oaths after their confirmation**, meaning after their emphasis, severity, and confirmation. What is meant is not that the prohibition of breaking is specific to confirmed oaths, not to other oaths that do not have confirmation, for the prohibition of breaking includes everyone, but in breaking an oath that is confirmed by a sin greater than the sin of breaking what is not confirmed, it is said that he confirmed and affirmed, and these are two languages. Al-Zajaj said: The original is the waw and

the hamza is a substitute for it. This generality is limited to what is proven in the authentic hadiths from the saying of the Prophet, may God bless him and grant him peace: **Whoever swears an oath and then sees something better than it, let him do what is better and expiate for his oath.** He even went to extremes in that, may God bless him and grant him peace, and said: **By God, I will not swear an oath and then see something better than it, except that I do what is better and expiate for my oath.** These words are proven in the two Sahih and others. Also excluded from this generality is the oath of idle talk, as God Almighty says: **God will not hold you accountable for what is unintentional in your oaths.** It is possible that the restriction of emphasis here is to exclude idle oaths. We have already discussed oaths in detail in Surat al-Baqarah 2: **And you have made God a guarantor over you**, meaning a witness. It was said that He is a protector, and it was said that He is a guarantor, and it was said that He is a watchman, because the guarantor takes into account the condition of the one guaranteed. It was said that the emphasis of an oath is a person swearing on the same thing repeatedly. Al-Qurtubi narrated on the authority of Ibn Omar that the emphasis is to swear twice, and if he swears once, then there is no expiation upon him. **Indeed, God knows what you do**, so He will reward you accordingly, if good, then good, and if evil, then evil. It contains encouragement and intimidation.

Tafsir al-Baghawi

91 - The Almighty said: **And fulfill the covenant of God when you have made a covenant**, and the covenant here is: the oath.

Al-Sha'bi said: A covenant is an oath, and its expiation is the expiation of an oath. **And do not break oaths after confirming them**, meaning emphasizing them, so that you break them, **and you have made God a guarantor over you**, meaning a witness to fulfillment.

God knows what you do. They differed about who this verse was revealed to, even if its ruling is general.

It was said: It was revealed about those who pledged allegiance to the Messenger of God, may God bless him and grant him peace. God commanded them to fulfill it.

Mujahid and Qatada said: It was revealed about the oath of the people of ignorance. Then God gave an example of breaking a covenant, saying:

Tafsir al-Baidawi

91. **And fulfill the covenant of God** meaning the pledge of allegiance to the Messenger of God, may God bless him and grant him peace, based on the Almighty's saying: **Indeed, those who pledge allegiance to you are only pledging allegiance to God.** It was said that

every matter must be fulfilled and that His saying: **When you have made a covenant** does not fit with it. It was said that it is vows. It was said that it is belief in God. **And do not break oaths** meaning the oaths of allegiance or all oaths. **After confirming them** after documenting them with the mention of God, the Almighty, and from this it was confirmed by changing the waw to a hamza. **And you have made God a guarantor over you** witnessing that pledge, for the guarantor is mindful of the condition of the one guaranteed and is a watcher over him. **Indeed, God knows what you do** of breaking oaths and covenants.

Surat al-Nahl 16:92

And do not be like the one who untwists her spun thread after it has been strong, taking your oaths as a means of deception among yourselves, lest one nation should be more numerous than another. God only tests you thereby, and He will surely make clear to you on the Day of Resurrection that over which you used to differ.

Surat al-Nahl 16:92

And do not be like the one who untwists her spun thread after it has been strong, taking your oaths as a means of deception among yourselves, lest one nation should be more numerous than another. God only tests you thereby, and He will surely make clear to you on the Day of Resurrection that over which you used to differ.

Tafsir al-Jalalayn

92 - **And be not like the one who undid** spoiled her **spinning** what she had spun **after it had been made strong** perfect and twisted **into pieces** a plural of nakath, which is what is broken, i.e. its perfection is unraveled, and she is a foolish woman from Mecca who used to spin all day and then unravel it *taking a plural of the pronoun you are untwisting*, i.e. do not be like her in taking **your oaths as a deception** is what enters into something and is not from it, i.e. corruption and deception **between you** by breaking them *that* i.e. because **one nation** a group **is more numerous** more numerous **than another nation** and they used to make allies, but if they found more than them and more powerful, they would break the oath of those and make allies with them **God only tests you** tests you **with it** i.e. with what He commanded of fulfilling the covenant to see who among you is obedient and who is disobedient, or with the fact that one nation is more numerous to see whether they are ignorant or not **and He will make clear to you on the Day of Resurrection that over which you used to differ** in this world from The covenant and other orders are to punish the violator and reward the faithful.

Tafsir al-Suyuti

God Almighty said: And do not be like the verse like Ibn Abi Hatim narrated on the authority of Abu Bakr bin Abi Hafs, who said: Sa'idah al-Asadiyyah was crazy and used to collect hair and fibres, so this verse was revealed: And do not be like the one who undoes her spinning.

Tafsir al-Tabari

God the Almighty says, forbidding His servants from breaking oaths after confirming them, and commanding the fulfillment of covenants, and illustrating the one who breaks that with the one who breaks her spinning after tightening it, and the one who breaks it after perfecting it: And do not be, O people, in breaking your oaths after confirming them and giving God the covenants and agreements, **like the one who breaks her spinning after it has become strong**. Meaning: after tightening it. Some of the Arab scholars used to say: Strength is what is spun at one speed and not doubled. It was said that the one who used to do

that was a foolish woman known in Mecca.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, he said: Abdullah bin Katheer told me: **Like the one who undoes her spinning after it was strong**. He said: A clumsy woman was in Mecca, undoing it after twisting it.

Al-Muthanna told us: Ishaq told us: Abdullah bin Al-Zubayr told us, on the authority of Ibn Uyaynah, on the authority of Sadaqah, on the authority of Al-Suddi: **And do not be like the one who untwists her spun thread after it was strong, using your oaths as a means of deception between you**. He said: She was a woman in Mecca who, when she had spun her thread, would untwist it.

Others said: This is a parable that God gave for someone who broke a covenant, so He likened him to a woman who does this action. They said, in the meaning of **she unraveled her spinning after it had been strong**, something similar to what we said.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And do not be like she who untwists her yarn after it has been strong, into separate parts**. If you heard of a woman untwisting her yarn after it had been tightly spun, you would say: How foolish she is! This is an example that God has given for someone who breaks his covenant.

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 do not be like the one who undoes what she has spun after it has become strong**. He said: Her spinning is her rope, she undoes it after she has twisted it, and she does not benefit from it after that.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, and Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Like the one who untwists her spinning after it had become strong**. He said: She untwisted her rope after it had been made strong.

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.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement of God, **And be not like she who untwists her spun thread after it had become strong**, he said: This is a parable that God has

given to one who breaks the covenant that he gave them. God has given this parable to him like the one who spun and then untwisted what he had spun. She gave them something and then went back, so she broke the covenant that she had given them. And His statement, *unwound*, means: ruins. And everything that is untwisted after spinning is ankath. The singular is nakath, whether it is a rope or a yarn. It is said from it: So-and-so unwound this rope, so he unwound it, a breaking. And the rope is unwound if its strength is broken. And what is meant by it in this place is the breaking of a covenant and a contract. And His statement, **You take your oaths as a means of deception among you, lest one nation should be more numerous than another nation**, the Most High says: You make your oaths, which you swear that you will fulfill your covenant with those you have made, **a means of deception among you**, meaning: deception and illusion, so that they may feel secure with you, while you are harboring treachery towards them, and abandoning the fulfillment of the covenant, and transferring from them to others because others are more numerous than them. Deception in the speech of the Arabs: every matter that is not correct, from which it is said: I know the deception of so-and-so and his deception, and the deception of his matter and his deception and his secret.

As for his saying: **That one nation is more plentiful than another nation**, his saying **more plentiful** is derived from usury. It is said: **This is more plentiful than this and more plentiful than it**, if it is more than it. From this is the saying of the poet:

And my steps are dark, as if my heels were the seeds of reeds, and I am more than ten cubits long.

It is said: So-and-so has taken usury from this, and that is because of the increase that he gives to his creditor on top of his capital.

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Al-Muthanna and Ali bin Dawud told me: Abdullah bin Saleh told us: Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **That one nation should be more numerous than another nation**, meaning: more numerous.

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 statement: **That one nation should be more numerous than another nation** means: People more numerous than people.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, and Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **That one nation should be more numerous than another nation**, he said: They used to make alliances with allies, and they would find that they were more numerous and more powerful than them, so they would break the alliance of these and

make alliances with those who were more powerful than them, so they were forbidden from doing that.

Ibn Al-Muthanna told us: Ishaq told us: Abdullah told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid. Al-Qasim told me: Al-Husayn told us: Hajjaj told me, on the authority of Ibn Jarj, 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: **You take your oaths as a means of deception among yourselves** means: treachery and betrayal among yourselves. **That one nation should be more numerous than another nation** means that one people should be more powerful and numerous than another.

Ibn Abd al-A'la told us: Abu Thawr told us, on the authority of Muammar, on the authority of Qatada: **They entered between you** he said: Treachery between you.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **You take your oaths as a means of deception between you**, he deceives with it, he gives him a covenant that makes him feel secure, and he brings him down from his place of safety, so his foot slips while he is in safety, then he returns intending to betray him, he said: The first Bedouins of this were a people who were allies of a people who had made an alliance, and some of them gave each other a covenant, then a people came to them and said: We are more numerous, stronger and more powerful, so break the covenant of these people, and return to us, so they did, and that is the statement of God Almighty: **And do not break oaths after their confirmation, while you have made God a guarantor over you** "lest there be a nation more numerous than a nation" more numerous: more numerous because these were more numerous than those, you broke the covenant between you and these, so this was in this, and the other matter was in the one who makes a covenant with him, so he brings him down from his fortress, then breaks it, the first verse is in these people, and it is its beginning, and the other is in this.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd narrated to us, who said: I heard Al-Dahhak say: Concerning His statement: **That one nation should be more numerous than another nation**, he said: More, he said: So you must fulfill the covenant.

And His statement: **God is only testing you with it** means, the Most High said: God is only testing you by His command to you to fulfill God's covenant when you make a covenant, so that He may distinguish the obedient among you who abides by His command and prohibition from the disobedient who disobeys His command and prohibition. **And He will make clear to you on the Day of Resurrection that over which you used to differ** means, the Most High said: And your Lord will make clear to you, O people, on the Day of Resurrection when you come to Him by rewarding each group of you for their deeds in this world, the good among you for his goodness, and the evildoer for his evil, that over which you used to differ. And that over which they used to differ in this world was that the believer in God would acknowledge the Oneness of

Surat al-Nahl 16:92

And do not be like the one who untwists her spun thread after it has been strong, taking your oaths as a means of deception among yourselves, lest one nation should be more numerous than another. God only tests you thereby, and He will surely make clear to you on the Day of Resurrection that over which you used to differ.

God and the Prophethood of His Prophet, and would believe in what He sent His prophets with, while the disbeliever would deny all of that. So that was their difference in this world, which God, the Most High, promised His servants that He would make clear to them when they came to Him with the explanation we have described.

Tafsir al-Qurtubi

The Almighty said: **And do not be like the one who untwists her spun thread after it was strong, into separate parts.** An-Naqad is the singular form of Nakth, and the noun is Nakth and An-Naqd, and the plural is Ankath. So this verse likens the one who swears, makes a covenant, and concludes his covenant, then breaks it, to a woman who spins her thread, twists it tightly, then unwinds it. It is narrated that there was a foolish woman in Mecca called Raytah bint Amr ibn Ka'b ibn Sa'd ibn Taym ibn Murrah who used to do that, so the likening was made to her. Al-Farra' said it, and Abdullah ibn Kathir and As-Suddi narrated it, but they did not name the woman. Mujahid and Qatadah said: This is an example, not for a specific woman, and Ankath is the accusative of state. And Al-Dakhl means deception, trickery, and fraud. Abu Ubaidah said: Every matter that is not correct is included. **That one nation is more numerous than another nation.** The commentators said: This verse was revealed about the Arabs, whose tribes, if they allied with another tribe, then one of them came with a large and strong tribe and entered it, betrayed the first and broke its covenant and returned to this greater one - said Mujahid - so God the Most High said: Do not break covenants because one group is more numerous than another group or has more wealth, lest you break your oaths when you see the abundance and spaciousness in this world for your polytheistic enemies. The intended meaning is to forbid returning to disbelief because of the abundance of the disbelievers and the abundance of their wealth. Al-Farra' said: The meaning is: Do not betray a people because of their small number and your large number, or because of your small number and their large number, and you have strengthened them with oaths. *Arba* means more. From rabaa, something grows if it increases, and the pronoun in bih may refer to the fulfillment that God has commanded. It is possible that it refers to usury, meaning that God Almighty tested His servants with envy and some of them seeking to gain the upper hand over others, and He tested them with that to see who struggles with his soul and opposes it, and who follows it and acts according to its desires, and this is the meaning of His statement, **God only tests you with it, and He will make clear to you on the Day of Resurrection that over which you used to differ,** of resurrection and other things.

Tafsir Ibn Kathir

This is what God the Almighty commands, which is to fulfill covenants and agreements and to maintain confirmed oaths. For this reason, He said: **And do not break oaths after confirming them.** There is no contradiction between this and His statement: **And do not make God an object of your oaths,** the verse, and between His statement, the Almighty: "That is the expiation for your oaths when you swear. And guard your oaths," meaning do not leave them without expiation. And between His statement, peace be upon him, in what was proven from him in the two Sahihs, that he, peace and blessings be upon him, said: "By God, 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 absolve myself of it—and in another narration—and expiate for my oath." There is no contradiction between all of this and the verse mentioned here, which is His statement: **And do not break oaths after confirming them,** because what is meant by these oaths is those included in covenants and agreements, not the oaths that are intended to urge or prohibit. For this reason, Mujahid said in His statement, **And do not break oaths after confirming them.** It means the oath, that is, the oath of the Age of Ignorance. It is supported by what Imam Ahmad narrated: Abdullah bin Muhammad - he is Ibn Abi Shaybah - told us, Ibn Numayr and Abu Usamah told us, on the authority of Zakariya - he is Ibn Abi Zaydah - on the authority of Saad bin Ibrahim, on the authority of his father, on the authority of Jubayr bin Mut'im, who said: The Messenger of God, may God bless him and grant him peace, said: **There is no oath in Islam, and whatever oath was made in the Age of Ignorance, Islam only increases its severity.** Muslim narrated it likewise on the authority of Ibn Abi Shaybah with this same chain of transmission. Its meaning is that Islam does not require the oaths that the people of the Age of Ignorance used to make, for adhering to Islam is sufficient for what they were doing.

As for what was reported in the two Sahihs on the authority of Asim Al-Ahwal on the authority of Anas, may God be pleased with him, that he said: The Messenger of God, may God bless him and grant him peace, made an alliance between the Muhajireen and the Ansar in our homes, what it means is that he established brotherhood between them and they inherited from each other until God abrogated that, and God knows best. Ibn Jarir said: Muhammad bin Amara Al-Asadi told me, Abdullah bin Musa told us, Abu Laila told us on the authority of Faridah regarding his statement: **And fulfill the covenant of God when you have made a covenant,** he said: It was revealed regarding the pledge of allegiance of the Prophet, may God bless him and grant him peace. There were those who had accepted Islam who had pledged allegiance to the Prophet, may God bless him and grant him peace, to Islam, so he said: **And fulfill the covenant of God when you have made a covenant,** this is the

pledge that you pledged to Islam, **and do not break oaths after their confirmation**, do not let the small number of Muhammad and the large number of polytheists lead you to break the pledge that you pledged to Islam.

Imam Ahmad said: Ismail told us, Sakhr bin Juwairiyah told us, on the authority of Nafi', who said: When the people deposed Yazid bin Muawiyah, Ibn Umar gathered his sons and family, then he testified, and then he said: As for what follows, we have pledged allegiance to this man on the pledge of allegiance to God and His Messenger, and I heard the Messenger of God, may God bless him and grant him peace, say: "A banner will be raised for the traitor on the Day of Resurrection, and it will be said: This is the treachery of so-and-so. And among the greatest forms of treachery - unless it is associating partners with God - is for a man to pledge allegiance to another on the pledge of allegiance to God and His Messenger, then he breaks his pledge. So let none of you withdraw his hand, and let none of you be excessive in this matter, lest there be a rift between me and him." The hadith attributed to him is in the two Sahihs. Imam Ahmad said: Yazid told us, Hajjaj told us, on the authority of Abd al-Rahman bin Abbas, on the authority of his father, on the authority of Hudhayfah, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **Whoever stipulates a condition for his brother that he does not want to fulfill, is like one who extends his hand to his neighbor for no benefit.**

His statement, **Indeed, God knows what you do**, is a threat and warning to those who break their oaths after confirming them. His statement, **And do not be like the one who untwists her spinning after it has been strong**, Abdullah bin Katheer and As-Suddi said: This was a clumsy woman in Mecca who, whenever she spun something, would undo it after tightening it. Mujahid, Qatadah and Ibn Zayd said: This is an example of someone who breaks his covenant after confirming it. This statement is more correct and clear, whether there was a woman in Mecca who untwisted her spinning or not. His saying: *unraveled* may be a verbal noun, **she undid her spinning after it was strong** meaning *unraveled*, and it may be a substitute for the predicate of *was*, meaning do not be unraveled, the plural of *nakth* from *naqith*, and for this reason he said after it: **you take your oaths as a means of deception between you**, meaning deception and trickery, **that one nation should be more numerous than another nation**, meaning you swear to people if they are more numerous than you so that they will feel secure with you, but if you are able to betray them, you betray them. So God forbade that in order to draw attention to the higher with the lower, if He forbade treachery in this case, then it is more appropriate for Him to forbid it with the ability and capacity.

We have already mentioned - praise be to God - in Surat Al-Anfal the story of Muawiyah when there was a period of time between him and the king of the Romans. Muawiyah marched towards them at the end of the period, and when it expired and he was close to their country, he raided them while they were unaware and did not notice. Amr ibn Abasa said to him: God is Great, O Muawiyah, loyalty, not treachery. I heard the

Messenger of God, may God bless him and grant him peace, say: **Whoever has a period of time between him and a people, let him not dissolve his contract until its period expires.** So Muawiyah, may God be pleased with him, returned with the army. Ibn Abbas said: **That one nation is more numerous than another nation** meaning more numerous. Mujahid said: They used to make alliances with allies and find that they were more numerous and more powerful than them, so they would break the alliance of these and make alliances with those who were more numerous and more powerful. So they were forbidden from doing that. Ad-Dahhak, Qatadah, and Ibn Zayd said something similar. And His statement: **God only tests you thereby** Saeed ibn Jubayr said: He means by the number. Narrated by Ibn Abi Hatim. Ibn Jarir said: That is, by His command to you to fulfill the covenant, **And He will make clear to you on the Day of Resurrection that over which you used to differ**, so He will reward every worker according to his work, good and evil.

Fath al-Qadir

Then he emphasized the obligation of fulfillment and the prohibition of breaking it, saying: 92- **And do not be like the one who untwisted her yarn** meaning, do not be in what you do of untwisting after emphasizing like the one who untwisted her yarn: meaning what she spun **after it was strong** meaning after they had made the yarn strong and perfect, and it is related to untwisted *ankathan* plural of *nakath* with a kasra on the noon, what breaks its thread. Al-Zajaj said: *Ankathan* is in the accusative case as a verbal noun, because the meaning of *nakath* is *nakhatta*, and it was responded that *ankathan* is not a verbal noun, but rather a plural as we mentioned. Al-Wahidi said: It is in the accusative case as a second object, just as you say, **I broke it into pieces and parts** meaning I made it into pieces and parts, and it is possible that it is a state. Ibn Qutaybah said: This verse is related to what preceded it, and the meaning is: And fulfill the covenant of God and do not break your oaths, for if you did that, you would be like a woman who spun a spun thread and made it perfect, then made it into pieces. The phrase **you take your oaths as a means of deception between you** is in the accusative case as a state. Al-Jawhari said: Deception is trickery and deception. Abu Ubaidah said: Every matter that is not correct is deception. It was said that deception is what is introduced into something despite its corruption. Al-Zajaj said: Deception and fraud **that one nation is more numerous than another nation** means that a group is more numerous than a group: that is, more numerous than it and more abundant in wealth. It is said that something grows if it increases. Al-Farra' said: The meaning is do not betray a people because of their small number and your large number, or because of your small number and their large number, and you have supported them with oaths. It was said that when the Quraysh saw a thorn in the side of their enemies, they would break their covenant and ally with their enemies. It was also said that it was a warning to the believers not to be deceived by the large number of Quraysh and the abundance of their wealth, so they would break their allegiance to the Prophet, may God bless him and grant him peace. **God is only testing you with it**, meaning He is testing you by your being more

Surat al-Nahl 16:92

And do not be like the one who untwists her spun thread after it has been strong, taking your oaths as a means of deception among yourselves, lest one nation should be more numerous than another. God only tests you thereby, and He will surely make clear to you on the Day of Resurrection that over which you used to differ.

numerous and plentiful, to see whether you will hold fast to the rope of loyalty or break it out of deceit due to your large number. The pronoun in **with it** refers to the content of the sentence: that one nation is more numerous than another: meaning God is only testing you with that large number to know what you will do, or God is only testing you with what He commands you and forbids you. **And He will make clear to you on the Day of Resurrection that over which you used to differ**, so He will clarify the truth and those who are in the right and raise their ranks, and He will clarify falsehood and those who are false, so He will inflict upon them the punishment they deserve. In this there is a warning and caution against opposing the truth and leaning toward falsehood, or He will make clear to you that over which you used to differ, regarding the Resurrection, Paradise, and Hell.

Tafsir al-Baghawi

92 - **And do not be like the one who undoes her spinning after it has been strong**, meaning: after spinning it and making it firm.

Al-Kalbi and Muqatil said: She was a clumsy, foolish woman from Quraysh, called Raytah bint Amr ibn Sa'd ibn Ka'b ibn Zayd Manat ibn Tamim, and she was nicknamed Ja'r. She had a bad temper, and she had a spindle the size of an arm, a hook the size of a finger, and a large spindle, the same size, and she used to spin yarn from wool, hair, and fur, and she would order her slave girls to do so, so they would spin from morning until noon, and when noon came, she would order them to undo everything they had spun, and this was her habit.

Meaning: It did not stop working, nor did it stop breaking it when it worked. Likewise, if you break a covenant, you will not stop working, nor will you fulfill it when you make a covenant.

Ankathan means ruins, the singular of which is *nakth*, which is what was unraveled after spinning, whether it was yarn or rope.

You take your oaths as a means of deception among you, meaning: deception, treachery, and trickery. *Deception* is what enters into something for the purpose of corruption.

It was said: *Income* and *deception*: to show loyalty and conceal breach.

That there be means: that there be **a nation that is more numerous** meaning: more and higher, **than a nation**. Mujahid said: This is because they used to make alliances with allies, and if they found a people who were more numerous and more powerful than them, they would break their alliance with them and make an alliance with the more powerful. So its meaning is: You sought power by breaking the

covenant, such that one nation was more numerous than another nation. So God forbade them from that.

God is only testing you with it, God chooses you by commanding you to fulfill the covenant, **and He will make clear to you on the Day of Resurrection that over which you used to differ** in this world.

Tafsir al-Baidawi

92. **And do not be like the one who untwisted her spinning** what she spun, a source meaning the object. **After she had untwisted** is related to *untwisted* meaning she untwisted her spinning after it was tight and perfect. *Unwounds* energies, unwound, twisted, plural of unwound, and its accusative is in the state of **her spinning** or the second object of *untwisted* because it means made, and what is meant by it is likening the unwound to someone like that. It was said that she is Raytah bint Saad bin Taym Al-Qurashiyyah, that she was a clumsy woman who used to do that.

You take your oaths as a means of deception among yourselves is a state of the pronoun in **and do not be** or in the preposition in the position of the predicate, meaning do not imitate a woman like this, taking your oaths as a means of corruption and deception among yourselves. The origin of *deception* is that which enters something, and it was not from. **That a nation is more numerous than another nation** is because a group is more numerous and more abundant in wealth than a group, and the meaning is do not betray a people because of your large number and small number, because of the large number of their opponents and their strength like the Quraysh, for if they saw a thorn in the enemies of their allies, they would break their covenant and ally with their enemies.

God only tests you with it is the pronoun **will not be a nation** because it means the source, meaning He tests you with their being more numerous to see. Do you hold fast to the rope of fulfilling the covenant of God and the pledge of allegiance to His Messenger, or are you deceived by the large number of Quraysh and their strength and the small number of believers and their weakness. It was said that the pronoun refers to hypocrisy, and it was said that it refers to the command to fulfill. **And He will make clear to you on the Day of Resurrection that over which you used to differ**, when He rewards you for your deeds with reward and punishment.

Surat al-Nahl 16:93

And if God had willed, He would have made you one nation, but He sends astray whom He wills and guides whom He wills, and you will surely be questioned about what you used to do.

Tafsir al-Jalalayn

93 - **And if God had willed, He would have made you one nation** people of one religion (but He misguides whom He wills and guides whom He wills. And you will surely be questioned) on the Day of Resurrection, a question of rebuke **about what you used to do** to be recompensed for it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And if your Lord had willed, O people, He would have been kind in fulfilling His commands, so that you would all become one group and people of one religion, not differing or separating. But He Almighty created differences between you and made you people of different religions, by guiding some to believe in Him and working in obedience to Him, so they were believers, and He let down those and deprived them of His guidance, so they were disbelievers. And God will ask you all on the Day of Resurrection about what you did in this world in what He commanded you and forbade you, then He will reward you with the reward of the obedient among you for obeying Him, and the disobedient for disobeying Him.

Tafsir al-Qurtubi

The Almighty says, **And if God had willed, He could have made you one nation**, meaning, of one religion. **But He leaves astray whom He wills**, by abandoning them, out of His justice toward them. **And He guides whom He wills**, by granting them success, out of His grace toward them. He will not be questioned about what He does, but you will be questioned. The verse refers to the people of destiny, as you can imagine, and the lam in *Wa-li-bayyinna* and *La-ta'salun* with the doubled *nun* indicate an implied oath, meaning, **And God will make clear to you, and you will be questioned**.

Tafsir Ibn Kathir

God Almighty says: **And if God had willed, He could have made you O people one nation** as He Almighty says: **And if your Lord had willed, those on earth would have believed, all of them together** meaning He would have reconciled you and would not have created differences, hatred or enmity **And if your Lord had willed, He could have made mankind one nation; but they will not cease to differ** * Except whom your Lord

has mercy upon - and for that He created them, and likewise He says here: **But He sends astray whom He wills and guides whom He wills** then He will ask you on the Day of Resurrection about all your deeds and will reward you for them according to the smallest, smallest, and smallest. Then the Almighty warned His servants against taking oaths as a means of deception and trickery, lest a foot slip after it has been firmly established. This is like someone who was on the right path but then deviated from it and slipped from the path of guidance because of broken oaths that included turning away from the path of God. Because if the disbeliever sees that the believer has made a covenant with him and then betrayed him, he will no longer have any trust in the religion, and because of that he will turn away from entering Islam. For this reason He said, **And taste the evil because you turned away from the path of God, and for you is a great punishment**.

Then the Almighty said: **And do not exchange the covenant of God for a small price**, meaning do not exchange faith in God for the worldly life and its adornments, for it is little, and if the son of Adam were to have the entire world, what is with God would be better for him, meaning the reward and recompense of God is better for the one who hopes in Him, believes in Him, seeks Him, and keeps His covenant, hoping for His promise. For this reason, He said: **If you only knew * What is with you will be exhausted**, meaning it will be emptied and come to an end, for it will have a limited, predetermined, and finite term. **And what is with God is everlasting**, meaning His reward for you in Paradise is everlasting, without interruption or exhaustion, for it is everlasting, does not change, and does not disappear. **And We will surely reward those who are patient with the best of what they used to do**, an oath from the Almighty Lord confirmed by the letter *lam*, that He will reward the patient with the best of their deeds, meaning He will overlook their bad deeds.

Fath al-Qadir

Then the Almighty explained that He is able to unite the believers and the disbelievers in loyalty or in faith, so He said: 93- **And if God had willed, He could have made you one nation** in agreement on the truth. **But by virtue of divinity He misguides whom He wills** by abandoning them as justice from Him towards them **and guides whom He wills** by granting them success as a favor from Him towards them. **He is not questioned about what He does, while they will be questioned**. For this reason He said: **And you will surely be questioned about what you used to do** of deeds in this world. The lam in **and He will make clear to you** and in **and you will surely be questioned** are the two parts that introduce the oath.

Tafsir al-Baghawi

93 - **And if God had willed, He could have made you one nation**, on one religion, which is Islam, **but He sends astray whom He wills**, by letting them down, out of His justice, **and guides whom He wills**, by granting them success, out of His grace, **and you will surely be**

Surat al-Nahl 16:93

And if God had willed, He would have made you one nation, but He sends astray whom He wills and guides whom He wills, and you will surely be questioned about what you used to do.

asked about what you used to do, on the Day of Resurrection.

Tafsir al-Baidawi

93. **And if God had willed, He could have made you one nation** united in Islam. **But He leaves astray whom He wills** by abandoning. **And He guides whom He wills** by success. **And you will surely be asked about what you used to do** a question of rebuke and retribution.

Surat al-Nahl 16:94

And do not take your oaths as a means of deception between you, lest a foot slip after it was firmly established, and you taste evil for having averted [people] from the way of God. And for you is a great punishment.

Tafsir al-Jalalayn

94 - **And do not use your oaths as a means of deception between you** He repeated it for emphasis **lest your foot slip** that is, your feet from the path of Islam **after it had been established** being straight on it **and taste the evil** that is, the punishment **for having averted from the way of God** that is, by your aversion from fulfilling the covenant or by your aversion of others from it because they follow your example **and for you is a great punishment** in the Hereafter.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: And do not use your oaths as a means of deception and trickery between you, by which you mislead people, **lest your foot slip after it had been firmly established**. He says: So that you perish after you had been safe from perdition. This is an example for every afflicted person after being well, or someone who falls into trouble after being safe, and the like: his foot slipped, as the poet said:

It will prevent you from being ahead if you are ahead and it will ruin you if you slip

And His statement, **And taste the evil**, means: And you taste the evil. That evil is the punishment of God with which He punishes the people of His disobedience in this world, and that is some of what He punished the people of disbelief with. **Because you have turned away from the path of God**, means: because you have tempted those who wanted to believe in God and His Messenger from believing. **And for you is a great punishment** in the Hereafter, and that is the fire of Hell. This verse indicates that the interpretation of Buraydah that we mentioned about him, in His statement, **And fulfill the covenant of God when you have made a covenant**, and the verses that follow it, that he meant by that: those who pledged allegiance to the Messenger of God, may God bless him and grant him peace, to Islam, from leaving Islam due to the small number of its people and the large number of the polytheists, is correct, not what Mujahid said: that they meant by it, because in the transfer of a people who have made an alliance from their allies to others other than them, there is no turning away from the path of God, nor straying from guidance. And God, the Most High, has described in this verse those who do that, that they have taken oaths as a means of interfering between them, and their breaking their oaths after Confirming it, they are turning people away from the path of God, and that they are people of misguidance in the previous one, and this is the description of the

people of disbelief in God, not the description of the people who transfer the oath from one people to another.

Tafsir al-Qurtubi

The Almighty said, **And do not take your oaths as a means of deception between you**, He repeated this for emphasis, **lest a foot slip after it had been firmly established**, exaggerating the prohibition of it due to its great position in religion and its recurrence in dealing with people, meaning do not make oaths that involve deception and corruption, lest a foot slip after it had been firmly established, meaning from faith after knowing God. This is a metaphor for the upright person who falls into great evil and falls into it, because if the foot slips, it transfers a person from a state of good to a state of evil. And from this meaning is the saying of many:

When we met, it was fixed and I slipped

The Arabs say to every afflicted person after recovery or someone who has fallen into trouble and lost his footing, as the poet says:

You will be denied the lead if you are ahead and killed if you slip

It is said of someone who made a mistake in something, then God Almighty threatened him with punishment in this world and a great punishment in the Hereafter. This threat is only for those who broke the covenant of the Messenger of God, may God bless him and grant him peace. Whoever made a covenant with him and then broke his covenant has left the faith. For this reason He said, **And taste the evil because you averted from the path of God**, meaning because you averted. And tasting the evil in this world is what befalls them of misfortune.

Tafsir Ibn Kathir

God Almighty says: **And if God had willed, He could have made you O people one nation** as He Almighty says: **And if your Lord had willed, those on earth would have believed, all of them together** meaning He would have reconciled you and would not have created differences, hatred or enmity **And if your Lord had willed, He could have made mankind one nation; but they will not cease to differ * Except whom your Lord has mercy upon - and for that He created them**, and likewise He says here: **But He sends astray whom He wills and guides whom He wills** then He will ask you on the Day of Resurrection about all your deeds and will reward you for them according to the smallest, smallest, and smallest. Then the Almighty warned His servants against taking oaths as a means of deception and trickery, lest a foot slip after it has been firmly established. This is like someone who was on the right path but then deviated from it and slipped from the path of guidance because of broken oaths that included turning away from the path of God. Because if the disbeliever sees that the believer has made a covenant with him and then betrayed him, he will no longer have any trust in the religion, and because of

Surat al-Nahl 16:94

And do not take your oaths as a means of deception between you, lest a foot slip after it was firmly established, and you taste evil for having averted [people] from the way of God. And for you is a great punishment.

that he will turn away from entering Islam. For this reason He said, **And taste the evil because you turned away from the path of God, and for you is a great punishment.**

Then the Almighty said: **And do not exchange the covenant of God for a small price**, meaning do not exchange faith in God for the worldly life and its adornments, for it is little, and if the son of Adam were to have the entire world, what is with God would be better for him, meaning the reward and recompense of God is better for the one who hopes in Him, believes in Him, seeks Him, and keeps His covenant, hoping for His promise. For this reason, He said: **If you only knew * What is with you will be exhausted**, meaning it will be emptied and come to an end, for it will have a limited, predetermined, and finite term. **And what is with God is everlasting**, meaning His reward for you in Paradise is everlasting, without interruption or exhaustion, for it is everlasting, does not change, and does not disappear. **And We will surely reward those who are patient with the best of what they used to do**, an oath from the Almighty Lord confirmed by the letter *lam*, that He will reward the patient with the best of their deeds, meaning He will overlook their bad deeds.

Fath al-Qadir

Then when He, the Almighty, forbade them from breaking all oaths, He forbade them from breaking specific oaths, saying: 94- **And do not use your oaths as a means of deception between you**, which are the oaths of allegiance. Al-Wahidi said: The commentators said: This is in forbidding those who pledged allegiance to the Messenger of God, may God bless him and grant him peace, from breaking the covenant on Islam and supporting the religion, and they provided evidence for this specificity with what is in His statement: **Then a foot will slip after it had been firmly established** of exaggeration, and with what is in His statement: **And taste evil for what you have turned away** because if they broke the covenant with the Messenger of God, may God bless him and grant him peace, they would have turned others away from entering Islam. And if we assume that these oaths with the Messenger of God, may God bless him and grant him peace, are the reason for the revelation of this verse, then the consideration is in the generality of the wording, not in the specificity of the reason. A group of commentators said: This is a repetition of what came before it for the purpose of emphasis and confirmation. The meaning of **then a foot slips after it has been firmly established** is that the foot of the one who takes his right hand as a means of deception slips from the path of truth after it has been firmly established and firmly rooted in it. It was said that the foot was singled out to indicate that the slip of one foot, that is, a foot that was honored or insignificant, is a great danger, so how about many feet? This is a metaphor for the upright person who falls into great evil and falls into it, because if the foot slips, it transfers the person from a state of good to a state of evil. It is said of someone

who makes a mistake in something that his foot slipped, and from this is the saying of the poet:

You have both caught up with Abs, whose throne has fallen, and Dhubyan, whose sandals have slipped under her feet.

And taste the evil because you turned away meaning taste the bad punishment in this world or in the Hereafter, or in both because you turned away **from the path of God** meaning because of your turning away from the path of God, which is Islam, or because you turned others away from Islam. For whoever breaks the pledge of allegiance and apostatizes, others will follow his example in that, so his action is a bad tradition upon him and he bears the burden of it and the burden of whoever acts upon it. For this reason He said: **And for you is a great punishment** meaning extremely great, and it is the punishment of the Hereafter if what was meant by what preceded it was the punishment of this world.

Tafsir al-Baghawi

94 - **And do not take your oaths as a means of deception and corruption among yourselves**, deceiving and corrupting people with them, so that they are content with your oaths and feel secure, then you break them, **so that your foot slips after it was firmly established**, so that you perish after you were secure. The Arabs say to every afflicted person after being well, or someone who falls into trouble after being safe: his foot slipped, **and taste the evil because you have averted from the path of God**, it was said: its meaning is: you made the path of breaking the covenant easy for people by breaking the covenant, **and for you is a great punishment.**

Tafsir al-Baidawi

94. **And do not use your oaths as a means of deception between you.** This is an explicit prohibition of it after the inclusion, emphasizing and exaggerating the ugliness of what is prohibited. **So that a foot slips**, that is, from the path of Islam. **After it has been firmly established** on it, and what is meant is their feet. The singular and indefinite are used to indicate that the slip of one foot is great, so it is sufficient for many feet. **And taste the evil** the punishment in this world. **Because you have turned away from the path of God** by turning away from fulfilling it, because others have turned you away from it, for whoever breaks the pledge of allegiance and apostatizes, he makes that a tradition for others. **And for you is a great punishment** in the Hereafter.

Surat al-Nahl 16:95

And do not exchange the covenant of God for a small price. Indeed, that which is with God is better for you, if you only knew.

Surat al-Nahl 16:95

And do not exchange the covenant of God for a small price. Indeed, that which is with God is better for you, if you only knew.

Tafsir al-Jalalayn

95 - **And do not exchange the covenant of God for a small price** of this world by breaking it for its sake **Indeed, what is with God of reward is better for you** than what is in this world **if you only knew** that, so do not break it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: "And do not exchange the covenant of God for a small price. Indeed, what is with God is better for you, if you only knew."

Tafsir al-Qurtubi

The Almighty's saying, **And do not exchange the covenant of God for a small price**. He forbade bribery and taking money in exchange for breaking the covenant, meaning do not break your covenants for a small worldly gain. It was only a small amount, even if it was a lot, because it is something that will pass away, so it is truly a small amount, and this is what is meant by His saying, **What you have will run out, but what is with God is everlasting**. So He explained the difference between the state of this world and the state of the Hereafter, in that the former will run out and change, while what is with God of the gifts of His grace and the bliss of His Paradise is permanent and will not pass away for whoever fulfills the covenant and remains steadfast in the contract. And he who said it did well:

Money, both lawful and unlawful, will run out one day, but its sins will remain tomorrow.

A pious person is not pious to his God until his food and drink are good.

last :

Suppose the world is thrown to you by force, isn't that the fate of the one who is moving?

Your world is nothing but a shade that covers you and then gives way to disappearance.

The Almighty said: **And We will surely reward those who were patient** meaning in Islam and acts of obedience and against disobedience **with the best of what they used to do** meaning of acts of obedience and made them better because everything else of good is permissible, and the reward is only for acts of

obedience in terms of the promise from God. Asim and Ibn Kathir read **and We will surely reward** with a *nun* for emphasis, the rest with a *ya*. It was said that this verse **and do not buy** up to here was revealed about Imru' al-Qais ibn Abis al-Kindi and his opponent Ibn Aswa'. They were arguing over a piece of land, and Imru' al-Qais wanted to swear, but when he heard this verse, he refused and acknowledged his right. And God knows best.

Tafsir Ibn Kathir

God Almighty says: **And if God had willed, He could have made you O people one nation** as He Almighty says: **And if your Lord had willed, those on earth would have believed, all of them together** meaning He would have reconciled you and would not have created differences, hatred or enmity **And if your Lord had willed, He could have made mankind one nation; but they will not cease to differ *** Except whom your Lord has mercy upon - and for that He created them, and likewise He says here: **But He sends astray whom He wills and guides whom He wills** then He will ask you on the Day of Resurrection about all your deeds and will reward you for them according to the smallest, smallest, and smallest. Then the Almighty warned His servants against taking oaths as a means of deception and trickery, lest a foot slip after it has been firmly established. This is like someone who was on the right path but then deviated from it and slipped from the path of guidance because of broken oaths that included turning away from the path of God. Because if the disbeliever sees that the believer has made a covenant with him and then betrayed him, he will no longer have any trust in the religion, and because of that he will turn away from entering Islam. For this reason He said, **And taste the evil because you turned away from the path of God, and for you is a great punishment**.

Then the Almighty said: **And do not exchange the covenant of God for a small price**, meaning do not exchange faith in God for the worldly life and its adornments, for it is little, and if the son of Adam were to have the entire world, what is with God would be better for him, meaning the reward and recompense of God is better for the one who hopes in Him, believes in Him, seeks Him, and keeps His covenant, hoping for His promise. For this reason, He said: **If you only knew * What is with you will be exhausted**, meaning it will be emptied and come to an end, for it will have a limited, predetermined, and finite term. **And what is with God is everlasting**, meaning His reward for you in Paradise is everlasting, without interruption or exhaustion, for it is everlasting, does not change, and does not disappear. **And We will surely reward those who are patient with the best of what they used to do**, an oath from the Almighty Lord confirmed by the letter *lam*, that He will reward the patient with the best of their deeds, meaning He will overlook their bad deeds.

Fath al-Qadir

Then He, the Almighty, forbade them from leaning

towards worldly gain and going back on the covenant for its sake, saying: 95- **And do not exchange the covenant of God for a small price.** That is, do not take a small, insignificant exchange in return for your covenant. Every worldly gain, even if it appears to be a lot, is because it is fleeting and insignificant. For this reason, the Almighty mentioned, after reducing the gain of this world, the goodness of what is with God, saying: **Indeed, what is with God is best for you.** That is, what He has of victory in this world, spoils, and abundant provision, and what He has in the Hereafter of the bliss of Paradise that will never end or cease, is better for them. Then He explained the prohibition against exchanging the covenant of God for a small price, and that what is with God is better for them, saying: **If you only knew.** That is, if you were people of knowledge and the ability to distinguish between things.

Tafsir al-Baghawi

95 - **And do not exchange the covenant of God for a small price**, meaning do not break your covenants, seeking a small worldly gain by breaking them, but fulfill them. **Indeed, with God is**, of the reward for you for fulfilling them, **best for you, if you only knew** [the difference between the two exchanges, then he explained that]. So he said:

Tafsir al-Baidawi

95. **And do not exchange the covenant of God for a small price** a small offer, which is what the Quraysh promised to the weak Muslims and stipulated for them in return for apostasy. **What is with God** of victory and spoils in this world and reward in the Hereafter **is better for you** than what they promise you, **if you only knew** if you were people of knowledge and discernment.

Surat al-Nahl 16:96

What you have will perish, but what is with God is eternal. And We will surely reward those who are patient with the best of what they used to do.

Surat al-Nahl 16:96

What you have will perish, but what is with God is eternal. And We will surely reward those who are patient with the best of what they used to do.

Tafsir al-Jalalayn

96 - **What you have** of this world **will run out** will perish **and what is with God is everlasting** permanent **and We will surely reward** with the letter ya and the letter nun **those who were patient** in fulfilling their covenants **their reward according to the best of what they used to do** ahsan means good

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: And do not break your covenants, O people, and the contracts that you have made, confirming them with your oaths, seeking by breaking them a small worldly gain, but fulfill the covenant of God which He has commanded you to fulfill, and God will reward you for fulfilling it, for what is with God as a reward for fulfilling that is better for you if you only knew. The difference between the two exchanges, one of which is the small price that you buy by breaking the covenant of God in this world, and the other is the great reward in the Hereafter for fulfilling it. Then God the Almighty explained: The difference between the two exchanges and the difference between the two rewards, and He said: What you have, O people, is what you possess in this world, even if it is much, it is fleeting, and what is with God for those who fulfill their covenant and obey Him of good things is lasting and will not perish, so work for what is with Him and be keen on what remains that does not perish. And His statement, **And We will surely reward those who were patient with the best of what they used to do**. God Almighty says: And God will surely reward those who were patient in their obedience to Him in prosperity and adversity, with their reward on the Day of Resurrection for their patience and their hastening to please Him, with the best of what they used to do of deeds, not the worst of them, and God will surely forgive them their bad deeds by His grace.

Tafsir al-Qurtubi

God Almighty says: "Whatever you have will perish, but what is with God is everlasting. And We will surely reward those who are patient according to the best of what they used to do."

Tafsir Ibn Kathir

God Almighty says: **And if God had willed, He could have made you O people one nation** as He Almighty says: **And if your Lord had willed, those on earth would have believed, all of them together** meaning He would have reconciled you and would not have created differences, hatred or enmity **And if your Lord had willed, He could have made mankind one nation; but they will not cease to differ *** Except whom your Lord has mercy upon - and for that He created them, and likewise He says here: **But He sends astray whom He wills and guides whom He wills** then He will ask you on the Day of Resurrection about all your deeds and will reward you for them according to the smallest, smallest, and smallest. Then the Almighty warned His servants against taking oaths as a means of deception and trickery, lest a foot slip after it has been firmly established. This is like someone who was on the right path but then deviated from it and slipped from the path of guidance because of broken oaths that included turning away from the path of God. Because if the disbeliever sees that the believer has made a covenant with him and then betrayed him, he will no longer have any trust in the religion, and because of that he will turn away from entering Islam. For this reason He said, **And taste the evil because you turned away from the path of God, and for you is a great punishment.**

Then the Almighty said: **And do not exchange the covenant of God for a small price**, meaning do not exchange faith in God for the worldly life and its adornments, for it is little, and if the son of Adam were to have the entire world, what is with God would be better for him, meaning the reward and recompense of God is better for the one who hopes in Him, believes in Him, seeks Him, and keeps His covenant, hoping for His promise. For this reason, He said: **If you only knew * What is with you will be exhausted**, meaning it will be emptied and come to an end, for it will have a limited, predetermined, and finite term. **And what is with God is everlasting**, meaning His reward for you in Paradise is everlasting, without interruption or exhaustion, for it is everlasting, does not change, and does not disappear. **And We will surely reward those who are patient with the best of what they used to do**, an oath from the Almighty Lord confirmed by the letter *lam*, that He will reward the patient with the best of their deeds, meaning He will overlook their bad deeds.

Fath al-Qadir

Then he mentioned a conclusive proof of the insignificance of the worldly life and the goodness of what is with God, saying: 96- **Whatever is with you will be exhausted, but whatever is with God will remain.** It is known to every rational person that whatever is exhausted and disappears, no matter how great its number is, is insignificant and insignificant, and whatever remains and does not disappear is abundant and great. As for the bliss of the Hereafter, it is apparent. As for the bliss of this world that God has bestowed upon the believers, even if it is fleeting,

since it is connected to the bliss of the Hereafter, it is from this perspective in the ruling of what is permanent and does not cease. Then he said: **And We will surely reward those who were patient with the best of what they used to do.** The *lam* is the preamble: meaning, We will reward them because of their patience in the face of the hardships of the obligation and the struggle against the disbelievers and their patience in the face of the harm they suffer from them with the best of what they used to do of acts of obedience. It was said that He only specified their best deeds because everything else, which is good, is permissible, and the reward is only for obedience. It was also said that the meaning is: And We will reward them with a reward more noble and abundant than their work, like His statement: **Whoever brings a good deed will have ten times the like thereof.** Or We will reward them according to the best individual of their deeds, meaning that We will give them in return for the lower individual of their mentioned deeds what We give them in return for the higher individual of them of a great reward. Not that We give the reward according to their individuals that vary in degrees of goodness by rewarding the good among them with a good reward, and the better with the better. This is what was said. Asim and Ibn Kathir read *lanajziyna* with a *nun*. The rest read it with a *ya* below it.

Ibn Jarir and Ibn Abi Hatim narrated on the authority of Muzaydah ibn Jabir regarding his statement: **And fulfill the covenant of God when you have made a covenant,** he said: This verse was revealed regarding the pledge of allegiance to the Messenger of God, may God bless him and grant him peace, as if whoever converted to Islam pledged allegiance to Islam, and said: **And fulfill the covenant of God,** the verse, so do not let the small number of Muhammad and his companions and the large number of polytheists cause you to break the pledge of allegiance that you have pledged to Islam. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **And do not break oaths after their confirmation,** he said: after making them strong. Abd ibn Hamid and Ibn Al-Mundhir narrated something similar from Qatadah. Ibn Abi Hatim narrated something similar from Saeed ibn Jubayr. Ibn Mardawayh narrated on the authority of Ata ibn Abi Rabah from Ibn Abbas that Sa'idah Al-Asadiyyah used to collect hair and fibers, so this verse was revealed regarding her: **And do not be like the one who undoes the thread she has spun.** Ibn Abi Hatim narrated something similar from Abu Bakr ibn Hafs, and in both narrations it says that she was insane. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Suddi regarding the reason for the revelation of the verse, he said: There was a woman in Mecca called Kharqa' of Mecca. She used to spin, and when she finished her yarn, she would undo it. Ibn Jarir narrated on the authority of Abdullah bin Kathir the same meaning. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **that one nation should be more numerous than another nation,** he said: People more numerous than other people. They narrated on the authority of Mujahid regarding the verse, he said: They used to make alliances with allies and find that they were more numerous and more powerful than them, so they would break the alliance of these and

make alliances with those who were more powerful, so they were forbidden from doing that.

Tafsir al-Baghawi

96 - **What you have will perish** meaning: the world and what is in it will perish, **but what is with God is everlasting.**

"And We will surely reward those who were patient," [Abu Ja'far, Ibn Kathir, and 'Asim read with a *nun*, and the rest with a *ya*] **with the best of what they used to do.**

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, Amr bin Abi Amr, the client of Al-Muttalib, told us, on the authority of Abu Musa Al-Ash'ari, that the Messenger of God, may God bless him and grant him peace, said: **Whoever loves his worldly life will harm his afterlife, and whoever loves his afterlife will harm his worldly life, so prefer what remains over what perishes.**

Tafsir al-Baidawi

96. **What you have** of worldly goods. **It will run out** will end and perish. **And what is with God** of the treasures of His mercy. **It will remain** will not run out, and this is an explanation for the previous ruling and evidence that the bliss of the people of Paradise will remain. **And We will surely reward those who were patient with their reward** in the face of poverty and the harm of the disbelievers, or in the face of the hardships of the obligations. Ibn Kathir and Asim read with the letter *nun*. "With the best of what they used to do" with what is most likely to be done of their deeds, such as the obligatory and recommended deeds, or with a reward better than their deeds.

Surat al-Nahl 16:97

Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely reward them according to the best of what they used to do.

Surat al-Nahl 16:97

Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely reward them according to the best of what they used to do.

Tafsir al-Jalalayn

97 - **Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life** - It was said that it is the life of Paradise, and it was said that it is in this world with contentment or lawful sustenance **And We will surely give them their reward according to the best of what they used to do**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Whoever acts in obedience to God, and fulfills God's covenants when he makes a covenant, whether male or female, from among the children of Adam, and he is a believer: He says: and he believes in God's reward that He promised to those who obey Him for obedience, and in the threat that He threatens those who disobey Him for disobedience, **We will surely cause him to live a good life.**

The people of interpretation differed about what God meant by the good life that He promised these people that He would give them. Some of them said: He meant that He would give them life in this world as long as they lived in it with lawful sustenance.

Who said that?

Abu Al-Sa'ib told me: Abu Mu'awiyah told us, on the authority of Ismail bin Samee', on the authority of Abu Malik, on the authority of Ibn Abbas, **Then We will cause him to live a good life.** He said: The good life is lawful sustenance in this world.

Ibn Wakee' told us: Abu Mu'awiyah told us, on the authority of Ismail bin Samee', on the authority of Abu Malik and Abu al-Rabi', on the authority of Ibn Abbas, something similar.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Ismail bin Sami', on the authority of Abu al-Rabi', on the authority of Ibn Abbas: Concerning His statement: **Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life,** he said: Good provision in this world.

Ibn Wakee' told us: My father told us, on the authority of Sufyan, on the authority of Ismail bin Samee', on the authority of Abu al-Rabi', on the authority of Ibn Abbas: **Then We will cause him to live a good life.** He said:

The good provision in this world.

Al-Muthanna told me, he said: Al-Fadl bin Dukayn told us, he said: Sufyan told us, on the authority of Ismail bin Samee', on the authority of Abu Al-Rabi', on the authority of Ibn Abbas: **Then We will cause him to live a good life.** He said: The good provision in this world.

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 statement, **Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life,** meaning in this world.

Ibn Wakee' told us: Ibn Uyaynah told us, on the authority of Mutraf, on the authority of Ad-Dahhak: **Then We will cause him to live a good life.** He said: Good, lawful sustenance.

Abdul-A'la bin Wasil told me: Awn bin Salam Al-Qurashi told us: Bishr bin Amara told us, on the authority of Abu Rawq, on the authority of Al-Dahhak, regarding his statement, **Then We will cause him to live a good life,** he said: He will eat what is lawful and wear what is lawful.

Others said: **Let us give him a good life** by granting him contentment.

Who said that?

Ibn Wakee' told us: Yahya bin Yaman told us, on the authority of Al-Munhal bin Khalifa, on the authority of Abu Khuzaymah Sulayman Al-Tammar, on the authority of someone who mentioned it on the authority of Ali: **Then We will surely cause him to live a good life.** He said: Contentment.

Al-Qasim told us, he said: Al-Hussein told us, he said: Abu Issam told us, on the authority of Abu Saeed, on the authority of Al-Hasan Al-Basri, he said: The good life is contentment.

Others said: Rather, what is meant by the good life is the life of believing in God and acting in obedience to Him.

Who said that?

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd ibn Sulayman narrated to us, who said: I heard Ad-Dahhak say regarding His statement, **We will surely cause him to live a good life,** meaning: Whoever does righteousness while he is a believer in poverty or ease, his life will be good. But whoever turns away from the remembrance of God and does not believe or do righteousness, his life will be difficult and there is no good in it.

Others said: The good life: happiness.

Who said that?

Al-Muthanna and Ali bin Dawud told me: Abdullah told us: Muawiyah told me, on the authority of Ali, on the

authority of Ibn Abbas, regarding his statement: **Then We will cause him to live a good life**, he said: happiness.

Others said: Rather, the meaning of this is: life in Paradise.

Who said that?

Ibn Bashar told us: Hudha told us, on the authority of Awf, on the authority of Al-Hasan: **Then We will cause him to live a good life**. He said: No life is good for anyone less than Paradise.

Ibn Wakee' told us: Abu Usamah told us, on the authority of Awf, on the authority of Al-Hasan: **Then We will cause him to live a good life**. He said: Life is not good for anyone except in Paradise.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life**. God does not will an action except with sincerity, and He requires whoever does that with faith, God Almighty said: **We will surely cause him to live a good life**, which is Paradise.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, **Then We will cause him to live a good life**. He said: The Hereafter. He will cause them to live a good life in the Hereafter.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life**, he said: The good life in the Hereafter is Paradise, that is the good life. He said: **And We will surely reward them according to the best of what they used to do**, and he said: Do you not see him say: **Oh, I wish I had sent forth for my life**, he said: This is his Hereafter. And he also recited: **And indeed, the home of the Hereafter - that is the life**, he said: The Hereafter is a home of life for the people of Hell and the people of Paradise. There is no death in it for anyone of the two groups.

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: **Whoever does righteousness, whether male or female, while he is a believer**, he said: Faith is sincerity to God alone, so he made clear that no deed is accepted except with sincerity to Him.

The most correct of the sayings is the saying of the one who said: The interpretation of that is: We will surely cause him to live a good life with contentment. That is because whoever God makes content with what He has allotted him of provision will not have much toil in this world, nor will his hardship in it be great, nor will his life be troubled in it by pursuing what he has missed of it and being eager for what he may not attain in it.

I said: This is the most appropriate interpretation of this verse, because God, the Most High, mentioned Him, had threatened a people before it for their disobedience to Him, that if they disobeyed Him, He

would make them taste evil in this world and torment in the Hereafter. God, the Most High, said: **And do not take your oaths as a means of deception between you, lest a foot slip after it had been firmly established, and you taste evil for having averted [people] from the way of God**. This is for them in this world, and in the Hereafter they will have a great torment. This is for them in the Hereafter. Then He followed that with what is for those who fulfill their covenant with God and obey Him, so God, the Most High, said: What is with you will come to an end, and what is with God will remain. So the One who caused this evil, by His wisdom, followed that promise for the people of His obedience with goodness in this world and forgiveness in the Hereafter, and God, the Most High, mentioned Him, did the same.

As for the provision that was narrated on the authority of Ibn Abbas, that it is lawful provision, it is possible that its meaning is what we said about that, that the Almighty satisfies him in this world with what He provides him from what is lawful, even if it is little, so his soul does not call him to a lot of it from what is not lawful, not that He provides him with a lot of what is lawful, and that is because most of those who work for the sake of God the Almighty with what pleases Him from deeds, we have not seen them provided with a lot of lawful provision in this world, and we have found that the narrowness of life is more common than the abundance.

And His saying, **And We will surely reward them according to the best of what they used to do**, there is no doubt that this is in the Hereafter, and the people of interpretation said the same.

Who said that?

Abu Al-Sa'ib told me: Abu Mu'awiyah told us, on the authority of Ismail bin Samee', on the authority of Abu Malik, on the authority of Ibn Abbas: **And We will surely reward them according to the best of what they used to do**. He said: When they go to God, He will reward them according to the best of what they used to do.

Ibn Wakee' told us: Abu Mu'awiyah told us, on the authority of Ismail bin Samee', on the authority of Abu Malik and Abu al-Rabi', on the authority of Ibn Abbas, similarly.

Ibn Wakee' told us: Abu Sufyan told us, on the authority of Ismail bin Samee', on the authority of Abu al-Rabi', on the authority of Ibn Abbas: **And We will surely give them their reward**. He said: In the Hereafter.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Ismail bin Sami', on the authority of Abu al-Rabi', on the authority of Ibn Abbas, 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, **And We will surely reward them according to the best of what they used to do**. He says: He will reward them in the Hereafter according to the best of what they used to do.

Surat al-Nahl 16:97

Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely reward them according to the best of what they used to do.

It was said: This verse was revealed because of people from different religions who were boasting, so the people of each religion said: We are better, so God showed them the best people of the religions.

Who said that?

Ibn Wakee' told us: Ya'la ibn Ubayd told us, on the authority of Ismail, on the authority of Abu Salih, who said: Some people from the people of idols, the people of interpretation, and the people of the Gospel sat down. Some of them said: We are better, and some of them said: We are better. Then God Almighty revealed: "Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely reward them according to the best of what they used to do."

Tafsir al-Qurtubi

The Almighty's saying, **Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life.** A condition and its answer. There are five opinions regarding the good life: The first: It is lawful sustenance. This was said by Ibn Abbas, Saeed bin Jubayr, Ata', and Ad-Dahhak. The second: Contentment. This was said by Al-Hasan Al-Basri, Zaid bin Wahb, and Wahb bin Munabbih. It was narrated by Al-Hakam on the authority of Ikrimah on the authority of Ibn Abbas, and it is the opinion of Ali bin Abi Talib, may God be pleased with him. The third: It is guiding him to perform acts of obedience, for they will lead him to the pleasure of God. Ad-Dahhak said its meaning. He also said: Whoever does righteousness while he is a believer, in poverty and ease, his life will be good. Whoever turns away from the remembrance of God, and does not believe in his Lord or do righteous deeds, his life will be difficult and there is no good in it. Mujahid, Qatada, and Ibn Zayd said: It is Paradise. This was also said by Al-Hasan. He said: Life is not good for anyone except in Paradise. It was also said: It is happiness. This was also narrated on the authority of Ibn Abbas. Abu Bakr Al-Warraq said: It is the sweetness of obedience. Sahl bin Abdullah Al-Tustari said: It is that the servant's management is removed and his management is returned to God. It was said: It is independence from creation and need for the truth. It was said: It is contentment with fate. **And We will surely reward them** meaning in the Hereafter **for the best of what they used to do.** He said: **And We will surely revive it.** Then he said: **And We will surely reward them** because *whoever* is suitable for the singular and the plural, so he repeated it once for the wording and once for the meaning, and it has been mentioned previously.

Abu Saleh said: Some people from the people of the Torah, some from the people of the Gospel, and some from the people of idols sat down. These said: We are better, and these said: We are better. So this was revealed.

Tafsir Ibn Kathir

This is a promise from God Almighty to whoever does righteous deeds, which are deeds that follow the Book of God Almighty and the Sunnah of His Prophet, peace and blessings be upon him, whether male or female, from the children of Adam, and whose heart believes in God and His Messenger, and that this commanded deed is prescribed by God, so that God will grant him a good life in this world, and that He will reward him with the best of what he did in the Hereafter. The good life includes aspects of comfort from any aspect. It was narrated from Ibn Abbas and a group that they interpreted it as lawful and good provision. And from Ali bin Abi Talib, may God be pleased with him, that he interpreted it as contentment, and so said Ibn Abbas, Ikrimah, and Wahb bin Munabbih. Ali bin Abi Talhah said from Ibn Abbas: It is happiness. Al-Hasan, Mujahid, and Qatadah said: No one will have a good life except in Paradise. Ad-Dahhak said: It is lawful provision and worship in this world. Ad-Dahhak also said: It is working in obedience and being happy with it. The correct view is that the good life includes all of this.

As it came in the hadith narrated by Imam Ahmad: Abdullah bin Yazid told us, Saeed bin Abi Ayoub told us, Shurahbil bin Abi Sharek told me, on the authority of Abu Abdul Rahman Al-Habli, on the authority of Abdullah bin Amr, that the Messenger of God, may God bless him and grant him peace, said: **He has succeeded who has embraced Islam, has been provided with sufficient provision, and has been content with what God has given him.** Muslim narrated it from the hadith of Abdullah bin Yazid, who was recited by him. Al-Tirmidhi and Al-Nasa'i narrated from the hadith of Abu Hani' from Abu Ali Al-Junbi, on the authority of Fadal bin Ubaid, that he heard the Messenger of God, may God bless him and grant him peace, say: **He has succeeded who has been guided to Islam, has sufficient provision, and is content with it.** Al-Tirmidhi said: This is a sahih hadith. Imam Ahmad said: Yazid told us, Hammam told us, on the authority of Yahya, on the authority of Qatada, on the authority of Anas bin Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "God does not wrong the believer in the good deed he is given in this world and for which he is rewarded in the Hereafter. As for the disbeliever, he is fed with his good deeds in this world until when he passes to the Hereafter, he has no good deed for which he is given any good." Narrated by Muslim.

Fath al-Qadir

This is a start to encourage every believer to do every good deed, and a generalization of the promise, and the meaning of 97- **Whoever does righteousness** whoever does a righteous deed, whatever the deed, and the increase in the distinction with male or female with the word *whoever* being inclusive of both for the purpose of emphasis and exaggeration in stating the

promise, and it was said that the word *whoever* is apparent in males, so in specifying the male and female it was a statement of its inclusiveness of both types and the phrase **and he is a believer** in the accusative case as a state, the Almighty made faith a condition in the mentioned reward because the work of the disbeliever is not taken into account for His saying the Almighty: **And We will present to them whatever deeds they have done and make them as scattered dust** then He mentioned the reward for whoever does that righteous deed and said: **Then We will cause him to live a good life** and there was a disagreement about what the good life is? It was said with lawful provision, this was narrated from Ibn Abbas, Saeed bin Jubayr, Ata' and Ad-Dahhak. It was said that it is contentment, said by Al-Hasan Al-Basri, Zaid bin Wahb, and Wahb bin Munabbih. It was also narrated on the authority of Ali and Ibn Abbas. It was said that it is success in obedience, said by Al-Dahhak. It was said that the good life is the life in Paradise. It was narrated on the authority of Mujahid, Qatadah, and Abd Al-Rahman bin Zaid bin Aslam. It was narrated on the authority of Al-Hasan that he said: Life is not good for anyone except in Paradise. It was said that the good life is happiness, narrated on the authority of Ibn Abbas. It was said that it is knowledge of God, narrated on the authority of Jaafar Al-Sadiq. Abu Bakr Al-Warraq said: It is the sweetness of obedience. Sahl bin Abdullah Al-Tustari said: It is that the servant is stripped of his self-control and his control is returned to the Truth. It was said that it is independence from creation and need for the truth, and most of the commentators are of the opinion that this good life is in this world and not in the hereafter, because the life of the hereafter has been mentioned in His saying: **And We will surely reward them according to the best of what they used to do.** We have already presented the interpretation of reward according to the best, and the pronoun is singular in **We will revive him** and plural in **We will surely reward them** based on the word *from* and its meaning.

Tafsir al-Baghawi

97 - The Almighty said: **Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life.** Saeed bin Jubair and Ata' said: It is lawful sustenance.

Al-Hassan said: It is contentment.

Muqatil bin Hayyan said: It means living in obedience.

Abu Bakr Al-Warraq said: It is the sweetness of obedience.

Mujahid and Qatada said: It is Paradise. Aouf narrated it on the authority of Al-Hasan. He said: Life is not pleasant for anyone except in Paradise.

And We will surely reward them according to the best of what they used to do.

Tafsir al-Baidawi

97. **Whoever does righteousness, whether male or female**, He mentioned the two types to avoid specificity. **And he is a believer**, since the deeds of the infidels are not taken into account in deserving the reward, but rather what is expected of them is a lightening of the punishment. **We will surely cause him to live a good life** in this world, living a good life. If he is well-off, then it is apparent, and if he is poor, his life is good due to contentment and satisfaction with the division and expecting a great reward in the Hereafter, unlike the infidel, for if he is poor, then it is apparent, and if he is well-off, greed and fear of missing out do not allow him to enjoy his life. And it was said in the Hereafter. **And We will surely give them their reward according to the best of what they used to do of obedience.**

Surat al-Nahl 16:98

So when you recite the Qur'an, seek refuge in God from Satan, the accursed.

Surat al-Nahl 16:98

So when you recite the Qur'an, seek refuge in God from Satan, the accursed.

Tafsir al-Jalalayn

98 - **So when you recite the Qur'an** meaning you want to recite it **then seek refuge in God from Satan, the accursed** meaning say I seek refuge in God from Satan, the accursed.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **So when you recite the Qur'an, seek refuge in God from Satan, the accursed.**

Tafsir al-Qurtubi

There is one issue, which is that this verse is connected to His statement, **And We have sent down to you the Book as clarification for all things.** So if you begin to recite it, then seek refuge with God from Satan coming to you and preventing you from contemplating it and acting upon what is in it. He does not mean seeking refuge after reciting, but it is like saying, **When you eat, say, 'In the name of God,'** meaning, when you want to eat. "Jubair ibn Mut'im narrated on the authority of his father, who said: I heard the Messenger of God, may God bless him and grant him peace, when he began the prayer, say, 'O God, I seek refuge in You from Satan, from his whispering, his puffing, and his spitting.'" And "Abu Sa'id al-Khudri narrated that the Prophet, may God bless him and grant him peace, used to seek refuge in his prayer before reciting." Al-Kaya al-Tabari said: He narrated from some of the early Muslims seeking refuge after reciting in general, citing as evidence the statement of God, the Most High, **So when you recite the Qur'an, then seek refuge with God from Satan, the accursed.** There is no doubt that the apparent meaning of this requires that seeking refuge be after reciting, like His statement, the Most High, **So when you have completed the prayer, remember God, standing and sitting.** However, other meanings are possible, such as His statement, the Most High, "And when you say, So be just. **And if you ask them for something, ask them from behind a partition.** What is meant by this is not that he asks her from behind a partition after asking previously. Similar to this is the saying of the one who says, **If you say, then be truthful.** And **If you enter ihram, then wash yourself,** meaning before entering ihram. The meaning in all of this is that if you want that, then so is seeking refuge. This meaning has been presented, and the statement about seeking refuge has been presented in full.

Tafsir Ibn Kathir

This is an order from God the Almighty to His servants on the tongue of His Prophet (peace and blessings of God be upon him) that if they want to recite the Qur'an, they should seek refuge with God from the accursed Satan. This is a recommended matter, not an obligation. Abu Ja'far ibn Jarir and other imams reported consensus on this. We have presented the hadiths that were narrated about seeking refuge in God in detail at the beginning of the interpretation, and praise and thanks be to God. The meaning of seeking refuge at the beginning of recitation is so that the reader's recitation is not confused, or disturbed, and prevented from contemplating and thinking. For this reason, the majority were of the view that seeking refuge should be done before recitation. It was reported from Hamzah and Abu Hatim al-Sijistani that it should be done after recitation, and they used this verse as evidence. An-Nawawi narrated in his commentary on al-Muhadhdhab something similar from Abu Hurayrah as well, Muhammad ibn Sirin, and Ibrahim al-Nakha'i, and the first is the correct view because of the hadiths that were mentioned earlier indicating that it should be done before recitation. And God knows best.

And His statement: **Indeed, he has no authority over those who have believed and put their trust in their Lord.** Ath-Thawri said: He has no authority over them to make them fall into a sin from which they will not repent. Others said: Its meaning is that he has no argument against them. Others said, like His statement: **Except Your chosen servants among them.** "His authority is only over those who take him as an ally." Mujahid said: They obey him. Others said: They took him as a protector instead of God. **And those who associate others with Him.** That is, they associated others with Him in the worship of God. It is possible that the *ba* is a cause, that is, because of their obedience to Satan, they became polytheists with God. Others said: Its meaning is that he associated them with wealth and children.

Fath al-Qadir

Then when He, the Almighty, mentioned the righteous deed and the reward for it, He followed it with mentioning the seeking of refuge by which righteous deeds are freed from satanic whispers, saying: 98- **So when you recite the Qur'an, seek refuge in God from Satan, the accursed.** The *fa* is for the order of seeking refuge from the righteous deed. It was said that this verse is connected to His saying: **And We have sent down to you the Book as clarification for all things.** The meaning is: So when you begin to recite it, seek refuge. Al-Zajaj and other linguists said: Its meaning is: If you want to recite the Qur'an, seek refuge, and it does not mean seek refuge after you recite the Qur'an. Similar to it is: If you eat, say, **In the name of God.** Al-Wahidi said: This is the consensus of the jurists that seeking refuge before recitation is required, except for what was narrated from Abu Hurairah, Ibn Sirin, Dawud, Malik and Hamzah among the reciters, who said: Seeking refuge after recitation. They took the apparent

meaning of the verse, and the meaning of **seek refuge with God** is: ask Him, the Exalted, to protect you from the accursed Satan, meaning from his whisperings. And the specification of the recitation of the Qur'an from among the righteous deeds by seeking refuge when intending it is to draw attention to the fact that it is more important for all righteous deeds when intending it, because if the command to do so occurs when reciting the Qur'an, which falsehood cannot approach from before it or behind it, then it is more appropriate when intending something other than it, as it was said. And directing the address to the Messenger of God, may God bless him and grant him peace, is to indicate that others are more deserving of doing seeking refuge than him, because if he commanded it to repel the whisperings of Satan despite his infallibility, then how about the rest of his nation? The majority of scholars have said that the command in the verse is for encouragement. It was narrated from Ata' that it is obligatory, taking the apparent meaning of the command. The discussion of seeking refuge has been presented in full at the beginning of this commentary.

not whisper to you in the recitation, and the majority are of the opinion that it is recommended. And in it is evidence that the one praying seeks refuge in every rak'ah because the ruling resulting from a condition is repeated by its repetition by analogy, and his following that with a good deed and a promise for it is an indication that seeking refuge when reciting is of this type. And on the authority of Ibn Mas'ud "I recited to the Messenger of God, may God bless him and grant him peace, and I said: I seek refuge in the All-Hearing, All-Knowing from Satan, the accursed, so he said: Say: I seek refuge in God from Satan, the accursed. This is how Gabriel recited it to me from the pen from the Preserved Tablet."

Tafsir al-Baghawi

98 - The Almighty's saying: **So when you recite the Qur'an**, meaning: you want to recite the Qur'an, **then seek refuge in God from Satan, the accursed**, like the Almighty's saying: **When you rise to prayer, wash** (al-Ma'idah 5:6)

Seeking refuge is a Sunnah when reading the Qur'an.

Most scholars agree that seeking refuge in God comes before reading.

Abu Hurairah said: After that.

Its wording is to say: **I seek refuge in God from Satan the accursed.**

Abdul Wahid bin Ahmad Al-Malhi told us, Abu Muhammad Abdul Rahman bin Abi Shuraih told us, Abu Al-Qasim Al-Baghawi told us, Ali bin Al-Jaad told us, Shu'bah bin Amr bin Marra told us, I heard Asim from Ibn Jubayr bin Mut'im, from his father, that he "saw the Prophet, may God bless him and grant him peace, praying. He said: So he said: God is most great, most great, three times, [and praise be to God abundantly, three times, and glory be to God in the morning and evening, three times.] O God, I seek refuge in You from the accursed Satan, from his insinuations, his puffing, and his spitting."

Amr said: Nafakh: arrogance, Nafth: poetry, Hamza: death, death is madness, and seeking refuge in God is holding fast to Him.

Tafsir al-Baidawi

98. "So if you recite the Qur'an "if you want to recite it, as God the Almighty says: "When you rise to prayer seek refuge in God from Satan, the accursed" then ask God to protect you from his whispers so that he does

Surat al-Nahl 16:99

Indeed, he has no authority over those who believe and rely upon their Lord.

Surat al-Nahl 16:99

Indeed, he has no authority over those who believe and rely upon their Lord.

Tafsir al-Jalalayn

99 - **He has no authority** dominion **over those who believe and rely upon their Lord**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Indeed, he has no authority over those who believe and rely upon their Lord.**

Tafsir al-Qurtubi

The Almighty said, **Indeed, he has no authority over those who believe**, meaning to lead them astray and disbelieve, meaning that you have no power to force them to commit an unforgivable sin. Sufyan said this, and Mujahid said that he has no proof for what he calls them to of sins. It was said that he has no authority over them at all, because the Almighty God diverted His authority from them when the enemy of God, Satan, may God curse him, said, **And I will mislead them all, Except for Your chosen servants among them.** God Almighty said, **Indeed, My servants - you have no authority over them, except for those who follow you of the deviators.**

I said: We have already explained that this is a general term that includes specialization. Adam seduced Eve, peace be upon them, with his authority, and he disturbed the times of the virtuous by saying: Who created your Lord? As was explained at the end of Al-A'raf.

Tafsir Ibn Kathir

This is an order from God the Almighty to His servants on the tongue of His Prophet (peace and blessings of God be upon him) that if they want to recite the Qur'an, they should seek refuge with God from the accursed Satan. This is a recommended matter, not an obligation. Abu Ja'far ibn Jarir and other imams reported consensus on this. We have presented the hadiths that were narrated about seeking refuge in God in detail at the beginning of the interpretation, and praise and thanks be to God. The meaning of seeking refuge at the beginning of recitation is so that the reader's recitation is not confused, or disturbed, and prevented from contemplating and thinking. For this reason, the majority were of the view that seeking refuge should be done before recitation. It was reported from Hamzah and Abu Hatim al-Sijistani that it should be done after recitation, and they used this verse as evidence. An-Nawawi narrated in his

commentary on al-Muhadhdhab something similar from Abu Hurayrah as well, Muhammad ibn Sirin, and Ibrahim al-Nakha'i, and the first is the correct view because of the hadiths that were mentioned earlier indicating that it should be done before recitation. And God knows best.

And His statement: **Indeed, he has no authority over those who have believed and put their trust in their Lord.** Ath-Thawri said: He has no authority over them to make them fall into a sin from which they will not repent. Others said: Its meaning is that he has no argument against them. Others said, like His statement: **Except Your chosen servants among them.** "His authority is only over those who take him as an ally." Mujahid said: They obey him. Others said: They took him as a protector instead of God. **And those who associate others with Him.** That is, they associated others with Him in the worship of God. It is possible that the *ba* is a cause, that is, because of their obedience to Satan, they became polytheists with God. Others said: Its meaning is that he associated them with wealth and children.

Fath al-Qadir

The pronoun in 99- **He has no authority** for the matter or for Satan: meaning he has no power *over* the temptation of **those who believe and upon their Lord rely**. Al-Wahidi narrated from all the commentators that they interpreted authority as an argument. They said: The meaning is that he has no argument over the believers in tempting them and calling them to misguidance, and the meaning of **and upon their Lord rely** is that they entrust their affairs to Him in every word and action, for belief in God and reliance on Him prevent Satan from whispering to them, and if he whispers to one of them, his whispering does not affect him, and this sentence is an explanation for the command to seek refuge, and these are the ones who combine faith and reliance are those about whom Satan said: **Except for Your chosen servants among them** and God said about them: **Indeed, My servants - you have no authority over them except those who follow you of the deviators.**

Tafsir al-Baghawi

99 - **He has no authority**, argument and authority, **over those who believe and put their trust in their Lord**, Sufyan said: He has no authority to force them to commit a sin and not forgive.

Tafsir al-Baidawi

99. **He has no authority** authority and guardianship **over those who believe and rely on their Lord** over the friends of God Almighty who believe in Him and rely on Him, for they do not obey His commands nor accept His whisperings except in what they despise, rarely and out of heedlessness. For this reason they were commanded to seek refuge, so He mentioned

authority after the command to seek refuge so that it would not be imagined that He has authority.

Surat al-Nahl 16:100

His authority is only over those who take him as a friend and those who associate others with him.

Surat al-Nahl 16:100

His authority is only over those who take him as a friend and those who associate others with him.

Tafsir al-Jalalayn

100 - **His authority is only over those who take him as a guardian by obeying him and those who associate others with Him** meaning God **associating others with Him**

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says to His Prophet Muhammad (peace be upon him): **And if you, O Muhammad, are reciting the Qur'an, then seek refuge in God from the accursed Satan.** Some Arab scholars claim that it is from the word *Mu'akhr* which means **to bring forward**. It seems that the meaning of the statement according to him is: **And if you seek refuge in God from the accursed Satan, then recite the Qur'an.** There is no basis for what he said of that, because if that were the case, then whenever someone sought refuge from the accursed Satan, he would be obligated to recite the Qur'an. However, its meaning is what we have described, and his saying **Then seek refuge in God from the accursed Satan** is not an obligatory command. Rather, it is a notification and an encouragement. This is because there is no disagreement among all that whoever recites the Qur'an and does not seek refuge in God from the accursed Satan before or after reciting it has not wasted an obligatory duty. Ibn Zayd used to say something similar to what we have said about that.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **So when you recite the Qur'an, seek refuge in God from Satan, the accursed,** he said: This is evidence from God Almighty that He has guided His servants to it.

As for his statement: **Indeed, he has no authority over those who believe and rely upon their Lord,** he means by that: Satan has no argument over those who believe and His Messenger, and do what God has commanded, and refrain from what God has forbidden. **And rely upon their Lord,** meaning: And rely upon their Lord in what befalls them of their important affairs. **His authority is only over those who take him as an ally,** meaning: His argument is only over those who worship him. **And those who associate others with Him,** meaning: And those who associate others with God.

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, and Al-Harith told me, he said: Al-Husayn told us, he said: Warqa' told us, and

Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told me, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **His authority** he said: His proof.

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, **His authority is only over those who take him as an ally,** he said: They obey him.

The interpreters differed regarding the meaning for which Satan was not given power over the believer.

Some of them said:

It was narrated on the authority of Waqid bin Sulayman, on the authority of Sufyan, regarding his statement, **Indeed, he has no authority over those who believe and rely upon their Lord,** he said: He has no authority to force them to commit an unforgivable sin.

Others said: It is seeking refuge, because if he seeks refuge with God, He will prevent him from it and will not give him power over it. He cited as evidence for the validity of his statement the words of God Almighty: "But if an evil suggestion comes to you from Satan, then seek refuge in God. Indeed, He is the Hearing, the Knowing." We have mentioned the narration about that in Surat Al-Hijr.

Others said about this, including:

Al-Muthanna told me: Ishaq told us: Abdullah bin Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', regarding His statement: **Indeed, he has no authority over those who believe and rely upon their Lord** to His statement: **and those who associate others with Him.** It is said that the enemy of God, Satan, said: **I will surely mislead them all, except for Your chosen servants among them.** So these are the ones over whom Satan has no power, and his authority is only over a people who took him as a friend and associated him in their actions.

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 statement: **Indeed, he has no authority over those who have believed and put their trust in their Lord,** meaning: Authority over those who take Satan as their friend and commit acts of disobedience to God.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **His authority is only over those who take him as a guardian,** meaning: those who obey him and worship him.

The most correct of the sayings about this is the saying of those who said: Its meaning is that he has no authority over those who believe, so they sought refuge in God from him, as God Almighty has urged seeking refuge, **and upon their Lord they rely,** from what happened to them of his thoughts and whispers.

We said: This is the most appropriate interpretation of the verse, because God Almighty followed this

statement with: **So when you recite the Qur'an, seek refuge in God from Satan, the accursed.** And He said in another place: "But if an evil suggestion comes to you from Satan, then seek refuge in God. Indeed, He is the Hearing, the Knowing." So it was clear from that that He only urged His servants to seek refuge from him in these situations in order to protect them from his power.

As for his saying: **And those who associate others with Him**, the people of interpretation differed in their interpretation of it. Some of them said what we said, that its meaning is: And those who associate others with God.

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, and Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, and Al-Muthanna told me, he said: Ishaq told us, he said: Abdullah told us, on the authority of Warqa', all on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **and those who associate others with Him**, he said: They equate Him with the Lord of the Worlds.

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 those who associate others with Him** he said: They equate others with God.

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 those who associate others with Him**, that they equated Iblis with their Lord, so they associate others with God.

Others said: The meaning of this is: Those who associate partners with Him have associated Satan with their actions.

Who said that?

Al-Muthanna told me, he said: Ishaq told us, he said: Abdullah bin Abi Jaafar told us, on the authority of his father, on the authority of Al-Rabi': **And those who associate others with Him** they associate Him with their deeds.

The first statement, I mean the statement of Mujahid, is the more correct of the two statements in this regard, and that is that those who take Satan as allies only associate partners with God in their worship, their sacrifices, their food and their drink, not that they associate partners with Satan. If the meaning of the speech was what al-Rabi' said, then the revelation would have been: **those who associate others with Him**, and there was no mention of it in the speech. So it would have been if the revelation had been like that, and those who associate others with Him in their actions, unless the meaning of the speech is directed to the fact that the people were believing in the divinity of Satan, and associating God with him in their worship of him, then the meaning of the speech is correct, and it is outside of what the revelation came with in the rest of the Qur'an. That is because God Almighty described the polytheists in the rest of the

Qur'an as having associated with God what He had not sent down to them as an authority for, and He said in every place that preceded them with a warning against that: **Do not associate anything with God**, and we did not find in any of the revelation: **Do not associate anything with God**, nor in any of the Qur'an, any report from God about them that they associated anything with God. So it is permissible for us to direct the meaning of His statement, **and those who associate others with Him** to **and those who associate others with Satan are polytheists with God**. So it is clear, since that is the case, that the *ha* in His statement, **and those who associate others with Him** refers back to the Lord in His statement, **and upon their Lord they rely**.

Tafsir al-Qurtubi

The Almighty said: **His authority is only over those who take him as a guardian** meaning obey him. It is said: **I took him as a guardian** meaning I obeyed him. And I turned away from him meaning I turned away from him. **And those who associate others with Him** meaning with God, said Mujahid and Ad-Dahhak. It was also said that it refers to Satan, said Ar-Rabi' bin Anas and Al-Qutbi. The meaning is: And those who associate others with Him. It is said: **I disbelieved in this word** meaning because of it, and **So-and-so became knowledgeable about you** meaning because of you. That is, those who take Satan as a guardian are polytheists with God.

Tafsir Ibn Kathir

This is an order from God the Almighty to His servants on the tongue of His Prophet (peace and blessings of God be upon him) that if they want to recite the Qur'an, they should seek refuge with God from the accursed Satan. This is a recommended matter, not an obligation. Abu Ja'far ibn Jarir and other imams reported consensus on this. We have presented the hadiths that were narrated about seeking refuge in God in detail at the beginning of the interpretation, and praise and thanks be to God. The meaning of seeking refuge at the beginning of recitation is so that the reader's recitation is not confused, or disturbed, and prevented from contemplating and thinking. For this reason, the majority were of the view that seeking refuge should be done before recitation. It was reported from Hamzah and Abu Hatim al-Sijistani that it should be done after recitation, and they used this verse as evidence. An-Nawawi narrated in his commentary on al-Muhammadhab something similar from Abu Hurayrah as well, Muhammad ibn Sirin, and Ibrahim al-Nakha'i, and the first is the correct view because of the hadiths that were mentioned earlier indicating that it should be done before recitation. And God knows best.

And His statement: **Indeed, he has no authority over those who have believed and put their trust in their Lord**. Ath-Thawri said: He has no authority over them to make them fall into a sin from which they will not repent. Others said: Its meaning is that he has no argument against them. Others said, like His

Surat al-Nahl 16:100

His authority is only over those who take him as a friend and those who associate others with him.

statement: **Except Your chosen servants among them.**
"His authority is only over those who take him as an ally." Mujahid said: They obey him. Others said: They took him as a protector instead of God. **And those who associate others with Him.** That is, they associated others with Him in the worship of God. It is possible that the *ba* is a cause, that is, because of their obedience to Satan, they became polytheists with God. Others said: Its meaning is that he associated them with wealth and children.

Fath al-Qadir

Then, glory be to Him, He limited the authority of Satan, saying 100- **His authority** meaning his power to seduce **is only over those who take him as a friend** meaning they take him as a friend and obey him in his whispers **and those who associate others with Him** the pronoun in **with Him** refers to God Almighty: meaning those who associate others with God, and it was said that it refers to Satan, and the meaning is: and those who, because of him and because of his whispers, associate others with God.

Tafsir al-Baghawi

100 - **His authority is only over those who take him as a guardian**, who obey him and enter under his authority, **and those who associate others with Him**, meaning: they associate others with God. It was said: The metaphor refers to Satan, and its metaphor is those who, because of him, associate others with God.

Tafsir al-Baidawi

100. **His authority is only over those who take him as a guardian** who love him and obey him. **And those who associate others with Him** with God or because of Satan **associate others with Him.**

Surat al-Nahl 16:101

And when We substitute one verse for another - and God is most knowing of what He sends down - they say, **You are only an inventor**. Rather, most of them do not know.

Tafsir al-Jalalayn

101 - **And when We substitute a verse in place of another verse** by abrogating it and sending down another for the benefit of the servants **and God knows best what He sends down, they say** meaning the disbelievers to the Prophet, may God bless him and grant him peace **You are only an inventor** a liar who says it on your own **but most of them do not know** the reality of the Qur'an and the benefit of abrogation

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And if We abrogate the ruling of a verse, then We substitute in its place another ruling - and God knows best what He sends down. He says: And God knows best what is best for His creation in what He changes and alters of His rulings. They say: You are only a fabricator. He says: The polytheists who disbelieved in God and His Messenger said to His Messenger: You, O Muhammad, are only a fabricator, meaning: a liar who fabricates falsehood about God. God Almighty says: Rather, most of those who say to you, O Muhammad, you are only a fabricator are ignorant, because what you bring to them from God is its abrogator and its abrogated, and they do not know the truth of its authenticity.

And similar to what we said in the interpretation of His statement: **And when We substitute one verse for another**, the people of interpretation said.

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, and Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, and Al-Muthanna told me, he said: Ishaq told us, he said: Abdullah told us, on the authority of Warqa' all together, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding His statement, **And when We substitute a verse in place of another verse**, We raise it up and send down another.

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 when We substitute a verse for another verse**, he said: We abrogated it, replaced it, removed it, and established another.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And when We substitute one verse for another**, is like his statement, **We do not abrogate a verse or cause it to be forgotten**.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And when We substitute one verse for another**, they said: You are only a fabricator, you bring something and then revoke it, then bring something else. He said: This substitution is abrogating, and We do not substitute one verse for another except by abrogation.

Tafsir al-Qurtubi

The Almighty said: **And when We substitute a verse for another verse - and God is most knowing of what He sends down**. It was said: The meaning is We substituted an old law for a new law. Ibn Bahr Mujahid said this, meaning We removed a verse and replaced it with another. The majority said: We abrogated a verse with a verse that was more severe on them. Abrogation and substitution are the removal of something and the substitution of another in its place. We have already discussed abrogation in full in Surat Al-Baqarah. **They said**, meaning the infidels of Quraysh. **You are only an inventor**, meaning a liar and a fabricator. This was because they saw the change in the ruling, so God said: **Rather, most of them do not know**, that God legislated the rulings and replaced some with others.

Tafsir Ibn Kathir

The Almighty tells us about the weakness of the minds of the polytheists and their lack of steadfastness and conviction, and that it is inconceivable that they would believe while misery has been written for them. This is because when they saw the abrogating rulings being changed by abrogated ones, they would say to the Messenger of God, may God bless him and grant him peace: **You are only a fabricator**, meaning a liar. Rather, it is the Almighty Lord who does what He wills and rules as He wills. Mujahid said: **We replaced one verse with another**, meaning We lifted it up and established another. Qatada said: It is like the Almighty's saying: **We do not abrogate a verse or cause it to be forgotten**, the verse. Then the Almighty said, answering them: "Say, 'The Holy Spirit has brought it down from your Lord in truth,' meaning with truth and justice, 'to strengthen those who believe,' so that they believe in what was revealed first and second, and their hearts submit to it, 'and as guidance and good tidings for the Muslims,' meaning He made it a guide and good tidings for the Muslims who believed in God and His Messengers.

Fath al-Qadir

101- **And when We substitute a verse for another verse** This is the beginning of His, glory be to Him, narrating a semblance of disbelief and repelling it. The meaning of substitution is: removing something while putting something else in its place. Substituting a verse is removing it with another verse other than it, which is abrogating it with another verse. We have already discussed abrogation in Surat Al-Baqarah. **They said**, meaning the ignorant infidels of Quraysh, regarding the wisdom of abrogation, **You, O Muhammad, are only a liar, a fabricator, attributing to**

Surat al-Nahl 16:101

And when We substitute one verse for another - and God is most knowing of what He sends down - they say, "You are only an inventor." Rather, most of them do not know.

God what He did not say, as you claim that He commanded you to do something, then you claim that He commanded you to do something else. So God Almighty responded to them with what indicates their ignorance, saying: **Rather, most of them do not know,** anything of knowledge at all, or they do not know the wisdom of abrogation, as it is based on the interests that God Almighty knows. There may be a temporary interest in the law of this thing at one time, then the interest after that time may be in the law of another. If the cover was lifted from these infidels, they would know that this is the correct path and the method of justice, kindness, and gentleness.

Tafsir al-Baghawi

101 - "And if We substitute a verse for another verse, **meaning if We abrogate the ruling of a verse and substitute another ruling in its place,** and God knows best what He sends down, **He knows best what is best for His creation in what He changes and alters of His rulings,** they say, 'You are only a fabricator,' **O Muhammad,** who fabricates," that is because the polytheists said: Muhammad mocks his companions, he commands them today to do something and forbids them from it tomorrow, he is nothing but a fabricator, by saying it on his own.

God Almighty said: **But most of them do not know.** The truth of the Qur'an, and the clarification of the abrogating and the abrogated.

Tafsir al-Baidawi

101. "And if We substitute a verse for another" by abrogation, so We make the abrogating verse in place of the abrogated one in wording or ruling. "And God knows best what is sent down" of interests. Perhaps what is an interest at one time becomes a corruption afterwards, so He abrogates it, and what is not an interest at that time is an interest now, so He establishes it in its place. Ibn Kathir and Abu Amr read "It is sent down" with a light pronunciation. "They said" meaning the disbelievers. "You are only a slanderer" who is making up false statements about God, commanding something and then it changes to you, so you forbid it. The answer to "if And God knows best what is sent down" is an objection to rebuke the disbelievers for what they say and to draw attention to the corruption of their chain of transmission. It is possible that it is a state. "Rather, most of them do not know" the wisdom of the rulings and do not distinguish between right and wrong.

Surat al-Nahl 16:102

Say, **The Holy Spirit has brought it down from your Lord in truth to strengthen those who believe and as guidance and good tidings to the Muslims.**

Tafsir al-Jalalayn

102 - Say to them **The Holy Spirit has brought it down** Gabriel **from your Lord in truth** related to sent down to **strengthen those who believe** in their belief in it **and as guidance and good tidings to the Muslims**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to those who say to you: You are only a liar in what you recite to them of the verses of Our Book, which the Holy Spirit has sent down. He says: Say: Gabriel brought it from my Lord in truth. I have explained in other places the meaning of: the Holy Spirit, so there is no need to repeat it.

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Abdul-A'la bin Wasil told me: Ja'far bin Awn Al-Omari told us, on the authority of Musa bin Ubaidah Al-Rabdh, on the authority of Muhammad bin Ka'b, who said: The Holy Spirit is Gabriel.

And His statement: **To strengthen those who believe**, God Almighty says: Say, "This Qur'an, its abrogator and its abrogated parts, was sent down by the Holy Spirit upon me from my Lord, as a confirmation for the believers and a strengthening of their faith, so that they may increase in their belief in its abrogating and abrogated parts, in faith for their faith, and as guidance for them from misguidance, and as good tidings for the Muslims who have submitted to God's command, and obeyed His commands and prohibitions, and what He has sent down in the verses of His Book, so they have acknowledged all of that and believed in it in word and deed."

Tafsir al-Qurtubi

And his saying, **Say, 'The Holy Spirit has brought it down'** means Gabriel brought down the entire Qur'an, its abrogating and abrogated parts. "It was narrated with a sound chain of transmission on the authority of Aamer Al-Sha'bi, who said, 'Israfil was assigned to Muhammad, may God bless him and grant him peace, for three years, so he would bring him word after word, then Gabriel brought down the Qur'an to him.'" And in Sahih Muslim also, it says that an angel who had never descended to earth before brought down Surat Al-Hamd to him, as was explained in Al-Fatihah. **From**

your Lord with the truth meaning from the speech of your Lord, **to strengthen those who believe** meaning with what is in it of proofs and verses, **and guidance** meaning it is guidance, **and good tidings for the Muslims.**

Tafsir Ibn Kathir

The Almighty tells us about the weakness of the minds of the polytheists and their lack of steadfastness and conviction, and that it is inconceivable that they would believe while misery has been written for them. This is because when they saw the abrogating rulings being changed by abrogated ones, they would say to the Messenger of God, may God bless him and grant him peace: **You are only a fabricator**, meaning a liar. Rather, it is the Almighty Lord who does what He wills and rules as He wills. Mujahid said: **We replaced one verse with another**, meaning We lifted it up and established another. Qatada said: It is like the Almighty's saying: **We do not abrogate a verse or cause it to be forgotten**, the verse. Then the Almighty said, answering them: "Say, 'The Holy Spirit has brought it down from your Lord in truth,' meaning with truth and justice, 'to strengthen those who believe,' so that they believe in what was revealed first and second, and their hearts submit to it, 'and as guidance and good tidings for the Muslims,' meaning He made it a guide and good tidings for the Muslims who believed in God and His Messengers.

Fath al-Qadir

Then the Almighty explained to those who object to the wisdom of abrogation, claiming that it was not from God, and that His Messenger, may God bless him and grant him peace, invented it, saying: 102- "Say: It was sent down" meaning the Qur'an indicated by the mention of the verse **by the Holy Spirit** meaning Gabriel, and *Holiness* means purification, and the meaning is: The Spirit purified from the impurities of humanity sent it down, so it is from adding the described to the attribute **from your Lord** meaning the beginning of its revelation from Him, the Almighty, and **with truth** is in the accusative case as a state: meaning clothed in being a proven truth for a profound wisdom **to establish those who believe** in faith, so they say: Both the abrogator and the abrogated are from our Lord, and also because if they knew what interests there are in abrogation, their feet would be established in faith and their beliefs would be firm. It was read *li-yathibt* from *i-thibt* "and guidance and good report for the Muslims" and they are conjoined with the place of *li-yathibt*: meaning, to establish them and guide and good report, and in it is an allusion to the occurrence of the opposites of these qualities for others.

Tafsir al-Baghawi

102 - "Say: It was sent down from your Lord in truth," meaning the Qur'an, **by the Holy Spirit**, Gabriel, **to strengthen those who believe**, meaning: to strengthen the hearts of the believers so that they may increase in faith and certainty, **and as guidance and good tidings for the Muslims.**

Surat al-Nahl 16:102

Say, "The Holy Spirit has brought it down from your Lord in truth to strengthen those who believe and as guidance and good tidings to the Muslims."

Tafsir al-Baidawi

102. "Say: The Holy Spirit has brought it down" meaning Gabriel, peace be upon him, and adding the spirit to the Holy, which is purity, is like their saying: Hatim al-Jud. Ibn Kathir read the Holy Spirit with a light pronunciation. In "yanzil **and** nazzaluhu" there is a warning that its revelation is gradual according to interests, which necessitates change. "From your Lord in truth" is mixed with wisdom. "To confirm those who believe" so that God confirms those who believe in the belief that it is His word, and that if they hear the abrogator and reflect on what is in it of taking care of righteousness and wisdom, their beliefs will be established and their hearts will be reassured. "And guidance and good tidings for the Muslims **who submit to His rule, and they are conjoined with the place of lithbat**" meaning confirmation, guidance and good tidings, and in it there is an allusion to the occurrence of the opposites of that for others. "lithbat" was read with a light pronunciation.

Surat al-Nahl 16:103

And We certainly know that they say, **It is only a human being who teaches him.** The language of the one they refer to is foreign, while this is a clear Arabic language.

Tafsir al-Jalalayn

103 - **And indeed** to confirm **We know that they say, Only a human being teaches him the Qur'an** and he was a Christian blacksmith who the Prophet, may God bless him and grant him peace, used to visit. God Almighty said **The tongue** the language **of the one they are inclined to** they are inclined *to* that he teaches him **is a foreigner, and this the Qur'an is a clear Arabic tongue** with clarity and eloquence, so how could a foreigner teach it?

Tafsir al-Suyuti

God Almighty said: And We certainly know that they say: It is only a human being who teaches him. The verse: Ibn Jarir narrated with a weak chain of transmission on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, taught a blacksmith in Mecca whose name was Balaam, and he was a foreigner. The polytheists used to see the Messenger of God, may God bless him and grant him peace, entering and leaving him, so they said: It is only Balaam who teaches him. So God revealed: And We certainly know that they say: It is only a human being who teaches him. The verse:

Ibn Abi Hatim narrated on the authority of Hisin on the authority of Abdullah bin Muslim Al-Hadrami, who said: We had two slaves, one of whom was called Yasar and the other Jabr, and they were Sicilians. They used to recite their book and teach their knowledge, and the Messenger of God, may God bless him and grant him peace, would pass by them and listen to their recitation. They said: He only teaches from them, so this was revealed.

Tafsir al-Tabari

God the Almighty says: And indeed, We know that these polytheists say, out of ignorance: Only a human being from among the children of Adam knows this, and it is not from God. God the Almighty says, refuting their statement: Do you not know that what you say is false? The language of the one you attribute to - He says: Do you incline towards him that he teaches Muhammad is foreign? That is because, as mentioned, they claimed that the one who taught Muhammad this Qur'an was a Roman slave. Therefore, God the Almighty said: **The language of the one they attribute to is foreign, while this is a clear Arabic language.** He says: And this Qur'an is a clear Arabic language.

In a similar manner to what we have said about this, the people of interpretation said, with their differences, about the name of the one whom the polytheists claimed was teaching Muhammad, may God bless him and grant him peace, this Qur'an from among the humans. Some of them said: His name was Balaam,

and he was a blacksmith in Mecca, a Christian.

Who said that?

Ahmad ibn Muhammad al-Tusi told me: Abu Asim told us: Ibrahim ibn Tahman told us, on the authority of Muslim ibn Abdullah al-Mala'i, on the authority of Mujahid, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, taught a blacksmith in Mecca, and he was a foreigner, and his name was Balaam. The polytheists would see the Messenger of God, may God bless him and grant him peace, when he entered upon him and when he left him, and they said: It is only Balaam who teaches him. So God, the Most High, revealed: **And We certainly know that they say, 'It is only a human being who teaches him.'** The language of the one they refer to is foreign, while this is a clear Arabic language.

Others said: His name is Yaish.

Who said that?

Ibn Wakee' told us: My father told us, on the authority of Sufyan, on the authority of Habib, on the authority of Ikrimah, who said: The Prophet, may God bless him and grant him peace, used to teach a foreign boy of Banu Al-Mughira. Sufyan said: I think he was called Ya'ish. He said: That is what he said: **The language of the one they refer to is foreign, while this is a clear Arabic language.**

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And We certainly know that they say, 'It is only a human being who teaches him,'** and the Quraysh said: It is only a human being who teaches him, a slave of Banu al-Hadrami called Ya'ish. God Almighty said, **The language of the one they refer to is foreign, while this is a clear Arabic language.** Ya'ish used to read books.

Others said: Rather, his name was Jabr.

Who said that?

Ibn Humayd told us: Salamah told us, on the authority of Ibn Ishaq, who said: The Messenger of God, may God bless him and grant him peace, as I have been informed, often used to sit at Al-Marwah with a Christian boy called Jabr, a slave of the Banu Bayadah Al-Hadrami. They used to say: By God, Muhammad does not know much of what he does except Jabr the Christian, the boy of Al-Hadrami. So God Almighty revealed regarding their statement: **And We certainly know that they say, 'It is only a human being who teaches him.'** The language of the one they refer to is foreign, while this is a clear Arabic language.

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, he said: Abdullah Ibn Kathir said: They used to say: Only a Christian teaches him on Al-Marwah, and Muhammad is taught by a Roman, they say his name is Jabr, and he was a scribe, a slave of Ibn Hadrami. God Almighty said: **The language of the one they refer to is foreign.** He said: And this is the saying of Quraysh 106: Only a human being teaches him. God Almighty said: **The language of the one they refer to is foreign, and this is a clear Arabic language.**

Others said: Rather, they were two boys, one of them

And We certainly know that they say, "It is only a human being who teaches him." The language of the one they refer to is foreign, while this is a clear Arabic language.

named Yasar and the other Jabr.

Who said that?

Al-Muthanna told me, he said: Amr ibn Awn told us, he said: Hisham told us, on the authority of Hisin, on the authority of Abdullah ibn Muslim al-Hadrami, that they had two slaves from the people of 'Ayr in Yemen, and they were children. One of them was called Yasar and the other Jabr. They used to recite the Torah, and the Messenger of God, may God bless him and grant him peace, would sometimes sit with them. The infidels of Quraysh said: He only sits with them to learn from them. Then God Almighty revealed: **The language of the one they refer to is foreign, while this is a clear Arabic language.**

Al-Muthanna told me, he said: Ma'n bin Asad told us, he said: Khalid bin Abdullah told us, on the authority of Hisin, on the authority of Abdullah bin Muslim Al-Hadrami, something similar.

Ibn Wakee' told us: Ibn Fadil told us, on the authority of Hiseen, on the authority of Abdullah ibn Muslim, who said: They were two young boys who were reading a book of theirs in their own language. The Prophet, may God bless him and grant him peace, would pass by them and stand to listen to them. The polytheists said: He is learning from them. Then God Almighty revealed what he denied them with, saying: **The language of the one they refer to is foreign, while this is a clear Arabic language.**

Others said: Rather, it was Salman Al-Farsi.

Who said that?

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd ibn Sulayman told us, who said: I heard Al-Dahhak say regarding His statement, **The tongue of the one they refer to is foreign**, they used to say: Only Salman Al-Farsi knows him.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, and Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, and Al-Muthanna told me, he said: Ishaq told us, he said: Abdullah told us, on the authority of Warqa', all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And We certainly know that they say, 'It is only a human being who teaches him.'** He said: The statement of the infidels of Quraysh 106: **It is only Abd ibn Al-Hadrami who teaches Muhammad**, and he is the owner of a book. God says: **The language of the one they refer to is foreign, while this is a clear Arabic language.**

It was said that the one who said that was a scribe for the Messenger of God, may God bless him and grant him peace, who had apostatized from Islam.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Yunus told me, on the authority of Ibn Shihab, he said:

Saeed bin Al-Musayyab told me that the one who mentioned God was only taught by a human being. He was only tempted because he was writing the revelation, so the Messenger of God, may God bless him and grant him peace, would dictate to him: All-Hearing, All-Knowing, or All-Mighty, All-Wise, and other endings of the verses. Then the Messenger of God, may God bless him and grant him peace, would be distracted from it while he was receiving the revelation, so the Messenger of God would ask him, saying: All-Mighty, All-Wise, or All-Hearing, All-Knowing, or All-Mighty, All-Knowing? The Messenger of God, may God bless him and grant him peace, would say: Whichever of these you wrote, it is like that. That tempted him, so he said: Muhammad entrusts that to me, so write whatever you wish. And that is what Saeed bin Al-Musayyab mentioned to me of the seven letters.

The readers differed in their reading of his statement: **they object**, so the majority of the readers of Medina and Basra read it as **the tongue of the one who object to it**, with a damma on the *ya* from *al-had* ilhadan, meaning they object, turn to it, and ascend to it, from the words of the poet.

My leader is not a stingy atheist, but a supporter of the two Khabaybains.

The majority of the readers of Kufa read it as **the tongue of the one who inclines towards it** with the opening of the *ya*, meaning: they incline towards it from the lahad of so-and-so to this matter, **yalhadu lahudan** and *lahudan*, and in my opinion they are two languages with the same meaning, so whichever one the reader reads, he is correct in both. It was said, **And this is a clear Arabic tongue**, meaning: the Qur'an, as the Arabs say about a poem that a poet recites: **This is the tongue of so-and-so**, meaning his poem, as the poet said.

The evil tongue brings it to us and you yearn, and you did not expect that you would revive us

It means the poem and the word.

Tafsir al-Qurtubi

The Almighty said: **And We certainly know that they say, 'It is only a human being who teaches him.'** There is a difference of opinion regarding the name of the one they said only teaches him. It was said: He is the young man of Al-Fakih bin Al-Mughira, whose name was Jabr. He was a Christian and then converted to Islam. When they heard from the Prophet, may God bless him and grant him peace, what had happened and what was to come, even though he was illiterate and did not read, they would say: Only Jabr teaches him, and he is a foreigner. So God Almighty said: **The tongue of the one they refer to is foreign, and this is a clear Arabic tongue.** That is, how could Jabr, who is a foreigner, teach him this speech, from which neither mankind nor the jinn can contradict even a single

surah or more. Al-Naqqash mentioned that Jaber's client used to beat him and say to him: Do you teach Muhammad? He would say: No, by God, he teaches me and guides me. Ibn Ishaq said: The Prophet, peace and blessings be upon him, as I have been told, often used to sit at Al-Marwah with a Christian boy called Jaber, a slave of Banu Al-Hadrami. He used to read books. The polytheists said: By God, he does not teach Muhammad. None brings him except Jaber the Christian. Ikrimah said: His name is Yaish, a slave of Banu Al-Hadrami. The Messenger of God, peace and blessings be upon him, used to teach him the Qur'an. Al-Mawardi mentioned it. Al-Tha'labi mentioned on the authority of Ikrimah and Qatadah that he was a boy of Banu Al-Mughirah named Yaish. He used to read foreign books. Quraysh said: Only a human being teaches him. So this verse was revealed: Al-Mahdawi on the authority of Ikrimah is a boy of Banu Amir bin Lu'ay and his name is Yaish. Abdullah bin Muslim Al-Hadrami said: We had two Christian boys from the people of Ain Al-Tamr, one of them was named Yasar and the other was named Jabr. This is what Al-Mawardi, Al-Qushayri and Al-Tha'labi mentioned, except that Al-Tha'labi said: One of them was called Nabt and was nicknamed Abu Fakiha and the other Jabr. They were polishers who made swords and they used to read a book of theirs. Al-Tha'labi used to read the Torah and the Gospel, Al-Mawardi and Al-Mahdawi the Torah. The Messenger of God, may God bless him and grant him peace, would pass by them and hear them recite. The polytheists would say: He is learning from them. So God revealed this verse and disproved them. It was said that they meant Salman Al-Farsi, may God be pleased with him. This was said by Al-Dahhak. It was also said that he was a Christian in Mecca named Balaam, who was a boy who used to recite the Torah. This was said by Ibn Abbas. The polytheists would see the Messenger of God, may God bless him and grant him peace, when he would enter and leave him, so they would say: Balaam is teaching him. Al-Qutbi said: There was a Christian man in Mecca called Abu Maysarah who spoke Roman. The Messenger of God, may God bless him and grant him peace, would sometimes sit with him and the infidels would say: Muhammad is only learning from him. So this verse was revealed. In another narration, it was said that he meant Addas, the slave of Utbah ibn Rabi'ah. It was said: Abis was the slave of Huwaytib bin Abdul-Uzza and Yasar Abu Fakiha, the client of Ibn Al-Hadrami, and they had converted to Islam, and God knows best.

I said: All of them are possible, because the Prophet, may God bless him and grant him peace, may have sat with them at different times to teach them what God had taught him, and that was in Mecca.

Al-Nahhas said: These statements are not contradictory, because it is possible that they alluded to all of these people, and they claimed that they were teaching him.

I said: As for what Ad-Dahhak mentioned that it was Salman, then there is a flaw in it because Salman only came to the Prophet, may God bless him and grant him peace, in Medina, and this verse is Meccan. **The tongue of the one they incline toward is foreign.** Inclination is the inclination. It is said to have deviated from the right path and it was mentioned in Al-A'raf.

Hamza read it *Yalhadun* with the opening of the *ya* and the *ha* meaning the tongue of the one they incline toward and point to is foreign. Foreignness is concealment and the opposite of clarity. A foreign man and a foreign woman, meaning they do not speak clearly. From this comes the word *ajam* **the tail** because it is hidden, and *ajama* **the beast** because it does not speak clearly about itself. And **I made the book foreign** means I removed its foreignness. The Arabs call everyone who does not know their language and does not speak their speech a foreigner. Al-Farra' said: The foreigner is the one who has foreignness in his tongue even if he is from the Arabs, and the foreigner or the foreigner is the one whose origin is from the foreigners. Abu Ali said: The foreigner is the one who does not speak clearly, whether he is an Arab or a non-Arab. Likewise the foreigner and the foreigner who is attributed to the non-Arabs, even if he is eloquent. He meant the Qur'an by the tongue, because the Arabs say the poem and the verse are tongues. The poet said:

The tongue of evil brings it to us, and you betrayed us, and I did not expect you to betray us

He means by the tongue the poem **And this is a clear Arabic tongue** meaning the most eloquent of Arabic.

Tafsir Ibn Kathir

The Almighty says, informing about the polytheists of what they were saying of lies, slander and calumny, that Muhammad who recites to us from the Qur'an is only taught by a human being, and they point to a foreign man who was among them, a slave of some of the clans of Quraysh, and he was a merchant who sold at Safa, and perhaps the Messenger of God, may God bless him and grant him peace, would sit with him and talk to him a little, and that was a foreigner who did not know Arabic, or he knew a little bit to the extent that he could respond to the address in what was necessary, so for this reason God the Almighty said, responding to their slander, **The language of the one they refer to is foreign, and this is a clear Arabic language**, meaning the Qur'an, meaning how can the one who brought this Qur'an learn in its eloquence, rhetoric and complete and comprehensive meanings that are more complete than the meanings of every book sent down to the children of the Messenger, how can he learn from a foreign man? No one with the slightest bit of intelligence would say this.

Muhammad bin Ishaq bin Yasar said in the biography: The Messenger of God, may God bless him and grant him peace - as far as I have been informed - often sat at Al-Marwah to pledge allegiance to a Christian boy called Jabr, a slave of some of the Banu Al-Hadrami, so God revealed: **And We certainly know that they say, 'It is only a human being who teaches him.' The language of the one they refer to is foreign, while this is a clear Arabic language.** And Abdullah bin Kathir said the same. And on the authority of Ikrimah and Qatadah: His name was Ya'ish. Ibn Jarir said: Ahmad bin Muhammad al-Tusi told me, Abu Aamer told us, Ibrahim bin Tahman told us, on the authority of Muslim bin Abdullah al-Mala'i, on the authority of Mujahid, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace,

And We certainly know that they say, "It is only a human being who teaches him." The language of the one they refer to is foreign, while this is a clear Arabic language.

taught a blacksmith in Mecca, and his name was Balaam, and he spoke a foreign language. The polytheists would see the Messenger of God, may God bless him and grant him peace, entering and leaving him, so they said: Balaam is the one teaching him. So God revealed this verse: **And indeed, we know that they say, 'It is only a human being who teaches him.' The language of the one they refer to is foreign, while this is a clear Arabic language.** Ad-Dahhak bin Muzahim said: He is Salman al-Farsi. This statement is weak, because this verse is Meccan, and Salman only converted to Islam in Medina. Ubayd God bin Muslim said: We had two Roman slaves who would recite a book of theirs in their language, so the Prophet, may God bless him and grant him peace, would pass by them and stand and listen to them. The polytheists said: He will learn from them. So God revealed this verse. Al-Zuhri said on the authority of Saeed bin Al-Musayyab: The one who said that from the polytheists was a man who used to write the revelation for the Messenger of God, may God bless him and grant him peace, and then he later apostatized from Islam and fabricated this statement. May God curse him.

Fath al-Qadir

Then the Almighty mentioned another of their doubts, saying: 103- **And We certainly know that they say, 'It is only a human being who teaches him'** The lam is the preamble: meaning, We certainly know that these infidels say that Muhammad is taught the Qur'an by a human being from the children of Adam, not an angel. The people of knowledge differed in identifying this human being about whom they claimed what they claimed. It was said that he was the slave of Al-Fakih bin Al-Mughira, and his name was Jabr. He was a Christian who converted to Islam. When the infidels of Quraysh heard report from the Prophet, may God bless him and grant him peace, about the early generations, despite his being illiterate, they would say, 'It is only Jabr who teaches him.' It was also said that his name was Ya'ish, a slave of Banu Al-Hadrami, and he used to read foreign books. It was also said that he was a slave of Banu Amir bin Lu'ay. It was also said that they were two slaves: one of them was named Yasar, and the other was named Jabr. They were Sicilians who made swords, and they used to read a book of theirs. It was also said that they used to read the Torah and the Gospel. It was said that they meant Salman the Persian, and it was said that they meant a Christian in Mecca named Balaam, who used to read the Torah. It was also said that they meant a Christian man named Abu Maysarah who spoke Roman, and in another narration his name was Addas. An-Nahhas said: These statements are not contradictory, because it is possible that they claimed that they all knew him, but it is not possible to reconcile them based on the statement of the one who said that he was Salman, because this verse is Meccan, and he only came to the Prophet, may God bless him and grant him peace, in Medina. Then God Almighty responded to their statement by saying: **The tongue of the one they**

incline towards is foreign. Inclination means deviation. It is said to have deviated from the right path. This was mentioned previously in Al-A'raf, and Hamzah and Al-Kisa'i read *Yalhadun* with the opening of the *ya* and *ha*. And those other than them read with a damma on the *ya* and a kasra on the *ha*: meaning the language of the one they incline towards and claim that he teaches you is foreign. It is said: a foreign man and a foreign woman: meaning they do not speak clearly. Foreignness is concealment, and it is the opposite of clarity. The Arabs call everyone who does not know their language and does not speak it a foreigner. Al-Farra' said: The foreigner is the one whose tongue is foreign, even if he is from the Arabs. The foreigner is the foreigner whose origin is from the Persians. Abu Ali Al-Farsi said: The foreigner attributed to the Persians is the one who does not speak clearly, whether he is from the Arabs or from the Persians. Likewise the foreigner, and the foreigner attributed to the Persians, even if he is eloquent. **And this is a clear Arabic tongue**, referring to the Qur'an. He called it a tongue because the Arabs say for the poem and the verse a tongue, and from this is the saying of the poet:

The tongue of evil brings it to us, and you betrayed us, and I did not expect you to betray us

Or he meant by the tongue eloquence, so it is as if he said: This Qur'an has Arabic eloquence and clear expression, so how do you claim that a non-Arab human being knows it? And you are unable to oppose a surah of it, and you are the people of the Arabic tongue, the men of eloquence, and the leaders of rhetoric. And these two sentences are new sentences that were brought to refute their criticism and repel their lies.

Tafsir al-Baghawi

103- **And We certainly know that they say, 'It is only a human being who teaches him,'** a human being, and it is not from God. They differed about this human being: Ibn Abbas said: The Messenger of God, may God bless him and grant him peace, taught a blacksmith in Mecca whose name was *Balaam*, and he was a Christian, with a foreign tongue. The polytheists would see the Messenger of God, may God bless him and grant him peace, entering and leaving him, and they would say, **It is only Balaam who teaches him.**

Ikrimah said: The Prophet, may God bless him and grant him peace, used to teach a boy of Banu al-Mughira called Ya'ish, and he used to read the books. So the Quraysh said: Only Ya'ish teaches him.

Al-Farra' said: The polytheists said that he only learned from Ayesha, a slave of Huwaytib bin Abdul-Uzza, who had converted to Islam and had converted to Islam well, but was a mute.

Ibn Ishaq said: The Messenger of God, may God bless him and grant him peace, as I have been told, often used to sit at Al-Marwah with a Roman Christian slave,

a slave of some of the Banu Al-Hadrami. We had two slaves from the people of Ain Al-Tamr, one of whom was called Yasar, and was nicknamed Abu Fakiha, and the other was called Jabr. They used to make swords in Mecca, and they used to recite the Torah and the Gospel. The Prophet, may God bless him and grant him peace, would often pass by them while they were reciting, and he would stop and listen.

Ad-Dahhak said: When the infidels harmed the Prophet, may God bless him and grant him peace, he would sit with them and find comfort in their conversation. The polytheists said: Muhammad only learns from them, so this verse was revealed.

God Almighty said, in refutation of them: **The tongue of the one they incline towards**, that is, they incline towards it and point to it, **is foreign**. *Ajami* is the one who does not speak clearly, even if he lives in the desert. *Ajami* is attributed to the non-Arabs, even if he is eloquent. A Bedouin is a Bedouin, and an Arab is attributed to the Arabs, even if he is not eloquent. **And this is a clear Arabic tongue**, eloquent. He meant by the tongue the Qur'an, and the Arabs say: language is a tongue. It was narrated that the man they were pointing to converted to Islam and his conversion to Islam was good.

inability.

Tafsir al-Baidawi

103. **And We know that they say, 'It is only a human being who teaches him.'** They mean Jabran the Roman, the slave of Amir ibn al-Hadrami. It was said that Jabran and Yasar used to make swords in Mecca and read the Torah and the Gospel, and the Messenger of God, may God bless him and grant him peace, used to pass by them and listen to what they read. It was said that Aisha, the slave of Huwaytib ibn Abd al-Uzza, had converted to Islam and was a bookkeeper. It was also said that Salman the Persian. **The tongue of the one they incline to is foreign**. The language of the man to whom they incline their speech away from righteousness, taken from the word **lakhd al-grave**. Hamzah and Al-Kisa'i read *yalahdun* with the opening of the ya' and the ha', a foreign tongue that is not clear. **And this and this Qur'an** "a clear Arabic tongue" with clarity and eloquence. The two sentences are resumed to refute their criticism, and its confirmation has two possible meanings: one of them is that what he heard from him was foreign speech that neither he nor you understand, and the Qur'an is Arabic, you understand it with the slightest contemplation, so how could what he received from him be? The second: Suppose that he learned the meaning from him by listening to his speech, but did not receive the wording from him, because that was foreign and this is Arabic, and the Qur'an, as it is miraculous in terms of meaning, is miraculous in terms of wording, although the many sciences in the Qur'an cannot be learned except by staying with an outstanding teacher, and those sciences are for a long period, so how could he learn all of that from a vulgar boy who heard from him during some of the times he passed by foreign words that they perhaps did not know their meaning, and their criticism of the Qur'an with such weak words is evidence of the utmost

Surat al-Nahl 16:104

Indeed, those who do not believe in the signs of God - God will not guide them, and they will have a painful punishment.

Surat al-Nahl 16:104

Indeed, those who do not believe in the signs of God - God will not guide them, and they will have a painful punishment.

Tafsir al-Jalalayn

104 - **Indeed, those who do not believe in the verses of God - God will not guide them, and they will have a painful punishment** Painful

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Indeed, those who do not believe in the verses of God - God will not guide them, and they will have a painful punishment.**

Tafsir al-Qurtubi

The Almighty says: **Indeed, those who do not believe in the verses of God** meaning these polytheists who do not believe in the Qur'an **God will not guide them, and they will have a painful punishment.**

Tafsir Ibn Kathir

God Almighty tells us that He does not guide those who turn away from His remembrance and neglect what He revealed to His Messenger, may God bless him and grant him peace, and who have no intention of believing in what came from God. God does not guide this type of people to believe in His signs and what He sent His Messengers with in this world, and they will have a painful and painful punishment in the Hereafter. Then God Almighty tells us that His Messenger, may God bless him and grant him peace, is not a slanderer or a liar, because only the worst of creation slanders against God and His Messenger, may God bless him and grant him peace, **those who do not believe in the signs of God** from the infidels and atheists who are known for lying among the people. The Messenger Muhammad, may God bless him and grant him peace, was the most truthful of people, the most pious, and the most perfect in knowledge, action, faith, and conviction. He was known for his truthfulness among his people, and none of them doubted that, to the extent that he was not called among them except the trustworthy Muhammad, may God bless him and grant him peace. For this reason, when Heraclius, the king of the Romans, asked Abu Sufyan about those questions that he asked about the description of the Messenger of God, may God bless him and grant him peace, he was among them: He said to him: Did you accuse him of lying before he said what he said? He said: No. Heraclius said: He would not have stopped

lying to people and then gone and lied about God Almighty.

Fath al-Qadir

And when He, the Almighty, mentioned their answer, He rebuked and threatened them, saying: 104- **Indeed, those who do not believe in the signs of God** meaning do not believe in them, **God will not guide them** to the truth, which is the path to salvation, a guidance that leads to what is sought, because He knows of their misery, **and for them in the Hereafter is a great punishment** because of what they are upon of disbelief and denial of the signs of God.

Tafsir al-Baghawi

104 - **Indeed, those who do not believe in the verses of God - God will not guide them, and they will have a painful punishment**, then God Almighty informed us that the disbelievers are the slanderers.

Tafsir al-Baidawi

104. **Those who do not believe in the verses of God** do not believe that they are from God. **God does not guide them** to the truth or to the path of salvation. It was said to Paradise. **And for them is a painful punishment** in the Hereafter. He threatened them for their disbelief in the Qur'an after he had removed their doubts and responded to their attacks on it, then he turned the matter back on them and said:

Surat al-Nahl 16:105

Only those who do not believe in the verses of God invent falsehood, and it is those who are the liars.

Tafsir al-Jalalayn

105 - **Only those who do not believe in the verses of God invent falsehood** The Qur'an, with their saying that this is from the saying of humans **and those are the liars** and the emphasis by repetition and what follows it is a response to their saying that you are only an inventor.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: Indeed, those who do not believe in God's proofs and evidence, and believe in what they indicate, **God will not guide them** meaning: God will not grant them success in finding the truth, nor will He guide them to the path of right guidance in this world. **And for them in the Hereafter** and with God when they come to Him on the Day of Resurrection, there will be a painful and grievous punishment. Then God the Almighty informed the polytheists who said to the Prophet, may God bless him and grant him peace: You are only a slanderer, that they are the people of slander and lying, not the Prophet of God, may God bless him and grant him peace, and the believers in him. He disavowed his Prophet, may God bless him and grant him peace, and his companions from that, saying: Only those who do not believe in God's proofs and His information fabricate lies, because they do not expect reward for truthfulness, nor fear punishment for lying. They are the people of slander and fabrication of lies, not those who hope for a great reward from God for truthfulness, and fear a painful punishment for lying. And His saying, **And those are the liars**, means: And those who do not believe in the verses of God are the liars, not the believers.

Tafsir al-Qurtubi

The Almighty's saying, **Only those who do not believe in the verses of God invent lies**. This is the answer to the Prophet's description of them, may God bless him and grant him peace, as inventing them. **And those are the liars**. This is an exaggeration in describing them as liars, meaning that every lie is small in comparison to their lie. It is said that a desert lied, but it is not said that he is a liar, because the verb may be intransitive or intransitive. As for the description, it is intransitive, and for this reason it is said: Adam disobeyed his Lord and went astray, but it is not said that he is a disobedient and a misguider. So if it is said: So-and-so lied, so he is a liar, it is an exaggeration in describing him as a liar, as Al-Qushayri said.

Tafsir Ibn Kathir

God Almighty tells us that He does not guide those who turn away from His remembrance and neglect what He revealed to His Messenger, may God bless him and grant him peace, and who have no intention of believing in what came from God. God does not guide this type of people to believe in His signs and what He sent His Messengers with in this world, and they will have a painful and painful punishment in the Hereafter. Then God Almighty tells us that His Messenger, may God bless him and grant him peace, is not a slanderer or a liar, because only the worst of creation slanders against God and His Messenger, may God bless him and grant him peace, **those who do not believe in the signs of God** from the infidels and atheists who are known for lying among the people. The Messenger Muhammad, may God bless him and grant him peace, was the most truthful of people, the most pious, and the most perfect in knowledge, action, faith, and conviction. He was known for his truthfulness among his people, and none of them doubted that, to the extent that he was not called among them except the trustworthy Muhammad, may God bless him and grant him peace. For this reason, when Heraclius, the king of the Romans, asked Abu Sufyan about those questions that he asked about the description of the Messenger of God, may God bless him and grant him peace, he was among them: He said to him: Did you accuse him of lying before he said what he said? He said: No. Heraclius said: He would not have stopped lying to people and then gone and lied about God Almighty.

Fath al-Qadir

Then when they attributed slander to the Messenger of God, may God bless him and grant him peace, he responded to them by saying: 105- **Only those who do not believe in the verses of God invent lies**. So how can slander come from the Messenger of God, may God bless him and grant him peace, who is the head of those who believe in them and call to believe in them, and these disbelievers are the ones who do not believe in them, so they are the ones who invent lies. Al-Zajjaj said: The meaning is that only those who invent lies are those who, when they see the verses that no one has power over except God, deny them. These are the worst of liars. Then he called them the liars, and said: *Those* meaning those who are described by that **are the liars** meaning that lying is a necessary description of them and a habit of theirs, so they are the perfect liars, since there is no lie greater than their denial of the verses of God.

Abdul Razzaq, Al-Firyabi, Saeed bin Mansour, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas that he was asked about the good life mentioned in the verse, so he said: The good life is lawful provision in this worldly life, and when he reaches his Lord, He will reward him according to the best of what he used to do. Ibn Abi Hatim narrated on his authority that he said: Good earnings and righteous deeds. Al-Askari narrated in Al-Amthal on the authority of Ali regarding the verse that he said: Contentment. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Hakim **who authenticated it** and Al-Bayhaqi in Al-Shu'ab narrated

Only those who do not believe in the verses of God invent falsehood, and it is those who are the liars.

through various chains of narration on the authority of Ibn Abbas that he said: Contentment. He said: The Messenger of God (peace and blessings of God be upon him) used to supplicate: **O God, make me content with what You have provided me and bless me in it, and replace for me everything that is absent of mine with something better.** Ahmad, Muslim, Al-Tirmidhi and Ibn Majah narrated on the authority of Ibn Amr that the Messenger of God (peace and blessings of God be upon him) said: **He has succeeded who has accepted Islam, received sufficient provision, and God has made him content with what He has given him.** Al-Tirmidhi and Al-Nasa'i narrated from Fadalah ibn Ubayd that he heard the Messenger of God (peace and blessings of God be upon him) say: **He has succeeded who is guided to Islam, and his livelihood is sufficient and he is content with it.** Abd Al-Razzaq narrated in Al-Musannaf and Ibn Al-Mundhir narrated from Ata' who said: Seeking refuge is obligatory for every recitation in prayer and otherwise because of the statement of God **interpretation of the meaning: So when you recite the Qur'an, seek refuge in God from Satan, the accursed.** There is a report on the permissibility of seeking refuge when reciting that which we have perhaps mentioned before. Ibn Jarir and Ibn Abi Hatim narrated from Ibn Abbas regarding the statement of God **interpretation of the meaning: His authority is only over those who take him as an ally,** meaning that the authority of Satan is over those who take Satan as an ally and commit disobedience to God. Abu Dawud narrated in his Naskh, Ibn Mardawayh, and Al-Hakim - who authenticated it - on the authority of Ibn Abbas regarding his statement: **And when We substitute one verse for another** and his statement: **Then your Lord is for those who emigrated after they were persecuted,** he said: Abdullah bin Saad bin Abi Sarh used to write for the Messenger of God, may God bless him and grant him peace, then Satan made him slip and he joined the disbelievers. The Messenger of God ordered him to be killed on the day of the conquest, so Uthman sought protection for him from the Messenger of God, may God bless him and grant him peace, and he granted him protection. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **And when We substitute one verse for another,** he said: It is like his statement: **We do not abrogate a verse or cause it to be forgotten.** Ibn Jarir, Ibn Abi Hatim, and Ibn Mardawayh narrated - Al-Suyuti said with a weak chain of transmission - on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, taught a blacksmith in Mecca named Balaam, and he was a foreigner. The polytheists would see the Messenger of God, may God bless him and grant him peace, entering and leaving his presence, so they said: Balaam is the one teaching him. So God revealed, **And We certainly know that they say the verse.** Al-Hakim narrated, who authenticated it, and Al-Bayhaqi in Shu'ab Al-Iman narrated on his authority regarding the verse. He said: They said: Muhammad is only taught by Abd Ibn Al-Hadrami, and he is the owner of the books. So God revealed this verse. Adam Ibn Abi Iyas, Sa'id Ibn

Mansur, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Bayhaqi narrated on the authority of Abdullah Ibn Muslim Al-Hadrami, who said: We had two slaves from the people of Ain Al-Tamr, one of whom was called Yasar and the other Jabr. They used to make swords in Mecca, and they used to recite the Gospel. The Prophet, may God bless him and grant him peace, would sometimes pass by them while they were reciting, so he would stop and listen. So the polytheists said: He is only learning from them. So this verse was revealed.

Tafsir al-Baghawi

105 - He said: **Only those who do not believe in the verses of God invent lies, and it is those who are the liars.** No, O Muhammad, may God bless him and grant him peace. If it is said: He said: **Only those who do not believe in God invent lies,** then what is the meaning of his saying **and it is those who are the liars?**

It was said: **He only fabricates lies:** reporting their actions, and **they are the liars** is an attribute that is necessary for them, like a man saying to another: You lied and you are a liar, meaning: You lied in this statement, and it is your habit to lie.

Abu Saeed Al-Sharahi told us, Abu Ishaq Al-Tha'labi told us, Abu Hafs Umar bin Ahmad Al-Jawhari told us, my grandfather Abu Bakr Muhammad bin Umar bin Hafs told us, Abu Bakr Muhammad bin Al-Faraj Al-Azraq told us, Saeed bin Abdul Hamid bin Ja'far told us, Ya'la bin Al-Ashdaq told us, on the authority of Abdullah bin Jarad, who said: "I said: O Messenger of God, does a believer commit adultery? He said: It could happen. He said: Does a believer steal? He said: It could happen. I said: Does a believer lie? He said: No. God said: 'Only those who do not believe in the verses of God invent falsehood.'"

Tafsir al-Baidawi

105. **Only those who do not believe in the signs of God invent lies** because they do not fear a punishment that will deter them from it. **And those** referring to those who disbelieved or to the Quraysh, **are the liars** meaning the liars in truth, or the complete liars because denying the signs of God and attacking them with these superstitions is the greatest lie, or those whose habit is lying and neither religion nor chivalry turns them away from it, or the liars in their saying: **You are only an inventor** "only a human being knows it."

Surat al-Nahl 16:106

Whoever disbelieves in God after his belief, except for one who is forced [to disbelieve] while his heart is at rest with faith. But as for those who open their breasts to disbelief, upon them is wrath from God, and for them is a great punishment.

Tafsir al-Jalalayn

106 - **Whoever disbelieves in God after his belief, except for one who is forced** to utter the disbelief, so he utters it **and his heart is at rest with faith** and *whoever* is a subject or conditional and the predicate or answer to them is a severe threat that indicates this **but whoever opens his breast to disbelief** for him, that is, opens it and expands it, meaning his soul is content with it **upon them is wrath from God, and for them is a great punishment**

Tafsir al-Suyuti

The Almighty said: Except for one who is forced. Ibn Abi Hatim narrated the verse on the authority of Ibn Abbas, who said: When the Prophet, may God bless him and grant him peace, wanted to migrate to Medina, the polytheists took Bilal, Khabab, and Ammar ibn Yasir. As for Ammar, he said to them a word that pleased them out of caution. When he returned to the Messenger of God, may God bless him and grant him peace, he told him and said: How was your heart when you said it? Was it pleased with what you said? He said: No. Then God revealed: Except for one who is forced and whose heart is at rest with faith.

And he narrated on the authority of Mujahid, who said: This verse was revealed about some people from Mecca who believed, so some of the Companions in Medina wrote to them to emigrate, so they left, intending to go to Medina, but the Quraysh caught up with them on the road and tempted them, so they disbelieved under duress, so this verse was revealed about them.

Tafsir al-Tabari

Arabists differed about the factor in *min* in his saying **whoever disbelieves in God**, and in his saying **but whoever opens his heart to disbelief**, some of the grammarians of Basra said: His saying **upon them** became the predicate of his saying **but whoever opens his heart to disbelief**, and his saying **whoever disbelieves in God after his belief**, so he informed them with one predicate, and that indicated the meaning. Some of the grammarians of Kufa said: These are two parts that came together, one of them is linked to the other, so their answer is one, like the saying of the speaker: whoever comes to us, whoever does good, we will honor him, meaning: whoever does good among those who come to us, we will honor him. He said: And likewise every two parts that come together, the second is connected to the first, so the answer to them is one. And another from the people of Basra said: Rather, his saying, **Whoever disbelieves in God** is raised in response to those in his saying, **Only those who do not believe in the signs of God invent**

falsehood, and the meaning of the speech according to him: Only those who disbelieve in God after their belief invent falsehood, except for those of these who are forced, and their hearts are at peace with faith. This is a statement that has no basis, because if the meaning of the statement was as the one who said this statement said, then God, the Most High, would have excluded from those who fabricated lies in this verse those who were born in disbelief and remained in it, and never believed, and He specified with it those who had believed at one time, then returned to disbelief after believing, and the revelation indicates that He did not specify with that these without the rest of the polytheists who were remaining in polytheism, because God, the Most High, informed the story of a group of them who attributed fabrication of lies to the Messenger of God, may God bless him and grant him peace, so He said **And when We substitute a verse in place of a verse - and God knows best what He sends down - they say, You are only an inventor. Rather, most of them do not know** and all the polytheists lied by their fabrication of lies against God, and He informed that they are more deserving of this description than the Messenger of God, may God bless him and grant him peace, so He said: **Only those who do not believe in the verses of God invent lies, and those are the liars**. If those meant by this verse were those who disbelieved in God after their belief, then it would be necessary that those who said to the Messenger of God, may God bless him and grant him peace, **You are only an inventor** when God substituted A verse instead of a verse, they were the ones who disbelieved in God after believing in Him specifically, not others from the rest of the polytheists, because this is the context of the report about them, and that is a statement that if someone said it, then its corruption would be clear with its departure from the interpretation of all the people of knowledge of interpretation.

The correct thing to say about this, in my opinion, is that the one who raises the first and second is his saying, **upon them is the wrath of God**. The Arabs do this with the letters of recompense when they start one after another.

He mentioned that this verse was revealed about Ammar bin Yasir and a group of people who had converted to Islam, but the polytheists tempted them to abandon their religion. Some of them remained steadfast in Islam, and some were tempted.

Who said that?

Muhammad ibn Saad told me: My father told me: My uncle told me: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding His statement, **Whoever disbelieves in God after his belief, except for one who is forced thereto and whose heart is at rest with faith...** to the end of the verse. That is because the polytheists captured Ammar ibn Yasir and tortured him, then left him alone. He returned to the Messenger of God, may God bless him and grant him peace, and told him what he had encountered from the Quraysh, and what he had said. Then God, the Exalted, revealed his excuse, **Whoever disbelieves in God after his belief...** to His statement, **And for them is a great punishment**.

Whoever disbelieves in God after his belief, except for one who is forced [to disbelieve] while his heart is at rest with faith. But as for those who open their breasts to disbelief, upon them is wrath from God, and for them is a great punishment.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Whoever disbelieves in God after his belief, except for one who is forced thereto and whose heart is at rest with faith.** He said: It was mentioned to us that it was revealed about Ammar ibn Yasir. Banu al-Mughira took him and threw him in the well of Maymun and said: Disbelieve in Muhammad. So he followed them in that, and his heart was reluctant. So God, the Most High, revealed: "Except for one who is forced thereto and whose heart is at rest with faith. But whoever opens his breast to disbelief": that is, whoever comes to disbelief by choice and desirability, **upon them is wrath from God, and for them is a great punishment.**

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Abd al-Karim al-Jazari, on the authority of Abu Ubaidah ibn Muhammad ibn Ammar ibn Yasir, who said: "The polytheists took Ammar ibn Yasir and tortured him until he showed disloyalty to them in some of what they wanted. He complained about that to the Prophet, may God bless him and grant him peace. The Prophet, may God bless him and grant him peace, said: 'How do you find your heart?' He said: 'Reassured by faith.' The Prophet, may God bless him and grant him peace, said: 'If they return, then return.'"

Yaqub bin Ibrahim told me: Hisham told us, on the authority of Hisham bin al-Muharik, on the authority of Abu Malik, regarding his statement, **Except for one who is forced [to do so] while his heart is at rest with faith,** he said: It was revealed about Ammar bin Yasir.

Ibn Hamid told us: Jarir told us, on the authority of Mughira, on the authority of Al-Sha'bi, who said: When Al-A'bad was tortured, they were given what they asked for except for Khabbab bin Al-Arat. They would lay him down on the embers and they would not take anything from him.

The interpretation of the statement then is: Whoever disbelieves in God after his belief, except for one who is forced to disbelieve, so he utters the word of disbelief with his tongue while his heart is at peace with faith, certain of its truth, his resolve is sound, and his heart is not open to disbelief. But whoever opens his heart to disbelief and chooses it and prefers it over faith, and declares it willingly, then upon them is wrath from God, and for them is a great punishment.

In a similar manner to what we said about that, the report was reported on the authority of Ibn Abbas.

Ali bin Dawud told me: Abdullah bin Saleh told us: Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **Except for one who is forced while his heart is at rest in faith.** So God Almighty informed us that whoever disbelieves after his belief, upon him is God's wrath, and for him is a great punishment. As for the one who is forced and his tongue speaks it, but his heart contradicts it in faith in order to be saved from his enemy, then there is no blame upon him, because God

Almighty only takes the servants by what their hearts are resolved upon.

Tafsir al-Qurtubi

It contains twenty-one issues:

First: The Almighty's saying, **Whoever disbelieves in God,** this is connected to His saying, **And do not break your oaths after confirming them,** so it was an exaggeration in the description of lying, because its meaning is do not turn away from the pledge of allegiance to the Messenger, may God bless him and grant him peace, meaning whoever disbelieves after his belief and turns away, then upon him is the wrath of God. Al-Kalbi said, it was revealed about Abdullah bin Saad bin Abi Sarh, Muqays bin Subaba, Abdullah bin Khatal, and Qays bin Al-Walid bin Al-Mughira. They disbelieved after their belief, then He said, **Except for one who is forced.** Al-Zajaj said, **Whoever disbelieves in God after his belief instead of Whoever invents a lie,** meaning that only one who disbelieves in God after his belief invents a lie, because he saw the statement to the end of the exception as incomplete, so he connected it to what came before it. Al-Akhfash said, **From the beginning and its predicate is omitted, so it is sufficient for it to have a predicate from the second verse, like saying, "Whoever comes to us who does good, we will honor him.**

The second: The Almighty's saying: **Except for one who is forced.** This verse was revealed about Ammar bin Yasir, according to the commentators, because he approached some of what they had urged him to do. Ibn Abbas said: The polytheists took him and took his father, his mother, Sumayyah, Suhayb, Bilal, Khabbab, and Salim, and tortured them. Sumayyah was tied between two camels, and a spear was brought before her, and she was told: You have converted to Islam for the sake of men. So she was killed, and her husband Yasir was killed, and they were the first two people killed in Islam. As for Ammar, he gave them what they wanted with his tongue, under duress, so he complained about that to the Messenger of God, may God bless him and grant him peace. The Messenger of God, may God bless him and grant him peace, said to him: How do you find your heart? He said: Reassured by faith. The Messenger of God, may God bless him and grant him peace, said: If they return, then return. "And Mansur bin Al-Mu'tamir narrated from Mujahid, who said: The first female martyr in Islam was Umm Ammar, who was killed by Abu Jahl, and the first male martyr was Mahja', the freed slave of Umar." And Mansur also narrated from Mujahid, who said: The first to show Islam were seven: the Messenger of God, may God bless him and grant him peace, Abu Bakr, Bilal, and Khabbab. And Suhaib, Ammar, and Sumayyah, the mother of Ammar. As for the Messenger of God, may God bless him and grant him peace, Abu Talib prevented him, and as for Abu Bakr, his people prevented him and took the others

and dressed them in iron armor and then melted them in the sun until they were exhausted from the heat of the iron and the sun. When it was evening, Abu Jahl came to them with a spear and began to curse and rebuke them. He came to Sumayyah and began to curse her and speak obscenely, then he stabbed her vagina until the spear came out of her mouth and killed her, may God be pleased with her. He said: The others said that they were not asked except for Bilal, for he did not consider himself worthless for the sake of God. So they began to torture him and say to him, **Return from your religion**, and he kept saying, **One, one**, until they got tired of him. Then they tied him up and put a rope of palm fiber around his neck and sent him to their children to play with him between the two wooden houses of Mecca until they got tired of him and left him. Ammar said: We all said what they said, had God not helped us except Bilal, for he did not consider himself worthless for the sake of God, so he was humiliated by his people until they got tired of him and left him. The correct view is that Abu Bakr bought Bilal and freed him. Ibn Abi Nujayh narrated on the authority of Mujahid that some people from Mecca believed, so some of the companions of Muhammad (peace be upon him) in Medina wrote to them to migrate to us, for we do not see you as being from us until you migrate to us. So they set out intending to go to Medina until the Quraysh tribe caught up with them on the way and tempted them, so they disbelieved under duress. This verse was revealed about them. They mentioned the two narrations on the authority of Mujahid: Ismail ibn Ishaq. Al-Tirmidhi narrated on the authority of Aisha, who said: The Messenger of God (peace be upon him) said: 'Whenever Ammar was given the choice between two matters, he chose the more correct of the two.' This is a hasan ghareeb hadith. Anas ibn Malik narrated that the Messenger of God (peace be upon him) said: 'Paradise longs for three: Ali, Ammar, and Salman ibn Rabi'ah.' Al-Tirmidhi said: This is a ghareeb hadith, and we do not know it except through the hadith of Al-Hasan ibn Salih.

Third: Since God Almighty permitted disbelief in Him, which is the foundation of the Sharia, when forced, and He did not hold anyone accountable for it, the scholars applied all branches of the Sharia to it. If one is forced to do it, he is not held accountable for it and no ruling is based on it. This is what the famous hadith came from the Prophet, may God bless him and grant him peace: **My nation has been lifted from error, forgetfulness, and what they are forced to do.** The hadith and report, even if its chain of transmission is not authentic, its meaning is authentic by agreement of the scholars. This was said by Judge Abu Bakr Ibn al-Arabi. Abu Muhammad Abd al-Haqq stated that its chain of transmission is authentic. He said: Abu Bakr al-Asili mentioned it in al-Fawa'id and Ibn al-Mundhir in the book al-Iqna'.

Fourth: The scholars have agreed that if someone is forced to disbelieve, even if he fears that he will be killed, he is not sinful if he disbelieves while his heart is at peace with faith, and his wife is not separated from him, and he is not judged as a disbeliever. This is the opinion of Malik, the Kufians, and the Shafi'i, except for Muhammad ibn al-Hasan, who said: If he shows polytheism, he is an apostate in appearance and between him and God the Most High, he is a Muslim,

and his wife is separated from him, and he is not to be prayed over if he dies, and he does not inherit from his father if he dies a Muslim. This is an opinion that is refuted by the Book and the Sunnah. God the Most High said: **Except for one who is forced** (al-Baqarah 2:17), and He said: **Except that you guard yourselves against a fearful guard** (al-Baqarah 2:17), and He said: "Indeed, those whom the angels take while they are wronging themselves - they say: 'In what were you?' They say: 'We were oppressed on the earth.'" (al-Baqarah 2:17), and He said: **Except for the oppressed among men, women, and children.** (al-Baqarah 2:17) So God excuses the oppressed who refrain from abandoning what God has commanded, and the one who is forced is only oppressed and does not refrain from doing what he has been commanded, as stated by al-Bukhari.

Fifth: A group of scholars said that the permission only came in words, but there is no permission in actions, such as forcing them to prostrate to someone other than God, or to pray in a direction other than the Qiblah, or to kill or beat a Muslim, or to eat his money, or to commit adultery, or to drink alcohol, or to eat usury. This is narrated on the authority of Al-Hasan Al-Basri **may God be pleased with him**, and it is the opinion of Al-Awza'i and Sahnoun, among our scholars. Muhammad bin Al-Hasan said: If a prisoner is told to prostrate to this idol, or I will kill you, he says: If the idol is facing the Qiblah, then he should prostrate and his intention should be God Almighty, and if it is not facing the Qiblah, then he should not prostrate even if they kill him. The correct view is that he should prostrate even if it is not facing the Qiblah, and what is more appropriate for prostration in this case is in the Sahih: "On the authority of Ibn 'Umar, he said: The Messenger of God (blessings and peace of God be upon him) used to pray while facing from Mecca to Medina on his mount, wherever he was facing. He said: "And in this was revealed the verse: 'So wherever you turn, there is the Face of God.'" In another narration, he would pray Witr on it, but he would not pray the obligatory prayer on it. If this is permissible on a journey in a safe situation due to the fatigue of getting off the mount to perform voluntary prayers, then how about this? And he who limited the permission to the statement cited the statement of Ibn Mas'ud: **There is no speech that would ward off two lashes from a person of authority except that I would speak it.** So he limited the permission to the statement and did not mention the action, and there is no proof in this because it is possible that he made an example of both and he meant that the action is in the same ruling. And a group said: Compulsion in action and speech is the same if faith is concealed. This was narrated from 'Umar ibn al-Khattab and Makhul, and it is the statement of Malik, and a group of the people of Iraq. Ibn al-Qasim narrated from Malik that whoever is forced to drink alcohol and abandon prayer or break the fast in Ramadan, the sin is lifted from him.

Sixth: The scholars agreed that if someone is forced to kill someone else, it is not permissible for him to proceed with killing him or violating his sanctity by flogging or otherwise. He must be patient with the affliction that has befallen him, and it is not permissible for him to ransom himself with someone else. He must ask God for well-being in this world and the hereafter.

Whoever disbelieves in God after his belief, except for one who is forced [to disbelieve] while his heart is at rest with faith. But as for those who open their breasts to disbelief, upon them is wrath from God, and for them is a great punishment.

There was a difference of opinion regarding adultery. Mutraf, Asbagh, Ibn Abd al-Hakam, and Ibn al-Majshun said that no one should do that, and if he kills, he did not do it. If he does, then he is a sinner and must be punished. Abu Thawr and al-Hasan said the same. Ibn al-Arabi said that it is correct that it is permissible to commit adultery and there is no punishment for it, contrary to those who obligated it because they saw that it is an innate desire that cannot be compelled to do so, and they overlooked the reason that caused the desire, which is the compulsion to do so, which is what dropped its ruling. Rather, the punishment must be imposed for a desire that was prompted by a voluntary reason, so he compared something to its opposite and did not make it permissible with the correctness of his opinion. Ibn Khuwayz Mandad said in his rulings: Our companions differed regarding when a man is compelled to commit adultery. Some of them said: He must be punished because he only does it by choice, and some of them said: There is no punishment for him. Ibn Khuwaiz Mandad said: This is correct. Abu Hanifa said: If someone other than the sultan forced him, he should be punished. If the sultan forced him, then the analogy is that he should be punished. However, he preferred that he not be punished. His two companions disagreed with him and said that there is no punishment for him in either case. They did not take into account the prevalence and said: Whenever it is known that he will escape being killed by committing adultery, it is permissible for him to spread. Ibn al-Mundhir said: There is no punishment for him and there is no difference between the sultan in this regard and someone other than the sultan.

Seventh: The scholars differed regarding the divorce of a person under duress and his emancipation. Al-Shafi'i and his companions said: He is not obligated to do anything. Ibn Wahb mentioned on the authority of Umar, Ali and Ibn Abbas that they did not see his divorce as anything. Ibn al-Mundhir mentioned it on the authority of Ibn al-Zubayr, Ibn Umar, Ibn Abbas, Ata', Tawus, al-Hasan, Shuraih, al-Qasumus, al-Malik, al-Awza'i, Ahmad, Ishaq and Abu Thawr. A group permitted his divorce. This was narrated on the authority of al-Sha'bi, al-Nakha'i, Abu Qilabah, al-Zuhri and Qatadah. It is the opinion of the Kufians. Abu Hanifa said: The divorce of a person under duress is obligatory because he did not lack more than consent, and its existence is not a condition for divorce, like the one who jokes. This is a false analogy, because the one who jokes intends to pronounce divorce and is satisfied with it, while the one who is forced is not satisfied and has no intention of divorce. The Prophet, peace be upon him, said: **Actions are only by intentions.** And in Bukhari: Ibn Abbas said about the one who is forced by thieves and divorces him, it is nothing. And Ibn Omar, Ibn al-Zubayr, al-Sha'bi and al-Hasan said the same. Al-Sha'bi said that if the thieves force him, it is not a divorce, but if the ruler forces him, it is a divorce. Ibn Uaynah explained it and said: The thief proceeds to kill him, but the ruler does not kill him.

Eighth: As for the sale of a person who is forced or coerced, there are two cases for it. The first is that he sells his property for a right that is due to him. This is a past and permissible matter that cannot be returned to according to the jurists, because he is obligated to pay the right to its owner other than the sold item. Since he did not do that, his sale was voluntary on his part and is binding on him. As for the sale of a person who is forced unjustly or coercively, this is a sale that is not permissible for him and he is more entitled to his goods and takes them without a price. The buyer is subject to the price of that oppressor. If the goods are lost, he is subject to its price or its value, or more than that, from the oppressor if the buyer was not aware of his oppression. Mutraf said: Whoever among the buyers knows the condition of the person who is forced, then he is responsible for what he bought of his slaves and goods, like the usurper. And whenever the buyer innovates in that, such as manumission, management, or imprisonment, the person who is forced is not obligated, and he is entitled to take his goods. Sahnun said: Our companions and the people of Iraq are unanimously agreed that the sale of a person who is forced to an oppressor or tyrant is not permissible. Al-Abhari said that it is a consensus.

Ninth: As for the marriage of a person under duress, Sahnun said: Our companions agreed to invalidate the marriage of a person under duress, male or female, and they said that it is not permissible to continue with it because it has not been concluded. Muhammad ibn Sahnun said: The people of Iraq permitted the marriage of a person under duress and said: If he is forced to marry a woman for ten thousand dirhams and a dowry of the same amount is one thousand dirhams, then the marriage is permissible and he is obligated to pay the thousand and the surplus is void. Muhammad said: Just as they invalidated the excess over the thousand, they are also obligated to invalidate the marriage under duress. Their statement is contrary to the established Sunnah in the hadith of Khansa bint Khidham al-Ansariyyah and his command, may God bless him and grant him peace, to invest in their goods, which has been mentioned previously, so their statement has no meaning.

Tenth: If the person forced to marry her has intercourse with her without being forced to have intercourse or consent to the marriage, then the marriage is binding on him according to us for the specified dowry and the punishment is averted from him. If he says: I had intercourse with her without my consent to the marriage, then he is subject to the punishment and the specified dowry, because he is claiming that the specified dowry is invalidated. The woman is punished if she proceeds while knowing that he was forced to marry. As for the woman forced to marry and have intercourse, there is no punishment on her and she is entitled to the dowry. The one who has intercourse is punished and he is aware of it. Sahnun said this.

Eleventh: If a woman is forced to commit adultery,

there is no punishment for her, based on his saying, **Except for him who is forced**, and his saying, peace be upon him: **Indeed, God has forgiven my nation for mistakes, forgetfulness, and what they are forced to do**, and based on the saying of God, the Most High: **Indeed, after their compulsion, God is Forgiving and Merciful**, meaning girls. In this sense, Omar ruled regarding the female slave who was forced by a slave, and he did not punish her. The scholars agree that there is no punishment for a woman who was forced. Malik said: If a woman is found to be pregnant and she does not have a husband and she says she was forced, then that is not accepted from her and she is subject to the punishment, unless she has evidence or comes bleeding that she committed adultery or something similar. He cited as evidence the hadith of Omar ibn al-Khattab: **If evidence is established, or there is pregnancy or confession**, Ibn al-Mundhir said: I say the first opinion.

Twelfth: They differed about the obligation of the dowry for the one forced. Ata' and Al-Zuhri said that she is entitled to a dowry similar to that of her peers, and this is the opinion of Malik, Al-Shafi'i, Ahmad, Ishaq, and Abu Thawr. Al-Thawri said that if the punishment is carried out on the one who committed adultery with her, the dowry is void. This was narrated from Al-Sha'bi, and the companions of Malik and the people of opinion said the same. Ibn Al-Mundhir said that the first opinion is correct.

Thirteenth: If a person is forced to convert his wife to Islam because it is not permissible, he should convert her, and he should not kill himself to save her, nor should he bear harm in order to free her. The basis for that is what Al-Bukhari narrated on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: Abraham, peace be upon him, migrated with Sarah and entered with her a village in which there was a king or a tyrant. He sent to him, **Send her to me**. So he sent her. He went to her and she stood up to perform ablution and pray, and she said, **O God, if I have believed in You and Your Messenger, then do not give this disbeliever power over me**. So he fell asleep until he kicked her with his foot. This hadith also indicates that since Sarah was not to be blamed, so too is the one who was forced not to be blamed, and there is no punishment for what is greater than seclusion, and God knows best.

Fourteenth: As for the oath of one who is forced, it is not binding according to Malik, Al-Shafi'i, Abu Thawr and most scholars. Ibn Al-Majshun said: It does not matter whether he swears in obedience to God or in disobedience if he is forced to swear. Asbagh said: Mutraf said: If he is forced to swear in disobedience to God or in his action there is no disobedience, then the oath is void. But if he is forced to swear in obedience, such as if the governor takes a corrupt man and forces him to swear by divorce, not to drink alcohol, or not to commit corruption or cheat in his work, or a father makes his son swear as a discipline for him, then the oath is binding, even if the one who was forced made a mistake in what he was required to do. Ibn Habib said this. Abu Hanifa and those who followed him from the Kufians said: If he swears not to do something and then does something, he has broken his oath. They said: Because the one who was forced has the right to

conceal his oath in its entirety, so since he did not conceal it and his intention went against what he was forced to do, then he intended to swear. The first scholars argued that if he was forced to do it, then his intention is contrary to his statement because he was reluctant to do what he swore.

Fifteenth: Ibn al-Arabi said: It is strange that our scholars differed on whether coercion to break an oath is binding or not. This is an Iraqi issue that was conveyed to us from them. Neither was this issue nor were they. What difference, O group of our companions, is there between coercion to an oath in that it is binding and breaking an oath in that it does not occur? So fear God and review your insights and do not be deceived by this narration, for it is a stain on knowledge.

Sixteenth: If a man is forced to swear an oath, otherwise his money will be taken, such as tax collectors, unjust messengers, and aggressors. Malik said that he has no taqiyya in that, and that a person only protects himself with his oath from his body, not his money. Ibn al-Majshun said that he does not break his oath even if he protects himself from his money and does not fear for his body. Ibn al-Qasim said the words of Mutraf, and he narrated it from Malik. Ibn al-Hakam and Asbagh said the same.

I said that the statement of Ibn Al-Majshun is correct, because defending money is like defending oneself, and this is the statement of Al-Hasan and Qatadah, and it will come. "The Messenger of God, may God bless him and grant him peace, said: 'Your blood, your wealth, and your honor are sacred to you.'" He also said: "Every Muslim is sacred to another Muslim: his blood, his wealth, and his honor." Abu Hurairah narrated that a man came to the Messenger of God, may God bless him and grant him peace, and said: **O Messenger of God, what do you think if a man comes to take my money?** He said: **Do not give him your money.** He said: **What do you think if he fights me?** He said: **I will fight him.** He said: **What do you think if he kills me?** He said: **Then you are a martyr.** He said: **What do you think if I kill him?** He said: **He is in the Fire.** Narrated by Muslim, and the discussion of it has already been mentioned. Mutraf and Ibn Al-Majshun said: **If the one who swears an oath to the unjust ruler before he asks him to do so, in order to defend what he fears for his money and body, and he swears to him, then it is binding on him.** Ibn Abd al-Hakam and Asbagh said the same. Ibn al-Majshun also said about someone who was taken by an oppressor and swore to him that he would divorce him absolutely without making him swear and leaving him, and he was lying. He only swore out of fear that he would beat him, kill him, and take his money. If he only voluntarily swore the oath out of overwhelming fear and hope of being saved from his oppression, then he has entered into coercion and nothing is upon him. If he did not swear out of hope of being saved, then he has committed perjury.

Seventeenth: The scholars who have investigated the matter said: If the person being forced utters kufr, it is not permissible for him to use it on his tongue except as an indirect expression, because indirect expressions are an alternative to lying. Whenever this

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is not the case, he is a kafir, because coercion has no authority over indirect expressions. An example of this is if someone says to him, **Disbelieve in God**, and he says, *Allahi*, and he adds the *yaa*. Likewise, if someone says to him, **Disbelieve in the Prophet**, and he says, **He is a disbeliever in the Prophet**, with a shaddah, which is the elevated place on the ground. It is applied to what is made of palm leaves, like a table, so he intends one of them in his heart and is absolved of kufr and is absolved of his sin. If someone says to him, **Disbelieve in the Prophet**, with a hamza, he says, **He is a disbeliever in the Prophet**, meaning the informant, any informant like Tulayha and Musaylimah the Liar. Or he means the Prophet about whom the poet said:

So, the gravel became a small gravel instead of the prophet from the writer.

Eighteenth: The scholars agreed that whoever is forced to disbelieve and chooses to be killed will have a greater reward from God than whoever chooses the concession. They differed about someone who was forced to do something that is not permissible for him, other than killing. The companions of Malik said that taking it with severity and choosing killing and beating is better in the sight of God than taking the concession. This was mentioned by Ibn Habib and Sahnoun. Ibn Sahnoun mentioned from the people of Iraq that if he is threatened with killing, cutting off, or beating from which he fears death, then he may do what he was forced to do, such as drinking alcohol or eating pork. If he does not do it until he is killed, then we fear that he will be sinful, because he is like someone who is forced. Khabbab ibn al-Arat narrated: We complained to the Messenger of God, may God bless him and grant him peace, while he was reclining on his cloak in the shade of the Kaaba. I said: Will you not seek victory for us? Will you not pray for us? He said: ((There were those before you who would seize a man and have a hole dug for him in the ground and place him in it. Then a saw would be brought and placed on his head and cut in half and combed with iron combs, except for his flesh and bones. But that would not turn him away from his religion. By God, this matter will be completed until a rider travels from Sana'a to Hadramawt, fearing none but God. This matter will be completed until a rider travels from Sana'a to Hadramawt, fearing none but God and a wolf on his back. His description, may God bless him and grant him peace, of the previous nations is a way of praising them and being patient with the hardships for the sake of God, and that they did not disbelieve outwardly and concealed faith in order to ward off the punishment from themselves. This is an argument from those who preferred beating, killing, and humiliation over the concession and residence in the abode of Paradise. This will be further explained in Surat Al-Ukhdood, God willing. Abu Bakr Muhammad bin Muhammad bin Al-Faraj Al-Baghdadi said: Shureih bin Yunus narrated to us on the authority of Ismail bin Ibrahim on the authority of Yunus bin Ubaid, on the authority of Al-Hasan: That the spies of Musaylima seized two

men from the companions of the Prophet, may God bless him and grant him peace, and took them to Musaylima. He said to one of them: Do you bear witness that Muhammad is the Messenger of God? He said: Yes. He said: Do you bear witness that I am the Messenger of God? He said: Yes. So he let him go. He said to the other: Do you bear witness that Muhammad is the Messenger of God? He said: Yes. He said: And do you bear witness that I am the Messenger of God? He said: I am deaf and cannot hear. So he brought him forward and struck his neck. So this one came to the Prophet, may God bless him and grant him peace, and said: I am ruined! He said: ((And what ruined you))? So he mentioned the hadith. He said: ((As for your companion, he took the trust, but as for you, you took the concession. On what you are now? He said: I bear witness that you are the Messenger of God. He said: ((You are on what you are))" The concession is for someone who is sworn by an unjust ruler against himself or to guide him to a man or a man's money. Al-Hasan said: If he feared for himself and his money, then let him swear and not expiate his oath. This is the opinion of Qatada if he swears against himself or his money. The scholars' opinions on this have already been mentioned. Musa bin Muawiyah mentioned that Abu Saeed bin Ashras, the companion of Malik, was made to swear by the Sultan in Tunis against a man whom the Sultan wanted to kill, that he did not give him shelter or know where he was. Ibn Ashras swore to him, and Ibn Ashras knew where he was at that time and had given him shelter. So he made him swear by divorce three times, and Ibn Ashras swore to him. Then he said to his wife: Stay away, so she stayed away from him. Then Ibn Ashras rode until he came to Al-Bahlol bin Rashid of Kairouan, and told him the report. Al-Bahlol said to him: Malik said that you have broken your oath. Ibn Ashras said: I heard Malik say that, but I only wanted a concession, or something to that effect. Al-Bahlol bin Rashid said to him: Al-Hasan Al-Basri said that you have not broken your oath. Ibn Ashras went back to his wife and took Al-Hasan's opinion. Abdul Malik bin Habib said: Ma'bad told me on the authority of Al-Musayyab bin Sharik on the authority of Abu Shaybah who said: I asked Anas bin Malik about a man who is caught by another man, do you think he should swear to protect him with his oath? He said: Yes, and for me to swear seventy oaths and break my oath is more beloved to me than to point out a Muslim. Idris bin Yahya said: Al-Walid bin Abdul Malik used to order spies to spy on people and bring him report. He said: One of them sat in the circle of Raja bin Haywah and heard some of them slandering Al-Walid, so he reported that to him and said: O Raja! I am being mentioned badly in your gathering and you did not change it! He said: That was not the case, O Commander of the Faithful. Al-Walid said to him: Say: Is it God, there is no god but Him? He said: God, there is no god but Him. Al-Walid ordered the spy to be flogged seventy lashes, and he would meet Raja and say: O Raja, through you the rain is drawn, and seventy lashes on my back! Raja would say: Seventy lashes on your back are better for you than a Muslim

man being killed.

Nineteenth - The scholars differed regarding the limit of coercion. It was narrated on the authority of Omar bin Al-Khattab, may God be pleased with him, that he said: A man is not safe if you frighten him, tie him up, or beat him. Ibn Masoud said: There is no word that would ward off two lashes from me except that I would speak it. Al-Hasan said: Taqiyya is permissible for the believer until the Day of Resurrection, except that God Almighty does not make taqiyya in killing. Al-Nakha'i said: Chaining is coercion, and imprisonment is coercion. This is the opinion of Malik, except that he said: The frightening threat is coercion even if it does not happen if the injustice of that transgressor is proven and he carries out what he threatens with. According to Malik and his companions, there is no time limit for beating and imprisonment. Rather, it is what is painful from the beating, and what is from imprisonment that causes distress to the one who is being coerced. According to Malik, the coercion of the ruler and others is coercion. The Kufians contradicted themselves, as they did not consider imprisonment and chaining coercion to drink alcohol and eat carrion, because there is fear of death from them. They considered them coercion in his confession that so-and-so owes me a thousand dirhams. Ibn Sahnoun said: Their consensus that severe pain and suffering constitutes coercion indicates that coercion can be without causing loss of life. Malik held that if someone is forced to swear an oath by threat, imprisonment, or beating, he must swear and not break his oath. This is the view of al-Shafi'i, Ahmad, Abu Thawr, and most scholars.

Al-Muwfiyyah Al-Ashreen - And from this chapter is what has been proven: There are some metaphors that are an alternative to lying. Al-A'mash narrated on the authority of Ibrahim Al-Nakha'i that he said: There is no harm if a man hears something about you, for you to say: By God, God knows what I said about you. Abdul-Malik bin Habib said: Its meaning is that God knows what you said, and it appears to be a denial of what was said, and there is no perjury on the part of the one who said that in his oath, nor is there a lie in his speech. Al-Nakha'i said: They had some words from the riddles of oaths that they used to ward off lies from themselves, they did not see that as lying and did not fear perjury in it. Abdul-Malik said: They used to call that metaphor from speech, if it was without deceit or trickery in the right. Al-A'mash said: If someone came to Ibrahim Al-Nakha'i and he hated to go out to him, he would sit in the mosque of his house and say to his maid: Tell him, by God, he is in the mosque. Mughirah narrated on the authority of Ibrahim that he would permit a man from the expedition, if they were presented to their leader, to say: By God, I will not be guided except by what is guided to me by someone other than me, and I will not ride except by what is carried by someone other than me, and similar statements. Abd al-Malik said: He meant by his saying **(other than me)** God Almighty, He is the one who guides him and He is the one who carries him, so they did not see in this a man breaking his oath, nor lying in his words, and they disliked for this to be said in deception, injustice, and denial of the truth, so whoever dared to do so sinned in his deception and did not have to make expiation for his oath.

Twenty-one - The Almighty said: **But whoever opens his breast to disbelief** meaning he is able to accept disbelief, and no one has the power to do that except God, so it is a response to the Qadarites. *Breast* is in the accusative case as a direct object. **Upon them is wrath from God, and for them is a great punishment** which is the punishment of Hell.

Tafsir Ibn Kathir

God Almighty informed about those who disbelieved in Him after believing and having insight, and whose hearts were opened to disbelief and who were reassured by it, that He became angry with them because of their knowledge of faith and then their turning away from it, and that they will have a great punishment in the Hereafter, because they preferred the life of this world over the Hereafter, so they committed what they committed of apostasy for the sake of this world, and God did not guide their hearts and make them steadfast in the true religion, so He sealed their hearts, so they do not understand anything that benefits them, and He sealed their hearing and their sight, so they do not benefit from them, nor did they avail them at all, so they are heedless of what is intended for them. **There is no doubt** meaning there is no doubt and no wonder that those of this description **that in the Hereafter they are the losers** meaning those who lose themselves and their families on the Day of Resurrection. As for His statement: **Except for he who is forced while his heart is at rest with faith**, it is an exception for those who disbelieved with their tongue and agreed with the polytheists with their words, forced by what they suffered of beating and harm, and their hearts refuse what He says, reassured by his faith in God and His Messenger.

Al-Awfi narrated on the authority of Ibn Abbas that this verse was revealed about Ammar ibn Yasir when the polytheists tortured him until he disbelieved in Muhammad, may God bless him and grant him peace. He agreed with them under duress and came to the Prophet, may God bless him and grant him peace, to apologize, so God revealed this verse. This is what Al-Sha'bi, Qatada, and Abu Malik said. Ibn Jarir said: Ibn Abd Al-A'la told us, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Abd Al-Karim Al-Jazari, on the authority of Abu Ubaidah Muhammad ibn Ammar ibn Yasir, who said: The polytheists captured Ammar ibn Yasir and tortured him until he nearly did what they wanted. He complained about that to the Prophet, may God bless him and grant him peace. The Prophet, may God bless him and grant him peace, said: **How do you find your heart?** He said: **Reassured by faith.** The Prophet, may God bless him and grant him peace, said: **If they return, then return.** Al-Bayhaqi narrated it in a more simplified version, in which he cursed the Prophet, may God bless him and grant him peace, and spoke well of their gods. The Prophet, may God bless him and grant him peace, complained about that and said: **O Messenger of God, I did not stop until I cursed you and spoke well of their gods.** He said: **How do you find your heart?** He said: **Reassured by faith**, so he said: **If they return,**

Whoever disbelieves in God after his belief, except for one who is forced [to disbelieve] while his heart is at rest with faith. But as for those who open their breasts to disbelief, upon them is wrath from God, and for them is a great punishment.

then return, and regarding that God revealed: **Except for one who is forced and whose heart is at rest with faith**. For this reason, the scholars agreed that the one who is forced to disbelieve is permitted to remain loyal in order to preserve his life, and he is permitted to refuse, as Bilal, may God be pleased with him, refused them that and they did to him deeds, to the point that they would place a huge rock on his chest in the intense heat, and they would order him to associate partners with God, but he refused them, and he would say: One, One. And he would say: By God, if I knew a word that was more vexing to you than that, I would say it, may God be pleased with him and satisfy him. Likewise, Habib bin Zaid Al-Ansari, when Musaylimah the Liar said to him: Do you bear witness that Muhammad is the Messenger of God? He said: Yes. He said: Do you bear witness that I am the Messenger of God? He said: I do not hear. So he kept cutting him into pieces, and he was steadfast on that. Imam Ahmad said: Ismail told us, Ayoub told us on the authority of Ikrimah that Ali, may God be pleased with him, burned people who had apostatized from Islam. When Ibn Abbas heard about that, he said: I would not burn them with fire, for the Messenger of God, may God bless him and grant him peace, said: **Do not punish with the punishment of God**. And I would fight them with the words of the Messenger of God, may God bless him and grant him peace: **Whoever changes his religion, kill him**. When Ali heard about that, he said: Woe to the mother of Ibn Abbas. Narrated by al-Bukhari.

Imam Ahmad also said: Abd al-Razzaq told us, Muammar told us, on the authority of Ayoub, on the authority of Hamid bin Hilal al-Adawi, on the authority of Abu Burdah, who said: Muadh bin Jabal came to Abu Musa in Yemen, and there was a man with him. He said: What is this? He said: A man was Jewish, then he converted to Islam, then he converted to Judaism, and we have wanted him to remain Muslim for I think two months. He said: By God, I will not stay until you strike off his head. So I struck off his head, and he said: God and His Messenger have decreed that whoever turns back from his religion, kill him, or he said: **Whoever changes his religion, kill him**. This story is in the two Sahihs with a different wording. It is better and more appropriate for a Muslim to remain steadfast in his religion even if it leads to his being killed, as Al-Hafiz Ibn Asakir mentioned in the biography of Abdullah bin Hudhafah Al-Sahmi, one of the Companions, that the Romans captured him and brought him to their king, who said to him: Become a Christian and I will share my kingdom with you and marry you to my daughter. He said to him: Even if you gave me everything you own and everything the Arabs own on condition that I abandon the religion of Muhammad, may God bless him and grant him peace, for the blink of an eye, I would not do it. He said: Then I will kill you. He said: You and that. He said: So he ordered him to be crucified, and he ordered the archers to shoot him close to his hands and feet while he offered him the religion of Christianity but he refused. Then he ordered him to be taken down. Then

he ordered a pot, and in another narration a copper cow, to be heated. He brought a Muslim prisoner and threw him while he was looking, and behold, he was bones gleaming, and he offered him but he refused. So he ordered him to be thrown into it, so he was lifted into the pulley to be thrown into it, so he cried and desired it and called out to him, and he said: I only cried because my soul is only one soul that will be thrown into this pot at this moment for the sake of God, so I loved That I have a soul, as many as the hair on my body, that suffers this torment for the sake of God. In some narrations, he imprisoned him and prevented him from eating and drinking for days, then sent him wine and pork, but he did not approach it. Then he summoned him and said: What prevented you from eating? He said: It is permissible for me, but I would not let you gloat over me. The king said to him: Kiss my head and I will release you. He said: Will you release with me all the Muslim prisoners? He said: Yes. So he kissed his head and released him and prevented with him all the Muslim prisoners he had. When he returned, Omar ibn al-Khattab, may God be pleased with him, said: It is the right of every Muslim to kiss the head of Abdullah ibn Hudhafah, and I will be the first. So he stood up and kissed his head, may God be pleased with them both.

Fath al-Qadir

His statement: 106- **Whoever disbelieves in God after his belief** The scholars have differed in its parsing. The majority have said that it is a substitute, either for **those who do not believe in the signs of God** and what is between them is an objection, and the meaning is: Only those who disbelieve invent lies, and he excluded from them the one who was forced, so he did not fall under the ruling of fabrication. Then he said: **But whoever opens his heart to disbelief** meaning he believes it and his soul is content with it and is reassured by it **upon them is wrath** and either from the subject which is *those* or from the predicate which is **the liars**. Al-Zajaj went with the first and Al-Akhfash said: *Min* is a subject and its predicate is omitted and it is sufficient for it to be the predicate of the second *Min* like your saying: **Whoever comes to us from you, we will honor him**. And it was said that it is: that is, *Min* in **Min Kafr** is accusative of blame. And it was said that *Min* is a conditional and the answer is omitted because the answer to **Min Sharh** indicates it, and it is like what Al-Akhfash said. He only disagreed with him in applying the word of condition to *Min* and the answer to its predicate, so it is as if it was said on this: Whoever disbelieves in God, upon them is wrath except for whoever is forced. But whoever opens his heart to disbelief, upon them is wrath. And it is correct to exclude the one who is forced from the disbeliever even though he is not a disbeliever because what appears from him after faith is what only appears from a disbeliever were it not for the compulsion. Al-Qurtubi said: The scholars agreed that if someone is forced to disbelieve until he fears that he will be killed, then there is no sin upon him if he disbelieves while his

heart is at peace with faith, and his wife will not be separated from him, and he will not be judged as a disbeliever. It was narrated from Muhammad ibn al-Hasan that if he showed disbelief, he was an apostate in appearance, but between him and God he was a Muslim, and his wife was separated from him, and he was not prayed over if he died, and he did not inherit from his father if he died a Muslim. This statement is rejected by its speaker, and is refuted by the Book and the Sunnah. Al-Hasan al-Basri, al-Awza'i, al-Shafi'i, and Sahnun held that this permission mentioned in this verse only came in speech, but as for action, there is no permission, such as if he is forced to prostrate to someone other than God, and the apparent meaning of the verse refutes this, as it is general for those who are forced without differentiating between speech and action. There is no evidence for those who limit the verse to speech, and the specific reason is not taken into account with the generality of the wording, as is established in the science of principles. The phrase "and his heart is at peace with faith" is in the accusative case as a state of the exception: that is, except for the one who disbelieved under compulsion, and the fact is that his heart is at peace with faith and his belief has not changed. There is no greater threat after this, which is the combination of God's wrath and His great punishment for the apostates.

Tafsir al-Baghawi

106 - Whoever disbelieves in God after his belief, except for one who is forced.

Ibn Abbas said: This verse was revealed about Ammar, because the polytheists took him, his father Yasir, his mother Sumayyah, Suhayb, Bilal, Khabbab, and Salim, and tortured them. As for Sumayyah, she tied two camels together and a spear was brought before her and she was killed, and her husband Yasir was killed, and they were the first two people killed in Islam. As for Ammar, he gave them what they wanted with his tongue, under duress.

Qatada said: "The Banu al-Mughira took Ammar and threw him into the well of Maymun and said to him: Disbelieve in Muhammad. He followed them in that, but his heart was averse. The Messenger of God, may God bless him and grant him peace, was informed that Ammar had disbelieved, so he said: No, Ammar is full of faith from his head to his feet, and faith has mixed with his flesh and blood. Ammar came to the Messenger of God, may God bless him and grant him peace, crying, and the Messenger of God, may God bless him and grant him peace, said: What is wrong with you? He said: Evil, O Messenger of God, I spoke ill of you and mentioned your gods. He said: How did you find your heart? He said: Reassured by faith. The Prophet, may God bless him and grant him peace, wiped his eyes and said: If they return to you, then return to them what you said." So this verse was revealed.

Mujahid said: It was revealed about some people from Mecca who believed, so some of the companions of the Messenger of God, may God bless him and grant

him peace, wrote to them to emigrate, for we do not see you as one of us until you emigrate to us. So they left, intending to go to Medina, but the Quraysh caught up with them on the way, so they disbelieved reluctantly.

Muqatil said: It was revealed about Jabr, the freed slave of Amir ibn al-Hadrami. His master forced him to disbelieve, so he disbelieved under duress. **And his heart is at rest with faith.** Then Jabr's freed slave converted to Islam, and his conversion was good, and Jabr migrated with his master. **But whoever opens his breast to disbelief** meaning, opens his breast to disbelief by accepting it and chooses it, **upon them is wrath from God, and for them is a great punishment.**

Scholars agreed that if someone is forced to say a word of disbelief, it is permissible for him to say it with his tongue. If he says it with his tongue without believing it, it is not disbelief. If he refuses to say it until he is killed, that is better.

Scholars differed regarding the divorce of a person under duress. Most of them said that it does not take place.

Tafsir al-Baidawi

106. **Whoever disbelieves in God after his belief** instead of those who do not believe and what is between them is an objection, or of *those* or of *liars*, or a subject whose predicate is omitted and indicated by his saying: **upon them is wrath** and it is permissible for it to be in the accusative case with a deleted answer and indicated by his saying: **except for he who is forced** to slander or the word of disbelief, a connected exception because disbelief in language includes speech and belief like faith. **And his heart is reassured by faith** his belief did not change, and in it is evidence that faith is belief in the heart. **But whoever opens his chest to disbelief** believes it and is pleased with it. **Upon them is wrath from God and for them is a great punishment** because there is nothing greater than his crime, "It was narrated that the Quraysh forced Ammar and his parents Yasir and Sumayyah to apostatize, so they tied Sumayyah between two camels and a spear was brought to her vagina and they said: You have converted to Islam for the sake of men So he was killed, and they killed Yasir, and they were the first two people to be killed in Islam, and Ammar gave them with his tongue what they wanted, by force. So it was said: O Messenger of God, Ammar has disbelieved. He said: No, Ammar is filled with faith from his head to his feet, and faith has mixed with his flesh and blood. So Ammar came to the Messenger of God, may God bless him and grant him peace, and he was crying, and the Messenger of God, may God bless him and grant him peace, began to wipe his eyes and say: What is the matter with you if they return to you? Return to them what you said.

It is evidence of the permissibility of speaking blasphemy when forced, even though it is better to avoid it out of respect for the religion, as his parents did, because "It was narrated that Musaylimah took two men and said to one of them: What do you say

Surat al-Nahl 16:106

Whoever disbelieves in God after his belief, except for one who is forced [to disbelieve] while his heart is at rest with faith. But as for those who open their breasts to disbelief, upon them is wrath from God, and for them is a great punishment.

about Muhammad? The Messenger of God, may God bless him and grant him peace, said: What do you say about me? He said: You. So he left him alone. He said to the other: What do you say about Muhammad? He said: The Messenger of God, may God bless him and grant him peace, said: What do you say about me? He said: I am deaf. So he repeated it to him three times, and he repeated his answer, so he killed him. This reached the Messenger of God, may God bless him and grant him peace, and he said: As for the first, he took God's permission, and as for the second, he spoke the truth, so congratulations to him."

Surat al-Nahl 16:107

That is because they preferred the life of this world over the Hereafter, and because God does not guide the disbelieving people.

Tafsir al-Jalalayn

107 - *That* is the threat to them **because they preferred the life of this world** they chose it **over the Hereafter** and **because God does not guide the disbelieving people**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: God's wrath descended upon these polytheists, and a great punishment was due to them, because they chose the adornments of worldly life over the bliss of the Hereafter, and because God does not grant success to the people who deny His signs while they persist in denying them.

Tafsir al-Qurtubi

The Almighty's saying: *That* meaning that anger is **because they preferred the life of this world** meaning they chose it over the Hereafter **and that God** "that" is in the accusative case in apposition to *that* "does not guide the disbelieving people" then he described them and said:

Tafsir Ibn Kathir

God Almighty informed about those who disbelieved in Him after believing and having insight, and whose hearts were opened to disbelief and who were reassured by it, that He became angry with them because of their knowledge of faith and then their turning away from it, and that they will have a great punishment in the Hereafter, because they preferred the life of this world over the Hereafter, so they committed what they committed of apostasy for the sake of this world, and God did not guide their hearts and make them steadfast in the true religion, so He sealed their hearts, so they do not understand anything that benefits them, and He sealed their hearing and their sight, so they do not benefit from them, nor did they avail them at all, so they are heedless of what is intended for them. **There is no doubt** meaning there is no doubt and no wonder that those of this description **that in the Hereafter they are the losers** meaning those who lose themselves and their families on the Day of Resurrection. As for His statement: **Except for he who is forced while his heart is at rest with faith**, it is an exception for those who disbelieved with their tongue and agreed with the polytheists with their words, forced by what they suffered of beating and harm, and their hearts refuse what He says, reassured by his faith in God and His

Messenger.

Al-Awfi narrated on the authority of Ibn Abbas that this verse was revealed about Ammar ibn Yasir when the polytheists tortured him until he disbelieved in Muhammad, may God bless him and grant him peace. He agreed with them under duress and came to the Prophet, may God bless him and grant him peace, to apologize, so God revealed this verse. This is what Al-Sha'bi, Qatada, and Abu Malik said. Ibn Jarir said: Ibn Abd Al-A'la told us, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Abd Al-Karim Al-Jazari, on the authority of Abu Ubaidah Muhammad ibn Ammar ibn Yasir, who said: The polytheists captured Ammar ibn Yasir and tortured him until he nearly did what they wanted. He complained about that to the Prophet, may God bless him and grant him peace. The Prophet, may God bless him and grant him peace, said: **How do you find your heart?** He said: **Reassured by faith**. The Prophet, may God bless him and grant him peace, said: **If they return, then return**. Al-Bayhaqi narrated it in a more simplified version, in which he cursed the Prophet, may God bless him and grant him peace, and spoke well of their gods. The Prophet, may God bless him and grant him peace, complained about that and said: **O Messenger of God, I did not stop until I cursed you and spoke well of their gods**. He said: **How do you find your heart?** He said: **Reassured by faith**, so he said: **If they return, then return**, and regarding that God revealed: **Except for one who is forced and whose heart is at rest with faith**. For this reason, the scholars agreed that the one who is forced to disbelieve is permitted to remain loyal in order to preserve his life, and he is permitted to refuse, as Bilal, may God be pleased with him, refused them that and they did to him deeds, to the point that they would place a huge rock on his chest in the intense heat, and they would order him to associate partners with God, but he refused them, and he would say: One, One. And he would say: By God, if I knew a word that was more vexing to you than that, I would say it, may God be pleased with him and satisfy him. Likewise, Habib bin Zaid Al-Ansari, when Musaylimah the Liar said to him: Do you bear witness that Muhammad is the Messenger of God? He said: Yes. He said: Do you bear witness that I am the Messenger of God? He said: I do not hear. So he kept cutting him into pieces, and he was steadfast on that. Imam Ahmad said: Ismail told us, Ayoub told us on the authority of Ikrimah that Ali, may God be pleased with him, burned people who had apostatized from Islam. When Ibn Abbas heard about that, he said: I would not burn them with fire, for the Messenger of God, may God bless him and grant him peace, said: **Do not punish with the punishment of God**. And I would fight them with the words of the Messenger of God, may God bless him and grant him peace: **Whoever changes his religion, kill him**. When Ali heard about that, he said: Woe to the mother of Ibn Abbas. Narrated by al-Bukhari.

Imam Ahmad also said: Abd al-Razzaq told us, Muammar told us, on the authority of Ayoub, on the authority of Hamid bin Hilal al-Adawi, on the authority of Abu Burdah, who said: Muadh bin Jabal came to Abu Musa in Yemen, and there was a man with him. He said: What is this? He said: A man was Jewish, then he converted to Islam, then he converted to

Surat al-Nahl 16:107

That is because they preferred the life of this world over the Hereafter, and because God does not guide the disbelieving people.

Judaism, and we have wanted him to remain Muslim for I think two months. He said: By God, I will not stay until you strike off his head. So I struck off his head, and he said: God and His Messenger have decreed that whoever turns back from his religion, kill him, or he said: **Whoever changes his religion, kill him.** This story is in the two Sahihs with a different wording. It is better and more appropriate for a Muslim to remain steadfast in his religion even if it leads to his being killed, as Al-Hafiz Ibn Asakir mentioned in the biography of Abdullah bin Hudhafah Al-Sahmi, one of the Companions, that the Romans captured him and brought him to their king, who said to him: Become a Christian and I will share my kingdom with you and marry you to my daughter. He said to him: Even if you gave me everything you own and everything the Arabs own on condition that I abandon the religion of Muhammad, may God bless him and grant him peace, for the blink of an eye, I would not do it. He said: Then I will kill you. He said: You and that. He said: So he ordered him to be crucified, and he ordered the archers to shoot him close to his hands and feet while he offered him the religion of Christianity but he refused. Then he ordered him to be taken down. Then he ordered a pot, and in another narration a copper cow, to be heated. He brought a Muslim prisoner and threw him while he was looking, and behold, he was bones gleaming, and he offered him but he refused. So he ordered him to be thrown into it, so he was lifted into the pulley to be thrown into it, so he cried and desired it and called out to him, and he said: I only cried because my soul is only one soul that will be thrown into this pot at this moment for the sake of God, so I loved That I have a soul, as many as the hair on my body, that suffers this torment for the sake of God. In some narrations, he imprisoned him and prevented him from eating and drinking for days, then sent him wine and pork, but he did not approach it. Then he summoned him and said: What prevented you from eating? He said: It is permissible for me, but I would not let you gloat over me. The king said to him: Kiss my head and I will release you. He said: Will you release with me all the Muslim prisoners? He said: Yes. So he kissed his head and released him and released with him all the Muslim prisoners he had. When he returned, Omar ibn al-Khattab, may God be pleased with him, said: It is the right of every Muslim to kiss the head of Abdullah ibn Hudhafah, and I will be the first. So he stood up and kissed his head, may God be pleased with them both.

Fath al-Qadir

And the reference in His saying: 107- *That* is to disbelief after belief, or to the threat of wrath and punishment, and the *ba* in **because they preferred the life of this world** is for causality: that is, because of their preference for the life of this world **over the Hereafter and because God does not guide the disbelieving people** is conjoined with **that they preferred**, that is, because they preferred, and because God does not guide the disbelieving people to belief in Him.

Tafsir al-Baghawi

107 - **That is because they preferred the life of this world over the Hereafter, and because God does not guide the disbelieving people**, He does not guide them.

Tafsir al-Baidawi

107. *That* refers to disbelief after faith or the threat. **Because they preferred the life of this world over the Hereafter** because they preferred it over it. **And that God does not guide the disbelieving people** meaning the disbelievers in His knowledge to what necessitates the steadfastness of faith, nor does He protect them from deviation.

Surat al-Nahl 16:108

Those are the ones over whose hearts, hearing and vision God has set a seal. And it is those who are the heedless.

Tafsir al-Jalalayn

108 - (Those are the ones whose hearts, hearing and sight God has sealed. And it is those who are the heedless) of what is intended for them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: "Those are the ones whose hearts, hearing and vision God has sealed. And it is those who are the heedless."

Tafsir al-Qurtubi

God Almighty says: **Those are the ones whose hearts God has sealed** meaning from understanding the sermons, **and whose hearing** from the words of God Almighty, **and whose sight** from looking at the verses, **and those are the heedless** of what is intended for them.

Tafsir Ibn Kathir

God Almighty informed about those who disbelieved in Him after believing and having insight, and whose hearts were opened to disbelief and who were reassured by it, that He became angry with them because of their knowledge of faith and then their turning away from it, and that they will have a great punishment in the Hereafter, because they preferred the life of this world over the Hereafter, so they committed what they committed of apostasy for the sake of this world, and God did not guide their hearts and make them steadfast in the true religion, so He sealed their hearts, so they do not understand anything that benefits them, and He sealed their hearing and their sight, so they do not benefit from them, nor did they avail them at all, so they are heedless of what is intended for them. **There is no doubt** meaning there is no doubt and no wonder that those of this description **that in the Hereafter they are the losers** meaning those who lose themselves and their families on the Day of Resurrection. As for His statement: **Except for he who is forced while his heart is at rest with faith**, it is an exception for those who disbelieved with their tongue and agreed with the polytheists with their words, forced by what they suffered of beating and harm, and their hearts refuse what He says, reassured by his faith in God and His Messenger.

Al-Awfi narrated on the authority of Ibn Abbas that this verse was revealed about Ammar ibn Yasir when the polytheists tortured him until he disbelieved in

Muhammad, may God bless him and grant him peace. He agreed with them under duress and came to the Prophet, may God bless him and grant him peace, to apologize, so God revealed this verse. This is what Al-Sha'bi, Qatada, and Abu Malik said. Ibn Jarir said: Ibn Abd Al-A'la told us, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Abd Al-Karim Al-Jazari, on the authority of Abu Ubaidah Muhammad ibn Ammar ibn Yasir, who said: The polytheists captured Ammar ibn Yasir and tortured him until he nearly did what they wanted. He complained about that to the Prophet, may God bless him and grant him peace. The Prophet, may God bless him and grant him peace, said: **How do you find your heart?** He said: **Reassured by faith**. The Prophet, may God bless him and grant him peace, said: **If they return, then return**. Al-Bayhaqi narrated it in a more simplified version, in which he cursed the Prophet, may God bless him and grant him peace, and spoke well of their gods. The Prophet, may God bless him and grant him peace, complained about that and said: **O Messenger of God, I did not stop until I cursed you and spoke well of their gods**. He said: **How do you find your heart?** He said: **Reassured by faith**, so he said: **If they return, then return**, and regarding that God revealed: **Except for one who is forced and whose heart is at rest with faith**. For this reason, the scholars agreed that the one who is forced to disbelieve is permitted to remain loyal in order to preserve his life, and he is permitted to refuse, as Bilal, may God be pleased with him, refused them that and they did to him deeds, to the point that they would place a huge rock on his chest in the intense heat, and they would order him to associate partners with God, but he refused them, and he would say: One, One. And he would say: By God, if I knew a word that was more vexing to you than that, I would say it, may God be pleased with him and satisfy him. Likewise, Habib bin Zaid Al-Ansari, when Musaylimah the Liar said to him: Do you bear witness that Muhammad is the Messenger of God? He said: Yes. He said: Do you bear witness that I am the Messenger of God? He said: I do not hear. So he kept cutting him into pieces, and he was steadfast on that. Imam Ahmad said: Ismail told us, Ayoub told us on the authority of Ikrimah that Ali, may God be pleased with him, burned people who had apostatized from Islam. When Ibn Abbas heard about that, he said: I would not burn them with fire, for the Messenger of God, may God bless him and grant him peace, said: **Do not punish with the punishment of God**. And I would fight them with the words of the Messenger of God, may God bless him and grant him peace: **Whoever changes his religion, kill him**. When Ali heard about that, he said: Woe to the mother of Ibn Abbas. Narrated by al-Bukhari.

Imam Ahmad also said: Abd al-Razzaq told us, Muammar told us, on the authority of Ayoub, on the authority of Hamid bin Hilal al-Adawi, on the authority of Abu Burdah, who said: Muadh bin Jabal came to Abu Musa in Yemen, and there was a man with him. He said: What is this? He said: A man was Jewish, then he converted to Islam, then he converted to Judaism, and we have wanted him to remain Muslim for I think two months. He said: By God, I will not stay until you strike off his head. So I struck off his head, and he said: God and His Messenger have decreed

Surat al-Nahl 16:108

Those are the ones over whose hearts, hearing and vision God has set a seal. And it is those who are the heedless.

that whoever turns back from his religion, kill him, or he said: **Whoever changes his religion, kill him.** This story is in the two Sahihs with a different wording. It is better and more appropriate for a Muslim to remain steadfast in his religion even if it leads to his being killed, as Al-Hafiz Ibn Asakir mentioned in the biography of Abdullah bin Hudhafah Al-Sahmi, one of the Companions, that the Romans captured him and brought him to their king, who said to him: Become a Christian and I will share my kingdom with you and marry you to my daughter. He said to him: Even if you gave me everything you own and everything the Arabs own on condition that I abandon the religion of Muhammad, may God bless him and grant him peace, for the blink of an eye, I would not do it. He said: Then I will kill you. He said: You and that. He said: So he ordered him to be crucified, and he ordered the archers to shoot him close to his hands and feet while he offered him the religion of Christianity but he refused. Then he ordered him to be taken down. Then he ordered a pot, and in another narration a copper cow, to be heated. He brought a Muslim prisoner and threw him while he was looking, and behold, he was bones gleaming, and he offered him but he refused. So he ordered him to be thrown into it, so he was lifted into the pulley to be thrown into it, so he cried and desired it and called out to him, and he said: I only cried because my soul is only one soul that will be thrown into this pot at this moment for the sake of God, so I loved That I have a soul, as many as the hair on my body, that suffers this torment for the sake of God. In some narrations, he imprisoned him and prevented him from eating and drinking for days, then sent him wine and pork, but he did not approach it. Then he summoned him and said: What prevented you from eating? He said: It is permissible for me, but I would not let you gloat over me. The king said to him: Kiss my head and I will release you. He said: Will you release with me all the Muslim prisoners? He said: Yes. So he kissed his head and released him and released with him all the Muslim prisoners he had. When he returned, Omar ibn al-Khattab, may God be pleased with him, said: It is the right of every Muslim to kiss the head of Abdullah ibn Hudhafah, and I will be the first. So he stood up and kissed his head, may God be pleased with them both.

Fath al-Qadir

Then He described them by saying: 108- *Those* meaning those described with the ugly descriptions mentioned **are those over whose hearts, hearing and sight God has sealed** so they did not understand the sermons nor did they hear them, nor did they see the signs that are used as evidence for the truth. The confirmation of sealing was previously mentioned at the beginning of Surat Al-Baqarah. Then He established for them a quality of deficiency other than the previous quality and said: **And those are the heedless** of what is intended for them, and the separating pronoun indicates that they are extremely heedless, as there is no heedlessness greater than this heedlessness of theirs.

Tafsir al-Baghawi

108 - "Those are the ones whose hearts, hearing and sight God has sealed. And it is those who are the heedless," of what is intended for them.

Tafsir al-Baidawi

108. **Those are the ones whose hearts, hearing and sight God has sealed**, so they are unable to perceive the truth and contemplate it. **And those are the heedless**, completely heedless, as the current state has made them forget to consider the consequences.

Surat al-Nahl 16:109

There is no doubt that in the Hereafter they will be the losers.

Tafsir al-Jalalayn

109 - **There is no doubt truly that in the Hereafter they are the losers** because they are destined for eternal Hellfire.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: These polytheists whose description I have described to you in these verses, O people, are the people whose hearts God has sealed, so they do not believe, nor are they guided. He has made their ears deaf, so they do not hear God's caller to guidance, and He has made their eyes blind, so they do not see God's proofs with a vision that takes heed and is admonished. **And those are the heedless.** He says: And those in whom God has placed these actions are the ones who are heedless of what God has prepared for their likes among the people of disbelief, and of what is intended for them.

His saying, **There is no doubt that they, in the Hereafter, are the losers**, the doomed ones, who cheated themselves of their share of God Almighty's honor.

Tafsir al-Qurtubi

The Almighty's saying, **There is no doubt that they, in the Hereafter, will be the losers**. It was presented.

Tafsir Ibn Kathir

God Almighty informed about those who disbelieved in Him after believing and having insight, and whose hearts were opened to disbelief and who were reassured by it, that He became angry with them because of their knowledge of faith and then their turning away from it, and that they will have a great punishment in the Hereafter, because they preferred the life of this world over the Hereafter, so they committed what they committed of apostasy for the sake of this world, and God did not guide their hearts and make them steadfast in the true religion, so He sealed their hearts, so they do not understand anything that benefits them, and He sealed their hearing and their sight, so they do not benefit from them, nor did they avail them at all, so they are heedless of what is intended for them. **There is no doubt** meaning there is no doubt and no wonder that those of this description **that in the Hereafter they are the losers** meaning those who lose themselves and their families on the Day of Resurrection. As for His statement: **Except for he who is forced while his heart is at rest with faith**, it is an exception for those who

disbelieved with their tongue and agreed with the polytheists with their words, forced by what they suffered of beating and harm, and their hearts refuse what He says, reassured by his faith in God and His Messenger.

Al-Awfi narrated on the authority of Ibn Abbas that this verse was revealed about Ammar ibn Yasir when the polytheists tortured him until he disbelieved in Muhammad, may God bless him and grant him peace. He agreed with them under duress and came to the Prophet, may God bless him and grant him peace, to apologize, so God revealed this verse. This is what Al-Sha'bi, Qatada, and Abu Malik said. Ibn Jarir said: Ibn Abd Al-A'la told us, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Abd Al-Karim Al-Jazari, on the authority of Abu Ubaidah Muhammad ibn Ammar ibn Yasir, who said: The polytheists captured Ammar ibn Yasir and tortured him until he nearly did what they wanted. He complained about that to the Prophet, may God bless him and grant him peace. The Prophet, may God bless him and grant him peace, said: **How do you find your heart?** He said: **Reassured by faith.** The Prophet, may God bless him and grant him peace, said: **If they return, then return.** Al-Bayhaqi narrated it in a more simplified version, in which he cursed the Prophet, may God bless him and grant him peace, and spoke well of their gods. The Prophet, may God bless him and grant him peace, complained about that and said: **O Messenger of God, I did not stop until I cursed you and spoke well of their gods.** He said: **How do you find your heart?** He said: Reassured by faith, so he said: **If they return, then return**, and regarding that God revealed: **Except for one who is forced and whose heart is at rest with faith.** For this reason, the scholars agreed that the one who is forced to disbelieve is permitted to remain loyal in order to preserve his life, and he is permitted to refuse, as Bilal, may God be pleased with him, refused them that and they did to him deeds, to the point that they would place a huge rock on his chest in the intense heat, and they would order him to associate partners with God, but he refused them, and he would say: One, One. And he would say: By God, if I knew a word that was more vexing to you than that, I would say it, may God be pleased with him and satisfy him. Likewise, Habib bin Zaid Al-Ansari, when Musaylimah the Liar said to him: Do you bear witness that Muhammad is the Messenger of God? He said: Yes. He said: Do you bear witness that I am the Messenger of God? He said: I do not hear. So he kept cutting him into pieces, and he was steadfast on that. Imam Ahmad said: Ismail told us, Ayoub told us on the authority of Ikrimah that Ali, may God be pleased with him, burned people who had apostatized from Islam. When Ibn Abbas heard about that, he said: I would not burn them with fire, for the Messenger of God, may God bless him and grant him peace, said: **Do not punish with the punishment of God.** And I would fight them with the words of the Messenger of God, may God bless him and grant him peace: **Whoever changes his religion, kill him.** When Ali heard about that, he said: Woe to the mother of Ibn Abbas. Narrated by al-Bukhari.

Imam Ahmad also said: Abd al-Razzaq told us, Muammar told us, on the authority of Ayoub, on the authority of Hamid bin Hilal al-Adawi, on the authority

There is no doubt that in the Hereafter they will be the losers.

of Abu Burdah, who said: Muadh bin Jabal came to Abu Musa in Yemen, and there was a man with him. He said: What is this? He said: A man was Jewish, then he converted to Islam, then he converted to Judaism, and we have wanted him to remain Muslim for I think two months. He said: By God, I will not stay until you strike off his head. So I struck off his head, and he said: God and His Messenger have decreed that whoever turns back from his religion, kill him, or he said: **Whoever changes his religion, kill him.** This story is in the two Sahihs with a different wording. It is better and more appropriate for a Muslim to remain steadfast in his religion even if it leads to his being killed, as Al-Hafiz Ibn Asakir mentioned in the biography of Abdullah bin Hudhafah Al-Sahmi, one of the Companions, that the Romans captured him and brought him to their king, who said to him: Become a Christian and I will share my kingdom with you and marry you to my daughter. He said to him: Even if you gave me everything you own and everything the Arabs own on condition that I abandon the religion of Muhammad, may God bless him and grant him peace, for the blink of an eye, I would not do it. He said: Then I will kill you. He said: You and that. He said: So he ordered him to be crucified, and he ordered the archers to shoot him close to his hands and feet while he offered him the religion of Christianity but he refused. Then he ordered him to be taken down. Then he ordered a pot, and in another narration a copper cow, to be heated. He brought a Muslim prisoner and threw him while he was looking, and behold, he was bones gleaming, and he offered him but he refused. So he ordered him to be thrown into it, so he was lifted into the pulley to be thrown into it, so he cried and desired it and called out to him, and he said: I only cried because my soul is only one soul that will be thrown into this pot at this moment for the sake of God, so I loved That I have a soul, as many as the hair on my body, that suffers this torment for the sake of God. In some narrations, he imprisoned him and prevented him from eating and drinking for days, then sent him wine and pork, but he did not approach it. Then he summoned him and said: What prevented you from eating? He said: It is permissible for me, but I would not let you gloat over me. The king said to him: Kiss my head and I will release you. He said: Will you release with me all the Muslim prisoners? He said: Yes. So he kissed his head and released him and released with him all the Muslim prisoners he had. When he returned, Omar ibn al-Khattab, may God be pleased with him, said: It is the right of every Muslim to kiss the head of Abdullah ibn Hudhafah, and I will be the first. So he stood up and kissed his head, may God be pleased with them both.

Fath al-Qadir

109- **Indeed, they are the losers in the Hereafter.** That is, they are the ones who are completely in loss and have reached an end beyond which there is no end. The meaning of **indeed, they are the losers** has already been investigated in several places, including what is in this surah.

Tafsir al-Baghawi

109 - **There is no doubt that in the Hereafter they will be the losers**, meaning the ones who are deceived.

Tafsir al-Baidawi

109. **There is no doubt that in the Hereafter they will be the losers**, because they wasted their lives and spent them on what led them to eternal torment.

Surat al-Nahl 16:110

Then indeed, your Lord is for those who emigrated after they were persecuted and then strove and were patient - indeed, your Lord, thereafter, is Forgiving and Merciful.

Tafsir al-Jalalayn

110 - **Then indeed, your Lord, to those who emigrated to Medina after they were persecuted** they were tortured and uttered disbelief, and in a reading with the active construction, meaning they disbelieved or tempted people away from faith **then strove and were patient** in obedience **indeed, your Lord, after that** meaning the trial **is Forgiving of them and Merciful** to them. And the report of the first *indeed* is indicated by the report of the second.

Tafsir al-Suyuti

And Ibn Saad narrated in Al-Tabaqat on the authority of Omar bin Al-Hakam, who said: Ammar bin Yasir was tortured until he did not know what he was saying, and Suhaib was tortured until he did not know what he was saying, and Abu Fakeeh was tortured until he did not know what he was saying, and Bilal and Amer bin Fuhaira and a group of Muslims, and this verse was revealed about them: Then indeed, your Lord is for those who emigrated after they were persecuted.

Tafsir al-Tabari

God Almighty says: Then your Lord, O Muhammad, is for those who emigrated from their homes, dwellings, and tribes from the polytheists, and moved away from them to the homes of the people of Islam, their homes, and the people of their guardianship, after the polytheists who were among them before their emigration from their religion had tempted them, then they fought the polytheists after that, supporting them with the sword and with their tongues by disavowing them and what they worshipped besides God, and they were patient in their struggle against them, **Indeed, your Lord, after that, is Forgiving and Merciful.** He says: Indeed, your Lord, after this action of theirs, is Forgiving, He says: He has concealed what they did from giving the polytheists what they wanted from them of the word of disbelief with their tongues, while they were concealing something other than it, and believing in faith, He is Merciful towards them, that He does not punish them for it with their return to God and their repentance.

It was mentioned by some of the people of interpretation that this verse was revealed about a group of the companions of the Messenger of God, may God bless him and grant him peace, who had stayed behind in Mecca after the Prophet's migration, may God bless him and grant him peace. The polytheists were harsh with them until they tempted them away from their religion, so they despaired of repentance. So God revealed this verse about them, so they migrated and joined the Messenger of God, may God bless him and grant him peace.

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Whoever disbelieves in God after his belief, except for one who is forced thereto and whose heart is at rest with faith**, he said: People from the people of Mecca believed, so some of the companions of the Prophet, may God bless him and grant him peace, wrote to them in Medina, saying: Migrate, for we do not see you as one of us until you migrate to us, so they left intending to go to Medina, but the Quraysh caught up with them on the road, so they tempted them and they disbelieved under duress, so this verse was revealed about them.

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, something similar.

Ibn Jurayj said: God Almighty said, **Whoever disbelieves in God after his belief**, then He abrogated and made an exception, saying, **Then indeed, your Lord is for those who emigrated after they were persecuted and then strove and were patient - indeed, your Lord, thereafter, is Forgiving and Merciful.**

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Then your Lord is for those who emigrated after they were persecuted and then strove and were patient - indeed, your Lord, thereafter, is Forgiving and Merciful.** He mentioned to us that when God revealed that the people of Mecca would not accept Islam until they emigrated, the people of Medina wrote about it to their companions from the people of Mecca. When that came to them, they pledged allegiance among themselves that they would leave, and if the polytheists from the people of Mecca caught up with them, they would fight them until they escaped or joined God. So they left, and the polytheists caught up with them, and they fought them, and some of them were killed, and some of them escaped, so God Almighty revealed, **Then your Lord is for those who emigrated after they were persecuted....** the verse.

Ahmad bin Mansur narrated: Abu Ahmad Al-Zubayri narrated: Muhammad bin Sharik narrated: Amr bin Dinar narrated: Ikrimah narrated: Ibn Abbas narrated: There were some people from Mecca who had converted to Islam, but they were hiding their Islam. The polytheists expelled them on the day of Badr, and some of them were injured and some were killed. The Muslims said: These people of ours were Muslims, and they were forced, so they asked forgiveness for them. Then this verse was revealed: **Indeed, those whom the angels take while they are wronging themselves ...** to the end of the verse. He said: And this verse was written to those Muslims who remained in Mecca, saying: They have no excuse. He said: So they went out, and the polytheists caught up with them, and they gave them trial. Then this verse was revealed: **And of the people is he who says, We believe in God, but when he is harmed for the sake of God, He considers the trial of the people to be like the punishment of God ...** to the end of the verse. So the Muslims wrote to them about that, so they went out

Surat al-Nahl 16:110

Then indeed, your Lord is for those who emigrated after they were persecuted and then strove and were patient - indeed, your Lord, thereafter, is Forgiving and Merciful.

and despaired of all good. Then this verse was revealed about them: (Then your Lord is for those who emigrated after they were persecuted and then strove and were patient. Indeed, your Lord is of the believers.) ... to the end of the verse. Then He is Forgiving and Merciful." So they wrote to them about that: God has made a way out for you, so they went out, and the polytheists caught up with them and fought them, then those who escaped escaped, and those who were killed were killed.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, who said: This verse was revealed about Ammar ibn Yasir, Ayyash ibn Abi Rabi'ah, and Al-Walid ibn Al-Walid: **Then your Lord is for those who emigrated after they were persecuted and then strove and were patient.**

Others said: Rather, this verse was revealed regarding Ibn Abi Sarh.

Who said that?

Ibn Hamid told me: 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, they said in Surat al-Nahl 16: "Whoever disbelieves in God after his belief, except for one who is forced thereto and whose heart is at rest with faith. But those who open their breasts to disbelief - upon them is wrath from God, and for them is a great punishment." Then it was abrogated and an exception was made, and He said: **Then indeed, your Lord is for those who emigrated after they were persecuted and then strove and were patient - indeed, your Lord, thereafter, is Forgiving and Merciful.** He is Abdullah bin Abi Sarh, who used to write for the Messenger of God, may God bless him and grant him peace, and Satan made him slip, so he joined the disbelievers, and the Prophet, may God bless him and grant him peace, ordered him to be killed on the day of the conquest of Mecca, so Abu Amr sought protection for him, and the Prophet, may God bless him and grant him peace, granted him protection.

Tafsir al-Qurtubi

The Almighty said: **Then your Lord is for those who emigrated after they were persecuted and then strove and were patient.** This is all about Ammar and the meaning is they were patient in the struggle. An-Nahhas mentioned it. Qatada said: It was revealed about a group of people who emigrated to Medina after the polytheists had persecuted and tortured them. Their mention was mentioned earlier in this surah. It was said: It was revealed about Ibn Abi Sarh who had apostatized and joined the polytheists, so the Prophet, may God bless him and grant him peace, ordered that he be killed on the day of the conquest of Mecca. He sought refuge with Uthman, so the Prophet, may God bless him and grant him peace, granted him refuge. An-Nasa'i mentioned it on the authority of Ikrimah on the authority of Ibn Abbas. He said in Surat al-Nahl

16: **Whoever disbelieves in God after his belief, except for one who is forced,** to His saying: **And for them is a punishment.** So a great punishment was abrogated, and he made an exception from that and said: "Then your Lord is for those who emigrated after they were persecuted and then strove and were patient. Indeed, your Lord, after that, is Forgiving and Merciful." He is Abdullah bin Saad bin Abi Sarh who was in charge of Egypt. He wrote to the Messenger of God, may God bless him and grant him peace, but Satan made him slip and he joined the infidels. He was ordered to be killed on the day of the conquest, so Uthman ibn Affan sought protection for him, and the Messenger of God, may God bless him and grant him peace, granted him protection.

Tafsir Ibn Kathir

These are another group who were oppressed in Mecca and humiliated by their people, so they agreed with them in the sedition. Then they were able to escape by emigrating, so they left their country, their families and their wealth seeking the pleasure and forgiveness of God, and they joined the ranks of the believers, and fought with them against the disbelievers, and were patient. So God the Almighty informed us that after that, that is, that action, which is the response to the sedition, He is Forgiving and Merciful to them on the Day of their Resurrection. **The Day every soul will come to argue** that is, argue for itself no one will argue on its behalf, neither a father nor a son nor a brother nor a wife. **And every soul will be fully compensated for what it has done** that is, of good and evil **and they will not be wronged** that is, the reward for good will not be reduced, nor will the reward for evil be increased, nor will they be wronged even a speck.

Fath al-Qadir

110- **Then your Lord is for those who emigrated** from the abode of disbelief to the abode of Islam, and the predicate of *indeed* is omitted, and the meaning is **forgiving, merciful**, and it was only omitted because the predicate of **indeed your Lord** that came later indicates it, and it was said that the predicate is for those who emigrated: that is, your Lord is for them with guardianship and support, not against them, and there is a distance in it, and it was said that its predicate is His saying **forgiving, merciful**, and the second **indeed your Lord** is an emphasis on the first. He said in Al-Kashaf: Then here to indicate the distance between the state of these people, meaning those about whom the verse was revealed, and the state of those, and they are Ammar and his companions, and what is reported that it was revealed about Abdullah bin Abi Sarh indicates that, and the explanation of that will come **after they were tried** meaning the infidels tried them by torturing them so that they would return to disbelief, and **they were tried** was read in the active form: meaning those who tried the believers and tortured them for Islam **then strove** in the way of God and were patient with what befell them from the

infidels, and with what they encountered of the hardships of the obligation **is Forgiving and Merciful** meaning He is Oft-Forgiving and Most Merciful to them, and the meaning of the verse according to the reading of those who read **they were tried** in the active form is clear and apparent: meaning that your Lord is Forgiving and Merciful to these infidels who tempted those who had become Muslim and tortured them then they strove and were patient. As for the passive form reading, which is the reading of the majority, the meaning is that these tempted ones who spoke the word of disbelief under duress and their hearts were not They are open to disbelief if their deeds are good and they strive in the cause of God and are patient in the face of hardships, for He is Forgiving and Merciful to them. However, if the reason for this verse is Abdullah bin Abi Sarh, who apostatized from Islam and then returned to Islam, then the meaning is: This person who is tempted in his religion by apostasy, if he converts to Islam, strives and is patient, then God is Forgiving and Merciful to him. The pronoun in its verse refers to the temptation or to the emigration, jihad and patience, or to all of them.

situation of these from the situation of those, and Ibn Amir read **they were persecuted** with the fat-ha, meaning after the believers were tortured, like the Hadrami who forced his master to apostatize, then converted to Islam and emigrated. **Then they struggled and were patient** in the struggle and what befell them of hardships. **Indeed, your Lord, after that** after the emigration, struggle and patience. *Forgiving* for what they did before. *Merciful* gracious to them as a reward for what they did after.

Tafsir al-Baghawi

110 - **Then indeed, your Lord, to those who emigrated after they were persecuted**, they were tortured and prevented from Islam, the polytheists tried them, **and then strove and were patient**, in faith, emigration, and jihad, **indeed, your Lord, after that**, after that trial and heedlessness, **is Forgiving and Merciful**.

It was revealed about Ayyash bin Abi Rabi'ah, Abu Jahl's foster brother, and about Abu Jandal bin Suhayl bin Amr, Al-Walid bin Al-Walid bin Al-Mughirah, Salamah bin Hisham and Abdullah bin Asid Al-Thaqafi. The polytheists tempted them, so they gave them some of what they wanted in order to be safe from their evil. Then they migrated after that and fought in jihad.

Al-Hasan and Ikrimah said: It was revealed about Abdullah bin Saad bin Abi Sarh, who used to write for the Prophet, may God bless him and grant him peace, and Satan made him slip, so he joined the infidels. The Prophet, may God bless him and grant him peace, ordered that he be killed on the day of the conquest of Mecca. Uthman sought his protection, and he was his foster brother, so the Messenger of God, may God bless him and grant him peace, granted him protection. Then he converted to Islam and his conversion was good, so God revealed this verse.

Ibn Amir read *fitnawa* with the opening of the fa and the ta, and he attributed it to those polytheists who converted to Islam and tempted the Muslims.

Tafsir al-Baidawi

110. **Then your Lord is for those who emigrated after they were persecuted** meaning they were tortured, like Ammar, may God be pleased with him, with guardianship and victory, and *then* to differentiate the

Surat al-Nahl 16:111

The Day every soul will come disputing for itself, and every soul will be fully compensated for what it did, and they will not be wronged.

Surat al-Nahl 16:111

The Day every soul will come disputing for itself, and every soul will be fully compensated for what it did, and they will not be wronged.

Tafsir al-Jalalayn

111 - Mention **the Day when every soul will come disputing** arguing **for itself** not caring about anything else, and it is the Day of Resurrection **and every soul will be fully compensated** for what it did, and they will not be wronged) at all.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Indeed, your Lord, after that, is Forgiving and Merciful. **On the Day every soul will come** arguing for itself, and will argue on its behalf with what it did in the world of good or evil, faith or disbelief, **and every soul will be fully compensated for what it did** in the world of obedience and disobedience, **and they will not be wronged**. He says: Nothing will be done to them except what they deserve and are entitled to for what they did of good or evil. The doer of good will not be rewarded except for what he did in the past of evil. The doer of good will not be punished, nor will the reward for his good be diminished, and the doer of evil will not be rewarded except for the reward of his work.

The Arabists differed about the reason for which it was said *Tajadal* and the feminization of *all*. Some of the grammarians of Basra said: It was said because the meaning of **all soul** is **all human beings**, and it was made feminine because *soul* is both masculine and feminine. It is said: **There came to me not one soul, nor one**. Some of the Arabists considered this statement by its speaker to be a mistake and said: *All* if it is added to a single indefinite noun, the verb is derived according to the number of the indefinite noun: **Every woman is standing, Every stone is standing, Every two women are standing, Every two men are standing, Every women are standing, Every man is standing**, so it is derived according to the number of the indefinite noun and its feminization and masculinity, and there is no need to feminize or masculinize the soul.

Tafsir al-Qurtubi

The Almighty said, **On the Day every soul will come disputing for itself**, meaning that God is Forgiving and Merciful in that. Or He mentioned them on the Day every soul will come disputing for itself, meaning that it will dispute and argue for itself. It was reported in the hadith that everyone will say on the Day of al-Qiyamah 75: My soul, my soul, due to the intensity of the terror of

the Day of Resurrection, except Muhammad, may God bless him and grant him peace, for he will be asked about his nation. And in the hadith of Omar, he said to Ka'b al-Ahbar: O Ka'b, our fear has agitated us. Tell us and alert us. Ka'b said to him: O Commander of the Faithful, by the One in Whose Hand is my soul, if you were to meet on the Day of Resurrection with the deeds of seventy prophets, you would be at times like those of the Prophets, and you would only care about yourself. Hell will have a sigh, and no close angel or chosen prophet will remain but that he will fall prostrate on his knees, even Abraham, the friend of God, will make a request and say: O Lord, I am Your friend Abraham. I ask You today for nothing but myself. He said: O Ka'b, where do you find that in the Book of God? He said: The Most High said: **The Day every soul will come to argue for itself, and every soul will be fully compensated for what it did, and they will not be wronged**. Ibn Abbas said about this: The disputes among the people will continue on the Day of Resurrection until the soul argues with the body, and the soul will say: O Lord of the soul, You created it from You. I had no hand with which to strike, no foot with which to walk, no eye with which to see, no ear with which to hear, and no mind with which to comprehend, until You came and entered this body, and the various types of torment were doubled for it and You saved it. Then the body will say: O Lord, You created me with Your hand, and I was like a piece of wood. I had no hand with which to strike, no foot with which to walk, no sight with which to see, and no hearing with which to hear. Then this came like a ray of light, and with it..." My tongue spoke, my eyes saw, my feet walked, and my ears heard. So, the various types of punishment were weakened for him, and He saved me from it. He said, "God sets forth for them an example: a blind man and a lame man who entered a garden in which there were fruits. The blind man did not see the fruit, and the lame man did not reach it. So the lame man called out to the blind man, 'Come to me and carry me, so that I may eat and you may feed me.' So he approached him and carried him, and they ate some of the fruit. So upon whom will the punishment be? He said, 'Upon you both is the punishment.'" Al-Tha'labi mentioned it.

Tafsir Ibn Kathir

These are another group who were oppressed in Mecca and humiliated by their people, so they agreed with them in the sedition. Then they were able to escape by emigrating, so they left their country, their families and their wealth seeking the pleasure and forgiveness of God, and they joined the ranks of the believers, and fought with them against the disbelievers, and were patient. So God the Almighty informed us that after that, that is, that action, which is the response to the sedition, He is Forgiving and Merciful to them on the Day of their Resurrection. **The Day every soul will come to argue** that is, argue **for itself** no one will argue on its behalf, neither a father nor a son nor a brother nor a wife. **And every soul will be fully compensated for what it has done** that is, of

good and evil **and they will not be wronged** that is, the reward for good will not be reduced, nor will the reward for evil be increased, nor will they be wronged even a speck.

Fath al-Qadir

111- On the Day every soul will come disputing for itself. Al-Zajaj said: The Day it will come is in the accusative case by His saying, *Merciful*, or by the implication of *remember*, or *remind them*, or *warn them*. The addition of the pronoun of the soul to the self has been questioned, and there must be a difference between the noun and the noun it is added to. It was answered that what is meant by the first soul is the entire human body, and by the second soul is the self, so it is as if it were said, **On the Day every human being will come disputing for himself, not caring about anything else**, and the meaning of disputing for it is apologizing for it, so he is disputing and arguing for himself, not having time for anything else on the Day of Resurrection.

Ibn al-Mundhir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Ibn Abbas that he said: When the Messenger of God, may God bless him and grant him peace, wanted to migrate to Medina, he said to his companions: Disperse from me. Whoever has the strength to stay until the end of the night, and whoever does not have the strength to go, let him go at the beginning of the night. When you hear that I have settled down, then join me. So Bilal, the muezzin, Khabbab, Ammar, and a girl from Quraysh who had become Muslim, came in the morning. The polytheists and Abu Jahl seized them and suggested that Bilal disbelieve, but he refused. So they began to place an iron shield in the sun and then put it on her. When they put it on her, he said: One, one. As for Khabbab, they began to drag him through the thorns. As for Ammar, he said a word that pleased them out of caution. As for the girl, Abu Jahl pegged her with four pegs, then stretched her out and thrust a spear into her vagina until he killed her. Then they left Bilal, Khabbab, and Ammar and they joined the Messenger of God, may God bless him and grant him peace, and told him what had happened to them. Ammar, who had been He spoke, and the Messenger of God (peace be upon him) said to him, **How was he before you when you said what you said? Was he pleased with what you said or not?** He said, *No*. So God revealed, **Except for one who is forced thereto and whose heart is at rest with faith**. And Abd al-Razzaq, Ibn Sa'd, Ibn Jarir, Ibn Abi Hatim, al-Hakim **who authenticated it**, Ibn Mardawayh, al-Bayhaqi, and Ibn Asakir narrated on the authority of Abu Ubaidah ibn Muhammad ibn Ammar on the authority of his father who said: The polytheists seized Ammar ibn Yasir and did not leave him alone until he insulted the Prophet (peace be upon him) and spoke well of their gods. So they left him alone. When he came to the Prophet (peace be upon him), he said, **What is behind you?** He said, **The worst thing you have left behind is that I have spoken ill of you and spoken well of their gods**. He said, **How do you find your heart?** He said, **At rest with faith**. He said, **If they return, then return**. So the verse was revealed, **Except for one who is forced thereto and whose heart is at rest with faith**. He said, "That is Ammar ibn Yasir. But

he who opens his breast to disbelief." Abdullah ibn Abi Sarh. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir and Ibn Asakir narrated on the authority of Abu Malik regarding his statement: **Except for one who is forced and whose heart is at rest with faith**, he said: It was revealed about Ammar bin Yasir. There are narrations on this topic that clearly state that it was revealed about Ammar bin Yasir. Ibn Abi Hatim narrated on the authority of Muhammad bin Sirin who said: This verse, **Except for one who is forced and whose heart is at rest with faith**, was revealed about Ayyash bin Abi Rabi'ah. Ibn Mardawayh narrated on the authority of Ikrimah on the authority of Ibn Abbas who said: In Surat An-Nahl **Upon them is wrath from God, and for them is a great punishment**, then it was abrogated and an exception was made and he said: **Then indeed, your Lord is for those who emigrated after they were persecuted**, the verse. He said: He is Abdullah bin Abi Sarh who used to write for the Messenger of God (blessings and peace of God be upon him), then Satan made him slip and he joined the disbelievers, so the Prophet (blessings and peace of God be upon him) ordered him to be killed on the day of the conquest of Mecca, so Uthman bin Affan sought protection for him and the Prophet (blessings and peace of God be upon him) granted him protection. Ibn Jarir narrated on the authority of Ikrimah and Al-Hasan something similar. Ibn Mardawayh and Al-Bayhaqi narrated in his Sunan on the authority of Ibn Abbas who said: This verse, **Then your Lord is for those who emigrated after they were persecuted**, was revealed about those who used to issue fatwas from the companions of the Prophet, may God bless him and grant him peace. Ibn Mardawayh narrated on his authority that he said: There were people from Mecca who had converted to Islam but were hiding their Islam, so the verse, **Then your Lord is for those who emigrated**, was revealed about them. They wrote to them about that, **God has made a way out for you, so leave**. The polytheists caught up with them and fought them. Some of them escaped and some of them were killed. Ibn Abi Shaybah narrated on the authority of Al-Hasan that Musaylima's spies captured two men from the Muslims and brought them to him. He said to one of them, **Do you bear witness that Muhammad is the Messenger of God?** He said, *Yes*. He said, **Do you bear witness that I am the Messenger of God?** He reached for his ears and said, **I am deaf**. He ordered that he be killed. He said to the other, **Do you bear witness that Muhammad is the Messenger of God?** He said, *Yes*. He said, **Do you bear witness that I am the Messenger of God?** He said: *Yes*, so he sent him and he came to the Prophet, may God bless him and grant him peace, and he said to him: As for your companion, he continued with his faith, but as for you, you took advantage of the concession. And he is a messenger.

Tafsir al-Baghawi

111 - On the Day every soul will come disputing, arguing and protesting, **for itself**, for what it did of good and evil, preoccupied with it and not devoting itself to anything else, **and every soul will be fully compensated for what it did, and they will not be wronged**.

Surat al-Nahl 16:111

The Day every soul will come disputing for itself, and every soul will be fully compensated for what it did, and they will not be wronged.

It was narrated that Umar ibn al-Khattab said to Ka'b al-Ahbar: **We feared you.** He said: "O Commander of the Faithful, by the One in Whose Hand is my soul, if you were to meet on the Day of Resurrection with the deeds of seventy prophets, hours would pass and you would not be concerned with anything but yourself. Hell will have a sigh that will cause no close angel or chosen prophet to remain but that he will fall on his knees, even Abraham, the friend of the Most Merciful, who will say: 'O Lord, I ask You for nothing but myself.'" The confirmation of that is what God revealed to you: **The Day every soul will come pleading for itself.**

Narrated Akrima from Ibn Abbas regarding this verse, he said: The disputes between people will continue on the Day of Resurrection until the soul disputes with the body. The soul will say: O Lord, I had no hand with which to hold, no foot with which to walk, and no eye with which to see. The body will say: You created me like wood, with no hand with which to hold, no foot with which to walk, and no eye with which to see. So this came like a ray of light, and through it my tongue spoke, my eyes saw, and my feet walked. So God gives them an example: A blind man and a crippled man entered a garden in which there were fruits. The blind man could not see the fruit, and the crippled man could not reach it. So the blind man carried the crippled man and they ate some of the fruit, so the punishment will be upon them.

Tafsir al-Baidawi

111. **The Day every soul will come** is governed by *Raheem* or by *Remembrance*. "It will argue for itself **argues for itself and strives for its salvation, not caring about the affairs of others, so it will say**, My soul, my soul. And every soul will be fully compensated for what it has done" the recompense for what it has done. "And they will not be wronged" their rewards will not be reduced.

Surat al-Nahl 16:112

And God presents an example: a town that was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of God. So God made it taste the garment of hunger and fear for what they used to do.

Tafsir al-Jalalayn

112 - **And God sets forth an example** and it is replaced by **a town** which is Mecca and what is meant is its people **which was safe** from raids, not agitated and **tranquil** there is no need to move from it due to distress or fear **its provision comes to it in abundance** abundant **from every place, but it denied the favors of God** by denying the Prophet, may God bless him and grant him peace **so God made it taste the garment of hunger** so they suffered a famine for seven years **and fear** due to the raids of the Prophet, may God bless him and grant him peace **for what they were doing**

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: And God has given an example of Mecca, whose inhabitants are polytheists. It is a city that was safe and secure. Its security was that the Arabs used to fight each other, kill each other, and take each other captive. The people of Mecca were not subject to raids or wars in their own country. That was its security. His statement, **safe and secure** means: stable with its people. Its people do not need to move around, as the people of the desert needed it. **Its provision comes to it in abundance** means: its people's livelihoods come to it in abundance. His statement, **from every place** means: from every pass of this city, and from every side of it.

And similar to what we said about the village mentioned in this place meaning Mecca, the people of interpretation said.

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 statement, "And God presents an example: a city that was safe and secure, its provision coming to it in abundance from every location," meaning: Mecca.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **A village that was safe and secure**. He said: Mecca.

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, "And God sets forth an example: a city that was safe and secure." He said: It was mentioned to us that it was Mecca.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **A village that was safe**. He said: It is Mecca.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, in his statement, "And God presents an example: a city that was safe and secure"... to the end of the verse, he said: This is Mecca.

Others said: Rather, the village that God mentioned in this place is the city of the Messenger, may God bless him and grant him peace.

Who said that?

Ibn Abd al-Rahim al-Barqi told me: Ibn Abi Maryam told us: Nafi' ibn Yazid told us: Abd al-Rahman ibn Shuraih told me that Abd al-Karim ibn al-Harith al-Hadrami told us that he heard Mushrah ibn Aahan say: I heard Salim ibn Numayr say: We set out from Hajj with Hafsah, the wife of the Prophet, may God bless him and grant him peace, and Uthman was besieged in Madinah. She was asking about him and what had happened, until she saw two riders, so she sent to them asking them. They said: He was killed. Hafsah said: By the One in Whose Hand is my soul, it is the city, meaning the city about which God the Most High said: "And God presents an example: a city that was safe and secure, its provision coming to it in abundance from every location. But it denied the favors of God." He recited it. Abu Shuraih said: Abdullah ibn al-Mughira informed me on the authority of someone who told him that he used to say: It was Madinah. And His statement: **But it denied the favors of God** means: The people of this city denied the favors of God that He bestowed upon it.

The Arabists differed about the singular of an'am. Some of the grammarians of Basra said: The plural of an'am is an'am, as God said **until he reaches his prime**, so he claimed that it is the plural of hardship. Another of them said the singular is na'am, and he said: It is said: days of taste and na'am, meaning: bliss. He said: It is possible that its meaning is: so she was ungrateful for God's bliss to her. And he cited as evidence for that the saying of the poet:

I have loans, both good and bad, so misery for the one who is miserable and blessings for the one who is blessed

Some of the people of Kufa used to say: An'am is the plural of Na'ama, like Basa' and Abwas, and Dhra' and Adhar. As for Ashdh, he claimed that it is the plural of Shadd.

And His saying: **So God made them taste the garment of hunger and fear** means, the Most High said: So God made the people of this town taste the garment of hunger, and that is a hunger whose harm mixed with their bodies, so God, the Most High, made that, because of its mixing with their bodies, like a garment for them, and that is because hunger was imposed upon them for successive years by the supplication of

And God presents an example: a town that was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of God. So God made it taste the garment of hunger and fear for what they used to do.

the Messenger of God, may God bless him and grant him peace, until they ate the 'alahaz and the carcasses - Abu Ja'far said: The 'alahaz is the fur kneaded with blood and the ticks eat it - and as for the fear, that was their fear of the raids of the Messenger of God, may God bless him and grant him peace, that were surrounding them. And His saying, **because of what they were doing** means: because of what they were doing of disbelief in the blessings of God, and denying His signs, and calling His Messenger a liar. And He said: because of what they were doing, and the speech from the beginning of the verse to this place proceeded in a good manner about the town, because the report, even though it proceeded in speaking about the town, dispensed with mentioning its people so that the listeners would know what was meant by it, for what was meant were its people, so that is why it was said, **because of what they were doing** They make the report is returned to the people of the village, and this is similar to his saying Our punishment came to her at night or while they were asleep and he did not say speaking, and he said before it Our punishment came to her", because he returned the report to informing about the people of the village, and there are many similar examples of that in the Qur'an.

Tafsir al-Qurtubi

The Almighty said: "And God sets forth an example: a village. **This is connected to the mention of the polytheists, and** the Messenger of God, may God bless him and grant him peace, had called upon the polytheists of Quraysh and said: O God, make Your punishment severe upon Mudar and make it years for them like the years of Joseph. So they were afflicted with famine until they ate bones. The Messenger of God, may God bless him and grant him peace, sent food to them and distributed it among them. It was safe." Its people were not attacked. "Its provision came to it abundantly from every place." From land and sea, its like. "The fruits of everything are brought to it." The verse. "So it denied the favors of God. An'am is the plural of ne'am like ashdad is the plural of severity. **It was said that na'ami is the plural of bo'si and ab'us.**" This denial is a denial of Muhammad, may God bless him and grant him peace. "So God made it taste, **that is, He made its people taste** the garment of hunger and fear." He called it a garment because it appeared on them from emaciation, paleness of color, and bad condition, which is like a garment. "Because of what they used to do," that is, from disbelief and sins. Hafs ibn Ghiyath read it. And Nasr bin Asim, Ibn Abi Ishaq, Al-Hasan, Abu Amr, as narrated by Abdul-Warith, Ubaid, Abbas, and Al-Khawf, in the accusative case, by making it taste it, in apposition to the clothing of hunger, and making it taste fear, which is the Prophet, may God bless him and grant him peace, sending his troops that used to surround them. The origin of taste is in the mouth, then it is borrowed and used in place of affliction, and Mecca was given as an example for

other countries, meaning that despite being close to the House of God and the construction of His Mosque, when its people disbelieved, famine struck them, so how about other villages? It was said: It is Medina, which believed in the Messenger of God, may God bless him and grant him peace, then disbelieved in the blessings of God due to the killing of Uthman bin Affan and what happened in it after the Messenger of God, may God bless him and grant him peace, of tribulations. This is the saying of Aisha and Hafsa, the wives of the Prophet, may God bless him and grant him peace. It was said that it is an example given for any village that was in this condition from among the other villages.

Tafsir Ibn Kathir

This is an example intended for the people of Mecca, for it was safe, secure and stable, and people were snatched away from around it, and whoever entered it was safe and not afraid, as God Almighty said: "And they said, 'If we follow the guidance with you, we will be snatched away from our land. Have We not established for them a secure sanctuary to which are brought the fruits of all things, provision from Us?'" And thus He said here: **Its provision comes to it in abundance** meaning, pleasant and easy "from every place. So it denied the favors of God" meaning, it denied the favors of God upon it, the greatest of which was the mission of Muhammad, may God bless him and grant him peace, to them, as God Almighty said: **Have you not seen those who exchanged the favor of God for disbelief and settled their people in the home of destruction * Hell, which they will burn in, and wretched is the settlement.** For this reason, God changed their first two states to the opposite, and He said: **So God made it taste the garment of hunger and fear** meaning, He clothed it and made it taste hunger after the fruits of all things were brought to it, and its provision came to it in abundance from every place, and that is because They were stubborn with the Messenger of God, may God bless him and grant him peace, and refused to do anything but contradict him, so he called upon them to suffer seven like the seven of Joseph, and a famine struck them that took away everything they had, so they ate the 'alahaz, which is the camel's hair mixed with its blood when they slaughtered it.

And his saying: **And fear** is that they exchanged their security for fear of the Messenger of God, may God bless him and grant him peace, and his companions when they migrated to Medina from his power, his raids, and his armies, and he made everything they had in ruins and disgrace until God opened it for His Messenger, may God bless him and grant him peace, and that was because of their actions, their transgression, and their denial of the Messenger, may God bless him and grant him peace, whom God sent among them from among them, and He bestowed His favor upon them in His saying: **God has certainly conferred a great favor upon the believers when He**

sent among them a Messenger from among themselves Al-Ma'idah 2:17. And the Almighty said: "So fear God, O you of understanding who have believed. God has sent down to you a message * A Messenger" 3:17, and His saying: "Just as We have sent among you a Messenger from among you who recites to you Our verses and purifies you and teaches you the Book and wisdom and teaches you that which you did not know. So remember Me; I will remember you. And be grateful to Me and do not deny Me" 3:17. And just as the state of the disbelievers was reversed, so they feared after security, and went hungry after comfort, so God replaced the believers after their fear with security, and provided for them after poverty, and made them the leaders of the people, their rulers, their masters, their leaders, and their imams. What we said, that this example was given to the people of Mecca, was said by Al-Awfi on the authority of Ibn Abbas, and Mujahid, Qatadah, and Abd Al-Rahman bin Zaid bin Aslam agreed with it, and Malik narrated it on the authority of Al-Zuhri, may God have mercy on them.

Ibn Jarir said: Ibn Abd al-Rahim al-Barqi told me, Ibn Abi Maryam told us, Nafi' ibn Yazid told us, Abd al-Rahman ibn Shuraih told us that Abd al-Karim ibn al-Harith al-Hadrami told him that he heard Mushrah ibn Ha'an say: I heard Salim ibn 'Atar say: We set out from Hajj with Hafsah, the wife of the Prophet, may God bless him and grant him peace, and 'Uthman, may God be pleased with him, was besieged in Madinah. She kept asking about him, **What happened?** Then she saw two riders, so she sent to them to ask them. They said, **He was killed.** Hafsah said, "By the One in Whose Hand is my soul, it is the city about which God the Most High said, 'God presents an example: a city that was safe and secure, its provision coming to it in abundance from every location. But it denied the favors of God.'" Ibn Shuraih said: Ubaydullah ibn al-Mughira informed me on the authority of someone who told him that he used to say that it was Madinah.

Fath al-Qadir

His saying: 112- "And God sets forth a parable of a village. **We have already mentioned that set forth implies the meaning of made so that village would be the first object and** like" would be the second object. "Village" was only delayed so that there would be no separation between them and their attributes. We have also mentioned that it is possible for "set forth **to be in its proper form without being implied and like would be its first object** village" instead of it. The commentators have differed as to whether what is meant by this village is a specific village, or what is meant is an unspecified village, rather every people whom God has bestowed blessings upon and the blessings have made them arrogant? Most have gone with the first and stated that it is Mecca, and that is because the Messenger of God, may God bless him and grant him peace, supplicated against them and said: "O God, make Your punishment severe upon Mudar and make them years like the years of Joseph," so they were afflicted with famine until they ate bones. The second is more likely because the indefiniteness of the village indicates that, and Mecca is included in this general substitution as a primary inclusion, and also the threat

is more eloquent, and the example is more complete, and other than Mecca is like it, and assuming that it is intended, then in the example there is a warning for others of a similar outcome, then the village is described as *safe* not afraid *reassured* not disturbed, meaning its people are not afraid nor disturbed **its provision comes to it** meaning what its people are provided with **in abundance** and wide **from every place** of the places where what is in it is brought to it **so it disbelieved** meaning its people disbelieved **in the favors of God** that He bestowed upon them, and the favor is the plural of favor like the most severe is the plural of severity, and it was said that it is the plural of favor like misery and misery, and this disbelief on their part is their disbelief in God, the Most High, and their denial of His messengers **so God made it taste** meaning He made its people taste **the garment of hunger and fear** This was called a garment because it shows on them emaciation, paleness of color, and bad condition, which is like a garment, so its name was borrowed for it And he inflicted upon him the taste, and its origin is the taste with the mouth, then it was borrowed for the absolute connection with its informing of the intensity of the injury because of what it contains of the meeting of two perceptions: the perception of touch and the taste. It was narrated that Ibn al-Rawandi the heretic said to Ibn al-A'rabi, the imam of language and literature: Is clothing tasted? Ibn al-A'rabi said to him: There is no problem, you monkey, suppose that Muhammad was not a prophet, was he not an Arab? It is as if he challenged the verse by saying that it is appropriate to say: So God clothed her with the clothing of hunger or So God made her taste the taste of hunger. Ibn al-A'rabi responded to him. The scholars of rhetoric responded that this is from the abstraction of the metaphor, and that is that he borrowed the clothing for what overcame a person from some incidents such as hunger and fear because it includes them as clothing includes the wearer, then he mentioned the description in accordance with what was borrowed for, which is hunger and fear, because the use of taste to perceive hunger and fear was in their view the truth, so they say so-and-so tasted misery and hardship and someone else made him taste it, so the metaphor was abstract, and if he had said So He clothed her, it would have been a candidate. It was said that the nomination of metaphor, although it is desirable from the aspect of exaggeration, has a preference for abstraction in that the aspect of what is borrowed is taken into account, so the speech becomes clearer. It was said that the origin of taste is in the mouth, then it may be borrowed and placed in the position of recognition and testing, and from that is the saying of the poet:

Whoever tastes the world, I have tasted it, and its torment and its punishment will be brought to us.

Hafs bin Ghayath, Nasr bin Asim, Ibn Abi Ishaq, and Abu Amr, as narrated by Abdul Warith, read the word *fear* with the accusative case in apposition to *clothing*. The rest read it with the damma case in apposition to *hunger*. Al-Farra' said: All the attributes were applied to the village except for his saying: **they make**, indicating that what is meant in reality are its people.

Surat al-Nahl 16:112

And God presents an example: a town that was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of God. So God made it taste the garment of hunger and fear for what they used to do.

Tafsir al-Baghawi

112 - The Almighty said: "And God presents an example: a city that was secure," meaning: Mecca, it was secure, its people were not attacked or raided, "at peace," stable with its people, they did not need to move to seek refuge as the rest of the Arabs needed, **its provision comes to it in abundance from every place**, it is brought to it from land and sea, similar to: **the fruits of all things are brought to it Al-Qasas - 57. So it denied the favors of God**, the plural of favor, and it was said: the plural of blessings like *badly* and *worst*, "so God made it taste the garment of hunger," God afflicted them with hunger for seven years, and the Arabs cut off their provisions by the command of the Messenger of God, may God bless him and grant him peace, until they were exhausted and ate burnt bones, carcasses, dead dogs, and wool, which is hair treated with blood, until one of them would look at the sky and see something like smoke from hunger. Then the leaders of Mecca spoke to the Messenger of God, may God bless him and grant him peace, and said: This You have become hostile to men, so what about women and children? So the Messenger of God, may God bless him and grant him peace, gave permission to the people to carry food to them while they were still polytheists. He mentioned clothing because what had befallen them of emaciation and pallor and the change in their appearance from what they had been like before was like clothing to them, and *fear*, meaning: the expeditions of the Prophet, may God bless him and grant him peace, and his raiding parties that would surround them. **Because of what they were doing.**

and the bounty, not a description of the cloak, in view of what it is borrowed for. And the borrowed may be looked at as in his saying:

My cloak is being disputed by Abd Amr. Take it easy, brother of Amr ibn Bakr.

I have the half that my right hand possesses, and you can take half of it.

He borrowed the cloak for his sword, then he said, looking at the borrowed garment, **Because of what they were doing.**

Tafsir al-Baidawi

112. "And God sets forth a parable of a city" meaning He made it an example for every people upon whom God bestowed His blessings, but they were arrogant and disbelieved, so God sent down His punishment upon them, or upon Mecca. "Its people were safe and secure" no fear would disturb them. "Its provisions would come to it **its food** in abundance in abundance from every place" from its regions. "So it disbelieved in the blessings of God By His blessings" is the plural of blessing without considering the *taa'* like *dir'* and *adra'*, or the plural of *na'am* like misery and misery. "So God made it taste the garment of hunger and fear" He borrowed taste to perceive the effect of harm, and clothing for what covered them and encompassed them of hunger and fear, and He made the taste appear on it by looking at what was borrowed for it like the saying of Kathir:

Omar Al-Rada, if he smiles and laughs, the necks of money will be closed because of his laughter

He borrowed the cloak for the good deed because it protects the honor of its owner as the cloak protects what is thrown at him, and he added to it the immersion, which is a description of the good deed

Surat al-Nahl 16:113

And there had certainly come to them a messenger from among themselves, but they denied him, so the punishment seized them while they were wrongdoers.

Tafsir al-Jalalayn

113 - **And there had already come to them a Messenger from among themselves** Muhammad, may God bless him and grant him peace **but they denied him, so the punishment seized them** hunger and fear **while they were wrongdoers**

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: And there came to the people of this town, whose description God described in the verse before this verse, **A Messenger from among themselves** He says: The Messenger of God, may God bless him and grant him peace, from him. He says: From among themselves, they knew him, and they knew his lineage and the truthfulness of his speech, calling them to the truth and to the straight path. **But they denied him** and did not accept what he brought them from God. **So the punishment seized them** This is the cloak of hunger and fear instead of the security, tranquility and abundant provision that they had been provided with before that, and they were killed by the sword **while they were wrongdoers** He says: And they were polytheists, and this is because their leaders were killed by the sword on the day of Badr for polytheism.

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Aqatada: **And there had certainly come to them a messenger from among themselves**, yes, by God, they knew his lineage and his affair, **but they denied him, so the punishment seized them while they were wrongdoers**, so God seized them with hunger, fear, and killing.

Tafsir al-Qurtubi

The Almighty said, **And there had certainly come to them a messenger from among themselves, but they denied him.** This indicates that it was Mecca, and this is the saying of Ibn Abbas, Mujahid, and Qatadah. **So the punishment seized them**, which is the famine that occurred in Mecca. It was said that the hardships and hunger were among them.

Tafsir Ibn Kathir

This is an example intended for the people of Mecca,

for it was safe, secure and stable, and people were snatched away from around it, and whoever entered it was safe and not afraid, as God Almighty said: "And they said, 'If we follow the guidance with you, we will be snatched away from our land. Have We not established for them a secure sanctuary to which are brought the fruits of all things, provision from Us?'" And thus He said here: **Its provision comes to it in abundance** meaning, pleasant and easy "from every place. So it denied the favors of God" meaning, it denied the favors of God upon it, the greatest of which was the mission of Muhammad, may God bless him and grant him peace, to them, as God Almighty said: **Have you not seen those who exchanged the favor of God for disbelief and settled their people in the home of destruction * Hell, which they will burn in, and wretched is the settlement.** For this reason, God changed their first two states to the opposite, and He said: **So God made it taste the garment of hunger and fear** meaning, He clothed it and made it taste hunger after the fruits of all things were brought to it, and its provision came to it in abundance from every place, and that is because They were stubborn with the Messenger of God, may God bless him and grant him peace, and refused to do anything but contradict him, so he called upon them to suffer seven like the seven of Joseph, and a famine struck them that took away everything they had, so they ate the 'alhaz, which is the camel's hair mixed with its blood when they slaughtered it.

And his saying: **And fear** is that they exchanged their security for fear of the Messenger of God, may God bless him and grant him peace, and his companions when they migrated to Medina from his power, his raids, and his armies, and he made everything they had in ruins and disgrace until God opened it for His Messenger, may God bless him and grant him peace, and that was because of their actions, their transgression, and their denial of the Messenger, may God bless him and grant him peace, whom God sent among them from among them, and He bestowed His favor upon them in His saying: **God has certainly conferred a great favor upon the believers when He sent among them a Messenger from among themselves Al-Ma'idah 2:17.** And the Almighty said: "So fear God, O you of understanding who have believed. God has sent down to you a message * A Messenger" 3:17, and His saying: "Just as We have sent among you a Messenger from among you who recites to you Our verses and purifies you and teaches you the Book and wisdom and teaches you that which you did not know. So remember Me; I will remember you. And be grateful to Me and do not deny Me" 3:17. And just as the state of the disbelievers was reversed, so they feared after security, and went hungry after comfort, so God replaced the believers after their fear with security, and provided for them after poverty, and made them the leaders of the people, their rulers, their masters, their leaders, and their imams. What we said, that this example was given to the people of Mecca, was said by Al-Awfi on the authority of Ibn Abbas, and Mujahid, Qatadah, and Abd Al-Rahman bin Zaid bin Aslam agreed with it, and Malik narrated it on the authority of Al-Zuhri, may God have mercy on them.

Ibn Jarir said: Ibn Abd al-Rahim al-Barqi told me, Ibn Abi Maryam told us, Nafi' ibn Yazid told us, Abd

Surat al-Nahl 16:113

And there had certainly come to them a messenger from among themselves, but they denied him, so the punishment seized them while they were wrongdoers.

al-Rahman ibn Shuraih told us that Abd al-Karim ibn al-Harith al-Hadrami told him that he heard Mushrah ibn Ha'an say: I heard Salim ibn 'Atar say: We set out from Hajj with Hafsah, the wife of the Prophet, may God bless him and grant him peace, and 'Uthman, may God be pleased with him, was besieged in Madinah. She kept asking about him, **What happened?** Then she saw two riders, so she sent to them to ask them. They said, **He was killed.** Hafsah said, "By the One in Whose Hand is my soul, it is the city about which God the Most High said, 'God presents an example: a city that was safe and secure, its provision coming to it in abundance from every location. But it denied the favors of God.' " Ibn Shuraih said: Ubaydullah ibn al-Mughira informed me on the authority of someone who told him that he used to say that it was Madinah.

Fath al-Qadir

113- **And there had certainly come to them** meaning the people of Mecca **a Messenger from among themselves** from their own kind whom they knew and whose lineage they knew. He commanded them to do what would benefit them and forbade them from what would harm them. **But they denied him** in what he brought. **So the punishment seized them** from God Almighty. The fact is that when the punishment seized them, they were *wronging* themselves by causing them eternal punishment and others by harming them and preventing them from the path of God. This statement is part of the complete example given. It was said that what is meant by the punishment here is the hunger that afflicted them, and it was said that it was killing on the day of Badr.

Tafsir al-Baghawi

113 - **And there had certainly come to them a Messenger from among themselves**, Muhammad, may God bless him and grant him peace, **but they denied him, so the punishment seized them while they were wrongdoers.**

Tafsir al-Baidawi

113. **And there had come to them a Messenger from among themselves** meaning Muhammad, may God bless him and grant him peace, and the pronoun refers to the people of Mecca, referring back to their mention after mentioning their likes. **But they denied him, so the punishment seized them while they were wrongdoers** meaning that the state of their confusion with wrongdoing and punishment was what befell them of severe drought, or the Battle of Badr.

Surat al-Nahl 16:114

So eat of what God has provided for you [that is] lawful and good, and be grateful for the favor of God, if it is Him that you worship.

Tafsir al-Jalalayn

114 - **So eat** O believers **of what God has provided for you [that is] lawful and good, and be grateful for the favor of God if it is Him that you worship.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So eat, O people, of the livestock which God has provided for you, lawful for you, good, slaughtered, not forbidden to you. **And be grateful for the favor of God.** He says: And be grateful for the favors that He has bestowed upon you in making lawful what He has made lawful for you of that, and for other favors of His. **If it is Him that you worship.** He says: If you worship God, then you obey Him in what He commands you and forbids you. Some of them said: What he meant by his saying, **So eat of what God has provided for you, lawful and good,** was food that the Messenger of God, may God bless him and grant him peace, had sent to the polytheists of his people during the years of famine and drought, out of compassion for them. So God, the Most High, said to the polytheists: **So eat of what God has provided for you from this which He has sent to you, lawful and good.** This is a far-fetched interpretation of what the apparent meaning of the revelation indicates, because God, the Most High, followed that with his saying, **He has only forbidden you dead animals and blood...** and the verse that follows it. Thus, he made clear that his saying, **So eat of what God has provided for you, lawful and good,** was an announcement from God to His servants that what the polytheists were forbidding of the bahir, the sawa'ib, the wasa'il, and other things that we have explained before, has no meaning, since that was from the steps of the devil, for all of that is lawful and God has not forbidden anything of it.

Tafsir al-Qurtubi

The Almighty said, **So eat of what God has provided for you,** meaning, eat, O Muslims, from the spoils. It was said that the address was to the polytheists because the Prophet, may God bless him and grant him peace, sent them food out of compassion for them. This is because when they were afflicted with hunger for seven years, and the Arabs cut off their food supplies by the Prophet's command, they ate burnt bones, carcasses, dead dogs, hides, and 'alhaz, which is hair that is treated with blood. Then the leaders of Mecca spoke to the Messenger of God, may God bless him and grant him peace, when they were exhausted and said, **This is the torment of men, so what about women and children?** Abu Sufyan said to

him, "O Muhammad, you have come to command the upholding of kinship ties and forgiveness, and your people have perished, so pray to God for them, the Messenger of God, may God bless him and grant him peace, and he permitted the people to carry food to them while they were still polytheists."

Tafsir Ibn Kathir

God the Almighty says, commanding His believing servants to eat His lawful and good provision and to thank Him for that, for He is the One Who bestows favors and favors them from the beginning, the One Who alone deserves to be worshipped, with no partner for Him. Then God the Almighty mentioned what He has forbidden them of what is harmful to them in their religion and their worldly life, such as dead animals, blood, and pork, **and that which has been dedicated to other than God** meaning slaughtered in a name other than God's, and despite this, **but whoever is forced to it,** meaning in need without transgression or aggression, **then indeed, God is Forgiving and Merciful.** We have already discussed a verse similar to this in Surat Al-Baqarah, sufficiently enough so that there is no need to repeat it, and praise be to God.

Then God the Almighty forbade following the path of the polytheists who permitted and prohibited merely because of what they described and agreed upon of names based on their opinions, such as al-Bahira, al-Sa'ibah, al-Wasila, al-Ham, and other than that, which was a law for them and which they innovated in their ignorance. He said: **And do not say about what your tongues describe falsely, 'This is lawful and this is unlawful,' in order to invent a lie against God.** This includes everyone who innovates an innovation for which he has no legal basis, or who permits something that God has forbidden, or who forbids something that God has permitted merely because of his opinion and desire. What is in His statement: **When you describe** is a source, meaning do not say a lie based on the description of your tongues. Then He threatened for that, saying: **Indeed, those who invent a lie against God will not succeed,** meaning in this world or in the Hereafter. As for in this world, it is a brief enjoyment, but as for in the Hereafter, they will have a painful punishment, as He said: **We provide for them for a little while; then We force them to a severe punishment.** He said: "Indeed, those who invent a lie against God will not succeed. Enjoyment in this world, then to Us." Their return will be, then We will make them taste the severe punishment because they used to disbelieve."

Fath al-Qadir

Then when God the Almighty preached to them with what He mentioned about the condition of the people of the mentioned village, He ordered them to eat from what God had provided them of spoils and the like, and He used the letter fa to indicate that this was caused by abandoning disbelief. The meaning is: since you believed and abandoned disbelief, then eat the lawful and good, which is the spoils, and abandon the impure, which is the dead animal and blood. **And be grateful for the favor of God** that He bestowed upon you and recognize its right **if it is Him that you worship** and do not worship anyone other than Him, or if your

Surat al-Nahl 16:114

So eat of what God has provided for you [that is] lawful and good, and be grateful for the favor of God, if it is Him that you worship.

claim is correct, that you mean by the worship of the deities that you claimed to worship God the Almighty. It was said that the letter fa in *eat* was included in the command to be grateful, and it was only included in the command to eat because eating is a means to gratitude.

Tafsir al-Baghawi

114 - **So eat of what God has provided for you [that is] lawful and good, and be grateful for the favor of God, if it is Him that you worship.**

Tafsir al-Baidawi

114. **So eat of what God has provided for you, lawful and good.** He commanded them to eat what God has made lawful for them and to be thankful for what He has bestowed upon them after He warned them against disbelief and threatened them with what He mentioned of the example and punishment that befell them, to deter them from the actions of ignorance and its corrupt doctrines. **And be thankful for the favor of God if it is Him you worship.** You obey, or if your claim is correct that you mean by worshipping the gods to worship Him.

Surat al-Nahl 16:115

He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than God. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limits], then indeed, God is Forgiving and Merciful.

Tafsir al-Jalalayn

115 - (He has only forbidden you dead animals, blood, the flesh of swine, and that which has been dedicated to other than God. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limits] - then indeed, God is Forgiving and Merciful.)

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, refuting the polytheists who used to forbid what we mentioned of lakes and other things: God has forbidden you, O people, nothing except dead animals, blood, the flesh of swine, and that which is slaughtered for idols, and the name of someone other than God is mentioned over it, because that is from the slaughterings of those whose slaughtering is not permissible to eat. So whoever is forced to do that or to some of it due to famine that has come and eats it, **neither transgressing nor exceeding limits, then indeed, God is Forgiving and Merciful.** He says: He is the One who conceals it from holding him accountable for eating that in a state of necessity, and He is Merciful to him from punishing him for it.

We have explained the difference of opinion among those who differed regarding his statement, **neither transgressing nor exceeding limits.** The correct statement in our view is that it is based on evidence from what has passed, which makes it unnecessary to repeat it.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **He has only forbidden you dead animals, blood, and the like,** the verse, he said: Indeed, Islam is a religion that God purifies from every evil, and He has made for you, O son of Adam, in it, ease if you are forced to do something of that. His statement, **But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limits],** not desiring in his eating nor transgressing in going beyond what is permissible to what is forbidden, and he finds an alternative to it.

Tafsir al-Qurtubi

The discussion of this is complete in Surat Al-Baqarah.

Tafsir Ibn Kathir

God the Almighty says, commanding His believing servants to eat His lawful and good provision and to

thank Him for that, for He is the One Who bestows favors and favors them from the beginning, the One Who alone deserves to be worshipped, with no partner for Him. Then God the Almighty mentioned what He has forbidden them of what is harmful to them in their religion and their worldly life, such as dead animals, blood, and pork, **and that which has been dedicated to other than God** meaning slaughtered in a name other than God's, and despite this, **but whoever is forced to it,** meaning in need without transgression or aggression, **then indeed, God is Forgiving and Merciful.** We have already discussed a verse similar to this in Surat Al-Baqarah, sufficiently enough so that there is no need to repeat it, and praise be to God.

Then God the Almighty forbade following the path of the polytheists who permitted and prohibited merely because of what they described and agreed upon of names based on their opinions, such as al-Bahira, al-Sa'ibah, al-Wasila, al-Ham, and other than that, which was a law for them and which they innovated in their ignorance. He said: **And do not say about what your tongues describe falsely, 'This is lawful and this is unlawful,' in order to invent a lie against God.** This includes everyone who innovates an innovation for which he has no legal basis, or who permits something that God has forbidden, or who forbids something that God has permitted merely because of his opinion and desire. What is in His statement: **When you describe** is a source, meaning do not say a lie based on the description of your tongues. Then He threatened for that, saying: **Indeed, those who invent a lie against God will not succeed,** meaning in this world or in the Hereafter. As for in this world, it is a brief enjoyment, but as for in the Hereafter, they will have a painful punishment, as He said: **We provide for them for a little while; then We force them to a severe punishment.** He said: "Indeed, those who invent a lie against God will not succeed. Enjoyment in this world, then to Us." Their return will be, then We will make them taste the severe punishment because they used to disbelieve."

Fath al-Qadir

115- **He has only forbidden you dead animals, blood, the flesh of swine, and that which has been dedicated to other than God.** God Almighty repeated the mention of these prohibitions in Al-Baqarah, Al-Ma'idah, Al-An'am, and in this Surah to eliminate excuses and remove doubt. Then He mentioned the permission to eat some of what was mentioned, saying: **But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limits] - then indeed, God is Forgiving and Merciful.** We have already discussed all that was mentioned here in full.

Tafsir al-Baghawi

115 - "He has only forbidden you dead animals, blood, the flesh of swine, and that which has been dedicated to other than God. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limits] - then indeed, God is Forgiving and Merciful."

Surat al-Nahl 16:115

He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than God. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limits], then indeed, God is Forgiving and Merciful.

Tafsir al-Baidawi

115. "He has only forbidden you dead animals, blood, the flesh of swine, and that which has been dedicated to other than God. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limits] - then indeed, God is Forgiving and Merciful." When He commanded them to eat what He had made lawful for them, He enumerated for them His prohibitions so that they would know that everything else was lawful for them. Then He emphasized that by forbidding what is forbidden and what is permitted according to their whims, saying:

Surat al-Nahl 16:116

And do not say about what your tongues falsely describe, **This is lawful and this is unlawful**, in order to invent a lie against God. Indeed, those who invent a lie against God will not succeed.

Tafsir al-Jalalayn

116 - (And do not say about what your tongues describe, **This is lawful and this is unlawful**, to invent a lie about God. Indeed, those who invent a lie about God will not succeed.)

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty said: "And do not say about what your tongues describe falsely, 'This is lawful and this is unlawful,' to invent a lie against God. Indeed, those who invent a lie against God will not succeed."

Tafsir al-Qurtubi

There are two issues:

The first: The Almighty's saying **when you describe** "ma" here is a source, meaning for description. It was said that the lam is the lam of reason, and *awja'* means do not say **for the sake of your description of lies** by removing the preposition, meaning for the sake of your tongues describing lies. Lying was read with a damma on the kaf, dhal and ba' as a description of tongues, and it was mentioned before. Al-Hasan read here specifically *lying* with a fatha on the kaf and a dhal and ba' as a description of *ma*, the meaning being, **do not say for the description of your tongues lies**. It was said that it is a substitute for *ma*, meaning do not say for the lies that your tongues describe, **this is lawful and this is unlawful**, in order to invent lies about God. The verse is addressed to the infidels who forbade the lakes and the sawa'ib and permitted what is in the bellies of livestock, even if it is dead. His saying **this is lawful** is a reference to the dead animals in the bellies of livestock, and everything they permitted. His saying **this is unlawful** is a reference to the lakes and sawa'ib and everything they forbade. "Indeed, those who invent lies about God will not succeed. A little enjoyment." That is, the pleasures of this world that they are in will soon disappear. Al-Zajaj said: Their provision is a little provision. It was also said: They will have a little provision, then they will be returned to a painful punishment.

Second: Al-Darami Abu Muhammad narrated in his Musnad that Harun told us on the authority of Hafs on the authority of Al-A'mash who said: I never heard Ibrahim say *halal* or *haram*, but he used to say **they disliked and they liked**. Ibn Wahb said: Malik said: It was not among the people's fatwas to say **this is halal** and **this is haram**, but rather they used to say **beware**

of such and such, and I would not do that. The meaning of this is that what is permissible and forbidden is only for God the Almighty, and no one has the right to say or state this explicitly about a particular thing unless the Almighty Creator informs about it and what *ijtihad* leads to in it being forbidden, he says: I dislike such and such. Malik used to do the same, following the example of those who came before him from the people of fatwa. If it is said: He said about the one who said to his wife **you are forbidden to me** that she is forbidden, and it is three times. The answer is that when Malik heard Ali ibn Abi Talib say that it is forbidden, he followed his example. The evidence for the prohibition may be strong for the mujtahid, so there is no problem in that case saying that, just as he says that usury is forbidden in things other than the six things. Malik, may God have mercy on him, often says that it is forbidden and not appropriate for usurious money and what contradicts interests and deviates from the path of objectives, due to the strength of the evidence for that.

Tafsir Ibn Kathir

God the Almighty says, commanding His believing servants to eat His lawful and good provision and to thank Him for that, for He is the One Who bestows favors and favors them from the beginning, the One Who alone deserves to be worshipped, with no partner for Him. Then God the Almighty mentioned what He has forbidden them of what is harmful to them in their religion and their worldly life, such as dead animals, blood, and pork, **and that which has been dedicated to other than God** meaning slaughtered in a name other than God's, and despite this, **but whoever is forced** to it, meaning in need without transgression or aggression, **then indeed, God is Forgiving and Merciful**. We have already discussed a verse similar to this in Surat Al-Baqarah, sufficiently enough so that there is no need to repeat it, and praise be to God.

Then God the Almighty forbade following the path of the polytheists who permitted and prohibited merely because of what they described and agreed upon of names based on their opinions, such as al-Bahira, al-Sa'ibah, al-Wasila, al-Ham, and other than that, which was a law for them and which they innovated in their ignorance. He said: **And do not say about what your tongues describe falsely, 'This is lawful and this is unlawful,' in order to invent a lie against God**. This includes everyone who innovates an innovation for which he has no legal basis, or who permits something that God has forbidden, or who forbids something that God has permitted merely because of his opinion and desire. What is in His statement: **When you describe** is a source, meaning do not say a lie based on the description of your tongues. Then He threatened for that, saying: **Indeed, those who invent a lie against God will not succeed**, meaning in this world or in the Hereafter. As for in this world, it is a brief enjoyment, but as for in the Hereafter, they will have a painful punishment, as He said: **We provide for them for a little while; then We force them to a severe punishment**. He said: "Indeed, those who invent a lie against God will not succeed. Enjoyment in this world, then to Us." Their return will be, then We will make them taste the severe punishment because they used to disbelieve."

Surat al-Nahl 16:116

And do not say about what your tongues falsely describe, "This is lawful and this is unlawful," in order to invent a lie against God. Indeed, those who invent a lie against God will not succeed.

Fath al-Qadir

Then he falsified the method of the infidels in adding to these prohibitions such as the bahīrah and the sa'ib and in subtracting from them such as permitting the dead and blood, so he said: 116- **And do not say about what your tongues describe falsely.** Al-Kisa'i and Al-Zajjaj said: *Ma* here is a source and the lie is in the accusative without *taqlīd*: that is, do not say a lie because of the description of your tongues, and its meaning is: do not forbid or permit because of a statement that your tongues utter without proof. It is permissible for *ma* to be a relative pronoun and the lie is in the accusative with *taqṣīf*: that is, do not say about what your tongues describe falsely **this is permissible and this is forbidden**. So a word was deleted in it because it is known, so his saying **this is permissible and this is forbidden** is a substitute for the lie. It is permissible for there to be an omission in the speech by estimating the saying: that is, do not say about what your tongues describe, so you say **this is permissible and this is forbidden**, or **saying "this is permissible and this is forbidden"**. It is also permissible for *taqṣīf* to be in the accusative with *taqṣīf* and for *ma* to be a source: that is, do not say this is permissible. This is forbidden because your tongues describe lies. Lies are read with a damma on the kaf, dhal and ba' as an attribute of tongues. Al-Hasan reads with a fatha on the kaf and a kasra on the dhal and ba' as an attribute of what. It is said as a substitute for what: meaning, do not say the lie that your tongues describe, this is permissible and this is forbidden. The lam in **that you may invent lies against God** is the lam of consequence, not the lam of presentation: meaning, your inventing lies against God is followed by permitting and forbidding and attributing that to Him without it being from Him. **Indeed, those who invent lies against God** meaning any invention **will not succeed** in any type of success, which is attaining what is desired.

and the introduction of the sentence with "that the forbidden things are limited to the four types, except for what is added to it by evidence: such as wild beasts and domestic donkeys." The accusative of *lie* with **and do not say** and **this is lawful and this is unlawful** is a substitute for it or related to *describe* with the intention of saying, meaning: And do not say lies about what your tongues describe, so you say this is lawful and this is unlawful, or the object of **do not say**, and *lie* is accusative with *describe* and *what* is a source, meaning: And do not say this is lawful and this is unlawful due to your tongues describing lies, meaning: Do not forbid or permit based on a mere statement uttered by your tongues without evidence. And their tongues describing lies is an exaggeration, so their speech is described as lies as if the reality of the lie was unknown and your tongues describe it and know it. With their words, and therefore it is considered correct speech like their saying: her face describes beauty and her eyes describe magic. And *lie* was read in the accusative instead of *what* and *lie* is the plural of *lieber* or *liar* in the nominative as an attribute of tongues and in the accusative as a censure or in the sense of false words. **To invent lies against God** is an explanation that does not include the purpose. **Indeed, those who invent lies against God will not succeed**. Since the complainant invents lies to achieve a desired goal, he negated success from them and explained it by saying:

Tafsir al-Baghawi

116 - The Almighty said: **And do not say about what your tongues describe as falsehood**, meaning: do not say, as a description of your tongues, or because of your description of falsehood, meaning: that you permit and prohibit for the sake of falsehood and not for anything else, **This is lawful and this is forbidden**, meaning the bahīrah and the sā'ibah, **to invent a lie against God**, so that you say that God has commanded us to do this, **Indeed, those who invent a lie against God will not succeed**, they will not escape the punishment of God.

Tafsir al-Baidawi

116. **And do not say about what your tongues describe falsely**, 'This is lawful and this is unlawful,' as they said, **What is in the bellies of these livestock is exclusively for our males**, the verse. The context of the speech

Surat al-Nahl 16:117

A brief enjoyment, and for them is a painful punishment.

Tafsir al-Jalalayn

117 - They will have **a brief enjoyment** in this world **and a painful punishment** in the Hereafter.

Tafsir al-Suyuti

Tafsir al-Tabari

The readers differed in reading this, so the majority of the readers of Hijaz and Iraq read it as **And do not say to what your tongues describe as lying** so it describes the lie, meaning: And do not say to what your tongues describe as lying, so ma is in the sense of the source, and it was mentioned from Al-Hasan Al-Basri that he read **And do not say to what your tongues describe as lying this** with the lowering of the lie, meaning: And do not say to the lie that your tongues describe **this is lawful and this is unlawful** so he makes the lie a translation of what is in *lama*, so he lowers it with what he lowers ma. And it was narrated from some of them that **when your tongues describe as lying** with the raising of the lie, so he makes the lie an attribute of the tongues, and it is derived from the verb as a plural of kadhb and dhabh, like shukoor and shukr.

The correct reading in my opinion is to put the lie in the accusative case because of the consensus of the proof of the reciters on it. So the interpretation of the statement, since that is the case, is for what we mentioned: And do not say, in describing with your tongues the lie about what God has provided for His servants of foods: This is lawful and this is unlawful, in order to invent a lie about God with your saying, for God has not forbidden what you forbid, nor has He permitted much of what you permit. Then He advanced to them the threat for their lie about Him, and He said: **Indeed, those who invent a lie about God** meaning: Indeed, those who invent and fabricate lies about God will not abide in this world, nor will they remain in it, but will enjoy it for a little while. And He said: **A little enjoyment** so He raised it because the meaning that they are in from this world is a little enjoyment, or they will have a little enjoyment in this world. And His statement: **And for them is a painful punishment** means: Then to Us is their return and their return, and for them, for their lie and invention of God with what they invent, is a painful punishment when they return to Him.

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, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty: **When your**

tongues describe falsehood, this is lawful and this is unlawful in Al-Buhayrah and Al-Sa'ibah.

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: The lakes and the swab.

Tafsir al-Qurtubi

The Almighty said: **A brief enjoyment, and for them is a painful punishment.**

Tafsir Ibn Kathir

God the Almighty says, commanding His believing servants to eat His lawful and good provision and to thank Him for that, for He is the One Who bestows favors and favors them from the beginning, the One Who alone deserves to be worshipped, with no partner for Him. Then God the Almighty mentioned what He has forbidden them of what is harmful to them in their religion and their worldly life, such as dead animals, blood, and pork, **and that which has been dedicated to other than God** meaning slaughtered in a name other than God's, and despite this, **but whoever is forced to it, meaning in need without transgression or aggression, then indeed, God is Forgiving and Merciful.** We have already discussed a verse similar to this in Surat Al-Baqarah, sufficiently enough so that there is no need to repeat it, and praise be to God.

Then God the Almighty forbade following the path of the polytheists who permitted and prohibited merely because of what they described and agreed upon of names based on their opinions, such as al-Bahira, al-Sa'ibah, al-Wasila, al-Ham, and other than that, which was a law for them and which they innovated in their ignorance. He said: **And do not say about what your tongues describe falsely, 'This is lawful and this is unlawful,' in order to invent a lie against God.** This includes everyone who innovates an innovation for which he has no legal basis, or who permits something that God has forbidden, or who forbids something that God has permitted merely because of his opinion and desire. What is in His statement: **When you describe** is a source, meaning do not say a lie based on the description of your tongues. Then He threatened for that, saying: **Indeed, those who invent a lie against God will not succeed,** meaning in this world or in the Hereafter. As for in this world, it is a brief enjoyment, but as for in the Hereafter, they will have a painful punishment, as He said: **We provide for them for a little while; then We force them to a severe punishment.** He said: "Indeed, those who invent a lie against God will not succeed. Enjoyment in this world, then to Us." Their return will be, then We will make them taste the severe punishment because they used to disbelieve."

Fath al-Qadir

And height 117- **A little enjoyment** as a predicate of a deleted subject. Al-Zajaj said: That is, their enjoyment is a little enjoyment, or it is a subject whose predicate is deleted: that is, they have a little enjoyment. **And for them is a painful punishment** to which they will be returned in the Hereafter.

Surat al-Nahl 16:117

A brief enjoyment, and for them is a painful punishment.

Tafsir al-Baghawi

117 - **A little enjoyment**, meaning: they have little enjoyment, or they have little enjoyment in this world. **And for them is a painful punishment**, in the Hereafter.

Tafsir al-Baidawi

117. **A brief enjoyment** means that what they invent for the sake of it or what they are in is a brief benefit that will soon cease. **And for them is a painful punishment** in the Hereafter.

Surat al-Nahl 16:118

And We prohibited to those who were Jews what We related to you before, and We did them no wrong, but they were wronging themselves.

Tafsir al-Jalalayn

118 - **And to those who are Jews We have forbidden what We related to you before** in the verse And to those who are Jews We have forbidden everything that has claws until the end of it **And We did not wrong them** by forbidding that **but they were wronging themselves** by committing the sins that necessitate that.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We had forbidden before you, O Muhammad, to the Jews what We had informed you of before in Surat Al-An'am, and that was every animal with claws, and from the cows and sheep We had forbidden them their fat, except what was on their backs or entrails, or what was mixed with a bone. **And We did not wrong them** by forbidding that to them, **but they were wronging themselves** so We recompensed them for that because of their transgression against their Lord, and their wronging themselves by disobeying God, so that caused them to incur God's punishment.

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding his statement, **And We have forbidden to those who are Jews what We have related to you before**, he said: In Surat Al-An'am.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Ayoub, on the authority of Ikrimah, regarding his statement, **And We have forbidden to those who are Jews what We have related to you before**, he said: In Surat Al-An'am.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And We have forbidden to those who are Jews what We related to you before**, he said: What God Almighty related in Surat Al-An'am where He says, **And We have forbidden to those who are Jews all animals having claws.....** the verse.

Tafsir al-Qurtubi

The Almighty's statement, **And as for those who are Jews**, makes clear that livestock and crops are permissible for this nation, but as for the Jews, some

things were forbidden to them. **We have forbidden what We related to you before**, that is, in Surat Al-An'am. **And We did them no wrong**, that is, by forbidding them what We forbade them, but they wronged themselves, so We forbade them those things as a punishment for them, as mentioned previously in Surat An-Nisa.

Tafsir Ibn Kathir

When God Almighty mentioned that He only forbade us dead animals, blood, pork, and that which was dedicated to other than God, and only permitted it in times of necessity - and in that there is an expansion for this nation for which God wants ease and does not want difficulty - God Almighty mentioned what He had forbidden to the Jews in their law before He abrogated it, and what they were in of constraint, restriction, shackles, and hardship, so He said: **And to those who were Jews We forbade what We related to you before** meaning in Surat Al-An'am in His statement: "And to those who were Jews We forbade them every animal with claws, and of the cattle and the sheep We forbade them their fat, except what adhered to their backs or entrails or what was mixed with a bone. That is We recompensed them for their transgression, and indeed, We are truthful." For this reason He said here: **And We did not wrong them** meaning in what We made difficult for them, **but they were wronging themselves** meaning, so they deserved that, like His statement: **Then because of the wrongdoing of those who were Jews, We forbade them good things which had been lawful to them and because of their averting from the way of God.** "A lot." Then the Almighty informed, out of His generosity and gratitude to the disobedient believers, that whoever among them repents to Him, He will accept his repentance, saying: **Then indeed, your Lord is for those who did evil in ignorance.** Some of the predecessors said: Everyone who disobeys God is ignorant. **Then they repented after that and reformed.** That is, they stopped what they were doing of sins and turned to doing good deeds. **Indeed, your Lord, after that, that is, that action and slip, is Forgiving and Merciful.**

Fath al-Qadir

Then He specifically mentioned the prohibitions of the Jews, saying: 118- **And We have forbidden to those who are Jews** meaning We have forbidden to them specifically and not to others **what We have related to you** by saying: **We have forbidden to them every animal with claws, and of the cattle and the sheep We have forbidden to them their fat** the verse, and *before* is related to Our stories or to Our prohibition and **We did not wrong them** by that prohibition, rather We punished them for their transgression **but they were wronging themselves** since they did the reasons for that, so We forbade them those things as a punishment for them.

Tafsir al-Baghawi

118 - **And We have forbidden to those who are Jews what We have related to you before**, meaning in Surat

Surat al-Nahl 16:118

And We prohibited to those who were Jews what We related to you before, and We did them no wrong, but they were wronging themselves.

Al-An'am, which is the Almighty's saying: **And We have forbidden to those who are Jews all animals having claws Al-An'am - 146** the verse.

And We did not wrong them by forbidding it to them, **but they were wronging themselves** so We forbade it to them because of their transgression.

Tafsir al-Baidawi

118. **And We have forbidden to those who are Jews what We have related to you** meaning in Surat Al-An'am in His statement: **And We have forbidden to those who are Jews every animal with claws** "before **is related to** Our stories **or to** We have forbidden". "And We did not wrong them" by prohibiting. "But they were wronging themselves" since they did what they were punished for, and in it is a reminder of the difference between them and others in prohibition and that just as there is harm, there is punishment.

Surat al-Nahl 16:119

Then indeed, your Lord, to those who did evil in ignorance and then repented after that and reformed - indeed, your Lord, thereafter, is Forgiving and Merciful.

Tafsir al-Jalalayn

119 - **Then indeed, your Lord, to those who did evil polytheism in ignorance and then repented after that and amended their actions indeed, your Lord, after that meaning ignorance or repentance is Forgiving to them and Merciful to them.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: "Indeed, your Lord is to those who disobeyed God and were ignorant of their committing what they committed of disobedience to God, and were foolish about that, then they returned to obeying God and regretted it, and sought forgiveness and repented from it, after what they had done in the past of committing disobedience, and they reformed and did what God requires and is pleased with, "Indeed, your Lord, after that," meaning: Indeed, your Lord, O Muhammad, after their repentance to Him, **is Forgiving and Merciful.**

Tafsir al-Qurtubi

The Almighty said, **Then your Lord is for those who do evil**, meaning polytheism. This was said by Ibn Abbas and it was mentioned previously in An-Nisa.

Tafsir Ibn Kathir

When God Almighty mentioned that He only forbade us dead animals, blood, pork, and that which was dedicated to other than God, and only permitted it in times of necessity - and in that there is an expansion for this nation for which God wants ease and does not want difficulty - God Almighty mentioned what He had forbidden to the Jews in their law before He abrogated it, and what they were in of constraint, restriction, shackles, and hardship, so He said: **And to those who were Jews We forbade what We related to you before** meaning in Surat Al-An'am in His statement: "And to those who were Jews We forbade them every animal with claws, and of the cattle and the sheep We forbade them their fat, except what adhered to their backs or entrails or what was mixed with a bone. That is We recompensed them for their transgression, and indeed, We are truthful." For this reason He said here: **And We did not wrong them** meaning in what We made difficult for them, **but they were wronging themselves** meaning, so they deserved that, like His statement: **Then because of the wrongdoing of those who were Jews, We forbade them good things which had been lawful to them and because of their averting from the way of**

God. "A lot." Then the Almighty informed, out of His generosity and gratitude to the disobedient believers, that whoever among them repents to Him, He will accept his repentance, saying: **Then indeed, your Lord is for those who did evil in ignorance.** Some of the predecessors said: Everyone who disobeys God is ignorant. **Then they repented after that and reformed.** That is, they stopped what they were doing of sins and turned to doing good deeds. **Indeed, your Lord, after that**, that is, that action and slip, **is Forgiving and Merciful.**

Fath al-Qadir

Then the Almighty made it clear that slandering God Almighty and disobeying His command does not prevent them from repenting and obtaining forgiveness, so He said: 119- **Then your Lord is for those who did evil in ignorance** meaning those who committed it in ignorance. The interpretation of this verse was presented in Surat An-Nisa' **Then they repented after that** meaning after they committed evil. This is an emphasis, because *then* indicates the aftermath, so He emphasised it by adding the mention of the aftermath **and amended** their deeds in which there was corruption due to the evil they committed. Then He repeated this as emphasis and confirmation, so He said: **Indeed, your Lord after that** meaning after repentance **is Forgiving and Merciful** abundant in forgiveness and vast in mercy.

Ibn Jarir narrated on the authority of Ibn Abbas regarding his statement: **And God sets forth an example of a city**, he said: It means Mecca. Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Atiyah regarding the verse something similar, and he added: Do you not see that he said: **And there had certainly come to them a messenger from among themselves, but they denied him.** Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir and Ibn al-Mundhir narrated something similar. Ibn Abi Hatim narrated on the authority of Ibn Shihab, he said: The city of which God said: **It was safe and secure**, is Yathrib. I said: I do not know what evidence indicated this specification, nor what indication was established for him to support it, and when did the abode of migration and the dwelling place of the Ansar deny the blessings of God, and at what time did God make it taste the garment of hunger and fear, and it is that which removes its impurity as the bellows remove the impurity of iron, as is authentically reported from the Truthful, the Trusted. It is also authentically reported from him that he said: **And Medina is better for them if they only knew.** Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **And do not say about what your tongues describe as falsehood** the verse, he said: In Al-Buhayrah and Al-Sa'ibah. Ibn Abi Hatim narrated on the authority of Abu Nadrah who said: I read this verse in Surat al-Nahl 16: **And do not say about what your tongues describe as falsehood** "This is lawful and this is unlawful" to the end of the verse, and I have not ceased to fear issuing fatwas to this day. I said: He is truthful, may God have mercy on him, for this verse includes in its general wording a fatwa from someone who issues a fatwa contrary to what is in the Book of God or in the Sunnah of His Messenger, may God

Surat al-Nahl 16:119

Then indeed, your Lord, to those who did evil in ignorance and then repented after that and reformed - indeed, your Lord, thereafter, is Forgiving and Merciful.

bless him and grant him peace, as often happens with those who give precedence to their opinion over narration, or those who are ignorant of the knowledge of the Book and Sunnah, such as the imitators. They truly deserve to be prevented from issuing their fatwas and to be prevented from their ignorance, for they issued fatwas without knowledge from God, nor guidance, nor an enlightening Book, so they went astray and led others astray. They and those who seek their fatwas are like the one who said:

Like a blind beast led by a blind man on the crooked and unjust road

Al-Tabarani narrated on the authority of Ibn Masoud who said: Perhaps a man will say that God has commanded such-and-such or forbidden such-and-such, and God the Almighty will say to him: You have lied. Or he will say: God has forbidden such-and-such or permitted such-and-such, and God will say to him: You have lied. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Hasan regarding His statement: **And We have forbidden to those who are Jews what We have related to you**, he said: In Surat Al-An'am. Ibn Jarir and Ibn Abi Hatim narrated something similar on the authority of Qatada, and he said where He says: **And to those who are Jews** up to His statement: **And indeed, We are truthful**.

Tafsir al-Baghawi

119 - **Then indeed, your Lord, to those who did evil in ignorance and then repented after that and reformed**, the meaning of reform: steadfastness in repentance, **indeed, your Lord, after that**, meaning: after ignorance, **is Forgiving and Merciful**.

Tafsir al-Baidawi

119. **Then your Lord is for those who did evil in ignorance** because of it or involved in it so that ignorance of God and His punishment and lack of contemplation of the consequences are widespread due to the dominance of desire, and evil includes slandering God and others. **Then they repented after that and reformed - indeed, your Lord is after that** after repentance *Forgiving* of that evil *Merciful* rewarding for repentance.

Surat al-Nahl 16:120

Indeed, Abraham was a nation obedient to God, inclining toward truth, and he was not of those who associate others with God.

Tafsir al-Jalalayn

120 - **Indeed, Abraham was a nation** an exemplary leader who combined good qualities *obedient* obedient to God, **inclining toward the true religion** (and he was not of those who associate others with God)

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Indeed, Abraham was a nation obedient to God, inclining toward truth, and he was not of those who associate others with God.**

Tafsir al-Qurtubi

The Almighty said: **Indeed, Abraham was a nation obedient to God, inclining toward truth.** Peace be upon him, he called the polytheists of the Arabs to the religion of Abraham, as he was their father and the builder of the House by which they were glorified. The nation is the man who gathers goodness, and its implications have been presented. Ibn Wahb and Ibn al-Qasim said on the authority of Malik that he said it reached me that Abdullah ibn Masoud said: May God have mercy on Muadh, he was a nation obedient. It was said to him: O Abu Abd al-Rahman, God the Almighty mentioned Abraham, peace be upon him, with this. Ibn Masoud said: The nation is the one who teaches people goodness, and the obedient is the one who is obedient, and obedience has been presented in Surat al-Baqarah, and inclining toward truth is in Surat al-An'am.

Tafsir Ibn Kathir

God the Almighty praises His servant, messenger and friend Abraham, the leader of the monotheists and father of the prophets, and declares him innocent of the polytheists, Judaism and Christianity, saying: **Indeed, Abraham was a nation, obedient to God, inclining toward truth.** As for the nation, he is the leader who is followed, and the obedient is the humble and obedient, and the monotheist is the one who intentionally deviates from polytheism to monotheism, and for this reason He said: **And he was not of the polytheists.** Sufyan al-Thawri said on the authority of Salamah ibn Kuhayl, on the authority of Muslim al-Batin, on the authority of Abu al-Ubaydayn: that he asked Abdullah ibn Masoud about the obedient nation, so he said: The nation is the one who teaches goodness, and the obedient is the one who obeys God and His Messenger, and on the authority of Malik, he said: Ibn Umar said: The nation is the one who

teaches people their religion, and al-A'mash said on the authority of Yahya ibn al-Jazzar, on the authority of Abu al-Ubaydayn, that he came to Abdullah and said: Who do we ask if we do not ask you? Ibn Masoud seemed moved by him, so he said: Tell me about the nation, so he said: The one who teaches people goodness.

Al-Sha'bi said: Furwah bin Nawfal Al-Ashja'i told me: Ibn Mas'ud said: Mu'adh was a nation, obedient to God, and upright. I said to myself: Abu Abd Al-Rahman made a mistake and said that God said: **Indeed, Abraham was a nation.** He said: Do you know what a nation is and what an obedient person is? I said: God knows best. He said: A nation is one who knows good, and an obedient person is one who obeys God and His Messenger, and that is how Mu'adh was. It has been narrated from Ibn Mas'ud through other chains of narration, as narrated by Ibn Jarir. Mujahid said: A nation means a nation alone, and an obedient person is one who obeys. Mujahid also said: Abraham was a nation, meaning a believer alone, and all people at that time were disbelievers. Qatadah said: He was an imam of guidance, and an obedient person is one who obeys God. His statement: **grateful for His favors** means standing up to thank God for His favors upon him, like His statement: **And Abraham who fulfilled** meaning he carried out all that God commanded him to do.

And His saying: **He chose him** means He selected him and selected him, as in His saying: **And We had already given Abraham his sound judgment before, and We were of him Knowing.** Then He said: **And guided him to a straight path,** which is the worship of God alone, with no partner for Him, according to an acceptable law. And His saying: **And We gave him good in this world,** meaning We gathered for him the best of this world from all that the believer needs to complete his good life, **and indeed, in the Hereafter he will be among the righteous.** Mujahid said about His saying: **And We gave him good in this world,** meaning a tongue of truth. And His saying: **Then We inspired you, [O Muhammad], to follow the religion of Abraham, inclining toward truth,** meaning from his perfection, greatness, and the soundness of his monotheism and his path, We have inspired you, O Seal of the Messengers and Master of the Prophets, **to follow the religion of Abraham, inclining toward truth, and he was not of the polytheists,** as in His saying in al-An'am 6: **Say, 'Indeed, my Lord has guided me to a straight path, a right religion, the religion of Abraham, inclining toward truth, and he was not of the polytheists.'** Then the Most High said, denouncing the Jews.

Fath al-Qadir

When God finished repelling the doubts of the polytheists and invalidating their accusations, and Ibrahim, peace be upon him, was one of the monotheists and he was a role model for many of the prophets, God mentioned him at the end of this Surah and said: 120- **Indeed, Ibrahim was a nation.** Ibn al-A'rabi said: A learned man is called a nation, and a nation is a man who gathers goodness. Al-Wahidi said: Most of the commentators said: meaning a teacher of goodness. Based on this, the meaning of Ibrahim

Surat al-Nahl 16:120

Indeed, Abraham was a nation obedient to God, inclining toward truth, and he was not of those who associate others with God.

being a nation is that he was a teacher of goodness or a gatherer of good qualities or knowledgeable about what God taught him of the laws. It was said that a nation means one who is followed: meaning that people follow him to take goodness from him, as God, the Most High, said: **Indeed, I will make you a leader for the people.** And the obedient is the one who obeys, and the meanings of qunut have been explained previously in Surat Al-Baqarah. And the Hanif is the one who turns away from false religions to the religion of truth. His statement was presented in al-An'am 6: **And he was not among those who associate others with God** as the infidels of Quraysh claimed that he was of their false religion.

Tafsir al-Baghawi

120 - The Almighty said: **Indeed, Abraham was a nation.** Ibn Masoud said: The nation is a teacher of goodness, meaning: he was a teacher of goodness, and the people of the world followed his example. He combined in him the praiseworthy qualities that are combined in a nation.

Mujahed said: He was the only believer, and all the people were infidels.

Qatada said: There is no religion among the people who do not follow it and are pleased with it.

Obeying God, obedient to Him. It was also said: carrying out the commands of God Almighty. *Hanif*, a Muslim, upright in the religion of Islam. It was also said: sincere. **And he was not of the polytheists.**

Tafsir al-Baidawi

120. **Indeed, Abraham was a nation** for his perfection and the collection of virtues that are hardly found except scattered in many people, such as his saying:

It is not surprising that God should unite the world into one

He is the leader of the monotheists and the role model of the investigators who argued with the groups of polytheists and invalidated their deviant doctrines with conclusive arguments. Therefore, his mention was followed by falsifying the doctrines of the polytheists of polytheism and attacking the prophethood and forbidding what he permitted, or because he was the only believer and the rest of the people were disbelievers. It was said that it is a verb with the meaning of a passive participle like the journey and the elite from his mother if he intended him or followed his example, then the people would go to him to benefit and follow his conduct, like his saying: **Indeed, I will make you a leader for the people** "obedient to God" obedient to Him and carrying out His commands *Hanif* inclined away from falsehood **and he was not of the polytheists** as they claimed, for the Quraysh claimed that they were on the religion of Abraham.

Surat al-Nahl 16:121

Thankful for His blessings, He chose him and guided him to a straight path.

Tafsir al-Jalalayn

121 - **Grateful for His blessings, He chose him** He selected him **and guided him to a straight path**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Indeed, Abraham, the friend of God, was a teacher of goodness, followed by the people of guidance, obedient, obedient to God, upright in the religion of Islam. **And he was not of the polytheists.** He says: He did not associate anything with God, so he would be among the allies of the polytheists. This is an announcement from God Almighty to the polytheists of Quraysh that Abraham is innocent of them and that they are innocent of him.

Grateful for His favors. He says: He sincerely thanked God for what He bestowed upon him, and did not make a partner with Him in His favors upon him from among the gods, rivals, and other than that, as the polytheists of Quraysh do. **He chose him.** He says: He selected him and chose him for his friendship. **And guided him to a straight path.** He says: He directed him to the straight path, and that is the religion of Islam, not Judaism or Christianity.

And similar to what we said about the meaning of **a devout nation**, the people of interpretation said.

Who said that?

Zakariya bin Yahya told me: 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 said: Whom shall we ask if we do not ask you? Ibn Masoud seemed to feel sorry for him, so he said: Tell me about the Ummah. He said: The one who teaches people good.

Muhammad bin Bashar told us: Abu Ahmad told us: Sufyan told us, on the authority of Salamah bin Kuhail, on the authority of Muslim al-Batin, on the authority of Abu al-Ubaydayn, that he asked Abdullah bin Masoud about the obedient slave woman. He said: The slave woman is the one who teaches goodness, and the obedient slave is the one who obeys God and His Messenger.

Yaqub told me: Ibn Ulayyah told us, on the authority of Mansur, meaning Ibn Abd al-Rahman, on the authority of al-Sha'bi, who said: Furwah ibn Nawfal al-Ashja'i told me: Ibn Mas'ud said: Mu'adh was a nation obedient to God, inclining toward truth. I said to myself: Abu Abd al-Rahman is mistaken. God the Almighty said: **Indeed, Abraham was a nation obedient to God.** He said: Do you know what a nation is, and what a devout person is? I said: God knows best. He said: A

nation is one who knows good, and a devout person is one who obeys God and His Messenger. Mu'adh ibn Jabal also knew good, and he was obedient to God and His Messenger.

Muhammad ibn al-Muthanna narrated: Muhammad ibn Ja'far narrated: Shu'bah narrated: I heard Firas narrating, on the authority of al-Sha'bi, on the authority of Masruq, on the authority of 'Abdullah ibn Mas'ud, that he said: Mu'adh was a nation obedient to God. A man from Ashja' called Furwah ibn Nawfal said: He forgot, that was Ibrahim. 'Abdullah said: Who forgot? We used to liken him to Ibrahim. 'Abdullah was asked about a nation, and he said: A teacher of goodness, and the obedient is the one who obeys God and His Messenger.

Ibn Bashir told us: Abd al-Rahman told us: Sufyan told us, on the authority of Firas, on the authority of al-Sha'bi, on the authority of Masruq, who said: I read this verse in the presence of Abdullah: **Indeed, Abraham was a nation obedient to God.** He said: Muadh was a nation obedient to God. He said: Do you know what a nation is? A nation is one who teaches people goodness, and the obedient is one who obeys God and His Messenger.

Abu Hisham Al-Rafa'i told us: Ibn Fadil told us: Bayan bin Bishr Al-Bajali told us, on the authority of Al-Sha'bi: Abdullah said: Muadh was a nation, obedient to God, upright, and he was not one of the polytheists. A man said to him: You forgot. He said: No, but he is similar to Abraham. The nation is the teacher of goodness, and the obedient is the obedient.

Ali bin Saeed Al-Kindi told me: Abdullah bin Al-Mubarak told us, on the authority of Ibn Awn, on the authority of Al-Sha'bi, regarding his statement, **Indeed, Abraham was a nation obedient to God, inclining toward truth.** He said: Obedient.

Abu Kuraib told us: Abu Bakr told us: Abdullah said: Muadh was a devout, obedient nation, and a teacher of goodness.

He mentioned things that are disputed about the nation. He said, **And remember after a time a nation**, meaning after a while, **and a middle nation.**

Ibn Hamid told us: Hakam told us, on the authority of Saeed bin Sabeq, on the authority of Laith, on the authority of Shahr bin Hawshab, who said: There was no earth left without fourteen people on it, through whom God would protect the people of the earth and bring forth its blessings, except during the time of Abraham, for he was alone.

Al-Qasim told us, he said: Al-Husayn told us, he said: Hisham told us, he said: Sayyar told us, on the authority of Al-Sha'bi, he said: Zakariya and Mujalid told us, on the authority of Al-Sha'bi, on the authority of Masruq, on the authority of Ibn Mas'ud, similar to what Ya'qub told, on the authority of Ibn Ulayyah, and he added to it: The nation is the one who knows good, follows it, and is emulated, and the obedient is the one who obeys God and the Messenger. Abu Furwa Al-Kindi said to him: You are mistaken.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said:

Thankful for His blessings, He chose him and guided him to a straight path.

Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Indeed, Abraham was a nation on its own, devoutly obedient to God** he said: obedient.

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, except that he said: Obedient to God in this world.

Ibn Jurayj said: Uwaimir told me, on the authority of Saeed bin Jubair, that he said: Qanitan: obedient.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Indeed, Abraham was a nation obedient to God**, he said: He was an imam of guidance, obedient, following his Sunnah and his religion.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, that Ibn Mas'ud said: Muadh ibn Jabal was a devout nation. Other than Qatada said: Ibn Mas'ud said: Do you know what a nation is? The one who knows good.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Ath-Thawri told us, on the authority of Firas, on the authority of al-Sha'bi, on the authority of Masruq, who said: I read to Abdullah bin Mas'ud, **Indeed, Abraham was a nation obedient**. He said: Indeed, Mu'adh was a nation obedient. He said: So they repeated it, and he repeated it to them, then he said: Do you know what a nation is? The one who teaches people good, and the obedient is the one who obeys God.

We have explained the meaning of the nation and its aspects, and the meaning of the obedient with the differences of those who differed about it in other than this place in our book with its evidence, so that it is sufficient to repeat it in this place.

Tafsir al-Qurtubi

The Almighty said, *Grateful* meaning he was grateful **for His blessings** blessings is the plural of blessing, and it has been mentioned before **He chose him** meaning He selected him **and guided him to a straight path * And We gave him good in this world** It was said a good son, and it was said good praise, and it was said prophethood, and it was said prayer is linked to prayers upon Muhammad, may God bless him and grant him peace, in the testimony of faith. It was said that there are no people of religion who do not take him as their guardian, and it was said that it is the continuation of his hospitality and the visitation of his grave. And God gave him all of that and increased him, may God bless him and grant him peace. **And indeed, in the Hereafter he will be among the righteous** from means with, meaning with the righteous because he was also with the righteous in this world, and this was mentioned before in Al-Baqarah.

Tafsir Ibn Kathir

God the Almighty praises His servant, messenger and friend Abraham, the leader of the monotheists and father of the prophets, and declares him innocent of the polytheists, Judaism and Christianity, saying: **Indeed, Abraham was a nation, obedient to God, inclining toward truth**. As for the nation, he is the leader who is followed, and the obedient is the humble and obedient, and the monotheist is the one who intentionally deviates from polytheism to monotheism, and for this reason He said: **And he was not of the polytheists**. Sufyan al-Thawri said on the authority of Salamah ibn Kuhayl, on the authority of Muslim al-Batin, on the authority of Abu al-Ubaydayn: that he asked Abdullah ibn Masoud about the obedient nation, so he said: The nation is the one who teaches goodness, and the obedient is the one who obeys God and His Messenger, and on the authority of Malik, he said: Ibn Umar said: The nation is the one who teaches people their religion, and al-A'mash said on the authority of Yahya ibn al-Jazzar, on the authority of Abu al-Ubaydayn, that he came to Abdullah and said: Who do we ask if we do not ask you? Ibn Masoud seemed moved by him, so he said: Tell me about the nation, so he said: The one who teaches people goodness.

Al-Sha'bi said: Furwah bin Nawfal Al-Ashja'i told me: Ibn Mas'ud said: Mu'adh was a nation, obedient to God, and upright. I said to myself: Abu Abd Al-Rahman made a mistake and said that God said: **Indeed, Abraham was a nation**. He said: Do you know what a nation is and what an obedient person is? I said: God knows best. He said: A nation is one who knows good, and an obedient person is one who obeys God and His Messenger, and that is how Mu'adh was. It has been narrated from Ibn Mas'ud through other chains of narration, as narrated by Ibn Jarir. Mujahid said: A nation means a nation alone, and an obedient person is one who obeys. Mujahid also said: Abraham was a nation, meaning a believer alone, and all people at that time were disbelievers. Qatadah said: He was an imam of guidance, and an obedient person is one who obeys God. His statement: **grateful for His favors** means standing up to thank God for His favors upon him, like His statement: **And Abraham who fulfilled** meaning he carried out all that God commanded him to do.

And His saying: **He chose him** means He selected him and selected him, as in His saying: **And We had already given Abraham his sound judgment before, and We were of him Knowing**. Then He said: **And guided him to a straight path**, which is the worship of God alone, with no partner for Him, according to an acceptable law. And His saying: **And We gave him good in this world**, meaning We gathered for him the best of this world from all that the believer needs to complete his good life, **and indeed, in the Hereafter he will be among the righteous**. Mujahid said about His saying: **And We gave him good in this world**, meaning a tongue of truth. And His saying: **Then We inspired you, [O Muhammad], to follow the religion of Abraham, inclining toward truth**, meaning from his perfection, greatness, and the soundness of his monotheism and

his path, We have inspired you, O Seal of the Messengers and Master of the Prophets, **to follow the religion of Abraham, inclining toward truth, and he was not of the polytheists**, as in His saying in al-An'am 6: Say, 'Indeed, my Lord has guided me to a straight path, a right religion, the religion of Abraham, inclining toward truth, and he was not of the polytheists.' Then the Most High said, denouncing the Jews.

Fath al-Qadir

121- **Grateful for His blessings** which God bestowed upon him, even if they were few, as indicated by the plural of fewness, he is grateful for the many of them, all the more so. **He chose him** that is, He selected him for prophethood and singled him out for it. **And guided him to a straight path**, which is the religion of Islam and the true religion.

Tafsir al-Baghawi

121 - **Grateful for His blessings, He chose him**, "and guided him to a straight path," meaning: to the religion of truth.

Tafsir al-Baidawi

121. **Grateful for His blessings**. He mentioned the word *few* to indicate that he did not fail to thank for the few blessings, but was content with the many. **He chose him** for prophethood. **And guided him to the straight path** in calling to God.

Surat al-Nahl 16:122

And We gave him good in this world, and indeed, in the Hereafter, he will be among the righteous.

Surat al-Nahl 16:122

And We gave him good in this world, and indeed, in the Hereafter, he will be among the righteous.

Tafsir al-Jalalayn

122 - **And We gave him** in this there is a shift from absence **in this world that which is good** which is the good praise of the people of religions **and indeed, in the Hereafter he will be among the righteous** who have the highest ranks.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We gave Abraham, for his obedience to God, his gratitude to Him for His blessings, and his sincere worship of Him in this world, a good remembrance and beautiful praise that will last for days. **And indeed, in the Hereafter, he will be among the righteous.** He says: And indeed, in the Hereafter on the Day of Resurrection, he is among those whose affairs and status with God are good, and whose status and honor therein are good.

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, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And We gave him good in this world.** He said: A truthful tongue.

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: **And We gave him good in this world.** So there is no person of religion who does not support him and be pleased with him.

Tafsir al-Qurtubi

God Almighty said: **And We gave him good in this world, and indeed, in the Hereafter, he will be among the righteous.**

Tafsir Ibn Kathir

God the Almighty praises His servant, messenger and friend Abraham, the leader of the monotheists and father of the prophets, and declares him innocent of the polytheists, Judaism and Christianity, saying: **Indeed, Abraham was a nation, obedient to God,**

inclining toward truth. As for the nation, he is the leader who is followed, and the obedient is the humble and obedient, and the monotheist is the one who intentionally deviates from polytheism to monotheism, and for this reason He said: **And he was not of the polytheists.** Sufyan al-Thawri said on the authority of Salamah ibn Kuhayl, on the authority of Muslim al-Batin, on the authority of Abu al-Ubaydayn: that he asked Abdullah ibn Masoud about the obedient nation, so he said: The nation is the one who teaches goodness, and the obedient is the one who obeys God and His Messenger, and on the authority of Malik, he said: Ibn Umar said: The nation is the one who teaches people their religion, and al-A'mash said on the authority of Yahya ibn al-Jazzar, on the authority of Abu al-Ubaydayn, that he came to Abdullah and said: Who do we ask if we do not ask you? Ibn Masoud seemed moved by him, so he said: Tell me about the nation, so he said: The one who teaches people goodness.

Al-Sha'bi said: Furwah bin Nawfal Al-Ashja'i told me: Ibn Mas'ud said: Mu'adh was a nation, obedient to God, and upright. I said to myself: Abu Abd Al-Rahman made a mistake and said that God said: **Indeed, Abraham was a nation.** He said: Do you know what a nation is and what an obedient person is? I said: God knows best. He said: A nation is one who knows good, and an obedient person is one who obeys God and His Messenger, and that is how Mu'adh was. It has been narrated from Ibn Mas'ud through other chains of narration, as narrated by Ibn Jarir. Mujahid said: A nation means a nation alone, and an obedient person is one who obeys. Mujahid also said: Abraham was a nation, meaning a believer alone, and all people at that time were disbelievers. Qatadah said: He was an imam of guidance, and an obedient person is one who obeys God. His statement: **grateful for His favors** means standing up to thank God for His favors upon him, like His statement: **And Abraham who fulfilled** meaning he carried out all that God commanded him to do.

And His saying: **He chose him** means He selected him and selected him, as in His saying: **And We had already given Abraham his sound judgment before, and We were of him Knowing.** Then He said: **And guided him to a straight path,** which is the worship of God alone, with no partner for Him, according to an acceptable law. And His saying: **And We gave him good in this world,** meaning We gathered for him the best of this world from all that the believer needs to complete his good life, **and indeed, in the Hereafter he will be among the righteous.** Mujahid said about His saying: **And We gave him good in this world,** meaning a tongue of truth. And His saying: **Then We inspired you, [O Muhammad], to follow the religion of Abraham, inclining toward truth,** meaning from his perfection, greatness, and the soundness of his monotheism and his path, We have inspired you, O Seal of the Messengers and Master of the Prophets, **to follow the religion of Abraham, inclining toward truth, and he was not of the polytheists,** as in His saying in al-An'am 6: **Say, 'Indeed, my Lord has guided me to a straight path, a right religion, the religion of Abraham, inclining toward truth, and he was not of the polytheists.'** Then

the Most High said, denouncing the Jews.

Fath al-Qadir

122- **And We gave him good in this world** meaning a good characteristic or a good state, and it was said that it is a righteous son, and it was said that it is good praise, and it was said that it is prophethood, and it was said that it is our prayers upon him in the testimony of faith, and it was said that it is that all people of religions take charge of him, and there is no objection to what God gave him being comprehensive of all of that and what is besides it of good characteristics **and indeed, in the Hereafter he will be among the righteous** according to what he asked his Lord when he said: **And join me with the righteous *** **And grant me a reputation of truth among later generations *** **And make me one of the inheritors of the Garden of Delight.**

Tafsir al-Baghawi

122 - **And We gave him good in this world**, meaning the message and friendship. It was also said: the tongue of truth and good praise. Muqatil bin Hayyan said: It means the prayers in the saying of this nation: O God, bless Muhammad and the family of Muhammad, as You blessed Abraham.

It was said: righteous children in old age.

It was said: General acceptance in all nations.

And indeed, in the Hereafter, he will be among the righteous, with his righteous fathers in Paradise. There is an inversion in the verse, meaning: And We gave him good in this world and the Hereafter, and indeed, he is among the righteous.

Tafsir al-Baidawi

122. **And We gave him good in this world** by making him beloved to the people, so that the leaders of religions would take him as their protector and praise him, and He granted him good children and a long life in abundance and obedience. **And indeed, in the Hereafter, he will be among the righteous** among the people of Paradise, as He asked him by saying: **And join me with the righteous.**

Surat al-Nahl 16:123

Then We inspired you, [O Muhammad], to follow the religion of Abraham, inclining toward truth, and he was not of the polytheists.

Surat al-Nahl 16:123

Then We inspired you, [O Muhammad], to follow the religion of Abraham, inclining toward truth, and he was not of the polytheists.

Tafsir al-Jalalayn

123 - **Then We inspired you O Muhammad to follow the religion of Abraham, inclining toward truth, and he was not of the polytheists** repeated in response to the Jews and Christians' claim that they were of his religion.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty said: **Then We revealed to you, [O Muhammad], 'Follow the religion of Abraham, inclining toward truth, and he was not of those who associate others with God.'**

Tafsir al-Qurtubi

Ibn Omar said: He was ordered to be followed in the rituals of Hajj as Gabriel taught Ibrahim, peace be upon him. At-Tabari said: He was ordered to be followed in disavowing idols and adorning oneself with Islam. It was said that he was ordered to be followed in all of his religion except what he was ordered to leave. This was said by some of the companions of Al-Shafi'i, according to what Al-Mawardi narrated. The correct view is to follow in the beliefs of the Shari'ah, not the branches, because God the Almighty said: **To each of you We prescribed a law and a method.** Question: In this verse there is evidence of the permissibility of the better following the lesser for what was mentioned in the fundamentals and acting upon it, and there is no attainment of the better in that because the Prophet, peace and blessings be upon him, is the best of the prophets, peace be upon them, and he was ordered to follow their example, so he said: **So follow their guidance.** And he said here: **Then We revealed to you, 'Follow the religion of Abraham.'**

Tafsir Ibn Kathir

God the Almighty praises His servant, messenger and friend Abraham, the leader of the monotheists and father of the prophets, and declares him innocent of the polytheists, Judaism and Christianity, saying: **Indeed, Abraham was a nation, obedient to God, inclining toward truth.** As for the nation, he is the leader who is followed, and the obedient is the humble and obedient, and the monotheist is the one who intentionally deviates from polytheism to monotheism, and for this reason He said: **And he was not of the**

polytheists. Sufyan al-Thawri said on the authority of Salamah ibn Kuhayl, on the authority of Muslim al-Batin, on the authority of Abu al-Ubaydayn: that he asked Abdullah ibn Masoud about the obedient nation, so he said: The nation is the one who teaches goodness, and the obedient is the one who obeys God and His Messenger, and on the authority of Malik, he said: Ibn Umar said: The nation is the one who teaches people their religion, and al-A'mash said on the authority of Yahya ibn al-Jazzar, on the authority of Abu al-Ubaydayn, that he came to Abdullah and said: Who do we ask if we do not ask you? Ibn Masoud seemed moved by him, so he said: Tell me about the nation, so he said: The one who teaches people goodness.

Al-Sha'bi said: Furwah bin Nawfal Al-Ashja'i told me: Ibn Mas'ud said: Mu'adh was a nation, obedient to God, and upright. I said to myself: Abu Abd Al-Rahman made a mistake and said that God said: **Indeed, Abraham was a nation.** He said: Do you know what a nation is and what an obedient person is? I said: God knows best. He said: A nation is one who knows good, and an obedient person is one who obeys God and His Messenger, and that is how Mu'adh was. It has been narrated from Ibn Mas'ud through other chains of narration, as narrated by Ibn Jarir. Mujahid said: A nation means a nation alone, and an obedient person is one who obeys. Mujahid also said: Abraham was a nation, meaning a believer alone, and all people at that time were disbelievers. Qatadah said: He was an imam of guidance, and an obedient person is one who obeys God. His statement: **grateful for His favors** means standing up to thank God for His favors upon him, like His statement: **And Abraham who fulfilled** meaning he carried out all that God commanded him to do.

And His saying: **He chose him** means He selected him and selected him, as in His saying: **And We had already given Abraham his sound judgment before, and We were of him Knowing.** Then He said: **And guided him to a straight path,** which is the worship of God alone, with no partner for Him, according to an acceptable law. And His saying: **And We gave him good in this world,** meaning We gathered for him the best of this world from all that the believer needs to complete his good life, **and indeed, in the Hereafter he will be among the righteous.** Mujahid said about His saying: **And We gave him good in this world,** meaning a tongue of truth. And His saying: **Then We inspired you, [O Muhammad], to follow the religion of Abraham, inclining toward truth,** meaning from his perfection, greatness, and the soundness of his monotheism and his path, We have inspired you, O Seal of the Messengers and Master of the Prophets, **to follow the religion of Abraham, inclining toward truth, and he was not of the polytheists,** as in His saying in al-An'am 6: Say, 'Indeed, my Lord has guided me to a straight path, a right religion, the religion of Abraham, inclining toward truth, and he was not of the polytheists.' Then the Most High said, denouncing the Jews.

Fath al-Qadir

123- **Then We revealed to you** O Muhammad, despite your high rank and lofty status and your being the master of the children of Adam, **to follow the religion of Abraham**. The origin of the religion is the name for what God legislated for His servants through the tongue of one of His prophets. It was said that what is meant here is the Prophet, may God bless him and grant him peace, following the religion of Abraham in monotheism and calling to it. Ibn Jarir said: In disavowing idols and adhering to the religion of Islam. It was said in the rituals of Hajj. It was said in the fundamentals but not the branches. It was said in all of his law except what was abrogated from it, and this is what appears. The Prophet, may God bless him and grant him peace, commanded us to follow the example of the prophets, even though he was their master. God Almighty said: **Then follow their guidance**. The accusative of *hanif* is a state of Abraham, and it is permissible for the state to come from it, because the religion is like a part of it. It has been established in the science of grammar that the state of the complement is permissible if the complement requires the work of the complement or is a part of it or like a part. **And he was not of the polytheists**, which is a repetition of what came before for the reason we mentioned.

Tafsir al-Baghawi

123 - **Then We revealed to you**, O Muhammad, **that you follow the religion of Abraham, inclining toward truth**, a pilgrim who is a Muslim, **and he was not of the polytheists**.

The scholars of the principles of jurisprudence said: The Prophet, may God bless him and grant him peace, was commanded to follow the law of Abraham, except for what was abrogated in his law, and what was not abrogated became his law.

Tafsir al-Baidawi

123. **Then We revealed to you** O Muhammad, and *then* either to glorify him and to draw attention to the fact that the lawful thing that Abraham was given was to follow the religion of the Messenger, may God bless him and grant him peace, or to indicate the shortness of his days. **To follow the religion of Abraham, upright** in monotheism and calling to it with kindness and presenting evidence time after time and arguing with everyone according to his understanding. **And he was not of the polytheists** rather he was an example for the monotheists.

Surat al-Nahl 16:124

The Sabbath was only made for those who differed therein. And indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.

Surat al-Nahl 16:124

The Sabbath was only made for those who differed therein. And indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.

Tafsir al-Jalalayn

124 - **The Sabbath was only made** obligatory to honor it **for those who differed concerning it** with their prophet, and they are the Jews, and they were commanded to devote themselves to worship on Friday, but they said we do not want it, they chose the Sabbath, so he made it difficult for them **and indeed your Lord will judge between them on the Day of Resurrection concerning that over which they differed** of his command to reward the obedient and punish the disobedient for violating its sanctity.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Then We revealed to you, O Muhammad, and said to you: Follow the religion of Abraham, the upright, the Muslim. Upright: He says: Muslim, following the religion that Abraham followed, innocent of the idols and rivals that your people worship, just as Abraham had been innocent of them.

And His statement: **The Sabbath was only made obligatory for those who differed about it.** God Almighty says: God did not impose, O people, the reverence of the Sabbath except on those who differed about it. Some of them said: It is the greatest of days, because God Almighty finished creating things on Friday, then He made the Sabbath the Sabbath.

Others said: Rather, the greatest day is Sunday, because it is the day on which the creation of things began. So they chose it and abandoned the veneration of Friday, which God imposed upon them to venerate, and they considered it permissible.

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, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **The Sabbath was only made obligatory for those who differed about it.** They followed it and abandoned Friday.

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 Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **The Sabbath was only made.** He said: They meant Friday, but they made a mistake, so they took the Sabbath in its place.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **The Sabbath was only made obligatory for those who differed about it,** some of them considered it permissible, and some of them considered it forbidden.

Abu Kuraib told us, he said: Ibn Yaman told us, he said: Sufyan told us, on the authority of Al-Suddi, on the authority of Abu Malik and Saeed bin Jubair: **The Sabbath was only made for those who differed about it.** He said: Because they considered the Sabbath permissible.

Yunus told me, he said: Ibn Wahb told me, he said: Ibn Zayd said, regarding His statement: **The Sabbath was only made for those who differed about it,** he said: They were seeking Friday but they missed it, and they took Saturday, so He made it for them.

And His statement: **And indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.** God Almighty says: Indeed, your Lord, O Muhammad, will judge between these people who differed among themselves regarding the permissibility and prohibition of the Sabbath when they return to Him on the Day of Resurrection. He will judge between them regarding that and other matters over which they used to differ in this world with truth, and He will decide with justice by rewarding the one who was right in it with his reward, and the one who was wrong in it with what he deserves.

Tafsir al-Qurtubi

The Almighty said, **The Sabbath was only made for those who differed therein.** That is, it was not in the law of Abraham nor from his religion, but it was lenient and not strict. The Sabbath was a strict punishment for the Jews in rejecting work and not enjoying their livelihood because of their differences in it. Then Jesus, peace be upon him, came with Friday and said: Devote yourselves to worship on one day every seven days. They said: We do not want their festival to be after our festival. So they chose Sunday. The scholars differed about how they differed. A group said: Moses, peace be upon him, ordered them to have Friday and designated it for them and informed them of its superiority over others. So they debated with him about whether the Sabbath was better. So God said to him: Leave them to what they chose for themselves. It was said: God Almighty did not specify it for them, but rather He ordered them to glorify a day on Friday, so their efforts differed in specifying it. The Jews specified Saturday because God Almighty finished creating on it,

and the Christians specified Sunday because God Almighty began creating on it, so He bound each of them to what his efforts led him to, and God specified Friday for this nation without leaving them to their efforts, as a favor and blessing from Him, so it was the best nation. The Sahih narrated on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: We are the last and the first on the Day of Resurrection, and we are the first to enter Paradise, but they were given the Book before us and we were given it after them, so they differed about it, so God guided us to the truth regarding which they differed. So this is their day regarding which they differed, so God guided us to it. He said: Friday, so today is ours, and tomorrow is for the Jews and the day after tomorrow is for the Christians. His saying: This is their day regarding which they differed strengthens the saying of the one who said: It was not specified for them, because if it had been specified for them and they were stubborn, it would not have been said that they differed, but rather it should have been said that they differed about it and were stubborn. What also strengthens it is his saying: Peace be upon him: God led those who came before us astray from Friday prayer. This is a text in the meaning. It came in some of its versions **This is their day which God imposed upon them, and they differed about it.** It is an argument for the first statement. It was narrated: **God prescribed Friday prayer for those who came before us, and they differed about it, and God guided us to it, so people follow us in it.**

The Almighty's saying, **Upon those who differed therein**, means on Friday, as we have explained. They differed over their prophets Moses and Jesus. The connection to what came before is that the Prophet, may God bless him and grant him peace, commanded following the truth, and God warned the nation against differing over it, lest He be severe on them as He was severe on the Jews.

Tafsir Ibn Kathir

There is no doubt that God Almighty has prescribed for every religion a day of the week on which people gather for worship. So God Almighty prescribed for this nation Friday because it is the sixth day on which God completed creation and on which His blessings were gathered and completed for His servants. It is said that God Almighty prescribed that for the Children of Israel through the tongue of Moses, but they turned away from it and chose Saturday because it is the day on which the Lord did not create any of the creatures that He completed their creation on Friday. So God Almighty obligated them to do so in the Torah, and He commanded them to adhere to it and to preserve it while commanding them to follow Muhammad, may God bless him and grant him peace, when he sent him and took their covenants and promises to do so. For this reason, God Almighty said: **The Sabbath was only made obligatory for those who differed therein.**

Mujahid said: They followed him and abandoned Friday, then they continued to adhere to it until God sent Jesus, son of Mary. It is said that he changed them to Sunday. It is said that he did not abandon the Torah except for what was abrogated from some of its rulings, and that he continued to preserve the Sabbath

until it was lifted, and that the Christians after him in During the time of Constantine, they were the ones who converted to Sunday in opposition to the Jews, and they converted to praying facing east of the rock, and God knows best.

It was proven in the two Sahihs from the hadith of Abd al-Razzaq from Muammar from Hammam from Abu Hurayrah **may God be pleased with him** that he heard the Messenger of God (peace and blessings of God be upon him) say: "We are the last but the first on the Day of Resurrection, but they were given the Book before us. Then this is their day which God imposed upon them and they differed about it, so God guided us to it. So the people will follow us on it: the Jews tomorrow and the Christians the day after tomorrow." The wording of al-Bukhari. And on the authority of Abu Hurayrah and Hudhayfah **may God be pleased with them both** they said: The Messenger of God (peace and blessings of God be upon him) said: "God led astray those who came before us from Friday. The Jews had Saturday and the Christians had Sunday, so God brought us and guided us to Friday, so He made Friday, Saturday and Sunday. And likewise they will follow us on the Day of Resurrection. We are the last of the people of this world, and the first on the Day of Resurrection, and the judgment will be between them before all creation." Narrated by Muslim.

Fath al-Qadir

124- The Sabbath was only made for those who differed about it. That is, the consequences of the Sabbath, which is the transformation, were only made for those who differed about it, or the obligation to honor the Sabbath and refrain from hunting on it was only made for those who differed about it, not for other nations.

Scholars have differed on how the difference between them occurred regarding the Sabbath. One group said: Moses commanded them to celebrate Friday and designated it for them and informed them of its superiority over others, but they disagreed with him and said that the Sabbath was better. So God said to him: Leave them to what they chose for themselves. It was also said that God Almighty commanded them to glorify a day of the week, but their interpretations differed regarding it. The Jews designated the Sabbath because God Almighty completed creation on that day, and the Christians designated Sunday because God began creation on that day. So God obligated each of them to do what his interpretation led to, and He designated Friday for this nation without leaving them to their interpretations, as a favor and blessing from Him. The connection between this verse and the one before it is that the Jews claimed that the Sabbath was one of the laws of Abraham, so God Almighty informed us that He only made the Sabbath obligatory for those who differed about it and did not make it obligatory for Abraham or anyone else. **And your Lord will judge between them** meaning between those who differed about it **on the Day of Resurrection concerning that over which they differed** and He will reward each person according to what he deserves in reward and punishment, just as He Almighty did in transforming a group of them and saving another.

Surat al-Nahl 16:124

The Sabbath was only made for those who differed therein. And indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.

Tafsir al-Baghawi

124 - The Almighty's saying: **The Sabbath was only made for those who differed about it.** It was said: Its meaning is that the Sabbath was only made a curse for those who differed about it, meaning: they opposed it.

It was said: Its meaning is that God did not impose on them the glorification and prohibition of the Sabbath except on those who differed about it, meaning: they disagreed about it. Some people said: It is the greatest of days, because God Almighty finished creating things on Friday, then He made the Sabbath the Sabbath.

Some people said: Rather, the greatest day is Sunday, because God Almighty began the creation of things on it, so they chose to glorify something other than what God imposed on them, and God imposed on them the glorification of Friday.

Al-Kalbi said: Moses, peace be upon him, ordered them to observe Friday, and he said: Dedicate one day to God every seven days, so worship Him on Friday, and do not work on it for your craft, and six days for your craft. But they refused and said: We only want the day on which God was free from creation, Saturday. So he made that day for them and made it difficult for them. Then Jesus, peace be upon him, came to them with Friday, and they said: We do not want their holiday to be after our holiday - meaning the Jews - so they adopted Sunday. So God gave Friday to this nation, and they accepted it and were blessed in it.

Abu Ali Hassan bin Saeed Al-Munai'i told us, Abu Tahir Muhammad bin Muhammad bin Mahmash Al-Ziyadi told us, Abu Bakr Muhammad bin Al-Hussein Al-Qattan told us, Ahmad bin Yusuf Al-Salami told us, Abd Al-Razzaq told us, Muammar told us, on the authority of Hammam bin Munabbih, who said: Abu Hurairah told us, on the authority of Muhammad, the Messenger of God, may God bless him and grant him peace, who said: "We are the last but the first on the Day of Resurrection. However, they were given the Book before us, and we were given it after them. This is their day which was imposed upon them and they differed over it, so God guided us to it, so they follow us on it. So the Jews will be tomorrow and the Christians the day after tomorrow."

God Almighty said: **The Sabbath was only made obligatory for those who differed about it.** [Qatada said: Those who differed about it were] the Jews. Some of them considered it permissible and some of them forbade it.

And your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.

Tafsir al-Baidawi

124. **The Sabbath was made** to glorify the Sabbath, or to devote it to worship. **Only against those who differed about it** meaning against their prophet, who were the Jews. Moses, peace be upon him, ordered them to devote themselves to worship on Friday, but they refused and said: We want the Sabbath because the Almighty finished creating the heavens and the earth on it, so God made the Sabbath obligatory for them and made the matter difficult for them. It was said that its meaning is that the consequences of the Sabbath, which is transformation, were made on those who differed about it, so they permitted hunting at one time and forbade it at another and devised tricks to deal with it. He mentioned them here to threaten the polytheists, like the mention of the village that disbelieved in God's favors. **And indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they differed** by retribution for the difference, or by retributing each group with what it deserves.

Surat al-Nahl 16:125

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of the [rightly] guided.

Tafsir al-Jalalayn

125 - *Invite* people, O Muhammad **to the way of your Lord** His religion **with wisdom** with the Qur'an **and good instruction** His sermons or gentle speech **and argue with them in a way** that is, the argument that is **best** calling to God with His verses and calling to His proofs **Indeed, your Lord is most knowing** that is, most knowledgeable **of who has strayed from His way, and He is most knowing of who is [rightly] guided** so He will punish them. This was before the command to fight and was revealed when Hamza was killed and mutilated, so the Prophet, may God bless him and grant him peace, said when he saw it: I will mutilate seventy of them in your place.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: *Call* O Muhammad, to whom your Lord has sent you with the call to His obedience **to the way of your Lord** meaning: to the law of your Lord that He has legislated for His creation, which is Islam **with wisdom** meaning: with the revelation of God that He reveals to you, and His Book that He has sent down to you **and good instruction** meaning: and with the beautiful lessons that God has made an argument against them in His Book, and reminded them of in His revelation, like those that He enumerated against them in this Surah of His arguments, and reminded them of what He mentioned of His favors **and argue with them in a way that is best** meaning: and argue with them in a way that is better than anything else, that is, forgive the harm they have caused you in terms of honor, and do not disobey Him in carrying out what is required of you in conveying to them the message of your Lord.

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, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **And argue with them in a way that is best**, turn away from their harm to you.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, the same.

And His saying: **Indeed, your Lord is most knowing of who has strayed from His way**, the Most High says to His Prophet Muhammad, may God bless him and grant him peace: Indeed, your Lord, O Muhammad, is most knowing of who among His creation has deviated from the right path, from those who stayed behind on the Sabbath and other days, and has deviated from God. And He is most knowing of who among them was following the right path and the path of truth, and He will reward all of them with their reward when they come to Him.

Tafsir al-Qurtubi

There is one issue: This verse was revealed in Mecca at the time of the command to make peace with the Quraysh, and the command to call to the religion of God and His law with gentleness and kindness, without harshness or harshness. This is how Muslims should be admonished until the Day of Judgment. It is decisive regarding the disobedient monotheists and abrogated by fighting against the disbelievers. It has been said: If these conditions are possible for the disbelievers and it is hoped that they will believe in him without fighting, then it is decisive regarding them. And God knows best.

Tafsir Ibn Kathir

God the Almighty says, commanding His Messenger Muhammad, may God bless him and grant him peace, to call people to God with wisdom. Ibn Jarir said: It is what He revealed to him from the Book and the Sunnah, **and good preaching**, meaning what it contains of deterrents and events for people, reminding them of them so that they may beware of the wrath of God the Almighty. And His statement: **And argue with them in a way that is best**, meaning whoever among them needs to debate and argue, let it be with a good face, gentleness, kindness, and good speech, like His statement: **And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them**, the verse. So God the Almighty commanded him to be gentle, just as He commanded Moses and Aaron, peace be upon them, when He sent them to Pharaoh, in His statement: **And speak to him with gentle speech that perhaps he may be reminded or fear**.

And His saying: **Indeed, your Lord is most knowing of who has gone astray from His way** *verse*, meaning that He knows who among them is wretched and who is happy, and He has written that down and finished it. So call them to God and do not let yourself be consumed by regret over those among them who have gone astray, for it is not your responsibility to guide them, you are only a warner, upon you is the message and upon Us is the reckoning. **Indeed, you do not guide whom you love**, "It is not your responsibility to guide them, but God guides whom He wills."

Fath al-Qadir

Then God Almighty commanded His Messenger to call his nation to Islam, so He said: 125- **Call to the way of**

Surat al-Nahl 16:125

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of the [rightly] guided.

your Lord. The object was omitted for the sake of generalization, since he was sent to all people, and the way of God is Islam. *Wisdom*, meaning with the sound, correct statement. It was said that it is the definitive arguments that provide certainty. **And good preaching**, which is the statement that includes good preaching that the listener approves of and is in itself good in consideration of the listener's benefit from it. It was said that they are the conjectural and convincing arguments that necessitate belief in acceptable premises. It was said that there are only two methods for calling to Islam, but the caller may need to use opposition and contradiction with the most stubborn opponent and so on from argumentation. For this reason, the Almighty said: **And argue with them in a way that is best**, meaning in the way that is the best way of argumentation. The Almighty only commanded good argumentation because the caller is right and his purpose is correct, and his opponent is wrong and his purpose is corrupt. **Indeed, your Lord is most knowing of who has strayed from His way.** When the Almighty urged calling to Islam through the mentioned methods, He made clear that guidance and right direction do not belong to the Prophet, may God bless him and grant him peace, but rather to Him, the Most High, so He said: **Indeed, your Lord is most knowing**, meaning He knows who goes astray and who is guided. **And He is most knowing of those who are guided**, meaning who sees the truth and seeks it without being obstinate. The call was only prescribed for you and commanded you to do so to cut off the excuse, complete the argument, and remove doubt. There is nothing else upon you.

decisive statement, which is the clear evidence for the truth that removes doubt. **And good preaching** convincing speeches and beneficial lessons. The first is for calling the elite of the nation who are seeking the truth, and the second is for calling their common people. **And argue with them** and argue with their opponents **in a way that is best** in the way that is the best way of argumentation, from gentleness and kindness and preferring the easier way, and the introductions that are more famous, for that is more beneficial in calming their flames and clarifying their turmoil. **Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.** That is, you are only responsible for conveying the message and calling, and as for obtaining guidance and misguidance and rewarding for them, that is not up to you. Rather, God is most knowing of those who are astray and those who are guided, and He is the One who will reward them.

Tafsir al-Baghawi

125 - **Invite to the way of your Lord with wisdom**, with the Qur'an, **and good instruction**, meaning the sermons of the Qur'an.

It was said: Good advice is a call to God with encouragement and intimidation.

It was said: It is soft and gentle speech without harshness or harshness.

And argue with them in a way that is best, and argue with them and debate with them in the best way, meaning: ignore their harm, and do not fall short in conveying the message and calling to the truth. This was abrogated by the verse on fighting.

Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.

Tafsir al-Baidawi

125. *Invite* those to whom you have been sent. **To the way of your Lord** to Islam. **With wisdom** with the

Surat al-Nahl 16:126

And if you punish, then punish with the equivalent of that with which you were afflicted. But if you are patient - it is better for the patient.

Tafsir al-Jalalayn

126 - (And if you punish, then punish with the equivalent of that with which you were afflicted. But if you are patient) about taking revenge **it is better** that is, patience **for the patient** so the Prophet, may God bless him and grant him peace, refrained and atoned for his oath. Narrated by Al-Bazzar.

Tafsir al-Suyuti

The Almighty said: And if you punish, Al-Hakim, Al-Bayhaqi in Al-Dala'il and Al-Bazzar narrated on the authority of Abu Hurairah that the Messenger of God, may God bless him and grant him peace, stood over Hamza when he was martyred and he had mutilated him and said: I will mutilate seventy of them in your place. Then Gabriel came down and the Prophet, may God bless him and grant him peace, was standing with the last verses of Surat al-Nahl 16: And if you punish, then punish with the like of that with which you were punished until the end of the surah. Then the Messenger of God, may God bless him and grant him peace, refrained and held back from what he wanted.

Al-Tirmidhi narrated, and he authenticated it, and Al-Hakim narrated on the authority of Abi bin Kaab, who said: When the Day of Uhud occurred, sixty-four of the Ansar were killed, and six of the Muhajireen, including Hamza, were mutilated. The Ansar said: If we kill them on a day like this, we will annihilate them. When the Day of the Conquest of Mecca occurred, God revealed: **And if you punish, then punish.** The apparent meaning of this is that its revelation was delayed until the conquest. In the hadith before it, it was revealed at Uhud. Ibn Al-Hisar gathered that it was revealed first in Mecca, then secondly at Uhud, then thirdly on the Day of the Conquest, as a reminder from God to His servants.

Tafsir al-Tabari

God Almighty says to the believers: And if you, O believers, punish someone who has wronged you and transgressed against you, then punish him with the equivalent of the punishment that your oppressor inflicted upon you. But if you are patient and do not punish him, and you seek reward from God for the injustice he inflicted upon you, and you entrust his affair to Him, so that He is the One who takes charge of his punishment, **it is better for the patient.** He says: To be patient and not punish him with that is better for the people of patience, seeking reward from God, because God compensates him for what He wanted to inflict upon him by taking revenge on his oppressor for his injustice to him with the pleasure of victory, and it is from His saying **it is** as a metaphor for patience, and that is good, even if patience was not mentioned before that, because His saying **and if you are patient** indicates it.

The people of interpretation differed about the reason for which this verse was revealed. It was said: It was abrogated or decisive. Some of them said: It was revealed because the Messenger of God, may God bless him and grant him peace, and his companions swore when the polytheists did what they did to the Muslims' dead on the day of Uhud, mutilating them, that they would go beyond their action in mutilating them if they were granted victory over them one day. So God forbade them from that with this verse, and commanded them to limit themselves to mutilating them if they were granted victory over the like of what they had done. Then He commanded them after that to leave mutilating them and to prefer patience instead, by saying: **And be patient, and your patience is not but through God.** Thus, in their view, what they had been permitted to do of mutilation was abrogated.

Who said that?

Muhammad bin Abdul A'la told us: Al-Mu'tamir told us: I heard Dawud, on the authority of Amer, that the Muslims said, when the polytheists did to their dead on the day of Uhud 11: If we are victorious over them, we will do it. Then God Almighty revealed: "And if you punish, then punish with the equivalent of that with which you were afflicted. But if you are patient, it is better for the patient." They said: Rather, we will be patient.

Muhammad ibn al-Muthanna told us: Abd al-Wahhab told us: Dawud told us, on the authority of Aamer, who said: When the Muslims saw what the polytheists did to their dead on the day of Uhud, slitting open their bellies, cutting off their genitals, and mutilating them badly, they said: If God gives us victory over them, we will do this and that. So God revealed about them: "But if you are patient, it is better for the patient. And be patient, and your patience is not but through God."

Ibn Humayd told us: Salamah told us, on the authority of Muhammad ibn Ishaq, on the authority of some of his companions, on the authority of Ata ibn Yasar, who said: The entire Surah An-Nahl was revealed in Mecca, and it is Meccan, except for three verses at the end of it, which were revealed in Medina after Uhud, when Hamza was killed and mutilated. The Messenger of God, may God bless him and grant him peace, said: **If we are victorious over them, we will mutilate thirty men from them.** When the Muslims heard that, they said: By God, if we are victorious over them, we will mutilate them in a way that no Arab has ever mutilated anyone before. Then God revealed: "And if you punish, then punish with the equivalent of that with which you were afflicted. But if you are patient, it is better for the patient."... to the end of the surah.

Muhammad ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And if you punish, then punish with the equivalent of that with which you were afflicted.** The Muslims said on the day of Uhud, and he said: **And if you punish, then punish with the equivalent of that with which you were afflicted.** Up to His saying: **That is better for the patient.** Then he said after that: **And be patient, and your patience is not but through God.**

Al-Qasim told us, he said: Al-Husayn told us, he said:

And if you punish, then punish with the equivalent of that with which you were afflicted. But if you are patient - it is better for the patient.

Hajjaj told me, on the authority of Ibn Jurayj, he said: When the people of Uhud were struck with a simile, the Muslims said: If we strike them, we will surely mutilate them. So God said: "And if you punish, then punish with the equivalent of that with which you were afflicted. But if you are patient, it is better for the patient." Then he resolved and informed them not to mutilate, so he forbade the simile. He said: The simile of the infidels is like the slain of Uhud, except for Hanzala bin Al-Rahib. The monk Abu Amir was with Abu Sufyan, so they left Hanzala for that reason.

Others said: This was abrogated by His statement in Bara'ah **Then kill the polytheists wherever you find them.** They said: Rather, He said, **And if you punish, then punish with the equivalent of that with which you were afflicted** as information from God to the believers that they should not initiate fighting with them until they initiate it with them, so He said (And fight in the way of God those who fight you but do not transgress. Indeed. God does not like transgressors).

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 if you punish, then punish with the equivalent of that with which you were afflicted**, he said: This is report from God to His Prophet that he should fight whoever fights him. He said: Then Surat al-Bara'ah was revealed, and the sacred months were over. He said: This is one of the abrogated verses.

Others said: Rather, God Almighty meant by His saying: **And be patient, and your patience is not but through God** the Prophet of God specifically, not the rest of his companions, so the command to be patient was a determination from God, not them.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said about His statement: **And if you punish, then punish with the equivalent of that with which you were afflicted**, he said: God commanded them to pardon the polytheists, so some men who had power converted to Islam, and they said: O Messenger of God, if God had given us permission, we would have taken revenge on these dogs, so the Qur'an was revealed: "And if you punish, then punish with the equivalent of that with which you were afflicted. But if you are patient, it is better for the patient," and you, O Muhammad, be patient, and do not be in distress from those who take revenge, and your patience is only through God. Then He abrogated this and commanded him to fight them, so all of this was abrogated.

Others said: These two verses did not mean anything of what these people mentioned, but rather what they meant was that whoever is wronged by being wronged, it is not permissible for him to take from the one who wronged him more than what the wrongdoer took from him. They said: The verse is decisive and has not been abrogated.

Who said that?

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Al-Thawri told us, on the authority of Khalid, on the authority of Ibn Sirin: **And if you punish, then punish with the equivalent of that with which you were punished.** He said: If a man takes something from you, then take the equivalent from him.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Al-Thawri told us, on the authority of Mansur, on the authority of Ibrahim, he said: If he takes something from you, then take the same from him. Al-Hasan said: Abd al-Razzaq said: Sufyan said: And they say: If he takes a dinar from you, then do not take from him except a dinar, and if he takes something from you, then do not take from him except the same as that thing.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And if you punish, then punish with the equivalent of that with which you were punished.** Do not transgress.

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.

The correct statement in this regard is that God, the Most High, commanded whoever among the believers was punished with a punishment to punish whoever punished him with the same punishment he was punished with, if he chose his punishment, and informed him that patience in leaving his punishment, despite what he did to him, is better, and He resolved for His Prophet, may God bless him and grant him peace, to be patient. This is the apparent meaning of the revelation, and the interpretations that we mentioned from those who mentioned them from him, the entire verse is possible for them. If that is the case, and there is no indication in the verse of which of these is meant by it, from report or reason, then it is obligatory for us to judge by it according to a speaker who has no indication, and to say: It is a decisive verse in which God, the Most High, commanded His servants not to transgress what is due to them from others of a right of wealth or life, the right that God made for them to something else, and that it is not abrogated, since there is no indication of its abrogation, and that the statement that it is decisive has a correct and understandable face.

Tafsir al-Qurtubi

It has four issues:

First: The majority of the commentators agreed that this verse is Medinan, and was revealed regarding the mutilation of Hamza on the day of Uhud. This was mentioned in Sahih al-Bukhari and in the Book of Seerah. An-Nahhas held that it is Meccan, and the

meaning is connected to what preceded it from Mecca in a good connection, because the ranks are graduated from the one who is called and admonished to the one who argues to the one who is rewarded for his actions. But what the majority narrated is more authentic. Al-Darqutni narrated on the authority of Ibn Abbas, who said: When the polytheists left the dead of Uhud, the Messenger of God, may God bless him and grant him peace, left and saw a sight that upset him. He saw Hamza's stomach had been split open, his nose cut off, and his ears cut off. He said: If it were not for the fact that it would sadden women or become a tradition after me, I would have left him until God resurrects him from the bellies of wild beasts and birds. I would have mutilated seventy men in his place. Then he called for a cloak and covered his face with it. His feet came out, so the Messenger of God, may God bless him and grant him peace, covered his face and put idhkhir on his feet, then he brought him forward and said ten takbirs over him. Then the man would be brought and placed in his place, and Hamza would be placed in his place until he prayed seventy prayers over him. There were seventy dead. When they were buried and he had finished with them, this verse was revealed: **Invite to the way of your Lord with wisdom and good instruction until His saying: And be patient, and your patience is not but through God.** So the Messenger of God, may God bless him and grant him peace, was patient and did not mutilate anyone. Ismail bin Ishaq transmitted it from Ishaq from the hadith of Abu Hurayrah. The hadith of Ibn Abbas is more complete. Al-Tabari narrated on the authority of a group that said: This verse was revealed concerning someone who has been wronged, and he should not take from his wrongdoer, if he is able, anything but the equivalent of his wrong, and he should not extend it to anyone else. Al-Mawardi narrated it on the authority of Ibn Sirin and Mujahid.

Second: The scholars differed regarding someone who was wronged by a man in taking money, then the wrongdoer entrusted the wronged person with money. Is it permissible for him to betray him in the amount that he wronged him? A group said: He is permitted to do that, including Ibn Sirin, Ibrahim al-Nakha'i, Sufyan, and Mujahid, and they cited as evidence this verse and the generality of its wording. Malik and a group with him said: He is not permitted to do that, and they cited as evidence the saying of the Messenger of God, may God bless him and grant him peace: **Fulfill the trust to the one who entrusted you, and do not betray the one who betrayed you.** Narrated by al-Daraqutni. This has been mentioned in full in Surat al-Baqarah. It was mentioned in Musnad Ibn Ishaq that this hadith was only reported about a man who committed adultery with another woman, then the other man was able to have intercourse with the second man's wife by leaving her with him and traveling. So that man consulted the Messenger of God, may God bless him and grant him peace, about the matter, and he said to him: **Return the trust to the one who entrusted you, and do not betray the one who betrayed you.** Based on this, Malik's statement regarding the matter of money is strengthened, because betrayal is a consequence of that and is a vice from which there is no escape, so he should avoid it for himself. If he is able to take revenge on money that was not entrusted to him, then it is as if

that is permissible and as if God has ruled for him, just as if he is able to take the ruling from the ruler. It has been said that this verse was abrogated, abrogated by **And be patient, and your patience is not except through God.**

Third: In this verse there is evidence of the permissibility of equivalence in retaliation. Whoever kills with an iron object shall be killed with it, and whoever kills with a stone shall be killed with it. The amount required shall not be exceeded. This meaning has been presented in full in Surat Al-Baqarah, and praise be to God.

Fourth: God Almighty called the harms in this verse punishment, and the punishment is actually the second, and He only did that so that the two words would be equal and the introductory meaning of the statement would be consistent. This is the opposite of His saying: **And they plotted, and God plotted,** and His saying: **God mocks them,** for the second here is the metaphor and the first is the reality, as Ibn Atiyah said.

Tafsir Ibn Kathir

God Almighty commands justice in retaliation and equality in fulfilling rights, as Abdul Razzaq said on the authority of Ath-Thawri on the authority of Khalid, on the authority of Ibn Sirin, that he said regarding the words of God Almighty: **Then punish with the like of that with which you were punished,** if a man takes something from you, then take the like of it, and this is what Mujahid, Ibrahim, Al-Hasan Al-Basri and others said, and Ibn Jarir chose it. Ibn Zaid said: They had been ordered to forgive the polytheists, but powerful men converted to Islam and said: O Messenger of God, if God gives us permission, we will be victorious over these dogs. So this verse was revealed, then it was abrogated by Jihad.

Muhammad bin Ishaq said on the authority of some of his companions on the authority of Ata bin Yasar who said: Surat An-Nahl was revealed in its entirety in Mecca, and it is Meccan except for three verses from the end of it that were revealed in Medina after Uhud when Hamza, may God be pleased with him, was killed and mutilated. The Messenger of God, may God bless him and grant him peace, said: **If God gives me victory over them, I will mutilate thirty men from them.** When the Muslims heard that, they said: By God, if we gain victory over them, we will mutilate them in a way that no Arab has ever mutilated anyone before. Then God revealed: **And if you punish, then punish with the equivalent of that with which you were punished** to the end of the surah. This is a mursal hadith and it contains an unknown man who was not named.

This was narrated from another connected source. Al-Hafiz Abu Bakr Al-Bazzar said: Al-Hasan bin Yahya told us, Amr bin Asim told us, Salih Al-Mari told us, on the authority of Sulayman Al-Taymi, on the authority of Abu Uthman, 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, stood over Hamza bin Abdul Muttalib, may God be pleased with him, when he was martyred. He looked at a sight that was more painful to the heart than any sight he had ever seen, or he said to his heart. He looked at him

And if you punish, then punish with the equivalent of that with which you were afflicted. But if you are patient - it is better for the patient.

and he had mutilated him, and said: "May God's mercy be upon you. I only knew you to be a maintainer of kinship and a doer of good deeds. By God, were it not for the grief that follows you, I would be happy to leave you until God gathers you from the bellies of wild beasts - or a word similar to it. By God, I will mutilate seventy like you." Then Gabriel, peace be upon him, came down to Muhammad, may God bless him and grant him peace, with this Surah and recited: **And if you punish, then punish with the equivalent of that with which you were punished** to the end of the verse. The Messenger of God, may God bless him and grant him peace, disbelieved, meaning about his oath, and refrained from doing that. This is a weak chain of transmission, because... Salih is Ibn Bashir Al-Mari, who is weak according to the imams. Al-Bukhari said: He is a fabricator of hadith. Al-Sha'bi and Ibn Jurayj said: It was revealed regarding the Muslims' statement on the day of Uhud regarding those who were mutilated, **We will mutilate them**. So God revealed that about them.

Abdullah bin Imam Ahmad said in his father's Musnad: Hadiya bin Abdul Wahhab Al-Marwazi told us, Al-Fadl bin Musa told us, Isa bin Ubaid told us, on the authority of Al-Rabi' bin Anas, on the authority of Abu Al-Aaliyah, on the authority of Abu bin Ka'b, who said: When the day of Uhud came, sixty men from the Ansar were killed, and six from the Muhajireen, so the companions of the Messenger of God, may God bless him and grant him peace, said: If we have a day like this from the polytheists, we will outdo them. When the day of the conquest came, a man said: Quraysh will not be recognized after today, so a crier called out: The Messenger of God, may God bless him and grant him peace, has granted security to the black and the white except for so-and-so and so-and-so - people he named - so God Almighty revealed: **And if you punish, then punish with the equivalent of that with which you were afflicted** to the end of the surah, so the Messenger of God, may God bless him and grant him peace, said: **We will be patient and not punish**. This noble verse has examples in the Qur'an, for it includes the legitimacy of justice and the exhortation to virtue, as in His statement: **And the recompense for an evil is an evil like it** then He said: **But whoever pardons and makes reconciliation, his reward is with God** the verse. He said: **And wounds are retaliation**. Then he said: **So whoever gives it in charity, it is an expiation for him**. And he said in this verse: **And if you punish, then punish with the equivalent of that with which you were afflicted**. Then he said: **But if you are patient, it is better for the patient**.

And the Almighty's saying: **And be patient, and your patience is not but through God** is an emphasis on the command to be patient and an announcement that this can only be achieved by the will of God, His help, His power and His strength. Then the Almighty said: **And do not grieve over them** meaning over those who oppose you, for God has decreed that. **And do not be in distress** meaning grief over what they are plotting meaning over what they are exerting themselves to be hostile to you and bring evil to you, for God is sufficient

for you, your supporter, your helper, your helper, and your victor over them. And His saying: **Indeed, God is with those who fear Him and those who are doers of good** means with them through His support, victory, assistance, guidance and effort. This is a special companionship, like His saying: **When your Lord inspired to the angels, 'I am with you, so strengthen those who believe'** and His saying to Moses and Aaron: **Do not fear, indeed, I am with you, hearing and seeing** and the saying of the Prophet, may God bless him and grant him peace, to Abu Bakr while they were in al-Kahf 18: **Do not grieve, indeed, God is with us**. As for the general companionship, it is through hearing, sight and knowledge, like His saying, the Most High: **And He is with you wherever you are, and God is Seeing of what you do** and His saying, the Most High: "Have you not seen that God knows what is in the heavens and what is on the earth? There is not a secret conversation between three but that He is their fourth, nor five but that He is their sixth, nor less than that or more but that He is with them wherever they are" and as God Almighty said: **And you are not engaged in any matter, nor do you recite from it any Qur'an, nor do you do any deed but that We are witnesses over you** and the meaning of **those who fear Him** is that they abandoned the forbidden things, **and those who are...** "Muhsinun" means they did acts of obedience. These are the ones whom God protects, guards, supports, aids, and grants them victory over their enemies and opponents. Ibn Abi Hatim said: My father told us, Muhammad ibn Bashir told us, Abu Ahmad al-Zubayri told us, Misa'ar told us on the authority of Awn on the authority of Muhammad ibn Hattab: Uthman, may God be pleased with him, was among those who feared God and were muhsinun.

The last interpretation of Surat An-Nahl. Praise and thanks be to God, and may God's prayers and peace be upon Muhammad, his family, and his companions.

Fath al-Qadir

Then since the call included the obligation of those called to return to the truth, and if they refused, they would be fought, the caller was ordered to be just in the punishment, so he said: 126- **And if you punish** meaning if you wanted to punish, **then punish with the equivalent of that with which you were afflicted** meaning with the equivalent of what was done to you, do not go beyond that. Ibn Jarir said: This verse was revealed regarding the one who was wronged, that he should not take from his oppressor if he was able to do so except the equivalent of his wrong, not extending it to anything else, and this is correct, because even if it is said that the verse has a specific reason as will come, consideration is given to the generality of the wording, and its generality conveys this meaning that he mentioned, and the Almighty called the first action, which is the action of the one who started the evil, punishment, even though the punishment is nothing but the action of the second, which is metaphorical for similarity, and it is a well-known chapter that occurred in many of the Noble Book. Then the Almighty urged forgiveness, saying: **But if you are patient, it is better**

for the patient. That is, if you are patient and do not receive the same punishment, then patience is better for you than taking revenge. He put the patient in the place of the pronoun, as praise from God for them that they are patient in the face of hardships. The majority of scholars have said that this verse is decisive because it was revealed about patience and not receiving punishment and praising the patient in general. It was said that it was abrogated by the verses on fighting, but there is no basis for that.

Tafsir al-Baghawi

126 - And if you punish, then punish with the equivalent of that with which you were afflicted. These verses were revealed in Medina regarding the martyrs of Uhud. When the Muslims saw what the polytheists did to their dead on the day of Uhud, by slitting open their bellies and mutilating them badly - until none of the dead Muslims remained who were not mutilated except Hanzalah ibn al-Rahib, for his father Abu Amir al-Rahib was with Abu Sufyan, so they left Hanzalah for that reason - the Muslims said when they saw that: If God gives us victory over them, we will increase their actions and mutilate them in a way that no Arab has ever done to anyone. So the Messenger of God, may God bless him and grant him peace, stood over his uncle Hamza ibn Abdul Muttalib, and they had cut off his nose and ear, cut off his testicles, and slit open his stomach. Hind bint Utbah took a piece of his liver, chewed it, and moistened it to eat it. It did not remain in her stomach until she threw it away. This reached the Prophet, may God bless him and grant him peace. And he said: If she had eaten it, she would never have entered the Fire. Hamza is too honorable in the sight of God Almighty to have anything of his body enter the Fire. So when the Messenger of God, may God bless him and grant him peace, looked at his uncle Hamza, and looked at something that he had never looked at before, it was more painful to his heart than it. So the Prophet, may God bless him and grant him peace, said: May God have mercy on you, for you know that you were nothing but a doer of good deeds and a maintainer of kinship. Were it not for the grief that came after you for me, I would have been happy to leave you.

Until you are gathered from different groups. By God, if God gives me victory over them, I will mutilate seventy of them in your place. Then God Almighty revealed: **And if you punish, then punish verse. But if you are patient, it is better for the patient verse.** That is: And if you pardon, it is better for those who pardon. Then the Prophet, may God bless him and grant him peace, said: Rather, we will be patient, and he refrained from what he wanted and atoned for his oath.

Ibn Abbas and Al-Dahhak said: This was before the revelation of Bara'ah, when the Prophet, may God bless him and grant him peace, ordered fighting those who fought him and forbade initiating fighting. Then, when God strengthened Islam and its people, Bara'ah was revealed, and they were ordered to wage jihad, and this verse was abrogated.

Al-Nakha'i, Al-Thawri, Mujahid, and Ibn Sirin said: The

verse is decisive and was revealed regarding the one who is wronged by injustice. It is not permissible for him to take from his oppressor more than the oppressor took from him. It commands retribution and forgiveness, and forbids aggression. Then He said to His Prophet, may God bless him and grant him peace:

Tafsir al-Baidawi

126. And if you punish, then punish with the equivalent of that with which you were punished. When he ordered him to call and explained to him its methods, he indicated to him and to those who follow him to abandon disobedience and observe justice with those who oppose them, for the call is inseparable from him in that it includes rejecting customs, abandoning desires and denigrating the religion of the ancestors and ruling them as infidels and misguided. It was said that when he, peace and blessings be upon him, "saw Hamza mutilated, he said: **By God, if God gives me victory over them, I will mutilate seventy in your place,** so it was revealed." So he atoned for his oath, and in it is evidence that the one who takes revenge can be like the offender and he does not have the right to exceed it, and he urged forgiveness indirectly by saying: **And if you punish** and explicitly in a definitive manner by saying: **And if you are patient, it is better for the patient** meaning patience. **than revenge for the avengers.** Then he explicitly ordered it to his Messenger because it is more appropriate. People are attracted to him because of his increased knowledge of God and his trust in Him, so he said:

Surat al-Nahl 16:127

And be patient, and your patience is not but through God. And do not grieve over them and do not be in distress over what they plot.

Surat al-Nahl 16:127

And be patient, and your patience is not but through God. And do not grieve over them and do not be in distress over what they plot.

Tafsir al-Jalalayn

127 - **And be patient, and your patience is not but through God** with His guidance **and do not grieve over them** meaning the disbelievers if they do not give you a blessing because of your concern for their faith **and do not be in distress over what they plan** meaning do not worry about their plan, for I am your supporter against them.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says to His Prophet Muhammad, peace and blessings be upon him: And be patient, O Muhammad, over whatever harm befalls you for the sake of God. **And your patience is not but through God.** He says: And your patience, if you are patient, is not except through God's help and guidance for you. **And do not grieve over them.** He says: And do not grieve over these polytheists who belie you and deny what you have brought them, while at the same time they have turned away from you and turned away from the advice you have brought them. **And do not be distressed by what they are plotting.** He says: And do not let your chest become constricted by what they say out of ignorance, and their attributing what you have brought to them to magic, poetry, or divination. **Of what they are plotting:** Of what they use to trick people into turning people away from the path of God and those who want to believe in you and to believe in what God has revealed to you.

The reciters differed in their recitation of this. The majority of the reciters of Iraq recited it **Wa la takun fi dirhyq** with a fatha on the *dhad* in *distress* according to the meaning that I described in its interpretation. Some of the reciters of the people of Medina recited it **Wa la takun fi dirhyq** with a kasra on the *dhad*.

The first of the two readings that is more correct in our view is the reading of the one who reads it in distress, with the opening of the letter *dād*, because God Almighty only forbade His Prophet, may God bless him and grant him peace, from having his chest constricted by the harm he encounters from the polytheists, for conveying to them God's revelation and sending down, so He said to him, **So let not there be in your chest constriction therefrom that you may warn thereby**, and He said, "Perhaps you would abandon some of what is revealed to you, and your chest would be constricted by it lest they say, 'Why was not a treasure sent down to him or an angel brought with him? You are only a warner.'" Since that is what God Almighty forbade him,

then opening the letter *dād* is the well-known expression of the Arabs in that meaning. The Arabs say, **In my chest is constricted from this**, and the letter *dād* is only broken in the case of a livelihood, a narrow dwelling, and the like. If the opening of the letter *dād* occurs in the place of the opening of the letter *dād* with the breaking, it is for that which is sometimes spacious, and narrow from scarcity in one of two ways, either in the plural of *constriction*, as A'sha Bani Tha'labah said:

If your Lord, out of His mercy, removes our distress and makes things easy for us,

The other is to lighten something narrow, just as the easy is lightened by the soft, so it is said: He is easy and soft.

Tafsir al-Qurtubi

There is one issue: Ibn Zayd said that it was abrogated by the fighting, and the majority of people are of the view that it is decisive, meaning be patient by forgiving the punishment, by punishing with the same punishment that they were punished with of mutilation. **And do not grieve over them**, meaning over the dead of Uhud, for they have gone to the mercy of God. **And do not be in distress**, distress is the plural of distress. The poet said:

Reveal our distress and make room

The majority of scholars read with the opening of the letter *Dād* and Ibn Kathir read with the opening of the letter *Dād* and it was narrated from Nafi' and it is a mistake from those who narrated it. Some linguists said: The opening and closing of the letter *Dād* are two dialects for the source. Al-Akhfash said: *Da'iq* and *Da'iq* are the source of *Da'iq* and *Yadiq*. The meaning is: **Do not let your chest be constricted by their disbelief.** Al-Farra' said: *Da'iq* is what your chest is constricted by, and *Da'iq* is what is in something that is spacious and narrows like a house or a garment. Ibn Al-Sikkit said: "They are the same. It is said: 'In his chest is narrow' and **Da'iq Al-Qatbi** is *Da'iq* and *Da'iq* is a lightened *Da'iq*, meaning do not be in a tight situation, so lighten it like *Hayn* and *Hayn*. Ibn Arafah said: **A man is said to be narrow if he is stingy, and "Adhāq** if he is poor. His statement, **Indeed, God is with those who fear Him and those who are doers of good** means from indecencies and major sins with victory, assistance, favor, righteousness and support. The meaning of *Ihsan* was mentioned before. It was said to Harim ibn Hibban when he was dying: **Advise us**, so he said: **I advise you with the verses of God and the end of Surat An-Nahl** "Invite to the way of your Lord" and so on.

Surah An-Nahl has been completed, and praise be to God, Lord of the Worlds.

Tafsir Ibn Kathir

God Almighty commands justice in retaliation and

equality in fulfilling rights, as Abdul Razzaq said on the authority of Ath-Thawri on the authority of Khalid, on the authority of Ibn Sirin, that he said regarding the words of God Almighty: **Then punish with the like of that with which you were punished**, if a man takes something from you, then take the like of it, and this is what Mujahid, Ibrahim, Al-Hasan Al-Basri and others said, and Ibn Jarir chose it. Ibn Zaid said: They had been ordered to forgive the polytheists, but powerful men converted to Islam and said: O Messenger of God, if God gives us permission, we will be victorious over these dogs. So this verse was revealed, then it was abrogated by Jihad.

Muhammad bin Ishaq said on the authority of some of his companions on the authority of Ata bin Yasar who said: Surat An-Nahl was revealed in its entirety in Mecca, and it is Meccan except for three verses from the end of it that were revealed in Medina after Uhud when Hamza, may God be pleased with him, was killed and mutilated. The Messenger of God, may God bless him and grant him peace, said: **If God gives me victory over them, I will mutilate thirty men from them.** When the Muslims heard that, they said: By God, if we gain victory over them, we will mutilate them in a way that no Arab has ever mutilated anyone before. Then God revealed: **And if you punish, then punish with the equivalent of that with which you were punished** to the end of the surah. This is a mursal hadith and it contains an unknown man who was not named.

This was narrated from another connected source. Al-Hafiz Abu Bakr Al-Bazzar said: Al-Hasan bin Yahya told us, Amr bin Asim told us, Salih Al-Mari told us, on the authority of Sulayman Al-Taymi, on the authority of Abu Uthman, 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, stood over Hamza bin Abdul Muttalib, may God be pleased with him, when he was martyred. He looked at a sight that was more painful to the heart than any sight he had ever seen, or he said to his heart. He looked at him and he had mutilated him, and said: "May God's mercy be upon you. I only knew you to be a maintainer of kinship and a doer of good deeds. By God, were it not for the grief that follows you, I would be happy to leave you until God gathers you from the bellies of wild beasts - or a word similar to it. By God, I will mutilate seventy like you." Then Gabriel, peace be upon him, came down to Muhammad, may God bless him and grant him peace, with this Surah and recited: **And if you punish, then punish with the equivalent of that with which you were punished** to the end of the verse. The Messenger of God, may God bless him and grant him peace, disbelieved, meaning about his oath, and refrained from doing that. This is a weak chain of transmission, because... Salih is Ibn Bashir Al-Mari, who is weak according to the imams. Al-Bukhari said: He is a fabricator of hadith. Al-Sha'bi and Ibn Jurayj said: It was revealed regarding the Muslims' statement on the day of Uhud regarding those who were mutilated, **We will mutilate them.** So God revealed that about them.

Abdullah bin Imam Ahmad said in his father's Musnad: Hadiya bin Abdul Wahhab Al-Marwazi told us, Al-Fadl bin Musa told us, Isa bin Ubaid told us, on the authority of Al-Rabi' bin Anas, on the authority of Abu Al-Aaliyah,

on the authority of Abu bin Ka'b, who said: When the day of Uhud came, sixty men from the Ansar were killed, and six from the Muhajireen, so the companions of the Messenger of God, may God bless him and grant him peace, said: If we have a day like this from the polytheists, we will outdo them. When the day of the conquest came, a man said: Quraysh will not be recognized after today, so a crier called out: The Messenger of God, may God bless him and grant him peace, has granted security to the black and the white except for so-and-so and so-and-so - people he named - so God Almighty revealed: **And if you punish, then punish with the equivalent of that with which you were afflicted** to the end of the surah, so the Messenger of God, may God bless him and grant him peace, said: **We will be patient and not punish.** This noble verse has examples in the Qur'an, for it includes the legitimacy of justice and the exhortation to virtue, as in His statement: **And the recompense for an evil is an evil like it** then He said: **But whoever pardons and makes reconciliation, his reward is with God** the verse. He said: **And wounds are retaliation.** Then he said: **So whoever gives it in charity, it is an expiation for him.** And he said in this verse: **And if you punish, then punish with the equivalent of that with which you were afflicted.** Then he said: **But if you are patient, it is better for the patient.**

And the Almighty's saying: **And be patient, and your patience is not but through God** is an emphasis on the command to be patient and an announcement that this can only be achieved by the will of God, His help, His power and His strength. Then the Almighty said: **And do not grieve over them** meaning over those who oppose you, for God has decreed that. **And do not be in distress** meaning grief over what they are plotting meaning over what they are exerting themselves to be hostile to you and bring evil to you, for God is sufficient for you, your supporter, your helper, your helper, and your victor over them. And His saying: **Indeed, God is with those who fear Him and those who are doers of good** means with them through His support, victory, assistance, guidance and effort. This is a special companionship, like His saying: **When your Lord inspired to the angels, 'I am with you, so strengthen those who believe'** and His saying to Moses and Aaron: **Do not fear, indeed, I am with you, hearing and seeing** and the saying of the Prophet, may God bless him and grant him peace, to Abu Bakr while they were in al-Kahf 18: **Do not grieve, indeed, God is with us.** As for the general companionship, it is through hearing, sight and knowledge, like His saying, the Most High: **And He is with you wherever you are, and God is Seeing of what you do** and His saying, the Most High: "Have you not seen that God knows what is in the heavens and what is on the earth? There is not a secret conversation between three but that He is their fourth, nor five but that He is their sixth, nor less than that or more but that He is with them wherever they are" and as God Almighty said: **And you are not engaged in any matter, nor do you recite from it any Qur'an, nor do you do any deed but that We are witnesses over you** and the meaning of **those who fear Him** is that they abandoned the forbidden things, **and those who are...** "Muhsininun" means they did acts of obedience. These are the ones whom God protects, guards, supports, aids, and grants them victory over their enemies and

Surat al-Nahl 16:127

And be patient, and your patience is not but through God. And do not grieve over them and do not be in distress over what they plot.

opponents. Ibn Abi Hatim said: My father told us, Muhammad ibn Bashir told us, Abu Ahmad al-Zubayr told us, Misa'ar told us on the authority of Awn on the authority of Muhammad ibn Hattab: Uthman, may God be pleased with him, was among those who feared God and were muhsinun.

The last interpretation of Surat An-Nahl. Praise and thanks be to God, and may God's prayers and peace be upon Muhammad, his family, and his companions.

Fath al-Qadir

Then God the Almighty commanded His Messenger to be patient, saying: 127- **And be patient** over the various types of harm that have befallen you. **And your patience is not but through God**, meaning through His guidance and support. The exception is devoid of the most general of things: meaning your patience is not accompanied by anything except through His guidance for you, and in it is consolation for the Prophet, may God bless him and grant him peace. Then He forbade him from grieving, saying: **And do not grieve over them**, meaning over the disbelievers in their turning away from you, or do not grieve over the dead of Uhud, for they have passed away to the mercy of God. **And do not be in distress over what they are plotting**, the majority read it with the fatha on the letter Dād, and Ibn Kathir read it with the kasra. Ibn al-Sikkit said: They are the same, meaning the fatha and the kasra. Al-Farra' said: "Al-Daiq **with the fat-ha** is what your chest is too narrow for, and Al-Daiq **with the kasra** is what is in something that is spacious, such as a house or a garment. Al-Akhfash said the same. It is from the inverted speech, because Al-Daiq is a description of a person that he is in and the person is not in it. It is as if he wanted to describe the narrowness as great until it became like something surrounding the person from all sides. The meaning of "from what they plot" is: from their plotting against you in the future.

Tafsir al-Baghawi

127 - **And be patient, and your patience is not but through God**, meaning: with the help and guidance of God, **and do not grieve over them**, in their turning away from you, **and do not be in distress over what they are plotting**, meaning: over what they have done of actions.

Ibn Kathir read here and in An-Naml *narrow* with a kasra on the letter *dhad*, while others read it with a fatha on the letter *dhad*. The people of Kufa said: They are two dialects, like *ratl* and *ratl*.

Abu Amr said: *Al-Daiq* with the fat-ha: sorrow, and with the kasra: severity.

Abu Ubaidah said: *Distress* with a kasra is in the scarcity of livelihood and housing, but as for what is in the heart and chest, it is with a fatha.

Ibn Qutaybah said: *Distress* is a softening of the word, like *easy* and *easy*, and *soft* and *soft*. So, based on this, it is an adjective, as if he said: **Do not be in a difficult situation because of their deceit.**

Tafsir al-Baidawi

127. **And be patient, and your patience is not but through God** except with His guidance and His steadfastness. **And do not grieve over them** over the disbelievers or over the believers and what was done to them. **And do not be in distress over what they plot** in distress of the heart because of their plotting. Ibn Kathir read *distress* with a kasra here and in An-Naml, and they are two languages like saying and saying, and it is possible that distress is a lightening of distress.

Surat al-Nahl 16:128

Indeed, God is with those who fear Him and those who are doers of good.

Tafsir al-Jalalayn

128 - **Indeed, God is with those who fear Him** disbelief and sins **and those who are doers of good** through obedience and patience with help and victory.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **Indeed, God, O Muhammad, is with those who fear Him** in His prohibitions and avoid them, and fear His punishment for them, so they refrain from advancing upon them, **and those who are doers of good**, meaning: He is with those who do good by observing His obligations, fulfilling His rights, and adhering to His obedience in what He has commanded them to do and what He has forbidden them to do.

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Ibn Hamid told us: Hakam told us, on the authority of Sufyan, on the authority of a man, on the authority of Al-Hasan: **Indeed, God is with those who fear Him and those who are doers of good**. He said: Fear God in what He has forbidden them, and do good in what He has made obligatory upon them.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of a man, on the authority of al-Hasan, the same.

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada: It was mentioned to us that when death approached Haram bin Hayyan al-Abdi, it was said to him: Make a will. He said: I do not know what to make a will, but sell my armor and pay off my debt. If it does not pay off, then sell my horse. If it does not pay off, then sell my slave. I advise you to recite the last verses of Surat al-Nahl 16: "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided. And if you punish, then punish with the equivalent of that with which you were punished. But if you are patient, it is better for the patient." It was mentioned to us that when this verse was revealed, the Prophet of God, may God bless him and grant him peace, said: Rather, we will be patient.

Tafsir al-Qurtubi

God Almighty says: **Indeed, God is with those who fear Him and those who are doers of good**.

Tafsir Ibn Kathir

God Almighty commands justice in retaliation and equality in fulfilling rights, as Abdul Razzaq said on the authority of Ath-Thawri on the authority of Khalid, on the authority of Ibn Sirin, that he said regarding the words of God Almighty: **Then punish with the like of that with which you were punished**, if a man takes something from you, then take the like of it, and this is what Mujahid, Ibrahim, Al-Hasan Al-Basri and others said, and Ibn Jarir chose it. Ibn Zaid said: They had been ordered to forgive the polytheists, but powerful men converted to Islam and said: O Messenger of God, if God gives us permission, we will be victorious over these dogs. So this verse was revealed, then it was abrogated by Jihad.

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Abdullah bin Imad Ahmad said in his father's Musnad:

Indeed, God is with those who fear Him and those who are doers of good.

Hadiya bin Abdul Wahhab Al-Marwazi told us, Al-Fadi bin Musa told us, Isa bin Ubaid told us, on the authority of Al-Rabi' bin Anas, on the authority of Abu Al-Aaliyah, on the authority of Abu bin Ka'b, who said: When the day of Uhud came, sixty men from the Ansar were killed, and six from the Muhajireen, so the companions of the Messenger of God, may God bless him and grant him peace, said: If we have a day like this from the polytheists, we will outdo them. When the day of the conquest came, a man said: Quraysh will not be recognized after today, so a crier called out: The Messenger of God, may God bless him and grant him peace, has granted security to the black and the white except for so-and-so and so-and-so - people he named - so God Almighty revealed: **And if you punish, then punish with the equivalent of that with which you were afflicted** to the end of the surah, so the Messenger of God, may God bless him and grant him peace, said: **We will be patient and not punish.** This noble verse has examples in the Qur'an, for it includes the legitimacy of justice and the exhortation to virtue, as in His statement: **And the recompense for an evil is an evil like it** then He said: **But whoever pardons and makes reconciliation, his reward is with God** the verse. He said: **And wounds are retaliation.** Then he said: **So whoever gives it in charity, it is an expiation for him.** And he said in this verse: **And if you punish, then punish with the equivalent of that with which you were afflicted.** Then he said: **But if you are patient, it is better for the patient.**

And the Almighty's saying: **And be patient, and your patience is not but through God** is an emphasis on the command to be patient and an announcement that this can only be achieved by the will of God, His help, His power and His strength. Then the Almighty said: **And do not grieve over them** meaning over those who oppose you, for God has decreed that. **And do not be in distress** meaning grief **over what they are plotting** meaning over what they are exerting themselves to be hostile to you and bring evil to you, for God is sufficient for you, your supporter, your helper, your helper, and your victor over them. And His saying: **Indeed, God is with those who fear Him and those who are doers of good** means with them through His support, victory, assistance, guidance and effort. This is a special companionship, like His saying: **When your Lord inspired to the angels, 'I am with you, so strengthen those who believe'** and His saying to Moses and Aaron: **Do not fear, indeed, I am with you, hearing and seeing** and the saying of the Prophet, may God bless him and grant him peace, to Abu Bakr while they were in al-Kahf 18: **Do not grieve, indeed, God is with us.** As for the general companionship, it is through hearing, sight and knowledge, like His saying, the Most High: **And He is with you wherever you are, and God is Seeing of what you do** and His saying, the Most High: "Have you not seen that God knows what is in the heavens and what is on the earth? There is not a secret conversation between three but that He is their fourth, nor five but that He is their sixth, nor less than that or more but that He is with them wherever they are" and as God Almighty said: **And you are not engaged in any matter, nor do you rectify from it any Qur'an, nor do you do any deed but that We are witnesses over you** and

the meaning of **those who fear Him** is that they abandoned the forbidden things, **and those who are...** "Muhsinun" means they did acts of obedience. These are the ones whom God protects, guards, supports, aids, and grants them victory over their enemies and opponents. Ibn Abi Hatim said: My father told us, Muhammad ibn Bashir told us, Abu Ahmad al-Zubayri told us, Misa'ar told us on the authority of Awn on the authority of Muhammad ibn Hattab: Uthman, may God be pleased with him, was among those who feared God and were muhsinun.

The last interpretation of Surat An-Nahl. Praise and thanks be to God, and may God's prayers and peace be upon Muhammad, his family, and his companions.

Fath al-Qadir

Then he concluded this surah with a verse that includes all the commands and prohibitions, saying: 128- **Indeed, God is with those who fear Him** meaning those who fear sins of all kinds **and those who are doers of good** by performing acts of obedience and doing what they are commanded to do. It was said that the meaning is: God is with those who fear the increase in punishment, and those who are doers of good in the origin of vengeance, so the first is a reference to His statement: **Then punish with the like of that with which you were punished** and the second is a reference to His statement: **But if you are patient, it is better for the patient.** It was said that **those who fear Him** is a reference to the glorification of God's command **and those who are doers of good** is a reference to compassion for the servants of God the Most High.

Abdul Razzaq, Al-Firyabi, Saeed bin Mansour, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani, Al-Hakim **who authenticated it** and Ibn Mardawayh narrated on the authority of Ibn Masoud that he was asked about the nation: What is it? He said: The one who teaches people good. They said: What is the obedient? He said: The one who obeys God and His Messenger. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding the statement of God, **Indeed, Abraham was a nation obedient to God**, he said: He was a Muslim and there was no one from his people who was obedient to Islam at his time except him, and for that reason God said, **He was a nation obedient to God.** Ibn Al-Mundhir narrated on his authority regarding the statement of God, **He was a nation**, he said: An imam in good, *obedient*, he said: Obedient. Ibn Mardawayh narrated on the authority of Anas bin Malik that the Messenger of God, may God bless him and grant him peace, said: **There is no servant for whom a nation bears witness except that God accepts their testimony.** A nation is a man and above him, for God says, **Indeed, Abraham was a nation**, and a nation is a man and above him. And Abd al-Razzaq, Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir, Ibn Mardawayh, and al-Bayhaqi narrated on the authority of Ibn Amr that he said: Gabriel led Abraham in the noon and afternoon prayers at Ararat, then he stood until the sun set, then he moved him on. Then he prayed the sunset and evening prayers together, then

he prayed the dawn prayer with him, as quickly as any of you among the Muslims prays. Then he stood with him until it was as slow as any of the Muslims prays, then he moved him on. Then he threw the pebbles, then he slaughtered, then he shaved his head, then he went with him to the House and circumambulated it. Then God said to His Prophet: **Then We revealed to you, [O Muhammad], to follow the religion of Abraham, inclining toward truth.** And Abd al-Razzaq, Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **The Sabbath was only made obligatory for those who differed therein**, he said: He meant Friday, so they took the Sabbath in its place. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Al-Suddi on the authority of Abu Malik and Saeed Ibn Jubayr regarding the verse, he said: Because of their considering it permissible, Moses saw a man carrying firewood on the Sabbath, so he struck his neck. And in the two Sahihis and others on the authority of Abu Hurayrah, he said: The Messenger of God, may God bless him and grant him peace, said: "We are the last but the first on the Day of Resurrection, but they were given the Scripture before us and we were given it after them. Then this is their day which was enjoined upon them, meaning Friday, and they differed about it, then God guided us to it, so the people follow us in it, the Jews tomorrow and the Christians the day after tomorrow." Muslim and others narrated something similar on the authority of Hudhayfah. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **And argue with them in a way that is best**, he said: Turn away from their harm to you. Al-Tirmidhi narrated it and authenticated it, and Abdullah bin Ahmad in Zawa'id al-Musnad, and al-Nasa'i, Ibn al-Mundhir, Ibn Abi Hatim, Ibn Khuzaymah in al-Fawa'id, Ibn Hibban, al-Tabarani, al-Hakim, who authenticated it, Ibn Mardawayh, al-Bayhaqi in al-Dala'il, and al-Dhiya' in al-Mukhtara, on the authority of Abi bin Ka'b, who said: "On the day of Uhud, sixty-four men from the Ansar were killed, and from the Muhajireen, six of them were Hamzah, so they mutilated them. The Ansar said: If we ever kill them like this, we will slay them. On the day of the conquest of Mecca, God Almighty revealed: 'And if you punish, then punish with the equivalent of that with which you were afflicted. But if you are patient, it is better for the patient.' So the Messenger of God, may God bless him and grant him peace, said: We will be patient and not punish. They refrained from the people except for four." Ibn Sa'd, Al-Bazzar, Ibn Al-Mundhir, Al-Tabarani, Al-Hakim **who authenticated it**, Abu Nu'aym in Al-Ma'rifah, Ibn Mardawayh, and Al-Bayhaqi in Al-Dala'il narrated on the authority of Abu Hurayrah that the Prophet (peace and blessings of God be upon him) stood over Hamzah where he was martyred, and he looked at a sight that he had never seen before that was more painful to his heart, and he looked at him as he was mutilated, and he said: May God have mercy on you, for you were, as I know, one who maintained family ties and did good deeds. Were it not for the grief that will follow after you, I would be happy to leave you until God gathers you from various souls. By God, I will mutilate seventy of them in your place. Then Gabriel came down while the Prophet (peace and blessings of God be upon him) was standing, reciting the last verses of Surat al-Nahl 16: **And if you punish**, the verse,

and the Prophet (peace and blessings of God be upon him) atoned for his oath and refrained from what he wanted and was patient. Ibn Al-Mundhir, Al-Tabarani, Ibn Mardawayh, and Al-Bayhaqi in Al-Dala'il narrated on the authority of Ibn Abbas, with a similar chain of transmission traceable back to the Prophet (peace and blessings of God be upon him). Ibn Jarir and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement: **And if you punish** the verse, he said: This was when God ordered His Prophet to fight whoever fought him, then Surat al-Bara'ah was revealed and the sacred months were over, so this is abrogated. Abd al-Razzaq, Sa'id ibn Mansur, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of al-Hasan regarding his statement: **Indeed, God is with those who fear Him and those who are doers of good**, he said: They feared what was forbidden to them and did good in what was made obligatory upon them.

Tafsir al-Baghawi

128 - **Indeed, God is with those who fear Him**, the prohibitions, **and those who do good**, with help and support.

Tafsir al-Baidawi

128. **God is with those who fear** sins. **And those who are good** in their deeds with guardianship and virtue, or with those who fear God by glorifying His command and those who are good by compassion for His creation. "On the authority of the Prophet, may God bless him and grant him peace, whoever recites Surat An-Nahl, God will not hold him accountable for what He bestowed upon him in this world, and if he dies on a day or night reciting it, he will have a reward like that of one who died and made a good will."

Surat al-Isra' 17:1

Glory be to Him who took His servant by night from Al-Masjid Al-Haram to Al-Masjid Al-Aqsa, whose surroundings We have blessed, to show him some of Our signs. Indeed, it is He who is the Hearing, the Seeing.

Surat al-Isra' 17:1

Glory be to Him who took His servant by night from Al-Masjid Al-Haram to Al-Masjid Al-Aqsa, whose surroundings We have blessed, to show him some of Our signs. Indeed, it is He who is the Hearing, the Seeing.

Tafsir al-Jalalayn

1 - **Glory be to Him** meaning glorification **who took His servant** Muhammad, may God bless him and grant him peace, **by night** is an accusative of circumstance, and the night journey is the night journey, and the benefit of mentioning it is to indicate by its indefiniteness the reduction of its duration **from the Sacred Mosque** meaning Mecca **to the Farthest Mosque** Jerusalem because of its distance from it **whose surroundings We have blessed** with fruits and rivers **to show him of Our signs** the wonders of Our power **He is the Hearing, the Seeing** meaning the One who knows the sayings and actions of the Prophet, may God bless him and grant him peace, so He bestowed upon him the Night Journey, which included his meeting with the prophets and his ascension to the heavens and seeing the wonders of the kingdom and his communion with God Almighty, for he, may God bless him and grant him peace,

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far Muhammad ibn Jarir al-Tabari said: God Almighty means by His saying, **Glory be to Him who took His servant by night**, to sanctify the One who took His servant by night and to exonerate Him from what the polytheists say about Him, that He has a partner among His creation, and that He has a wife and a son, and that He is superior and glorified over what they have attributed to Him and attributed to Him out of their ignorance and the error of their statements.

I have previously explained that His saying **Glory be to Him** is a noun that was used in place of a verbal noun, so it was put in the accusative case because it is not described, and the Arabs have places in glorification in which they use it. Among them is prayer, many of the people of interpretation interpreted the saying of God **Had he not been among those who glorify God** as **Had he not been among those who pray**. Among them is exception, some of them interpreted the saying of God the Most High: **Did I not tell you why you glorify God?** as **Why did you not make an exception?** He claimed that this was the language of some of the people of Yemen, and he supported the correctness of his interpretation with His saying: **When they swore that they would harvest it in the morning, and they made no exception**. He said: **The most prominent of them said,**

'Did I not tell you why you glorify God?' So he mentioned their leaving out the exception. Among them is light, some of them interpreted in the report that was narrated "On the authority of the Prophet, may God bless him and grant him peace: Had it not been for that, the glory of His face would have burned up everything I perceived," that he meant by His saying the glory of His face: the light of His face.

And similar to what we said in the interpretation of His statement: **Glory be to Him who took His servant by night**, the people of interpretation said that it was mentioned by whoever said that.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Al-Thawri told us, on the authority of Uthman bin Muhab, on the authority of Musa bin Talha, "On the authority of the Prophet, may God bless him and grant him peace, that he was asked about glorifying God, that a person should say: Glory be to God. He said: God has kept him free from evil."

Al-Qasim told us, he said: Al-Hussein told us, he said: Abda bin Sulayman told us, on the authority of Al-Hasan bin Salih, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: Glory be to God. He said: It is a turning away from God. We have mentioned from the narrations on that which is sufficient in what has passed in this book of ours before. The Isra and the Night Journey are the night journeys. So whoever says: Night Journey, says Night Journey, and whoever says Night Journey, says: Night Journey, as the poet said:

And one dark night I walked, and he did not turn me away from its secret. I wish

It is narrated: A dewy day.

He means by his saying **at night** from the night. And Hudhayfah ibn al-Yaman used to recite it in the same way.

Abu Kuraib told us: I heard Abu Bakr bin Ayyash and a man narrating to him a hadith about when the Prophet, may God bless him and grant him peace, was taken on the Night Journey. He said to him: Do not bring someone like Asim or Zar. He said: Hudhayfah recited: Glory be to Him who took His servant by night from the Sacred Mosque to the Farthest Mosque. And Abdullah recited the same.

As for his saying, **from the Sacred Mosque**, there is a difference of opinion about it and its meaning. Some of them said: He means from the Sanctuary. He said: The entire Sanctuary is a mosque. We have explained that in more than one place in this book of ours. He said: It has been mentioned to us that the Prophet, may God bless him and grant him peace, was sleeping in the house of Umm Hani', the daughter of Abu Talib, on the night he was taken on the Night Journey to the Al-Aqsa Mosque.

Who said that?

Ibn Hamid told us: Salamah told us: Muhammad ibn

Ishaq told us: Muhammad ibn al-Sa'ib told us on the authority of Abu Salih ibn Bazan on the authority of Umm Hani' bint Abi Talib, on the Prophet's Night Journey, may God bless him and grant him peace, that she used to say:

The Messenger of God, may God bless him and grant him peace, was not taken on the Night Journey except that he was in my house sleeping with me that night. He prayed the last evening prayer, then slept and we slept. When it was just before dawn, the Messenger of God, may God bless him and grant him peace, woke us up. When he prayed the morning prayer and we prayed with him, he said: O Umm Hani', you have prayed.

I have the last evening prayer with you, as you saw in this valley. Then I came to Jerusalem and prayed there. Then I prayed the morning prayer with you now, as you see.

Others said: Rather, he was taken on a night journey from the mosque, and he was there when he was taken on a night journey.

Who said that?

Muhammad ibn Basharr narrated: Muhammad ibn Ja'far ibn 'Adi narrated to us, on the authority of Sa'id ibn Abi 'Aruba, on the authority of Qatada, on the authority of Anas ibn Malik, on the authority of Malik ibn Sa'sa, a man from his people, who said: The Prophet of God, may God bless him and grant him peace, said: While we were at the House, between sleeping and awake, I heard a voice saying one of the three. So I was brought a golden basin containing Zamzam water, and my chest was opened to such and such. Qatada said: I said: What does he mean by that? Qa'an: To the bottom of his stomach. He said: So my heart was taken out and washed with Zamzam water, then it was returned to its place, then it was stuffed with faith and wisdom. Then I was brought a white beast, and in another narration: a white beast called Al-Buraq, bigger than a donkey and smaller than a mule, taking a step as far as its eyes could reach. So I was carried on it, then we set off until we came to the Holy House, and I prayed there as an imam with the prophets and messengers, then I was taken up to the lowest heaven... and he mentioned the hadith.

Ibn Al-Muthanna told us: Khalid Ibn Al-Harith told us: Saeed told us, on the authority of Qatada, on the authority of Anas Ibn Malik, on the authority of Malik, meaning Ibn Sa'sa'ah, a man from his people, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Ibn Al-Muthanna told us: Ibn Abi Uday told us, on the authority of Saeed, on the authority of Qatada, on the authority of Anas bin Malik, on the authority of Malik bin Sa'sa'a, a man from his people, who said: The Prophet of God, may God bless him and grant him peace, said, then he mentioned something similar.

Ibn Humayd narrated: Salamah narrated: Muhammad ibn Ishaq narrated: Amr ibn Abd al-Rahman narrated: al-Hasan ibn Abi al-Hasan narrated: The Messenger of God, may God bless him and grant him peace, said: While we were sleeping in the Hijr, Gabriel came to me and nudged me with his foot. I sat up but did not see

anything, so I returned to my bed. Then he came to me a second time and nudged me with his foot. I sat up but did not see anything, so I returned to my bed. Then he came to me a third time and nudged me with his foot, so I sat down. He took hold of my arm and I stood up with him, then he went out with me to the door of the mosque, and there was a white animal between a donkey and a mule. It had two wings on its thighs with which it nudged its feet, and it put its hand where it reached its farthest point. It carried me on it and then went out with me, neither missing me nor me missing it.

Al-Rabi' bin Sulayman narrated: Ibn Wahb narrated to us, on the authority of Sulayman bin Bilal, on the authority of Sharik bin Abi Namir, who said: I heard Anas narrating to us about the night journey of the Messenger of God, may God bless him and grant him peace, from the mosque of the Kaaba, that three men came to him before revelation came to him while he was sleeping in the Sacred Mosque. The first of them said: Which one is he? He said: The middle one is the best of them. One of them said: Take the best of them. That was the night, and he did not see them until they came another night, as his heart sees, and the eyes of the Prophet, may God bless him and grant him peace, sleep, but his heart does not. And so it is with the prophets: their eyes sleep, but their hearts do not sleep. They did not speak to him until they carried him and placed him near the well of Zamzam. Gabriel, peace be upon him, took charge of him and cut open the space between his throat and his loin, until he finished with his chest and his stomach. He washed him with the water of Zamzam until his stomach was cleansed. Then he was brought a golden basin in which was a bowl filled with faith and wisdom. He filled his stomach, chest, and jawbone with it, then closed it and mounted Al-Buraq. He traveled until he came to the Holy House and led the prophets and messengers in prayer there. Then he ascended with him to the lowest heaven and knocked on one of its doors. The people of heaven called out to him: Who is this? He said: This is Gabriel. It was said: Who is with you? He said: Muhammad. It was said: Or has he been sent to? He said:

Yes, they said: Welcome to him and hello! The people of heaven were delighted with him, for the people of heaven do not know what God intends for the people of the earth until He informs them. So he found Adam in the lowest heaven, and Gabriel said to him: This is your father, so greet him, and he greeted him back and said: Welcome to you and hello to my son, what an excellent son you are! Then he went with him to the second heaven, and Gabriel opened one of its doors.

It was said: Who is this? He said: Gabriel. It was said: Who is with you? He said: Muhammad. It was said: Has a message been sent to him? He said: Yes, a message was sent to him. It was said: Welcome to him! So the gate was opened for them, and when he ascended it, he saw two flowing rivers. He said: What are these?

The two rivers, O Gabriel? He said: This is the Nile and the Euphrates, their origin. Then he ascended with him to the third heaven, and Gabriel asked to be opened.

Surat al-Isra' 17:1

Glory be to Him who took His servant by night from Al-Masjid Al-Haram to Al-Masjid Al-Aqsa, whose surroundings We have blessed, to show him some of Our signs. Indeed, it is He who is the Hearing, the Seeing.

A door was opened for him, and he saw a river with domes and palaces of pearls, emeralds, rubies, and other things that only God knows about. He went to smell its dust, and it was the most fragrant musk. He said: O Gabriel, what is this?

The river? He said: This is Al-Kawthar which your Lord has hidden for you in the Hereafter. Then he ascended with him to the fourth heaven, and they said to him the same. Then he ascended with him to the fifth heaven, and they said to him the same. Then he ascended with him to the sixth heaven, and they said to him the same. Then he ascended with him to the seventh heaven, and they said to him the same. And in each heaven there are prophets whom Anas had named, and I remembered among them Idris in the second, and Aaron in the fourth, and another in the fifth whose name I did not remember, and Abraham in the sixth, and Moses in the seventh with the preference of his speech by God, so Moses said: My Lord, I did not think that anyone would be raised above me, then he ascended with him above that with what none knows except God, until he came to the Lote Tree of the Limit, and approached the door of the Almighty, the Lord of Majesty, so he came down and was two bow lengths or nearer, and revealed to His servant what He willed, and God revealed among what He revealed fifty prayers to His nation every day and night, then he descended until he reached Moses and detained him and said: O Muhammad, what did your Lord enjoin upon you? He said: He entrusted me with fifty prayers for my nation every day and night. He said: Your nation cannot do that, so go back and let it be made easier for you and for them! So he turned to Gabriel as if he was consulting him about that, and he indicated to him yes, so Gabriel took him back until he came to the Almighty, the Majestic, who was where he was, and said: O Lord, make it easier for us, for my nation cannot do that, so He reduced ten prayers from him, then he went back to Moses, peace be upon him, and held him back. Moses kept returning him to his Lord until it became five prayers, then He held him back at the five, and said: O Muhammad, by God, I tempted the Children of Israel to less than these five, but they weakened and abandoned it, so your nation is weaker in body, heart, sight and hearing, so go back and your Lord will make it easier for you! All of this while turning to Gabriel to advise him, and Gabriel did not dislike that, so He raised him to the five, and he said: O Lord, my nation is weak in body, heart, hearing and sight, so make it easier for us! The Almighty said: O Muhammad! He said: At your service and at your pleasure! He said: The word with Me will not be changed as I have written for you in the Mother of the Book. And for every good deed you will have ten like it, and they are fifty in the Mother of the Book, and they are five for you. So he returned to Moses and said: How did you do? He said: Lighten it for me, He gave us for every good deed ten like it. He said: By God, I tried to seduce the Children of Israel for something less than this, but they abandoned it, so go back and let it be lightened for you as well. He said: O Moses, by God, I feel shy before my Lord about what I have gone

to. He said: Then go down in the name of God. So he woke up and found himself in the Sacred Mosque.

The most correct of the sayings on this matter is to say: God the Almighty informed that He took His servant on a night journey from the Sacred Mosque, and the Sacred Mosque is the one that people recognize among themselves when they mention it, and His saying **to the Farthest Mosque** means: the Mosque of Jerusalem, and it was called Al-Aqsa because it is the farthest of the mosques that are visited, and the virtue of visiting it is sought after the Sacred Mosque. So the interpretation of the statement is to glorify God and to acquit Him of what the polytheists attributed to Him of polytheism, rivals, and companions, and what is too great for Him, the Almighty, who took His servant by night from His Sacred House to His Farthest House.

Then the scholars differed regarding the description of the Night Journey of God Almighty with His Prophet, may God bless him and grant him peace, from the Sacred Mosque to the Mosque.

Al-Aqsa, some of them said: God took his body on a night journey, and he traveled with it at night on Al-Buraq from his Sacred House to his Al-Aqsa House until he reached it and showed him whatever he wanted to show him of the wonders of his command, his lessons, and the greatness of his power. So the prophets were gathered for him, and he prayed with them there, and he ascended with him to the heavens until he ascended with him above the seven heavens, and he revealed to him there whatever he wanted to reveal, then he returned to the Sacred Mosque that night, and he prayed with him the dawn prayer.

He mentioned who said that, and mentioned some of the narrations that were narrated on the authority of the Messenger of God, may God bless him and grant him peace, with his authentication:

Yunus bin Abdul A'la told us: Ibn Wahb told us: Yunus bin Yazid told me, on the authority of Ibn Shihab: Ibn al-Musayyab and Abu Salamah bin Abdul Rahman told me that the Messenger of God, may God bless him and grant him peace, was taken on a night journey.

Al-Buraq, which is the mount of Abraham on which he used to visit the Sacred House, its hoof falling where its tip was. He said: A camel from the camels of the Quraysh passed by one of those valleys, and the camel was frightened. Among them was a camel with two jugs on it: black and blue, until the Messenger of God, may God bless him and grant him peace, came to Ilya. Two cups were brought to him: a cup of wine and a cup of milk. The Messenger of God, may God bless him and grant him peace, took the cup of milk, and Gabriel said to him: You have been guided to the natural disposition. If you had taken the cup of wine, your nation would have gone astray. Ibn Shihab said: Ibn al-Musayyab informed me that the Messenger of God, may God bless him and grant him peace, met Abraham, Moses, and Jesus there. The Messenger of God, may God bless him and grant him peace,

described them, and said: As for Moses, he was a man with a striking head as if he were from the men of Shanu'ah. As for Jesus, he was a red man as if he had come out of Dimas. The most similar to those I have seen is Urwah ibn Mas'ud al-Thaqafi. As for Abraham, I am the most similar of his sons to him. When the Messenger of God, may God bless him and grant him peace, returned, he told the Quraysh that he had been taken on the Night Journey. Abdullah said: Many people turned away. After they converted to Islam, Abu Salamah said: Abu Bakr Al-Siddiq came and was asked: What do you think of your companion? He claims that he was taken on a night journey to Jerusalem and then returned in one night! Abu Bakr said: Did he say that? They said:

Yes, he said: Then bear witness that if he said that, he has spoken the truth. They said: Do you bear witness that he came to Ash-Sham in one night? He said: I believe him beyond that, I believe him with report from heaven. Abu Salamah said: I heard Jabir ibn Abdullah say: I heard the Messenger of God say: When the Quraysh denied me, I stood up and God made Jerusalem appear to me, and I began to tell them about His signs while I was looking at it.

Yunus told me, he said: Ibn Wahb told us, he said: Yaqub ibn Abd al-Rahman al-Zuhri told me, on the authority of his father, on the authority of Abd al-Rahman ibn Hashim ibn Utbah ibn Abi Waqqas, on the authority of Anas ibn Malik, he said: When Gabriel, peace be upon him, brought al-Buraq to the Messenger of God, may God bless him and grant him peace, it was as if she had been struck with her tail, so Gabriel said to her: Be still, O Buraq, for by God, someone like him has ridden you! So the Messenger of God, may God bless him and grant him peace, continued on, and there he saw an old woman far from the road: that is, on the side of the road.

Abu Jaafar said: It should be said: *distant*, but the feminine gender was dropped from it.

He said: What is this, O Gabriel? He said: Muhammad has gone on. So he walked as long as God willed him to walk, and then something called him from the road saying: Come, O Muhammad. Gabriel said: Go, O Muhammad. So he walked as long as God willed him to walk. He said: Then a group of people met him, and one of them said: Peace be upon you, O First, and peace be upon you, O Last, and peace be upon you, O Gatherer. Gabriel said to him: Return the greeting, O Muhammad. He said: So he returned the greeting. Then the second met him and said to him the same as the first ones, until he reached the Holy House. He offered him water, milk, and wine. The Messenger of God, may God bless him and grant him peace, took the milk, and he said to him:

Gabriel: You have hit the mark, O Muhammad. If you had drunk water, you and your nation would have drowned. If you had drunk wine, you and your nation would have gone astray. Then Adam and the prophets after him were sent to him. The Messenger of God, may God bless him and grant him peace, led them that night. Then Gabriel said to him: As for the old woman whom you saw on the side of the road, there is nothing left of this world except as much as that old woman's life remains. As for the one who wanted you to lean

towards him, that is the enemy of God, Satan. He wanted you to lean towards him. As for those who greeted you, they were Abraham, Moses, and Jesus.

Ali bin Sahl told me: Hajjaj told us: Abu Ja'far al-Razi told us, on the authority of al-Rabi' bin Anas, on the authority of Abu al-'Aliyah al-Riyahi, on the authority of Abu Hurayrah or someone else. Abu Ja'far doubted the words of God, the Almighty and Majestic: "Glory be to Him who took His servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing." He said: Gabriel came to the Prophet, may God bless him and grant him peace, with Michael, and Gabriel said to Michael: Bring me a basin of Zamzam water so that I may purify his heart and expand his chest. He said: So he split open his stomach and washed it three times, and Michael came to him with three basins of Zamzam water, and expanded his chest, and removed whatever rancor was in it, and filled it with patience, knowledge, faith, certainty, and Islam, and sealed between his shoulders with the seal of prophethood. Then he brought him a horse and carried it with every step of it as far as his gaze and the furthest reaches of his sight. He said: So he walked and walked. Gabriel, peace be upon him, was with him. He came upon a people who sow in one day and harvest in the next. Every time they harvest, it returns to how it was. The Prophet, may God bless him and grant him peace, said, **O Gabriel, what is this?** He said, "These are the ones who strive in the cause of God. Their good deeds will be multiplied seven hundredfold. Whatever they spend, He will replace it, and He is the Best of providers." Then he came upon a people whose heads were being smashed against rocks. Every time they were smashed, they returned to how they were. Nothing of that would stop for them. He said, **Who are these, O Gabriel?** He said, **These are the ones whose heads are too heavy to perform the obligatory prayers.** Then he came upon a people with patches on their fronts and patches on their backs. They graze as camels and sheep graze, and they eat the thorny thorn, the zaqqum, and the stones and stones of Hell. He said, **Who are these, O Gabriel?** He said: These people do not pay the zakat of their wealth, and God has not wronged them in the least, and God is not unjust to His servants. Then he came upon a people who had before them cooked meat in pots, and other raw, dirty, filthy meat. They began to eat some of the raw meat and leave the good cooked meat. He said: Who are these, O Gabriel? He said: This man from your nation, who has a lawful, good wife, so he goes to an evil woman and spends the night with her until morning, and the woman leaves her husband who is lawful and good, and goes to an evil man and spends the night with him until morning. He said: Then he came upon a piece of wood in the road that he would not pass by.

He said: What is this, O Gabriel? He said: This is like people from your nation who sit on the road and cut it off. Then he recited: {And do not sit on every road, threatening and turning away}. Then he came upon a man who had gathered a huge bundle of firewood that he could not carry, and he kept adding more. He said: What is this, O Gabriel? He said: This man from your nation has people's trusts that he is not able to fulfill, and he keeps adding more, and he wants to carry

Surat al-Isra' 17:1

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them but he is unable to do so. Then he came upon people whose tongues and lips were being cut off with iron scissors, and every time they were cut off,

It returned as it was, never stopping them! That is something. He said: Who are these, O Gabriel? He said: These are the preachers of your nation, the preachers of sedition, they say what they do not do. Then he came to a small hole from which a huge bull came out, and the bull wanted to go back from

Where he went out and could not, he said: What is this, O Gabriel? He said: This man speaks a great word, then regrets it, and is unable to take it back. Then he came to a valley, and found a pleasant, cool wind, and in it was the scent of musk, and he heard a voice, so he said: O Gabriel, what is this pleasant, cool wind and this scent that is like the scent of musk, and what is this voice? He said: This is the voice of Paradise saying: O Lord, give me what you promised me, for my rooms have increased, and my brocade, and my silk, and my satin, and my incantations, and my pearls and my coral, and my silver and my gold, and my cups, and my plates, and my pitchers, and my fruits, and my palm trees and my pomegranates, and my milk and my wine, so give me what you promised me. He said: For you is every Muslim man and woman, and every believer man and woman, and whoever believes in Me and My messengers, and does righteousness and does not associate anything with Me, and does not take rivals besides Me, and whoever fears Me is safe, and whoever asks Me, I will give him, and whoever lends to Me, I will reward him, and whoever relies on Me will suffice him, for I am God, there is no god but Him. Except that I do not break my promise, and the believers have succeeded, and blessed be God, the best of creators. She said: I am satisfied. Then he came to a valley and heard an unpleasant sound, and he found a foul odor, so he said: What is this odor, O Gabriel, and what is this sound? He said: This is the sound of Hell, saying: O Lord, give me what You promised me, for my chains and shackles have increased, and my blazing and my hellfire, and my affliction and my torment and my punishment have increased, and my bottom has become far and my heat has become intense, so give me what You promised me. He said: For you is every polytheist, male and female, and every disbeliever, male and female, and every wicked man and female, and every tyrant who does not believe in the Day of Judgment. She said: I am satisfied. He said: He walked until he came to the Holy House, then he dismounted and tied his horse to a rock, then he entered and prayed with the angels. When he finished the prayer, they said: O Gabriel, who is this with you? He said: Muhammad. They said: Has he been sent to? He said: Yes. They said: May God give him life, brother and Khalifa, what a good brother and what a good successor, and what a good coming he came, he said: Then the souls of the prophets were taken and they praised their Lord, so Abraham said: Praise be to God who took me as a friend and gave me a great kingdom, and made me a nation obedient to God who follow me, and saved me

from the fire, and brought upon me coolness and peace, then Moses praised his Lord and said: Praise be to God who spoke to me directly, and caused the destruction of the people of Pharaoh and the salvation of the Children of Israel at my hands, and made from my nation a people who guide with the truth and do justice with it, then David, peace be upon him, praised his Lord, and said: Praise be to God who made for me a great kingdom and taught me the Psalms, and softened iron for me, and subjected the mountains to glorify God and the birds, and gave me wisdom and the ability to make clear speech, then Solomon praised his Lord, and said: Praise be to God who subjected the winds to me, and subjected the devils to me, they make for me whatever I wish of shrines and statues and basins like basins, and fixed pots, and taught me the language of birds, and gave me from all things in abundance, and subjected to me The soldiers of the devils, mankind and birds, and He preferred me over many of His believing servants, and He gave me a great kingdom such as no one after me will have, and He made my kingdom a good kingdom in which I will not be held accountable. Then Jesus, peace be upon him, praised his Lord, and said: Praise be to God who made me His word and made my likeness like that of Adam, whom He created from dust, then He said to him: Be, and it was. He taught me the Book and wisdom and the Torah and the Gospel, and made me create from clay like the form of a bird, then I breathe into it, and it becomes a bird by God's permission. He made me heal the blind and the leper, and bring the dead back to life by God's permission. He raised me and purified me and protected me and my mother from the accursed Satan, so Satan had no way over us. He said: Then Muhammad, may God bless him and grant him peace, praised his Lord, and said: All of you have praised your Lord, and I praise my Lord. He said: Praise be to God who sent me as a mercy to the worlds, and as a bringer of good tidings and a warner to all people, and sent down to me the Criterion in which is clarification of everything, and made my people the best nation brought forth for mankind, and made my nation And He made my nation the first and the last, and expanded my chest for me, and removed my burden from me, and raised my reputation for me, and made in me a conqueror and a seal. Abraham said: This is your excellence, Muhammad - Abu Najr, who is Al-Razi, said: The seal of prophethood, and the conqueror of intercession on the Day of Resurrection - then three buildings were brought to him with their mouths covered, and a vessel from them was brought in which was water, and it was said: Drink, so he drank a little from it, then another vessel was given to him in which was milk, and it was said to him: Drink, so he drank from it until he was satisfied, then another vessel was given to him in which was wine, and it was said to him: Drink, so he said: I do not want it, I have been satisfied, so Gabriel, may God bless him and grant him peace, said to him: As for it, it will be forbidden to your nation, and if you drank from it, only a few of your nation would follow you, then he ascended with him to the lowest heaven, and Gabriel opened one of its

doors. It was said: Who is this? He said: Gabriel. It was said: Who is with you? He said: Muhammad. They said: Has he been sent to? He said: Yes. They said: May God give him life from A brother and a successor, what a good brother and a good successor, and what a good arrival he has come, so he entered and behold a man of perfect creation, nothing was missing from his creation, as is missing from the creation of people, on his right was a door from which a good smell came out, and on his left was a door from which a bad smell came out, if he looked at the door on his right he would laugh and be happy, and if he looked at the door on his left he would cry and be sad, so I said: O Gabriel, who is this old man of perfect creation who nothing was missing from his creation, and what are these two doors? He said: This is your father Adam, and this door on his right is the door of Paradise, if he looked at who of his descendants would enter it he would laugh and be happy, and the door on his left is the door of Hell, if he looked at who of his descendants would enter it he would cry and be sad, then Gabriel, may God bless him and grant him peace, ascended with him to the second heaven and asked to be opened, so it was said: Who is this? He said: Gabriel. It was said: Who is with you? He said: Muhammad, the Messenger of God, may God bless him and grant him peace. They said: Has he been sent to? He said: Yes. They said: May God give him life from A brother and a successor! What a brother and a successor! What a coming! He came. He said: Then he saw two young men. He said: O Gabriel, who are these two young men? He said: This is Jesus, son of Mary, and John, son of Zakariya, the sons of the maternal aunt. He said: So he ascended with him to the third heaven, and asked for permission. They said: Who is this? He said: Gabriel. They said: Who is with you? He said: Muhammad. They said: Has he been sent to? He said: Yes. They said: May God give him life, a brother and a successor! What a brother and a successor! What a coming! He said: So he entered, and saw a man who was superior to all people in beauty, just as the moon on the night of the full moon is superior to all the stars. He said: Who is this, O Gabriel, who was superior to all people in beauty? He said: This is your brother Joseph. Then he ascended with him to the fourth heaven, and asked for permission. It was said: Who is this? He said: Gabriel. They said: Who is with you? He said: Muhammad. They said: Has he been sent to? He said: Yes. They said: May God give him life, a brother and a successor! What a brother and a successor! The Caliph, what a wonderful coming he has come, he said: So he entered and saw a man, he said: Who is this, O Gabriel? He said: This is Idris, may God raise him to a high place. Then he ascended with him to the fifth heaven, and Gabriel asked to be let in, and they said: Who is this? He said: Gabriel. They said: Who is with you? He said: Muhammad. They said: Has he been sent to? He said: Yes. They said: May God give him life, a brother and a Caliph, what a wonderful brother and a Caliph, and what a wonderful coming he has come, then he entered and saw a man sitting and around him were people telling stories to them, he said: Who is this, O Gabriel, and who are these people around him? He said: This is Aaron, beloved by his people, and these are the Children of Israel, then he ascended with him to the sixth heaven, and Gabriel asked to be let in, and it was said to him: Who is this?

He said: Gabriel. They said: Who is with you? He said: Muhammad. They said: Has he been sent to? He said: Yes. They said: May God give him life, a brother and a Caliph, what a wonderful brother and a Caliph, and what a wonderful coming he has come, and there he is A man was sitting, so he passed him, and the man cried, so he said: O Gabriel, who is this? He said: Moses. He said: Why is he crying? He said: The Children of Israel claim that I am the most honored of the children of Adam in the sight of God, and this man from the children of Adam has succeeded me in this world, and I am in the next. If he were himself, I would not care, but with every prophet is his nation. Then he ascended with him to the seventh heaven, and Gabriel asked for permission, and it was said: Who is this? He said: Gabriel. They said: And who is with you? He said: Muhammad. They said: Has he been sent to? He said: Yes. They said: May God give him life, what a brother and a successor! What a good brother and a good successor, and what a good coming he has come. He said: So he entered and there was a man with disheveled hair sitting at the gate of Paradise on a chair, and with him were sitting people with white faces, like papers, and people with different colors. Those who had different colors got up, entered a river and washed in it, and came out with something of their colors gone, then they entered another river and washed in it, and came out And some of their colors were purified, then they entered another river and washed themselves in it, and they came out and some of their colors were purified, so they became like the colors of their companions, so they came and sat with their companions, and he said: O Gabriel, who is this disheveled one, and who are these whose faces are white, and who are those whose colors are slightly different, and what are these rivers that they entered, and they came and their colors were clear? He said: This is your father Abraham, the first to be disheveled on earth, and as for these whose faces are white: they are people who did not mix their faith with injustice, and as for these whose colors are slightly different, they are people who mixed good deeds with bad ones, so they repented, and God repented to them, and as for the rivers: the first is the mercy of God, the second is the blessing of God, and the third is that their Lord gave them to drink a pure drink. He said: Then he reached the lote tree, and it was said to him: This is the lote tree that everyone will reach except for your nation according to your tradition, and behold, it is a tree from whose root flows rivers of water that do not stagnate, and rivers of milk whose taste does not change, and rivers of delicious wine. For those who drink, and rivers of purified honey. It is a tree in whose shade a rider travels for seventy years without cutting it, and its leaves cover the entire nation. He said: Then the light of the Creator, the Almighty and Majestic, covered it, and the angels covered it like crows when they land on the tree. He said: Then He spoke to him and said to him: Ask. He said: I took Abraham as a friend, and gave him a great kingdom, and I spoke to Moses directly, and I gave David a great kingdom, and I softened iron for him, and I subjected the mountains to him, and I gave Solomon a great kingdom, and I subjected the jinn, mankind and devils to him, and I subjected the winds to him and gave him a kingdom such as no one after him will have, and I taught Jesus the Torah and the Gospel, and I made him heal the

Surat al-Isra' 17:1

Glory be to Him who took His servant by night from Al-Masjid Al-Haram to Al-Masjid Al-Aqsa, whose surroundings We have blessed, to show him some of Our signs. Indeed, it is He who is the Hearing, the Seeing.

blind and the leper and bring the dead back to life by God's permission, and I protected him and his mother from Satan the accursed, so Satan had no way over them. Then his Lord said to him: I have taken you as a beloved and a friend, and it is written in the Torah: Beloved of God, and I have sent you to all people as a bringer of good tidings and a warner. And I have expanded your chest for you, and removed your burden, and raised your remembrance, so that I am not mentioned except that I am mentioned with you, and I have made your nation a middle nation, and I have made your nation the first and the last, and I have made it not permissible for your nation to speak until they testify that you are My servant and Messenger, and I have made from your nation people whose hearts are their Gospels, and I have made you the first of the prophets to be created, and the last of them to be sent, and the first of them to be judged, and I have given you seven of the oft-repeated verses, which were not given to any prophet before you, and I have given you al-Kawthar, and I have given you eight shares: Islam, migration, jihad, charity, prayer, fasting Ramadan, enjoining what is right, and forbidding what is wrong, and I have made you the opener and the seal, so the Prophet (peace and blessings of God be upon him) said: My Lord has favored me with six things: He has given me the openings of words and their endings, and the comprehensive hadith, and He has sent me to all people as a bringer of good tidings and a warner, and He has cast fear into the hearts of My enemies from a distance of a month's journey, and the spoils of war have been made lawful for me, as they were not made lawful for anyone before me. And He has made the whole earth pure and a place of prostration for me. He said: And He has enjoined upon me fifty prayers. When he returned to Moses, he said: What have you been commanded, O Muhammad? He said: Fifty prayers. He said: Go back to your Lord and ask Him to lighten it, for your nation is the weakest of nations, and you have encountered hardship from the Children of Israel. He said: So the Prophet, may God bless him and grant him peace, returned to his Lord and asked Him to lighten it, so He reduced it by ten. Then he returned to Moses and said: How much have you been commanded? He said: Forty. He said: Go back to your Lord and ask Him to lighten it, for your nation is the weakest of nations, and you have encountered hardship from the Children of Israel. He said: So he returned to his Lord and asked Him to lighten it, so He reduced it by ten. Then he returned to Moses and said: How much have you been commanded? He said: I was commanded with thirty, so Moses said to him: Go back to your Lord and ask Him to reduce it, for your nation is the weakest of nations, and you have encountered hardship from the Children of Israel. He said: So he returned to his Lord and asked Him to lighten it, so He reduced it by ten. He went back to Moses and said: How much have you been commanded with? He said: Twenty. He said: Go back to your Lord and ask Him to reduce it, for your nation is the weakest of nations, and you have encountered hardship from the Children of Israel. He said: So he

went back to his Lord and asked Him to reduce it, so He reduced it by ten. He went back to Moses and said: How much have you been commanded with? He said: Ten. He said: Go back to your Lord and ask Him to reduce it, for your nation is the weakest of nations, and you have encountered hardship from the Children of Israel. He said: So he went back shyly to his Lord and asked Him to reduce it, so He reduced it by five. He went back to Moses and said: How much have you been commanded with? He said: Five. He said: Go back to your Lord and ask Him to reduce it, for your nation is the weakest of nations, and you have encountered hardship from the Children of Israel. He said: I have gone back to my Lord, and I am ashamed, for I will not go back to Him. It was said to him: As you have been patient with yourself for five prayers, they will suffice for you as fifty prayers, for every good deed is rewarded tenfold. He said: So Muhammad, may God bless him and grant him peace, was completely pleased, and Moses was the most severe of them towards him when he passed by him, and the best of them towards him when he returned to him.

Muhammad ibn Ubayd God told me, he said: Abu al-Nadr Hashim ibn al-Qasim told us, he said: Abu Ja'far al-Razi told us, on the authority of al-Rabi' ibn Anas, on the authority of Abu al-'Aliyah or someone else. Abu Ja'far was not sure, on the authority of Abu Hurayrah, regarding his statement, **Glory be to Him who took His servant by night.** To His statement, **Indeed, He is the Hearing, the Seeing.** He said: Gabriel came to the Prophet, may God bless him and grant him peace, similar to the hadith of Ali ibn Sahl, on the authority of Hajjaj, except that he said: Gabriel came with Michael, and he said in it: And there are people grazing as livestock graze, eating the thorny thorn and the zaqqum. And he said in every place, 'Ali said, **Who are these? Who are these, O Gabriel?** And he said in one place, **Their tongues will be cut off, their tongues will be cut off.** And he also said in one place, 'Ali said in it: **And what an excellent caliph.** He said in mentioning wine, so he said: I do not want it, I have already satisfied my thirst. Gabriel said: You have hit upon the fitrah, O Muhammad, it will be forbidden to your nation. He also said about the Lote Tree of the Limit: This is the Lote Tree of the Limit, to it everyone from your nation will end except for you. He also said about the leaf from it that shades all of creation, and the angels cover it like crows when they land on the tree, out of love for God Almighty. The rest of the hadith is like the hadith of Ali.

Muhammad ibn Abd al-A'la told us, he said: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Abu Harun al-Abdi, on the authority of Abu Sa'id al-Khudri - and al-Hasan ibn Yahya told me, he said: Abd al-Razzaq told us, he said: Muammar told us, he said: Abu Harun al-Abdi told us, on the authority of Abu Sa'id al-Khudri, and the wording is from the hadith of al-Hasan ibn Yahya, in his saying:

Glory be to Him who took His servant by night from the

Sacred Mosque to the Farthest Mosque. He said: The Prophet, may God bless him and grant him peace, narrated to us about the night he was taken on the Night Journey. The Prophet of God said: I was brought a beast that was most similar to a mule, with two twitching ears, and it was Buraq, which was the one that the prophets before me used to ride. I rode it, and it took me off, placing its hand as far as its sight could reach. Then I heard a call to my right: O Muhammad, take it easy, I ask You. So I went on and did not stop at it. Then I heard a call to my left: O Muhammad, take it easy, I ask You. So I went on and did not stop at it. Then I met a woman on the road, and I saw her wearing every adornment of this world, raising her hand, saying: O Muhammad, take it easy, I ask You. So I went on and did not stop at it. Then I came to the Holy House - or he said the Farthest Mosque - and I got off the beast and tied it to the ring that the prophets used to tie it to. Then I entered the mosque and prayed in it. Gabriel said to me: What did you see on your face? I said: I heard a call to my right, 'O Muhammad, take it easy, I ask You.' So I went and did not go up to him. He said: 'That is the caller of the Jews. If you had stopped at him, your nation would have become Jewish.' He said: Then I heard a call to my left, 'O Muhammad, take it easy, I ask You.' So I went and did not go up to him. He said: 'That is the caller of the Christians. If you had stopped at him, your nation would have become Christians.' I said: Then a woman met me, wearing every adornment of the world, raising her hand and saying, 'Take it easy, I ask You.' So I went and did not go up to her. He said: 'That is the world adorned for you. If you had stopped at him, your nation would have become Christian.'

The best thing I have seen is, have you not seen how the dead person narrows his gaze towards him? Then he ascended with us in it until we reached the door of the lowest heaven. Gabriel asked to be opened, and it was said: Who is this? He said: Gabriel. It was said: Who is with you? He said: Muhammad. It was said: Has he been sent for? He said: Yes. So they opened and greeted me, and behold, an angel was assigned to guard the heaven, and he was called Ismail, and with him were seventy thousand angels, with each angel of them a hundred thousand. Then he recited: **And none knows the soldiers of your Lord except Him.** And behold, I saw a man as he was on the day God created him, nothing of him had changed. Then behold, the souls of his descendants were presented to him. If it was the soul of a believer, he would say: A good soul and a good fragrance, place his book in the highest place. But if it was the soul of an unbeliever, he would say: A bad soul and a bad fragrance, place his book in Sijjil. So I said: O Gabriel, who is this? He said: Your father is Adam, so he greeted me and welcomed me and prayed for my well-being and said: Welcome to the righteous prophet and righteous son. Then I looked and saw people with lips like the lips of camels, and someone was assigned to them to take hold of their lips, then he put in their mouths rocks of fire coming out of their bottoms. I said: O Gabriel, who are these? He said: These are those who eat the property of orphans unjustly. Then I looked and saw people whose skins are being put into their mouths, then it is said: Eat as you have eaten, and I hate what God created for them. I said: Who are these, O Gabriel? He

said: These are the slanderers and backbiters who eat the flesh of people and slander them for no reason. Then I looked and saw people at a table on which was grilled meat, the best meat I have ever seen, and around them were carcasses, so they began to lean over the carcasses and eat from them and leave that meat. I said: Who are these, O Gabriel? He said: These adulterers have deliberately committed what God has forbidden them and abandoned what God has permitted them. Then I looked and saw people with bellies like houses, and they were on the path of the people of Pharaoh. When the people of Pharaoh passed by them, they would rise up, and one of them would lean his stomach and eat from them and leave that meat. I said: Who are these, O Gabriel? He said: These are the ones who consume usury, usury in their bellies, so their example is like that of one who is overcome by Satan due to possession. Then I looked and saw women hanging by their breasts and women with their legs upside down. I said: Who are these, O Gabriel? He said: They are the ones who commit adultery and kill their children. He said: Then we ascended to the second heaven, and saw Joseph surrounded by followers of his nation, and his face was like the moon on a full moon night. He greeted me and welcomed me. Then we proceeded to the third heaven, and saw my maternal cousins, John and Jesus. One of them resembled the other, their clothes and hair, so they greeted me and welcomed me, then we went to the fourth heaven, and there I was with Idris, so he greeted me and welcomed me, and God said, **And We raised him to a high station.** Then we went to the fifth heaven, and there I was with Aaron, beloved by his people, and around him were many followers of his nation, so the Prophet, may God bless him and grant him peace, described him: Long beard, his beard almost touching his navel, so he greeted me and welcomed me, then we went to the sixth heaven, and there I was with Moses, son of Imran, so the Prophet, may God bless him and grant him peace, described him and said: Much hair, if he had two shirts on, his hair would come out of them, Moses said: People claim that I am the most honored of creation to God, so this one is more honored to God than me, and if he were alone I would not care, but every prophet and those who followed him from his nation, then we went to the seventh heaven, and there I was with Abraham sitting with his back leaning against the Frequented House, so he greeted me and said: Welcome to the righteous prophet and righteous son, so it was said: This is your place and the place of your nation, then he recited: The people who are most worthy of Abraham are those who are most worthy of him. For those who followed him, and this Prophet and those who believed, and God is the protector of the believers. Then I entered the Frequented House and prayed in it, and behold, seventy thousand angels enter it every day who do not return until the Day of Resurrection. Then I looked and behold, I saw a tree, if a leaf of it were to cover this nation, and behold, at its root was a flowing spring that had branched into two branches. I said: What is this, O Gabriel? He said:

I stood there and your nation chose this world over the Hereafter. Then I was brought two vessels, one of

Surat al-Isra' 17:1

Glory be to Him who took His servant by night from Al-Masjid Al-Haram to Al-Masjid Al-Aqsa, whose surroundings We have blessed, to show him some of Our signs. Indeed, it is He who is the Hearing, the Seeing.

which contained milk and the other contained wine. It was said to me: Drink whichever one you want. So I took the milk and drank it. He said: You have chosen the fitrah - or he said: You have taken the fitrah.

Muammar said: Al-Zuhri informed me, on the authority of Ibn Al-Musayyab, that it was said to him: If you had taken wine, your nation would have gone astray. Abu Harun said in the hadith of Abu Saeed: Then the Mi'raj was brought, in which the souls of the children of Adam ascend, and behold, it is this: it is the River of Mercy, and this: it is Al-Kawthar which God has given you, so I washed myself in the River of Mercy, and He forgave me for what I had done.

I have forgiven my sins and what I have delayed. Then I took Al-Kawthar until I entered Paradise, and there was in it what no eye has seen and no ear has ever heard.

I heard, and it has not occurred to the heart of man, and if in it are pomegranates like the skins of camels, and if in it are birds like the camels,

Abu Bakr said: That bird is soft. He said: I ate it softer than that, O Abu Bakr, and I hope that you will eat from it. I saw a girl among them, so I asked her: Who do you belong to? She said: Zaid bin Haritha. So the Messenger of God, may God bless him and grant him peace, gave Zaid the good report of her. He said: Then God commanded me with His command, and imposed upon me fifty prayers. I passed by Moses, and he said: What did your Lord command you? I said: He has imposed fifty prayers upon me. He said: Go back to your Lord and ask Him to reduce them, for your nation will not do this. So I went back to my Lord and asked Him, and He reduced ten for me. Then I went back to Moses, and I kept going back to my Lord whenever I passed by Moses until He imposed five prayers upon me. Moses said: Go back to your Lord and ask Him to reduce them. I said: I have gone back to my Lord until I felt ashamed - or he said: I said: I will not go back - and it was said to me: For these five prayers you have fifty prayers, a good deed is worth ten like it. Whoever intends to do a good deed but does not do it, a good deed is written for him, and whoever does it, ten are written for him. Whoever intends to do a bad deed but does not do it, nothing is written for him, but if he does it, one is written for him.

Narrated Ibn Humayd: He said: Narrated to us Salamah, on the authority of Muhammad ibn Ishaq: He said: Narrated to us Ruh ibn al-Qasim, on the authority of Abu Harun 'Amara ibn Juwayn al-'Abdi, on the authority of Abu Sa'id al-Khudri - and narrated to us Ibn Humayd: Narrated to us Salamah, on the authority of Mali - and narrated to us Abu Ja'far, on the authority of Abu Harun, on the authority of Abu Sa'id: I heard the Prophet, may God bless him and grant him peace, say: When I finished what was in the Holy House, I was brought the Mi'raj, and I have never seen anything more beautiful than it. It is the one to which your dead extend their eyes when they are present. My companion made me ascend in it until he reached a

door of the doors called the Gate of the Guardians, over which was a king called Ismail, under whose hands were twelve thousand angels, under the hands of each of them were twelve thousand angels. So the Messenger of God, may God bless him and grant him peace, said when he narrated this hadith: **None knows the soldiers of your Lord except Him.** Then he mentioned something similar to the hadith of Mu'ammarr, on the authority of Abu Harun, except that he said in his hadith: Then he entered Paradise with me and I saw a girl in it, so I asked her, **To whom do you belong?** I was amazed when I saw her. She said: For Zaid bin Haritha. The Messenger of God, may God bless him and grant him peace, gave Zaid bin Haritha the good report. Then the hadith of Ibn Hamid on the authority of Salamah ended here.

Al-Hasan bin Yahya narrated: Abd al-Razzaq narrated: Muammar narrated: Az-Zuhri narrated: Ibn al-Musayyab narrated: Abu Hurayrah narrated that the Messenger of God, may God bless him and grant him peace, described to his companions the night he was taken on the Night Journey *Isra*, Abraham, Moses, and Jesus. He said: As for Abraham, I have not seen a man more similar to your companion than he. As for Moses, he is a tall, dark-skinned man with curly hair and a hooked nose, as if he were one of the men of Shanu'ah. As for Jesus, he is a red man between short and long, with smooth hair and many bald patches on his face, as if he had just come out of the desert. His head was dripping with water, although there was no water on it. I have never seen anyone more similar to him than Urwah bin Mas'ud.

Ibn Hamid told us: Salamah told us, on the authority of Muhammad, on the authority of Al-Zuhri, on the authority of Saeed bin Al-Musayyab, on the authority of the Messenger of God, may God bless him and grant him peace, in a similar manner. He did not say on the authority of Abu Hurairah.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, on the authority of Anas, that the Prophet, may God bless him and grant him peace, was on al-Buraq on the night of the Night Journey, saddled and bridled, so that he could ride it, but he found it difficult, so Gabriel said to him: What makes you do this? By God, no one more honorable to God than him has ever ridden you! He said: Then sweat profusely.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding the statement of God, **Glory be to Him who took His servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed,** the Prophet of God was taken on a night journey from Mecca to Jerusalem, and the Prophet of God prayed there, and God showed him some of His signs and commanded him with whatever He willed on the night he was taken on the night journey, then he arrived in Mecca in the morning. It was mentioned to us that the Prophet of God, may God bless him and grant him peace, said: I was carried on a beast called al-Buraq,

larger than a donkey and smaller than a mule, placing its hoof where its gaze reached. The Prophet of God told the people of Mecca about that, but the polytheists denied it and rejected it, and said: O Muhammad, you tell us that you came to Jerusalem and returned that night, then you arrived with us in Mecca in the morning? You did not bring it to us, and you did not bring it before today, despite this. Abu Bakr al-Siddiq believed him for that reason.

Ibn Abi Al-Shawareb told us: Abd Al-Wahid Ibn Ziyad told us: Sulayman Al-Shaibani told us, on the authority of Abdullah Ibn Shaddad, who said: When the night of the Isra' of the Messenger of God, may God bless him and grant him peace, was taken on the Night Journey, he was brought a beast called Al-Buraq, smaller than a mule and larger than a donkey, placing its hoof at the end of its nails. When he reached the Holy House, he was brought two vessels: a vessel of milk and a vessel of wine. He drank the milk. Gabriel said to him: You have been guided and your nation has been guided.

Others who said that the Prophet, may God bless him and grant him peace, was taken on a night journey to the Al-Aqsa Mosque, in person and body, said: He was taken on a night journey, peace be upon him, but he did not enter the Holy City, nor did he pray in it, nor did he get off the Buraq until he returned to Mecca.

Mention who said that.

Muhammad bin Bashir told us: Yahya bin Saeed Al-Qattan told us: Sufyan told us: Asim bin Bahdalal told us on the authority of Zurbin Habish on the authority of Hudhayfah bin Al-Yaman that he said regarding this verse, **Glory be to Him who took His servant by night from Al-Masjid Al-Haram to Al-Masjid Al-Aqsa**, he said: The Messenger of God, may God bless him and grant him peace, did not pray in it, and if he had prayed in it, prayer would have been prescribed for you in it, just as prayer at the Kaaba was prescribed for you.

Abu Kuraib narrated: I heard Abu Bakr bin Ayyash, and a man was narrating a hadith in his presence about the Night Journey with the Prophet (peace and blessings of God be upon him), so he said to him: **No one will come like Asim or Zur**. Hudhayfah said to Zur bin Hubaish, and Zur was a noble man from the nobles of the Arabs. Hudhayfah recited: "Glory be to Him who took His servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, it is He who is the Hearing, the Seeing." And Abdullah recited it in the same way. He said: This is as they say: He entered al-Masjid al-Aqsa and prayed in it, then he entered and tied up his mount. He said: I said: By God, he has entered it. He said: Who are you? I know your face, but I do not know your name. He said: I said: Zur bin Hubaish. He said: What is your work? He said: I said: By the Qur'an. He said: Whoever takes the Qur'an will succeed. He said: So I said: **Glory be to Him who took His servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed**. He said: So he looked at me and said: O bald man, do you see its entrance? He said: I said: No, by God. Hudhayfah said: Yes, by God, there is no god but He, he did not enter it. If he had entered it, prayer in it would have been obligatory for you. No, by God, he

did not get off al-Buraq until he saw Paradise and Hell, and all that God has prepared in the Hereafter. He said: Do you know what al-Buraq is? He said: An animal smaller than a mule and larger than a donkey, its stride is as far as the eye can see.

Others said: Rather, he was taken on a journey in spirit, not in body.

Mention who said that.

Ibn Hamid told us: Salamah told us, on the authority of Muhammad ibn Ishaq, who said: Ya'qub ibn Utbah ibn al-Mughirah ibn al-Akhns told me that when Mu'awiyah ibn Abi Sufyan was asked about the Night Journey of the Messenger of God, may God bless him and grant him peace, he would say: It was a true vision from God.

Ibn Hamid told us: Salamah told us, on the authority of Muhammad, who said: Some of the people of Abu Bakr told me that Aisha used to say: The body of the Messenger of God was not lost, but God took his soul on a night journey.

Ibn Hamid told us, he said: Salamah told us, Ibn Ishaq said: So it was not denied that she said al-Hasan that this verse was revealed: **And We did not make the vision which We showed you except as a trial for the people**, and because of God's statement in the report about

Ibrahim, when he said to his son, **O my son, I see in a dream that I am slaughtering you, so see what you think**. Then he continued on with that, and I knew that revelation comes to the prophets from God while they are awake and while they are asleep. The Messenger of God, may God bless him and grant him peace, used to say, **My eyes sleep and my heart is awake**. So God knows which of that had come to him and in which he saw of God's command what he saw in whatever state he was in, whether he was asleep or awake. All of that is true and correct.

The correct thing to say about this, according to us, is that God took His servant Muhammad (peace and blessings of God be upon him) on a night journey from the Sacred Mosque to the Al-Aqsa Mosque, as God informed His servants, and as the reports from the Messenger of God (peace and blessings of God be upon him) have shown us, that God carried him on the Buraq when He brought him to him, and he prayed there with those who prayed from the prophets and messengers, and he showed him the signs that he showed them. There is no meaning to the statement of those who said that he was taken on a night journey with his soul and not his body, because if that were the case, there would be nothing in that that would necessitate that it be evidence of his prophethood, nor would it be an argument for his message, nor would those who denied the truth of that from the polytheists, and they were repelling his truthfulness in it, because it was not objectionable to them, nor to any of the people of sound nature from the sons of Adam, that a dreamer among them would see in a dream something that is a year's journey away, so how about something that is a month's journey away or less? And further, God only informed us in His Book that He took His servant on a night journey, and He did not inform us that He took

Surat al-Isra' 17:1

Glory be to Him who took His servant by night from Al-Masjid Al-Haram to Al-Masjid Al-Aqsa, whose surroundings We have blessed, to show him some of Our signs. Indeed, it is He who is the Hearing, the Seeing.

the soul of His servant on a night journey, and it is not permissible for anyone to go beyond what God said to anything else. If someone thinks that this is permissible, since the Arabs used to do this in their speech, as their speaker said:

I thought my camel's embrace was a hug, but it is no one but you in the embrace

Meaning: I thought the sound of my camel's tread was an embrace, so he omitted the sound and was satisfied with the embrace, as the Arabs do.

This is in what was understood by the speaker's intent from the speech. As for what has no indication except by its appearance, and does not lead to knowing the intent of the concealer except by its clarification, then it does not delete that, nor does it indicate that what God meant by His saying, **He took His servant on a night journey** is the soul of His servant on a night journey. Rather, the clear evidence and the successive reports from the Messenger of God, may God bless him and grant him peace, is that God took him on a night journey on a beast called Al-Buraq. If the night journey was with his soul, then the soul would not have been carried on Al-Buraq, since beasts only carry bodies. Unless someone says: The meaning of our saying, **He took his soul on a night journey** is that he saw in a dream that he was taken on a night journey with his body on Al-Buraq. Then he is lying about the meaning of the reports that were narrated from the Messenger of God, may God bless him and grant him peace, that Gabriel carried him on Al-Buraq.

Because if this was a dream according to the one who said this, and the soul was not among those who ride beasts, and it was not carried

On Buraq was the body of the Prophet, may God bless him and grant him peace. The Prophet, may God bless him and grant him peace, did not say that he was carried on Buraq, neither his body nor anything of it. The matter became, in his view, like some of the dreams of sleepers. This is a rejection of the apparent meaning of the revelation and the successive reports from the Messenger of God, may God bless him and grant him peace.

It was reported by the Imams, the Companions and the Followers.

And His statement, **whose surroundings We have blessed**, the Most High says: **the surroundings We have made blessed for its inhabitants in their livelihoods, their sustenance, their crops, and their crops**. And His statement, **that We may show him some of Our signs**, the Most High says: **so that We may show Our servant Muhammad some of Our signs**, meaning: **our lessons, evidence, and arguments**. And that is what I mentioned in the reports that I narrated earlier, that the Messenger of God, may God bless him and grant him peace, was shown on his way to the Holy House, and after his return to it, some of the

wonders of lessons and sermons.

As Bishr told us, he said: Yazid told us, Saeed told us on the authority of Qatada, his statement, **To show him some of Our signs** is what God showed him of the signs and lessons on the road to Jerusalem.

And His saying, **Indeed, He is the All-Hearing, the All-Seeing**, God Almighty says: Indeed, He who took His servant by night is the All-Hearing of what these people say.

The polytheists of Mecca during the Night Journey of Muhammad, may God bless him and grant him peace, from Mecca to the Holy House in Jerusalem, and for other things they said and others said. He is All-Seeing of what they do of deeds. Nothing of it is hidden from Him, and nothing of it escapes His knowledge. Rather, He encompasses all of it with knowledge, and He counts it by number. He is watching them, to reward all of them for what they are worthy of.

Some of the Basrans used to say: I broke the word *in* from His statement, **Indeed, He is the All-Hearing, the All-Seeing**, because the meaning of the statement is, "Say, O Muhammad: Glory be to Him who took His servant by night," and say: **Indeed, He is the All-Hearing, the All-Seeing**.

Tafsir al-Qurtubi

Interpretation of Surah Al-Isra

This Surah is Meccan, except for three verses: The Almighty said: **And they almost incited you**. It was revealed when the delegation of Thaqeef came to the Messenger of God (peace and blessings of God be upon him), and when the Jews said: **This is not the land of the prophets**. The Almighty said: **And say, 'My Lord, let me enter with a truthful entrance and let me exit with a truthful exit.'** The Almighty said: **Indeed, your Lord encompasses mankind**. Muqatil said: The Almighty said: **Indeed, those who were given knowledge before him**. Ibn Mas'ud may God be pleased with him said about the Children of Israel, the Cave, and Maryam that they are from the first generations, and they are from my generation, meaning from his old earnings.

In the name of God, the most gracious, the most merciful

God Almighty says: "Glory be to Him who took His servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing."

It has eight issues:

The first: The Almighty's saying: Glory be to God Glory be to God is a noun that is used in the place of a verbal noun, and it is not stable, because it does not follow the grammatical rules, nor does the definite article enter into it, nor does a verb come from it, nor is it

declined because there are two extra words at the end of it. You say: I glorified God as a glorification and as a glory, like I disbelieved the oath as takfiran and kufrana. And its meaning is the sanctification and innocence of God Almighty from all deficiency. It is a great remembrance of God Almighty that does not allow for anything other than it. As for the poet's saying:

I say when his pride came to me, Glory be to the one who made Alqamah proud.

Rather, he mentioned it in a rare way. Talha bin Ubaidullah Al-Fayadh, one of the ten, narrated that he said to the Prophet, may God bless him and grant him peace: What is the meaning of Subhan God? He said: **I purify God from all evil.** The factor in it, according to the doctrine of Sibawayh, is the verb whose meaning is not from its wording, since no verb is derived from its wording, such as qad al-qarfa' *squatting* and istamma al-sama' **the deaf**. So the meaning, according to him, is: I purify God, purifying Himself. So Subhan God came in place of your saying tanzihan **purifying Himself**.

The second: The Almighty's saying, **He took His servant by night.** The word **by night** has two meanings: *sara* and *asra*, like *saqa* and *asqa*, as mentioned above. He said:

A storm from Gemini is blowing on him, bringing freezing cold to the north.

Another said:

Al-Nadira neighborhood, the mistress of the chamber, came to me as a prisoner, but she did not travel

So he combined the two languages in the two verses. And Israa' means the night journey. It is said: I travelled by night and by night, and I travelled by night. The poet said:

And a dewy night I walked, and none of its secrets deprived me.

It was said: Asra walked at the beginning of the night, and Sara walked at the end of it, and the first is more known.

Third: The Almighty's saying, **By His servant.** The scholars said: If the Prophet, may God bless him and grant him peace, had a more honorable name than this, He would have called him by it in that lofty state. And in its meaning, they recited:

Oh people, my heart is with Zahra, and the one who hears and sees it knows it.

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

It was mentioned earlier. Al-Qusharri said: When God Almighty raised him to the presence of the sublime, and elevated him above the upper planets, He made him bear the name of servitude out of humility to the nation.

Fourth: The Isra' was established in all the hadith compilations, and it was narrated from the Companions in all parts of Islam, so it is mutawatur in this manner. Al-Naqqash mentioned twenty

Companions who narrated it. Al-Sahih narrated from Anas bin Malik that the Messenger of God, may God bless him and grant him peace, said: "I was brought Al-Buraq, which is a tall white animal, bigger than a donkey and smaller than a mule, and it places its hoof where it reaches its sight. I rode it until I came to the Holy House. I tied it to the ring to which the prophets were tied. Then I entered the mosque and prayed two rak'ahs in it. Then I came out and Gabriel, peace be upon him, came to me with a vessel of wine and a vessel of milk, and I chose the milk. Gabriel said, 'You have chosen the fitrah.' Then he ascended with us to the heavens." Among what is not in the two Sahihis is what was narrated by Al-Ajuri and Al-Samarqandi. Al-Ajuri said on the authority of Abu Saeed Al-Khudri regarding the words of God Almighty: **Glory be to Him who took His servant by night from Al-Masjid Al-Haram to Al-Masjid Al-Aqsa, whose surroundings We have blessed.** Abu Saeed said: The Messenger of God, may God bless him and grant him peace, told us about the night he was taken on the Night Journey. The Prophet, may God bless him and grant him peace, said: "I was met by a beast that was most similar to a mule, with two flapping ears. It was Al-Buraq, which the prophets used to ride before. I rode it and it set off, its hands falling as far as its sight could reach. Then I heard a call to my right: O Muhammad, take it easy so that I may ask you. So I continued and did not turn away from it. Then I heard a call to my left: O Muhammad, take it easy so that I may ask you. So I continued and did not turn away from it. Then I met a woman wearing all the adornments of this world, raising her hands and saying: Take it easy so that I may ask you. So I continued and did not turn away. Then I came to the Holy House of Jerusalem, Al-Aqsa, and I got off the beast and tied it in the ring in which the prophets used to be tied. Then I entered the mosque and prayed in it. Gabriel, peace be upon him, said to me: What did you hear, O Muhammad? So I said: I heard a call to my right: O Muhammad." He said: Take it easy until I ask you. I went and did not go up to him. He said: That is the caller of the Jews. If I had stopped, your nation would have become Jews. He said: Then I heard a call to my left: Take it easy until I ask you. I went and did not go up to him. He said: That is the caller of the Christians. If you had stopped, your nation would have become Christians. He said: Then a woman met me wearing all the adornments of the world, raising her hands, saying: Take it easy. I went and did not go up to her. He said: That is the world I stopped at. I chose the world over the Hereafter. He said: Then two vessels were brought to me, one of them had milk and the other had wine. It was said to me: Take and drink whichever you want. I took the milk and drank it. Gabriel said to me: You have attained the natural disposition. If you had taken the wine, your nation would have gone astray. Then he brought the Ascension through which the souls of the sons of Adam ascend. It was more beautiful than what you have seen. Have you not seen how the dead person fixes his sight towards it? He ascended with us until we came to the door of the lowest heaven. Gabriel asked to be opened. It was said: Who is this? He said: Gabriel. They said: Who is with you? He said: Muhammad. They said: Has he been sent to? He said: Yes. They opened for me and greeted me. There was an angel guarding the heaven. He was called Ismail.

Surat al-Isra' 17:1

Glory be to Him who took His servant by night from Al-Masjid Al-Haram to Al-Masjid Al-Aqsa, whose surroundings We have blessed, to show him some of Our signs. Indeed, it is He who is the Hearing, the Seeing.

With him were seventy thousand angels, with each angel a hundred. A thousand. He said: None knows the soldiers of your Lord except Him. Then he said: Then we proceeded to the fifth heaven and there I saw Aaron bin Imran, the beloved of his people, and around him were many followers of his nation. The Prophet, may God bless him and grant him peace, described him and said: He had a long beard, his beard almost reaching his navel. Then we proceeded to the sixth heaven and there I saw Moses, so he greeted me and welcomed me. The Prophet, may God bless him and grant him peace, described him and said: A man with much hair. If he had two shirts on him, his hair would come out of them. Al-Bazzar narrated that a horse was brought to the Messenger of God, may God bless him and grant him peace, and he charged on it, and with every step he widened his sight. It was narrated in the description of Buraq from the hadith of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "While I was sleeping in the sanctuary, someone came to me and nudged me with his foot. I followed the person and saw that it was Gabriel, peace be upon him, standing at the door of the mosque with him a beast smaller than a mule and larger than a donkey. Its face was the face of a human being, its hoof was the hoof of a hoofed animal, its tail was the tail of a bull, and its mane was the mane of a horse. When Gabriel, peace be upon him, brought it close to me, it was frightened and spread out its mane. Gabriel, peace be upon him, stroked it and said: O Buraq, do not be frightened by Muhammad, for by God, no close angel or sent prophet has ridden you who is better than Muhammad, may God bless him and grant him peace, nor more honorable to God than him. She said: I know that he is like that and that he is the master of intercession, and I love to be in his intercession. I said: You will be in my intercession, God willing." Abu Saeed Abdul Malik bin Muhammad Al-Naysaburi narrated on the authority of Abu Saeed Al-Khudri, who said:

When the Prophet, may God bless him and grant him peace, passed by Idris, peace be upon him, in the fourth heaven, he said: **Welcome to the righteous brother whom we were promised to see, but we did not see him until tonight.** He said: "And therein was Mary, daughter of Imran, who had seventy palaces of pearls, and the mother of Moses, son of Imran, had seventy palaces of red coral crowned with pearls, their doors and beds of one vein." When he ascended to the fifth heaven and its people were glorifying God, "Glory be to Him who combined snow and fire. Whoever says it once will have a reward like theirs," Gabriel, peace be upon him, opened the door for him, and he saw an old man, the most beautiful of whom had never been seen, with large eyes, his beard reaching close to his navel, almost like his hair was disheveled, and around him were people sitting, to whom he was telling stories. I said: **O Gabriel, who is this?** He said: **Aaron, the beloved of his people.**

And he mentioned the hadith.

This is a brief summary of the hadiths of the Isra' outside of the two Sahihs. Abu al-Rabi' Sulayman ibn Sab' mentioned them in full in the book **Shifa' al-Sudur**.

For him. There is no disagreement among the scholars and the group of biographers that prayer was only imposed on the Prophet, may God bless him and grant him peace, in Mecca at the time of the Isra' when he ascended to heaven. They differed about the date of the Isra' and the form of prayer, and whether the Isra' was with his soul or his body. These are three issues related to the verse, and they are what we should stop at and research, and they are more important than listing those hadiths. I will mention what I have come across in terms of the sayings of the scholars and the differences of the jurists, with the help of God Almighty. As for the first issue - which is whether the Isra' was with his soul or his body - the predecessors and successors differed about his sin, so a group went to the fact that it was a Isra' with the soul, and his person did not leave his bed, and that it was a vision in which he saw the truths, and the vision of the prophets is true. This was held by Muawiyah and Aisha, and it was narrated from Al-Hasan and Ibn Ishaq. A group said: The Israa was with the body while awake to the Holy House, and to the heavens with the soul, and they argued with the words of God Almighty: **Glory be to Him who took His servant by night from the Sacred Mosque to the Farthest Mosque**, so He made the Farthest Mosque the ultimate Israa. They said: If the Israa was with his body to something other than the Al-Aqsa Mosque, He would have mentioned it, as it would have been more eloquent in praise. Most of the Salaf and Muslims went to the view that it was a Israa with the body and while awake, and that he rode Al-Buraq in Mecca, and arrived at the Holy House and prayed there, then he was taken on the Israa with his body, and this is indicated by the hadiths that we have referred to and the verse. There is no impossibility in the Israa with his body and his wandering while awake, and one does not deviate from the apparent and the truth to interpretation except in the case of impossibility, and if it was a dream, He would have said with the soul of His servant and not with His servant. His saying: **His sight did not swerve, nor did it go astray** indicates that. If it had been a dream, there would have been no sign or miracle in it, and Umm Hani' would not have said to him: Do not speak to people, lest they call you a liar, nor would Abu Bakr have been superior in believing him, and Quraysh would not have been able to denounce and disbelieve him. Quraysh called him a liar in what he told them, until some people who had believed apostatized. If it had been a dream, he would not have been surprised. The polytheists said to him: If you are truthful, then tell us about our caravan, where you met it. He said: In such and such a place, I passed by it and so-and-so was frightened. It was said to him: What did you see, so-and-so? He said: I did not see anything except that the camels were frightened. They said: Then tell us when the caravan will come to us. He said: It will come to you on such and such a day. They said: At what

time? He said: I do not know, the sun rising from here faster or the caravan rising from here. The man said: On that day, the sun has risen. A man said: This is your caravan that has come out. They asked the Prophet, may God bless him and grant him peace, about the description of Jerusalem, so he described it to them, although he had not seen it before. Al-Sahih narrated on the authority of Abu Hurayrah that the Messenger of God, may God bless him and grant him peace, said: "I saw myself in Al-Hijr and the Quraysh were asking me about things in Jerusalem that I had not confirmed, so I was distressed as I had never been distressed before. Then God raised it up for me to look at it, and they did not ask me about anything except that I informed them of it." The hadith. The statement of Aisha and Muawiyah: **The Prophet's soul was taken on a night journey** was objected to because she was young and had not been seen, nor had she narrated from the Prophet, may God bless him and grant him peace. As for Muawiyah, he was a disbeliever at that time, and had not seen the situation, nor had he narrated from the Prophet, may God bless him and grant him peace. Whoever wants to add to what we have mentioned, let him refer to the book *Al-Shifa* by Qadi Iyad, and he will find healing from that. He cited as evidence for Aisha the words of God Almighty: **And We did not make the vision which We showed you except as a trial for the people**, so he called it a vision. This is refuted by the words of God Almighty: **Glory be to Him who took His servant by night**, and it is not said about sleep that he was taken on a night journey. Also, it may be said about seeing with the eYa-Sin 36: a vision, as will be explained in this surah. In the texts of the authentic hadiths, there is clear evidence that the Night Journey was by body, and if the hadith is reported with something that is permissible in the mind in the power of God Almighty, then there is no way to deny it, especially in a time of breaching customs, and the Prophet, may God bless him and grant him peace, was on the ascension, so it is not far-fetched that some of it was by vision, and this is what is interpreted as his saying, peace be upon him, in the Sahih: While I was at the house, between sleeping and awake." It is possible that he referred to the Night Journey as sleeping. And God knows best.

The second issue: Concerning the date of the Isra' **Night Journey**, scholars have also differed on this, and they differed on this with Ibn Shihab. Musa bin Uqbah narrated from him that he was taken on a night journey to Jerusalem one year before he left for Medina. Yunus narrated from him from Urwah from Aisha, who said: Khadija died before prayer was made obligatory. Ibn Shihab said: This was seven years after the mission of the Prophet, may God bless him and grant him peace. Al-Waqasi narrated from him that he was taken on a night journey five years after his mission. Ibn Shihab said: Fasting was made obligatory in Medina before Badr, and zakat and Hajj were made obligatory in Medina, and alcohol was forbidden after Uhud. Ibn Ishaq said: He was taken on a night journey from the Sacred Mosque to the Al-Aqsa Mosque, which is Jerusalem, and Islam originated in Mecca among the tribes. Yunus bin Bakir narrated from him that he said: Khadija prayed with the Prophet, may God bless him and grant him peace, and he will come. Abu Omar said: This shows you that the Isra' was

years before the Hijra, because Khadija died five years before the Hijra, and it was said three years, and it was said four years. The statement of Ibn Ishaq contradicts the statement of Ibn Shihab, although Ibn Shihab differed from him as mentioned above. Al-Harbi said: He was taken on the Night Journey on the twenty-seventh night of the month of Rabi' al-Akhir, one year before the Hijra. Abu Bakr Muhammad bin Ibn Ali bin al-Qasim al-Dhahabi said in his history: He was taken on the Night Journey from Mecca to Jerusalem, and he ascended to the heavens eighteen months after his mission. Abu Omar said: I do not know of anyone from the people of the biography who said what al-Dhahabi narrated, and his statement was not based on anyone to whom this knowledge is attributed from them, nor did he trace it back to anyone to whom this knowledge is attributed from them, nor did he trace it back to anyone who could be used as evidence against them.

The third issue: As for the obligation of prayer and its form when it was imposed, there is no disagreement among the scholars and the group of the people of biography that prayer was only imposed in Mecca on the night of the Isra' when he was taken up to heaven, and this is stated in the Sahih and other books. They only differed about its form when it was imposed. It was narrated on the authority of Aisha, may God be pleased with her, that she imposed two rak'ahs, two rak'ahs, then the prayer of residence was increased and it was completed to four, and the prayer of travel was left at two rak'ahs. This is what Al-Sha'bi, Maymun ibn Mihran, and Muhammad ibn Ishaq said. Al-Sha'bi said: Except for Maghrib. Yunus bin Bakir said: Ibn Ishaq said: Then Gabriel, peace be upon him, came to the Prophet, may God bless him and grant him peace, when prayer was made obligatory upon him, meaning during the Night Journey. He nudged him with his heel towards the side of the valley, and a spring of water gushed forth. Gabriel performed ablution while Muhammad, peace be upon them, was looking on. He washed his face, sniffed water in the nose, rinsed his mouth, wiped his head, ears, and feet up to the ankles, and sprinkled water over his private parts. Then he stood up to pray two rak'ahs with four prostrations. Then the Messenger of God, may God bless him and grant him peace, returned, and God had satisfied his eyes and his soul was at ease, and what he loved of the command of God Almighty had come to him. So he took Khadija's hand, then brought her to the spring and performed ablution as Gabriel had done, then he and Khadija performed two rak'ahs and four prostrations. Then he and Khadija would pray together. It was narrated from Ibn Abbas that it was made obligatory four rak'ahs when at home and two rak'ahs when traveling. Nafi' bin Jubayr and Al-Hasan bin Abi Al-Hasan Al-Basri said the same, and it is the saying of Ibn Jurayj. And what is consistent with that was narrated from the Prophet, may God bless him and grant him peace, was narrated. They did not differ that Gabriel, peace be upon him, descended on the morning of the Night Journey at noon, and taught the Prophet, may God bless him and grant him peace, the prayer and its times. Yunus bin Bakir narrated on the authority of Salim, the freed slave of Abu al-Muhajir, who said: I heard Maymun bin Mihran say: The first prayer was two, then the Messenger of God, may God

Surat al-Isra' 17:1

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bless him and grant him peace, prayed four, so it became a Sunnah, and the prayer was confirmed for the traveler and it is complete. Abu Omar said: This is a chain of transmission that cannot be relied upon, and his saying, so it became a Sunnah is a strange statement. Likewise, al-Sha'bi's excluding Maghrib alone and not mentioning Fajr is a statement that has no meaning. The Muslims have agreed that the obligation of prayer in the city is four except Maghrib and Fajr, and they do not know anything other than that in practice and widespread transmission, and the difference in what was originally obligatory does not harm them.

Fifth: We have already discussed the ear in Al-Ma'idah, and praise be to God. And we have already mentioned in Al-Imran that the first mosque to be built on earth was the Sacred Mosque, then the Al-Aqsa Mosque. And that there were forty years between them from the hadith of Abu Dharr, and the building of the Al-Aqsa Mosque by Solomon, peace be upon him, and his supplication for it from the hadith of Abdullah bin Amr and the reason for combining that, so ponder it there, there is no point in repeating it. And we mention here his saying, may God bless him and grant him peace:

"Do not undertake a journey except to three mosques: the Sacred Mosque, this mosque of mine, and the Mosque of Elijah or Bayt al-Maqdis." Narrated by Malik from the hadith of Abu Hurayrah. It indicates the superiority of these three mosques over all other mosques. For this reason, the scholars said: Whoever vows to pray in a mosque that cannot be reached except by journey and riding, should not do so, and should pray in his mosque, except in the three mosques mentioned, because whoever vows to pray in them should go to them. Malik and a group of scholars said about someone who vows to guard a border crossing: He must fulfill it wherever the guard is, because it is an act of obedience to God, the Almighty. Abu al-Bukhari added to this hadith the mosque of al-Jund, but it is not authentic and is fabricated. It was mentioned in the introduction to the book.

Sixth: The Almighty said: **To the Farthest Mosque.** Al-Aqsa was named so because of the distance between it and the Sacred Mosque, and it was the farthest mosque from the people of Mecca on earth, and it was venerated by visiting. Then He said, **Whose surroundings We have blessed.** It was said: with fruits and rivers. It was also said: with those who were buried around it from the prophets and righteous people, and with this He made it sacred. Muadh ibn Jabal narrated on the authority of the Prophet, may God bless him and grant him peace, that he said: "God Almighty says, 'O Sham, you are the chosen one from My lands, and I am driving to you the chosen one from My servants.'" **To show him some of Our signs.** This is a way of diversifying the speech. The signs that God showed him are among the wonders that He informed the people about, and his Isra' from Mecca to the Farthest Mosque in one night, which was a month's journey, and his ascension to the heavens and his

description of the prophets one by one, as was proven in Sahih Muslim and others. **Indeed, He is the All-Hearing, the All-Seeing.** It was mentioned above.

Tafsir Ibn Kathir

Interpretation of Surat Al-Isra, which is Meccan

Imam, Hafiz, and Master Abu Abdullah Muhammad bin Ismail Al-Bukhari said: Adam bin Abi Iyas told us, Shu'bah told us, on the authority of Abu Ishaq, who said: I heard Abdur-Rahman bin Yazid, who heard Ibn Mas'ud, may God be pleased with him, say about Bani Israel, Al-Kahf, and Maryam 19: They are among the first to be freed, and they are from my lineage. And Imam Ahmad said: Abdur-Rahman told us, Hammad bin Zaid told us, on the authority of Marwan Abu Lubaba, who heard Aisha say: "The Messenger of God, may God bless him and grant him peace, would fast until we would say he did not want to break his fast, and he would break his fast until we would say he did not want to fast, and he would recite Bani Israel and Az-Zumar every night."

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

God the Almighty glorifies Himself and magnifies His status, for His ability to do what no one else can do. There is no god but Him and no Lord but Him. **Who took His servant by night** meaning Muhammad, may God bless him and grant him peace, **from al-Masjid al-Haram** meaning the mosque of Mecca **to al-Masjid al-Aqsa** which is Jerusalem in Ilya, the source of the prophets since Abraham, peace be upon him. For this reason, they all gathered for Him there, and He led them in prayer in their neighborhood and home. This indicates that He is the greatest Imam and the foremost leader, may God's prayers and peace be upon him and them all. And the Almighty's saying: **Whose surroundings We have blessed** meaning the crops and fruits **that We might show him** meaning Muhammad **of Our signs** meaning the great things. As God Almighty said: **He certainly saw some of the greatest signs of his Lord.** We will mention from that what the Sunnah has reported from the hadiths about him, may God bless him and grant him peace, and God Almighty's saying: **Indeed, He is the All-Hearing, the All-Seeing.** That is, He hears the words of His servants, their believers and their disbelievers, their truth-tellers and their deniers, and He sees them, so He gives each of them what he deserves in this world and the hereafter.

Imam Abu Abdullah Al-Bukhari said: Abdul Aziz bin Abdullah told me, Sulayman - he is the son of Bilal - told us on the authority of Sharik bin Abdullah who said: "I heard Anas bin Malik say on the night of the Isra' of the Messenger of God, may God bless him and grant him peace, from the mosque of the Kaaba: Three men came to him before revelation came to him while he was sleeping in the Sacred Mosque. The first of them

said: Which one is he? The middle one said: He is the best of them. The last of them said: Take the best of them. That night happened and he did not see them until they came to him another night in what his heart sees and his eye sleeps but his heart does not sleep - and that is how the prophets sleep, their eyes do not sleep - and they did not speak to him until they carried him and placed him at the well of Zamzam. Gabriel took charge of him from among them and Gabriel split open the space between his throat and his loins until he finished with his chest and his stomach. He washed him with Zamzam water with his hand until his stomach was cleansed. Then he was brought a golden basin in which there was a golden bowl filled with faith and wisdom and he filled his chest and his veins with it - meaning the veins." Then he closed it and ascended with him to the lowest heaven, and knocked on one of its doors. The people of heaven called out to him: Who is this? He said: Gabriel. They said: Who is with you? He said: Muhammad is with me. They said: Has he been sent to him? He said: Yes. They said: Then welcome to him and hello. The people of heaven rejoice at his arrival. The people of heaven do not know what God intends for him on earth until He informs them. Then he found Adam in the lowest heaven, and Gabriel said to him: This is your father Adam, greet him. So he greeted him and Adam responded to him and said: Welcome and hello to my son, what an excellent son you are. Then he was in the lowest heaven with two rivers flowing. He said: What are these two rivers, O Gabriel? He said: These are the Nile and the Euphrates, their source.

Then he went with him into the heaven and saw another river with a palace of pearls and emeralds. He struck it with his hand and saw that it was the most fragrant musk. He said: What is this, O Gabriel? He said: This is Al-Kawthar which your Lord has hidden for you. Then he ascended with him to the second heaven and the angels said to him the same as the first angels had said to him: Who is this? He said: Gabriel. They said: Who is with you? He said: Muhammad, may God bless him and grant him peace. They said: Has he been sent to? He said: Yes. They said: Welcome to him, then he ascended with him to the third heaven and they said to him the same as the first and second, then he ascended with him to the fourth heaven and they said to him the same, then he ascended with him to the fifth heaven and they said to him the same, then he ascended with him to the sixth heaven and they said to him the same, then he ascended with him to the seventh heaven and they said to him the same, each heaven has prophets whom he named and I remembered from them Idris in the second and Aaron in the fourth and another in the fifth whose name I did not remember, and Abraham in the sixth and Moses in the seventh with the preference of the speech of God Almighty, then Moses said: O Lord, I did not think that anyone would be raised above me, then he ascended with him above that with what no one knows except God Almighty, until he came to the Lote Tree of the Limit, and the Almighty, the Lord of Majesty, approached and came close, until he was two bow lengths away from him or nearer, then God revealed to him among what He revealed fifty prayers upon your nation every day and night, then he descended with him until he reached Moses and

Moses detained him and said: O Muhammad, what did your Lord enjoin upon you? He said: I was entrusted with fifty prayers every day and night. He said: Your nation cannot do that, so go back and let your Lord make it easier for you and for them. The Prophet, may God bless him and grant him peace, turned to Gabriel as if he was consulting him about that, and Gabriel indicated that yes, if you wish. So he went with him to the Almighty, the Most High, and said while he was in his place: O Lord, lighten it for us, for my nation cannot do this. So He reduced ten prayers from him, then he returned to Moses and held him back. Moses kept returning him to his Lord until it became five prayers. Then Moses held him back at the fifth and said: O Muhammad, by God, the Children of Israel tried to seduce my people with something less than this, but they became weak and abandoned it. Your nation is weaker in bodies, hearts, bodies, sight, and hearing. So go back and let your Lord lighten it for you. All this while the Prophet, may God bless him and grant him peace, turned to Gabriel to advise him, and Gabriel did not dislike that, so He lifted him up at the fifth and said: O Lord, my nation is weak in bodies, hearts, hearing, sight, and bodies, so lighten it for us. The Almighty, the Most High, said: O Muhammad. He said: At your service and at your pleasure. He said: Verily, My word will not be changed, as I have enjoined upon you in the Mother of the Book. So every good deed is worth ten like it, so they are fifty in the Mother of the Book, and they are five for you. So he returned to Moses and said: How did you do? He said: He made it easy for us. He gave us for every good deed ten like it. Moses said: By God, I tried to seduce the Children of Israel with something less than that, but they abandoned it. So return to your Lord, and He may make it easy for you as well. The Messenger of God, may God bless him and grant him peace, said: O Moses, by God, I feel shy before my Lord, the Mighty and Sublime, about what I have differed with. He said: Then descend in the name of God.

He said: And he woke up while he was in the Sacred Mosque. This is how Al-Bukhari narrated it in the Book of Monotheism, and he narrated it in the description of the Prophet, may God bless him and his family and grant them peace, on the authority of Ismail bin Abi Uways, on the authority of his brother Abu Bakr Abdul Hamid, on the authority of Sulayman bin Bilal. Muslim narrated it on the authority of Harun bin Saeed, on the authority of Ibn Wahb, on the authority of Sulayman, who said: So he added and subtracted, and brought forward and delayed. It is as Muslim said, for Sharik bin Abdullah bin Abi Namir was confused in this hadith and his memory was bad and he did not control it, as will be explained, God willing, in the other hadiths. Some of them consider this a dream, in preparation for what happened after that, and God knows best. Al-Hafiz Abu Bakr Al-Bayhaqi said in the hadith of Sharik: An addition that he alone transmitted, according to the view of those who claim that he, may God bless him and grant him peace, saw God Almighty, meaning His statement, **Then He drew near, the Compeller, the Lord of Majesty, and He came nearer * and was two bow lengths away or even nearer.** He said: The statement of Aisha, Ibn Masoud, and Abu Hurairah in interpreting these verses as meaning that he saw Gabriel is more correct. What

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Al-Bayhaqi **may God have mercy on him** said in this matter is the truth, for Abu Dharr said: **O Messenger of God, have you seen your Lord?** He said: **Light, how can I see Him?** And in another narration: **I saw a light.** Narrated by Muslim. And his statement: **Then he drew near and came closer** refers to Gabriel, peace be upon him, as is proven in the two Sahihs on the authority of Aisha, the Mother of the Believers, and on the authority of Ibn Masoud. It is also in Sahih Muslim on the authority of Abu Hurairah. And no one among the Companions is known to have disagreed with them in interpreting this verse in this way.

Imam Ahmad said: Hasan bin Musa told us, Hammad bin Salamah told us, Thabit al-Banani told us, on the authority of Anas bin Malik, that the Messenger of God, may God bless him and grant him peace, said: "I was brought al-Buraq, which is a white animal larger than a donkey and smaller than a mule, placing its hoof where it reaches its end. I mounted it and it took me until I reached the Holy House. I tied the animal to the ring where the prophets are tied, then I entered and prayed two rak'ahs in it. Then I came out and Gabriel came to me with a vessel of wine and a vessel of milk. I chose the milk, and Gabriel said: You have chosen the fitrah. He said: Then I was taken up to the lowest heaven, and Gabriel asked for the opening. It was said to him: Who are you? He said: Gabriel. It was said: Who is with you? He said: Muhammad. It was said: Has he been sent to? He said: He has been sent to. So it was opened for us and there I was Adam, who welcomed me and prayed for my well-being. Then we were taken up to the second heaven, and Gabriel asked for the opening. It was said to him: Who are you? He said: Gabriel. It was said: Who is with you? He said: Muhammad. It was said: Has he been sent to? He said: He has been sent to." Then he opened for us and there I was my cousins, John and Jesus, they welcomed me and prayed for my well-being. Then he ascended with me to the third heaven. Gabriel asked for the door to be opened and it was said: Who are you? He said: Gabriel. It was asked: Who is with you? He said: Muhammad. It was asked: Has he been sent for? He said: Has he been sent for? Then it was opened for us and there I was Joseph, peace be upon him, and he had been given half of his beauty. He welcomed me and prayed for my well-being. Then he ascended with us to the fourth heaven. Gabriel asked for the door to be opened and it was said: Who are you? He said: Gabriel. It was asked: Who is with you? He said: Muhammad. It was asked: Has he been sent for? He said: Has he been sent for? Then it was opened for us and there I was Idris. He welcomed me and prayed for my well-being. Then God the Almighty says: {And We raised him to a high station}. Then he ascended with us to the fifth heaven. Gabriel asked for the door to be opened and it was said: Who are you? Gabriel said. It was asked: Who is with you? He said: Muhammad. It was asked: Has he been sent for? He said: Has he been sent for? Then it was opened for us and there I was Aaron. He welcomed me and prayed for my well-being. Then he ascended with us to the sixth heaven. Gabriel asked for the door to be opened and it

was said: Who are you? Gabriel said: It was said: Who is with you? He said: Muhammad. It was said: Has he been sent to him? He said: He has been sent to him. So the gate was opened for us and there I was with Moses, peace be upon him. He welcomed me and prayed for my well-being. Then he ascended with us to the seventh heaven. Gabriel asked for the gate to be opened. It was said: Who are you? He said: Gabriel. It was said: Who is with you? He said: Muhammad. It was said: Has he been sent to him? He said: He has been sent to him. So the gate was opened for us and there I was with Abraham, peace be upon him, leaning against the Frequented House, and there seventy thousand angels enter it every day and they do not return to it. Then he took me to the Lote Tree of the Limit and there its leaves were like the ears of elephants and its fruit was like large jars. But when what covered it from the command of God covered it, it changed, and none of God's creation can describe its beauty.

He said: Then God revealed to me what He revealed, and He imposed upon me fifty prayers every day and night. Then I went down until I reached Moses. He said: What did your Lord impose upon your nation? I said: Fifty prayers every day and night. He said: Go back to your Lord and ask Him to lighten it for your nation, for your nation cannot bear that, and I have tested the Children of Israel and experienced them. He said: So I went back to my Lord and said: O Lord, lighten it for my nation. So He removed five from me. Then I went down until I reached Moses. He said: What did you do? I said, **He has reduced five from me.** He said, **Your nation cannot bear that, so go back to your Lord and ask Him to reduce it for your nation.** He said, "I kept going back and forth between my Lord and Moses, and He reduced five by five from me until He said, 'O Muhammad, there are five prayers every day and night, and for every prayer ten, so that is fifty prayers. Whoever intends to do a good deed but does not do it, a good deed will be recorded for him, and if he knows it, ten will be recorded for him. Whoever intends to do a bad deed but does not know it, it will not be recorded for him, and if he does it, one bad deed will be recorded for him.' So I went down until I reached Moses and informed him, and he said, "Go back to your Lord and ask Him to reduce it for your nation, for your nation cannot bear that." The Messenger of God, may God bless him and grant him peace, said, **I have gone back to my Lord until I felt ashamed.** Muslim narrated it on the authority of Shaiban ibn Farukh on the authority of Hammad ibn Salamah with this chain of transmission, and it is more authentic than the chain of transmission of Sharik.

Al-Bayhaqi said: In this context there is evidence that the Mi'raj was on the night of the Night Journey, peace and blessings be upon him, from Mecca to the Holy House in Jerusalem, and what he said is the truth about which there is no doubt or uncertainty. Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Qatadah, on the authority of Anas, "That the Prophet, peace and blessings be upon him,

was brought al-Buraq on the night of the Night Journey, saddled and bridled, for him to ride, but he found it difficult, so Gabriel said to him: What makes you do this? By God, no one more honorable to God than him has ever ridden you?" He said: **Then sweat heavily.** Al-Tirmidhi narrated it on the authority of Ishaq ibn Mansur, on the authority of Abd al-Razzaq, and he said it is strange, and we do not know it except from his hadith. Ahmad also said: Abu Al-Mughira told us, Safwan told us, Rashid bin Saeed and Abd Al-Rahman bin Jubair told me on the authority of Anas, who said: "The Messenger of God, may God bless him and grant him peace, said: When I was taken up to my Lord, the Almighty, I passed by people who had nails of copper with which they scratched their faces and chests. I said: Who are these, O Gabriel? He said: These are the ones who eat the flesh of people and slander them." Abu Dawud included it on the authority of Safwan bin Amr, and from another chain of transmission that does not include Anas, so God knows best. He also said: Waki' told us, Sufyan told us on the authority of Sulayman Al-Taymi on the authority of Anas, who said: "The Messenger of God, may God bless him and grant him peace, said: On the night of my ascension, I passed by Moses, peace be upon him, standing and praying in his grave."

Narrated by Muslim from the hadith of Hammad ibn Salamah from Sulayman ibn Tarkhan al-Taymi and Thabit al-Bunani, both from Anas. Al-Nasa'i said: This is more authentic than the narration of Sulayman from Thabit from Anas. Al-Hafiz Abu Ya'la al-Mawsili said in his Musnad: Wahb ibn Baqiyyah told us, Khalid told us from al-Taymi from Anas who said: Some of the companions of the Prophet (peace and blessings of God be upon him) told me that on the night of the Isra', the Prophet (peace and blessings of God be upon him) passed by Moses while he was praying in his grave. Abu Ya'la said: Ibrahim ibn Muhammad ibn Arara told us, Mu'tamir told us from his father who said: I heard Anas that on the night of the Isra', the Prophet (peace and blessings of God be upon him) passed by Moses while he was praying in his grave. Anas said: He mentioned that he was carried on al-Buraq and tied up the beast or he said the horse. Abu Bakr said: **Describe it to me.** The Messenger of God (peace and blessings of God be upon him) said: **It is like this and that.** He said: **I bear witness that you are the Messenger of God.** Abu Bakr, may God be pleased with him, had seen it. Al-Hafiz Abu Bakr Ahmad bin Amr Al-Bazzar said in his Musnad: Salamah bin Shabib told us, Saeed bin Mansour told us, Al-Harith bin Ubaid told us, on the authority of Abu Imran Al-Joni, on the authority of Anas bin Malik, may God be pleased with him, who said: "The Messenger of God, may God bless him and grant him peace, said: While I was sleeping, Gabriel, peace be upon him, came and poked me between my shoulders. I went to a tree in which there were birds nesting. He sat in one of them and I sat in the other. It rose and ascended until it filled the two horizons. I turned my eyes and if I wanted to touch the sky, I could. I turned to Gabriel as if he were a soft blanket, and I recognized the superiority of his knowledge of God over me. A door from the doors of heaven was opened for me and I saw the greatest light. And before the veil, pearls and rubies fluttered, and what God willed to be revealed was revealed to me."

Then he said: We do not know that anyone narrated this hadith except Anas, and we do not know that anyone narrated it from Abu Imran Al-Joni except Al-Harith bin Ubaid, and he was a famous man from the people of Basra.

Al-Hafiz al-Bayhaqi narrated it in al-Dala'il on the authority of Abu Bakr al-Qadi on the authority of Abu Ja'far Muhammad ibn Ali ibn Duhaime on the authority of Muhammad ibn al-Husayn ibn Abi al-Husayn, on the authority of Sa'id ibn Mansur, and he mentioned it with his chain of transmission likewise, then he said, and someone else said in this hadith at the end of it, **And before me, or he said before the veil, the pearls and rubies fluttered.** Then he said, "This is how Al-Harith ibn Ubayd narrated it, and Hammad ibn Salamah narrated it on the authority of Abu Imran al-Jawni on the authority of Muhammad ibn Umair ibn Uttarid, that the Prophet, may God bless him and grant him peace, was in a group of his companions when Gabriel came to him and poked him in the back, so he went with him to the tree in which was something like a bird's nest. He sat in one of them and Gabriel sat in the other, so it grew with us until it reached the horizon, and if I extended my hand to the sky I would reach it, so it was lowered by a cause and the light descended, and Gabriel fell unconscious as if he were a parasite, so I knew the superiority of my fear of Him over my fear, so a prophet was revealed to me: A king or a prophet, a servant, and to Paradise you are not, so he gestured to me." Gabriel, while he was lying down, said: I said: No, but a prophet and a servant. I said: And if this is true, it requires that it occurred on a different night than the Night Journey, because the Holy House or the ascension to heaven was not mentioned in it, so it occurred on a different night than what we are in. And God knows best. Al-Bazzar also said: Amr bin Isa told us, Abu Bahr told us, Shu'bah told us on the authority of Qatadah on the authority of Anas that Muhammad, may God bless him and grant him peace, saw his Lord, the Almighty and Majestic. And this is strange.

Abu Ja'far ibn Jarir said: Yunus told us, 'Abdullah ibn Wahb told us, Ya'qub ibn 'Abd al-Rahman al-Zuhri told us, on the authority of his father, on the authority of 'Abd al-Rahman ibn Hashim ibn 'Utbah ibn Abi Waqqas, on the authority of Anas ibn Malik, who said: "When Gabriel came to the Messenger of God, may God bless him and grant him peace, with al-Buraq, it seemed as if it had moved its tail. Gabriel said to it, 'Slow down, O al-Buraq, for by God, no one like it has ridden you.' The Messenger of God, may God bless him and grant him peace, walked and saw an old woman on the side of the road. He said, 'What is this, O Gabriel?' He said, 'Go, O Muhammad.' He said, 'So he walked as long as God willed him to walk. Then something called him away from the road, so he said, 'Come, O Muhammad.' Gabriel said to him, 'Go, O Muhammad.' He walked as long as God willed him to walk. He said, 'A group of God's creation met him and said, 'Peace be upon you **O First**, peace be upon you **O Last**, peace be upon you, O Gatherer.' Gabriel said to him, 'Return the greeting, O Muhammad.' He returned the greeting. Then he met him a second time and said to him the same as the first time, then a third time likewise, until he reached the Holy House in Jerusalem. He offered him wine, water, and milk, and the Messenger of God, may God bless him and grant

Surat al-Isra' 17:1

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him peace, took them.” And Gabriel said to him: You have hit the mark, and if you had drunk water you and your nation would have drowned, and if you had drunk wine you and your nation would have been lost. Then Adam was sent to him, and the prophets after him, peace be upon them, and the Messenger of God, peace be upon him, led them in prayer that night. Then Gabriel said to him: As for the old woman whom you saw on the side of the road, there is nothing left of this world except what remained of the life of that old woman. As for the one who wanted you to lean towards him, that is the enemy of God, Satan, who wanted you to lean towards him. As for those who greeted you, they are Abraham, Moses, and Jesus, peace be upon them. And this is how Al-Hafiz Al-Bayhaqi narrated it in Dalil Al-Nubuwwah from the hadith of Ibn Wahb. And in some of its wording there is something strange and odd.

Another way On the authority of Anas bin Malik, and it contains a very strange and strange narration. In the Sunan of al-Nasa'i and al-Mujtaba, and I did not see it in al-Kabeer, he said: Amr bin Hisham told us, Mukhallad, he is the son of al-Husayn, told us on the authority of Saeed bin Abdul Aziz, Yazid bin Abi Malik told us, Anas bin Malik told us that the Messenger of God, may God bless him and grant him peace, said: “I was brought a beast larger than a donkey and smaller than a mule, its stride reaching the end of its eye, so I rode it and Gabriel, peace be upon him, was with me. I set off and he said, ‘Dismount and pray,’ so I prayed. He said, ‘Do you know where you prayed?’ I prayed in Taiba, and the immigrants went to it. Then he said, ‘Dismount and pray,’ so I prayed. He said, ‘Do you know where you prayed?’ I prayed at Mount Sinai, where God spoke to Moses. Then he said, ‘Dismount and pray,’ so I prayed. He said, ‘Do you know where you prayed?’ I prayed in Bethlehem, where Jesus, peace be upon him, was born. Then I entered Jerusalem and gathered the prophets, peace be upon them, for me, so Gabriel, peace be upon him, brought me forward until I led them in prayer. Then he ascended with me to the lowest heaven, and in it was Adam, peace be upon him. Then he ascended with me to the second heaven, and in it were the two sons of the maternal uncle, Jesus.” And John, peace be upon them, then he ascended with me to the third heaven and there was Joseph, peace be upon him, then he ascended with me to the fourth heaven and there was Aaron, peace be upon him, then he ascended with me to the fifth heaven and there was Idris, peace be upon him.

Then he ascended with me to the sixth heaven, and in it was Moses, peace be upon him. Then he ascended with me to the seventh heaven, and in it was Abraham, peace be upon him. Then he ascended with me above seven heavens and I came to Sidrat al-Muntaha, and a mist covered me, so I fell down in prostration, and it was said to me, **On the day I created the heavens and the earth, I imposed upon you and your nation fifty prayers, so perform them you and your nation.** So I returned with that until he ordered Moses, peace be

upon him, and he said, **What did your Lord impose upon your nation?** I said, **Fifty prayers.** He said, **You will not be able to perform them, neither you nor your nation, so go back to your Lord and ask Him to reduce them.** So I returned to my Lord, and He reduced them for me by ten. Then I came to Moses, and he ordered me to go back, so I went back, and He reduced them for me by ten. Then I was returned to five prayers. He said, **Go back to your Lord and ask Him to reduce them, for He imposed two prayers on the Children of Israel, but they did not perform them.** So I returned to my Lord, the Almighty, and asked Him to reduce them, and He said, **On the day I created the heavens and the earth, I imposed upon you and your nation fifty prayers, so five for fifty, so perform them you and your nation.** He said, **So I knew that it was from God, the Almighty.** And the matter became clear to me, so I returned to Moses, peace be upon him, and he said, **Go back.** So I knew that it was from God Almighty, the Almighty, the Majestic, and it was clear - meaning, it was inevitable - so I did not go back.”

Another path Ibn Abi Hatim said: My father told us, Hisham bin Ammar told us, Khalid bin Yazid bin Abi Malik told us on the authority of his father on the authority of Anas bin Malik, may God be pleased with him, who said: “When the night of the Isra' of the Messenger of God, may God bless him and grant him peace, to Jerusalem was, Gabriel came to him with a beast bigger than a donkey and smaller than a mule. Gabriel carried him on it, its hoof ending where its edge ended. When he reached Jerusalem and reached the place called the Gate of Muhammad, may God bless him and grant him peace, he came to the stone that was there, and Gabriel poked it with his finger and pierced it, then tied it up and climbed up. When they were level in the courtyard of the mosque, Gabriel said, O Muhammad, have you asked your Lord to show you the houris? He said, Yes. He said, So go to those women and greet them while they were sitting to the left of the rock. He said: So I went to them and greeted them and they returned my greeting, so I said, Who are you? They said: We are the best and most beautiful women of a righteous people who were pure and were not known. They stayed and did not move, and they remained immortal and were not...” They die, he said, then I left and it was not long before many people gathered, then a muezzin called the prayer and the prayer was established, he said so we stood in rows waiting for someone to lead us, then Gabriel, peace be upon him, took my hand and made me come forward and I led them in prayer, and when I left Gabriel said: O Muhammad, do you know who prayed behind you? He said - I said - No - he said every prophet whom God Almighty sent prayed behind you.

He said: Then Gabriel took me by the hand and ascended with me to the heaven. When we reached the door, he asked to be let in. They said: Who are you? He said: I am Gabriel. They said: Who is with you? He said: Muhammad. They said: Has he been sent to him? He said: Yes. They opened it for him and said: Welcome to you and to those with you. He said: When

he was on its back, there was Adam in it. Gabriel said to me: O Muhammad, will you not greet your father Adam? He said: I said: Yes. So I went to him and greeted him and he responded and said: Welcome to my righteous son and righteous prophet. He said: Then he ascended with me to the second heaven and asked to be let in. They said: Who are you? He said: Gabriel. They said: Who is with you? He said: Muhammad. They said: Has he been sent to him? He said: Yes. They opened it for him and he said: Welcome to you and to those with you. There was Jesus and his cousin John, peace be upon them. He said: Then he ascended with me to the third heaven and asked to be let in. They said: Who are you? He said: Gabriel. They said: Who is with you? He said: Muhammad. They said: Has he been sent to him? He said, *Yes*. So they opened for him and said, **Welcome to you and to those with you**. And therein was Joseph, peace be upon him. Then he ascended with me to the fourth heaven and asked to be admitted. They said, **Who are you?** He said, *Gabriel*. They said, **And who is with you?** He said, *Muhammad*. They said, **Has he been sent to him?** He said, *Yes*. So they opened for him and said, **Welcome to you and to those with you**. And therein was Idris, peace be upon him. Then he ascended with me to the fifth heaven and Gabriel asked to be admitted. They said, **Who are you?** He said, **And who is with you?** He said, *Muhammad*. They said, **Has he been sent to him?** He said, *Yes*. So they opened for him and said, **Welcome to you and to those with you**. And therein was Aaron, peace be upon him.

Then he ascended with me to the sixth heaven, and Gabriel asked for the door to be opened. They said, **Who are you?** Gabriel said, **And who is with you?** He said, *Muhammad*. They said, **Has he been sent to you?** He said, *Yes*. They opened it and said, **Welcome to you and to those with you**. And there was Moses, peace be upon him, in it. Then he ascended with me to the seventh heaven, and Gabriel asked for the door to be opened. They said, **Who are you?** Gabriel said, **And who is with you?** He said, *Muhammad*. They said, **Has he been sent to you?** He said, *Yes*. They opened it for him and said, **Welcome to you and to those with you**. And there was Abraham, peace be upon him, in it. Gabriel said, **O Muhammad, will you not greet your father Abraham?** I said, *Yes*. So I went to him and greeted him, and he returned my greeting and said, **Welcome to my righteous son and righteous prophet**. Then he took me on the seventh heaven until he reached a river with tents of pearls, rubies, and emeralds, and on it was a green bird, the softest bird I have ever seen. I said, **O Gabriel, this bird is soft**. He said, **O Muhammad, I eat it softer than it**. Then he said, **O Muhammad, do you know what river this is?** I said, *No*. He said, **This is the Kauthar that God has given you**. And in it were vessels of gold and silver, flowing over stones of rubies and emeralds, its water whiter than milk. He said, "So I took a vessel of gold from its vessel, scooped up some of that water and drank it. It was sweeter than honey and had a stronger scent than musk."

Then he took me until I reached the tree, and a cloud covered me in which were all colors, and Gabriel rejected me, and I fell down prostrating to God Almighty, and God said to me: O Muhammad, on the day I created the heavens and the earth, I made fifty

prayers obligatory upon you and your nation, so perform them, you and your nation. - He said - Then the cloud cleared from me, and Gabriel took my hand, and I quickly turned away. I came to Abraham, but he did not say anything. Then I came to Moses, and he said: What did you do, O Muhammad? I said: My Lord made fifty prayers obligatory upon me and my nation. He said: **You will not be able to do it, nor will your nation, so go back to your Lord and ask Him to lighten it for you**. So I quickly went back until I reached the tree, and the cloud covered me and Gabriel rejected me. I fell down in prostration and said: **My Lord, You have enjoined upon me and my nation fifty prayers, and neither I nor my nation will be able to do them, so lighten it for us**. He said: **I have reduced ten for you**. He said: **Then the cloud cleared and Gabriel took my hand**. He said: "I quickly turned away until I came to Abraham, but he did not say anything to me. Then I came to Moses, who said: "What have you done, O Muhammad?" I said: "My Lord has reduced ten for me." He said: "Then forty prayers, neither you nor your nation will be able to do them. Go back to your Lord and ask Him to lighten it for you." He mentioned the hadith in the same way, up to five prayers, and five is fifty. Then Moses ordered him to go back and ask Him to lighten it, and he said: "I am shy before the Almighty."

He said: Then he descended and the Messenger of God, may God bless him and grant him peace, said to Gabriel: "Why did I not come to the people of heaven without them welcoming me and smiling at me except for one man, so I greeted him and he returned my greeting and welcomed me and did not smile at me. He said: O Muhammad, that is Malik, the keeper of Hell, he has not laughed since he was created, and if he had laughed at anyone he would have laughed at you." He said: Then he rode away and was leaving. While he was on some of the road, a camel of the Quraysh passed by carrying food, among them was a camel with two buckets, a black bucket and a white bucket. When it came level with the camel, it was startled by it and turned around and that camel fell down and broke. Then he went on in the morning and told what had happened. When the polytheists heard what he said, they came to Abu Bakr and said: O Abu Bakr, do you want to know about your companion? He said that he came on this night a month's journey and returned on the same night, so Abu Bakr, may God be pleased with him, said: If he said that, then he has spoken the truth, and we believe him in what is further than this, so we believe him based on the report from heaven. So the polytheists said to the Messenger of God, may God bless him and grant him peace, **What is the sign of what you say?** He said: I passed by a camel of the Quraysh while it was in such and such a place, and the camels were frightened of us and turned around, and among them was a camel with two saddlebags, a black saddlebag and a white saddlebag, and it fell down and was broken. When the camel arrived, they asked them and they told them the story as the Messenger of God, may God bless him and grant him peace, had told them, and from that Abu Bakr was named the truthful. They asked him and said: Were Moses and Jesus among those who came with you? He said: Yes. They said: Describe them to us. He said: As for Moses, he is a dark-skinned man as if he

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were from the men of Azd Oman, and as for Jesus, he is a man of medium build, with a reddish complexion, as if pearls were dripping from his hair. This is a context in which there are strange and amazing things.

Imam Ahmad said: Affan told us, Hammam told us: I heard Qatada narrating on the authority of Anas bin Malik that Malik bin Sa'sa'ah told him that the Prophet of God, may God bless him and grant him peace, told them about the night he was taken on the Night Journey. He said: "While I was lying in al-Hateem - and Qatada may have said in al-Hijr - a man came to me and began to say to his companion, 'The middle one among the three.' He said: 'So he came to me and - I heard Qatada say - split - between this and this.' Qatada said: 'So I said to al-Jarud, who was beside me: What does he mean?' He said: 'From the opening of his throat to his hair.' And I heard him say: 'From his hairline to his hair.' He said: 'So he extracted my heart.' He said: 'So I was brought a golden basin filled with faith and wisdom.' My heart was washed, then stuffed, then returned.' Then I was brought a beast, smaller than a mule and larger than a donkey, white.' Al-Jarud said: 'Is it al-Buraq, O Abu Hamza?' He said: 'Yes, its stride falls at its furthest point.' He said: 'So I carried it and Gabriel, peace be upon him, took me until he brought me.' To the lowest heaven, so he asked for permission. It was said: Who is this? He said: Gabriel. It was said: Who is with you? He said: Muhammad. It was said: Has he been sent to him? He said: Yes. It was said: Welcome to him, and what a good coming he has been. He said: It was opened for us. When I reached the end, there was Adam, peace be upon him. He said: This is your father Adam, so greet him. I greeted him and he returned the greeting. Then he ascended until he reached the second heaven and asked for permission. It was said: Who is this? Gabriel said: It was said: Who is with you? He said: Muhammad. It was said: Has he been sent to him? He said: Yes. It was said: Welcome to him, and what a good coming he has been. He said: It was opened for us. When I reached the end, there was Jesus and John, and they were the sons of the maternal aunt. He said: These are John and Jesus, so greet them. I greeted them and they returned the greeting. Then they said: Welcome to the righteous brother and righteous prophet. Then he ascended until he reached the third heaven and asked for permission. It was said: Who is this? Gabriel said: It was said: Who is with you? He said: Muhammad. It was said: Has he been sent to him? He said: Yes. It was said: Welcome to him, and what a good arrival he has come. He said: So it was opened for us. When I was finished, there was Joseph, peace be upon him. He said: This is Joseph. I greeted him and he returned the greeting. Then he ascended until he reached the fourth heaven and asked for permission. It was said: Who is this? He said: Gabriel. It was said: Who is with you? He said: Muhammad. It was said: Or has he been sent to? He said: Yes. It was said: Welcome to him, and what a good arrival he has come. He said: So it was opened for us. When I was finished, there was Idris, peace be upon him. He said: This is Idris. I greeted him and he returned the greeting.

Then he ascended until he reached the fifth heaven and asked for permission. It was said: Who is this? He said: Gabriel. It was said: Who is with you? He said: Muhammad. It was said: Or has he been sent to? He said: Yes. It was said: Welcome to him, and what a good arrival he has come. So it was opened for us. When I reached it, there was Aaron, peace be upon him. He said: This is Aaron, so greet him. I greeted him and he returned the greeting. Then he said: Welcome to the righteous brother and righteous prophet. He said: Then he ascended until he reached the sixth heaven and asked for permission. It was said: Who is this? He said: Gabriel. It was said: Who is with you? He said: Muhammad. It was said: Or has he been sent to? He said: Yes. It was said: Welcome to him, and what a good arrival he has come. So it was opened for us. When I reached it, there was Moses, peace be upon him. He said: This is Moses, so greet him. I greeted him and he returned the greeting. Then he said: Welcome to the righteous brother and righteous prophet. He said: When I passed him, he cried. It was said to him: What makes you cry? He said: I cry because a boy was sent after me who will enter Paradise from his nation more than will enter it from my nation. He said: Then he ascended until he reached the seventh heaven and asked for permission. It was said: Who is this? He said: Gabriel. It was said: Who is with you? He said: Muhammad. It was said: Or has he been sent to him? He said, "Yes. **It was said, Welcome to him, and what a good arrival he has come to.**" Then it was opened for us, and when I had finished, there was Abraham, peace be upon him. He said, "This is Abraham, so greet him." So I greeted him and he returned the greeting. Then he said, "Welcome to the righteous brother and righteous prophet. **He said, Then I was raised to the Lote Tree of the Limit, and its fruit was like the jars of Hajar, and its leaves were like the ears of elephants. He said, This is the Lote Tree of the Limit. He said, "And there were four rivers: two hidden rivers and two apparent rivers."** I said, **What is this, O Gabriel? He said, As for the hidden ones, they are two rivers in Paradise, and as for the apparent ones, they are the Nile and the Euphrates.** He said, **Then I was raised to the Frequented House.**

Qatada said: Al-Hasan narrated to us on the authority of Abu Hurairah on the authority of the Prophet, may God bless him and grant him peace, that he saw the Frequented House, which seventy thousand enter every day and then they do not return to it. Then he returned to the hadith of Anas, who said: "Then I was brought a vessel of wine, a vessel of milk, and a vessel of honey. He said: So I took the milk. He said: This is the nature upon which you and your nation are. He said: Then prayer was imposed upon me, fifty prayers every day. He said: So I descended until I came to Moses, and he said: What has your Lord imposed upon your nation? He said: I said: Fifty prayers every day. He said: Your nation cannot do fifty prayers, and I have experienced the people before you, and I have treated the Children of Israel with the utmost severity. So go back to your Lord and ask Him to make it easier for your nation. He said: So I went back and He

reduced ten from me. He said: So I went back to Moses and he said: What have you been commanded? I said: Forty prayers every day. He said: Your nation cannot do forty prayers every day, and I have experienced the people before you and I have treated the Children of Israel with the utmost severity. So go back to your Lord and ask Him to make it easier for your nation." He said: So I went back and He made ten more. I went back to Moses and he said: What have you been commanded to do? I said: I have been commanded to do thirty prayers. He said: Your nation cannot do thirty prayers each day. I have experienced the people before you and have dealt with the Children of Israel in the most severe way. So go back to your Lord and ask Him to make it easier for your nation. He said: So I went back and He made ten more. I went back to Moses and he said: What have you been commanded to do? I said: I have been commanded to do twenty prayers each day. He said: Your nation cannot do twenty prayers each day. I have experienced the people before you and have dealt with the Children of Israel in the most severe way. So go back to Moses and he said: What have you been commanded to do? I said, **I have been commanded to perform ten prayers every day.** He said, "Your nation cannot do ten prayers every day. I have experienced the people before you and dealt with the Children of Israel in the most severe manner. So go back to your Lord and ask Him to make it easier for your nation." He said, **So I went back and was commanded to perform five prayers every day.** I went back to Moses and he said, **What have you been commanded to do?** He said, **I have been commanded to perform five prayers every day.** He said, "Your nation cannot do five prayers every day. I have experienced the people before you and dealt with the Children of Israel in the most severe manner. So go back to your Lord and ask Him to make it easier for your nation." He said, **I have asked my Lord until I felt ashamed, but I am satisfied and submit.** So I carried out the task and a caller called out, **I have fulfilled my obligation and made it easier for My servants.** They both included it in the two Sahih from the hadith of Qatadah in a similar manner.

Al-Bukhari said: Yahya bin Bakir narrated to us, Al-Layth narrated to us, on the authority of Yunus, on the authority of Ibn Shihab, on the authority of Anas bin Malik, who said: Abu Dharr used to narrate that the Messenger of God, may God bless him and grant him peace, said: "The ceiling of my house was opened while I was in Mecca, and Gabriel came down and opened my chest, then washed it with Zamzam water. Then he brought a golden basin full of wisdom and faith, and poured it into my chest. Then he took my hand and ascended with me to the lowest heaven. When I reached the heaven, Gabriel said to the keeper of the heaven: Open. He said: Who is this? He said: Gabriel. He said: Is there anyone with you? He said: Yes, with me is Muhammad, may God bless him and grant him peace. He said: Send for him? He said: Yes. When he opened, we ascended to the lowest heaven and there was a man sitting with black women on his right and black women on his left. If he looked to his right, he laughed and if he looked to his left, he cried. He said: Welcome to the righteous prophet and righteous son. I said to Gabriel: Who is this? He said: This is Adam, and these black women on his right and

on his left are the names of his children. The people on the right are the people of Paradise." Anas said: "He mentioned that he found in the heavens Adam, Idris, Moses, Jesus, and Abraham, but he did not confirm their abodes except that he mentioned that he found Adam in the lowest heaven and Abraham in the sixth. Anas said: "When Gabriel and the Prophet, may God bless him and grant him peace, passed by Idris, he said: Welcome to the righteous prophet and righteous brother. I said: Who is this? He said: Idris. Then I passed by Moses, and he said: Welcome to the righteous prophet and righteous brother. I said: Who is this? He said: This is Moses. Then I passed by Jesus, and he said: Welcome to the righteous prophet and righteous brother. I said: Who is this? He said: This is Jesus. Then I passed by Abraham, and he said: Welcome to the righteous prophet and righteous son. I said: Who is this? He said: This is Ibrahim. Al-Zuhri said: Ibn Hazm informed me that Ibn Abbas and Abu Habbah Al-Ansari used to say: The Prophet, may God bless him and grant him peace, said: **Then he ascended with me until I reached a level where I could hear the scratching of the pens.**

Ibn Hazm and Anas bin Malik said: The Messenger of God, may God bless him and grant him peace, said: "God enjoined fifty prayers upon my nation, so I returned with that until I passed by Moses, peace be upon him, and he said: What did God enjoin upon your nation? I said: He enjoined fifty prayers. Moses said: Then return to your Lord, for your nation cannot bear that. So I returned and He reduced half of it. I returned to Moses and I said: He reduced half of it. He said: Go back to your Lord, for your nation cannot bear that. So I returned and He reduced half of it. I returned to him and he said: Go back to your Lord, for your nation cannot bear that. I returned to him and he said: They are five and they are fifty. My word does not change. I returned to Moses and he said: Go back to your Lord. I said: I am ashamed before my Lord. Then he took me until he reached the Lote Tree of the Limit, and it was covered with colors I do not know what they are. Then I was brought into Paradise, and there were sides of pearls in it, and its soil was musk." This is the wording of Al-Bukhari in the Book of Prayer, and he narrated it in the mention of the Children of Israel, in the Hajj, and in the hadiths of the prophets. From other chains of transmission on the authority of Yunus, and Muslim narrated it in his Sahih in the Book of Faith on his authority on the authority of Harmalah on the authority of Ibn Wahb on the authority of Yunus, similarly.

Imam Ahmad said: Affan told us, Hammam told us, on the authority of Qatada, on the authority of Abdullah bin Shaiq, who said: I said to Abu Dharr: If I saw the Messenger of God, may God bless him and grant him peace, I would ask him. He said: What did you ask him? He said: I would ask him: Did he see his Lord? He said: I asked him, and he said: I saw Him as a light. How can I see Him? This is how it was narrated by Imam Ahmad. Muslim included it in his Sahih on the authority of Abu Bakr bin Abi Shaybah, on the authority of Wakee', on the authority of Yazid bin Ibrahim, on the authority of Qatada, on the authority of Abdullah bin Shaiq, on the authority of Abu Dharr, who said: "I asked the Messenger of God, may God bless him and grant him peace, 'Did you see your Lord?' He said: 'Light. How can I see Him.'" And on the authority of

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Muhammad bin Bashir, on the authority of Muadh bin Hisham: My father told us, on the authority of Qatada, on the authority of Abdullah bin Shaiqi, who said: I said to Abu Dharr: If I saw the Messenger of God, may God bless him and grant him peace, I would ask him. He said: What did you ask him about? He said: I would ask him: Did you see your Lord? Abu Dharr said: I asked, and he said: I saw a light.

Abdullah bin Imam Ahmad said: Muhammad bin Ishaq bin Muhammad Al-Masini told us, Anas bin Ayyad told us, Yunus bin Yazid told us, Ibn Shihab said: Anas bin Malik said: Abi bin Kaab used to narrate that the Messenger of God, may God bless him and grant him peace, said: "The ceiling of my house was opened while I was in Mecca, so Gabriel came down and opened my chest, then washed it with Zamzam water, then he brought a golden basin full of wisdom and faith, and poured it into my chest, then closed it, then he took my hand and ascended with me to the heavens. When he reached the lowest heaven, there was a man with black faces on his right and black faces on his left. When he looked to his right, he smiled, and when he looked to his left, he cried. He said: Welcome to the righteous prophet and righteous son. I said to Gabriel: Who is this? He said: This is Adam, and these black faces on his right and left are the souls of his children. The people of his right are the people of Paradise, and the black faces on his left are the people of Hell. When he looked to his right, he laughed, and when he looked to his left, he said: Anas said: "He said: 'He said: 'He mentioned that he found Adam, Idris, Moses, Abraham, and Jesus in the heavens, but he did not confirm to me how their dwellings were, except that he mentioned that he found Adam, peace be upon him, in the lowest heaven, and Abraham in the sixth heaven. Anas said: 'When Gabriel, peace be upon him, and the Messenger of God, may God bless him and grant him peace, passed by Idris, he said: "Welcome to the righteous prophet and righteous brother." I said: **Who is this, O Gabriel?** He said: **This is Idris.** He said: "Then I passed by Moses, and he said: "Welcome to the righteous prophet and righteous brother." I said: **Who is this?** He said: *Moses*. Then I passed by Jesus, and he said: **Welcome to the righteous prophet and righteous brother.** I said: **Who is this?** He said: **This is Jesus, son of Mary.** He said: "Then I passed by Abraham, and he said: "Welcome to the righteous prophet and righteous son." I said: **Who is this?** He said: **This is Abraham.**

Ibn Shihab said: Ibn Hazm told me that Ibn Abbas and Abu Habbah Al-Ansari used to say: "The Messenger of God, may God bless him and grant him peace, said: Then he ascended with me until I reached a level where I could hear the scratching of the pens." Ibn Hazm and Anas bin Malik said: "The Messenger of God, may God bless him and grant him peace, said: God has imposed fifty prayers on my nation. He said: So I returned with that until I passed by Moses, and Moses said: What has your Lord imposed on your nation? I said: He imposed fifty prayers on them. Moses said to me: Go back to your Lord, for your

nation cannot bear that. He said: So I went back to my Lord, and He reduced half of it. I went back to Moses and told him. He said: Go back to your Lord, for your nation cannot bear that. I went back and he said: They are five and they are fifty. My word does not change. He said: So I went back to Moses, and he said: Go back to your Lord. I said: I am ashamed before my Lord. He said: Then he took me until he came to the Lote Tree of the Limit. He said: It was covered with colors I do not know what they were. He said: Then I entered Paradise, and there were in it pearls and its soil was musk." This is how Abdullah bin Ahmad narrated it in his father's Musnad, and it is not in any of the six books. It was previously mentioned in the two Sahihs on the authority of Yunus on the authority of Al-Zuhri, on the authority of Abu Dharr, with a similar context, and God knows best.

Al-Hafiz Abu Bakr Al-Bazzar said: Abd Al-Rahman bin Al-Mutawakkil and Ya'qub bin Ibrahim told us, and the wording is his. They said: Abu Numailah told us, Al-Zubayr bin Junadah told us, on the authority of Abdullah bin Buraydah, on the authority of his father, who said: "The Messenger of God, may God bless him and grant him peace, said: When the night of my ascension came - he said - Gabriel came to the rock in the Holy House - he said - and put his finger in it and pierced it and tied Al-Buraq to it." Then Al-Bazzar said: We do not know that it was narrated on the authority of Al-Zubayr bin Junadah except by Abu Numailah, and we do not know this hadith except on the authority of Buraydah. Al-Tirmidhi narrated it in the interpretation of his collection on the authority of Ya'qub bin Ibrahim Al-Dawraqi with it, and he said it is strange.

Imam Ahmad said: Ya'qub told us, my father told us, on the authority of Salih, on the authority of Ibn Shihab, who said: Abu Salamah said: I heard Jabir ibn Abdullah narrating that he heard the Messenger of God, may God bless him and grant him peace, say: **When the Quraysh denied me when I was taken on the Night Journey to Jerusalem, I stood in the Hijr and God showed me Jerusalem, so I began to tell them about its signs while I was looking at it.** They included it in the two Sahihs through various chains of transmission on the authority of al-Zuhri with it. Al-Bayhaqi said: Ahmad ibn al-Hasan al-Qadi told us, Abu al-Abbas al-Asamm told us, al-Abbas ibn Muhammad al-Duri told us, Ya'qub ibn Ibrahim told us, my father told us, on the authority of Salih ibn Kaysan, on the authority of Ibn Shihab, who said: I heard Saeed ibn al-Musayyab say: "When the Messenger of God, may God bless him and grant him peace, reached Jerusalem, he met Abraham, Moses, and Jesus, and two cups were brought to him: a cup of milk and a cup of wine. He looked at them, then took the cup of milk, and Gabriel said: You have found the truth, you have been guided to the natural disposition. If you had taken the wine, your nation would have been idle. Then the Messenger of God, may God bless him and grant him peace, returned to Mecca and was informed that he had been taken on the Night Journey, and many people who had prayed with him were tempted."

Ibn Shihab said: Abu Salamah ibn Abd al-Rahman said: So he prepared himself, or something similar, some people from Quraysh went to Abu Bakr and said: What do you think about your companion who claims that he came to Jerusalem and then returned to Mecca in one night? Abu Bakr said: Or did he say that? They said: Yes. He said: Then I bear witness that if he said that, he has spoken the truth. They said: So do you believe him if he comes to Ash-Sham in one night and then returns to Mecca before morning? He said: Yes, I believe him with more than that. I believe him with report from heaven. Abu Salamah said: That is why Abu Bakr As-Siddiq was named. Abu Salamah said: Then I heard Jabir ibn Abdullah **may God be pleased with them both** narrating that he heard the Messenger of God (blessings and peace of God be upon him) say: When the Quraysh denied me when I was taken on the Night Journey to Jerusalem, I stood in the Hijr and God showed me Jerusalem. I began to tell them about its signs while I was looking at it.

Imam Ahmad said: Abu al-Nadr told us, Sulayman told us, on the authority of Shaiban, on the authority of Asim, on the authority of Zur ibn Hubaish, who said: I came upon Hudhayfah ibn al-Yaman, may God be pleased with him, while he was talking about the night of the Isra' **Night Journey** of Muhammad, may God bless him and grant him peace, and he was saying: So they set off until they came to Jerusalem, but they did not enter it. I said: Rather, the Messenger of God, may God bless him and grant him peace, entered it that night and prayed in it. He said: What is your name, O Bald One? I know your face, but I do not know your name. I said: I am Zur ibn Hubaish. He said: How do you know that the Messenger of God, may God bless him and grant him peace, prayed in it that night? He said: I said: The Qur'an informs me of that. He said: So whoever recites the Qur'an, let him recite. I said: **Glory be to Him who took His servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa**. He said: O Bald One, do you find that he prayed in it? I said: No. He said: By God, the Messenger of God (peace and blessings of God be upon him) did not pray in it that night. If he had prayed in it, a prayer would have been prescribed for you in it just as a prayer in the Ancient House was prescribed for you. By God, they did not leave Al-Buraq until the gates of heaven were opened for them and they saw Paradise and Hell and the promise of the Hereafter together. Then they returned to their original state. He said: Then he laughed until I saw his molars. He said: And they tell him that he tied it up so that it could not escape from him, and that the Knower of the Unseen and the Seen made it subservient to him. I said: O servant of God, what is the beast of Al-Buraq? He said: A tall white beast, its stride is as far as the eye can see. Abu Dawud Al-Tayalisi narrated it on the authority of Hammad bin Salamah, on the authority of Asim on his authority. At-Tirmidhi and An-Nasa'i narrated it in their Tafsir on the authority of Asim, who is Ibn Abi An-Najud, on his authority. At-Tirmidhi said: Hasan. What Hudhayfah **may God be pleased with him** said and what others have confirmed from the Messenger of God (peace and blessings of God be upon him) about tying the beast to the ring, and about praying in Bayt Al-Maqdis, from what has come before and what will come, takes precedence over his statement. And God knows best.

Al-Hafiz Abu Bakr Al-Bayhaqi said in the book of Evidences of Prophethood: Abu Abdullah Muhammad bin Abdullah Al-Hafiz told us, Abu Al-Abbas Muhammad bin Yaqoub told us, Abu Bakr Yahya bin Abi Talib told us, Abdul Wahhab bin Ata told us, Abu Muhammad Rashid Al-Hammami told us on the authority of Abu Harun Al-Abdi, 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 his companions said to him: **O Messenger of God, tell us about the night in which you were taken on the Night Journey**. He said: God Almighty said: **Glory be to Him who took His servant on a night journey Al-Masjid Al-Haram**, the verse: He said: So tell them. He said: While I was sleeping in the evening in the Sacred Mosque, someone came to me and woke me up. I woke up and did not see anything. Then I saw a shadow, so I followed it with my eyes until I left the Sacred Mosque. Then I saw a beast that was more similar to these beasts of yours, these mules of yours, except that it had twitching ears. It was called Al-Buraq, and the prophets before me used to ride it. Its hoof would land as far as its sight could reach, so I rode it. While I was walking on it when a caller called me from my right: O Muhammad, look at me, I ask you, O Muhammad, look at me, I ask you, O Muhammad, look at me, I ask you. But I did not answer him and did not stand on it. While I was walking on it, a caller called me from my left: O Muhammad, look at me, I ask you. But I did not answer him and did not stand on it. While I was walking, I saw a woman with her arms uncovered and wearing every adornment that God had created. She said: O Muhammad, look at me, I ask you. But I did not turn to her and did not stand on it until I came to the Holy House, and I tied my mount to the ring to which the prophets used to tie them.

Then Gabriel, peace be upon him, came to me with two vessels: one of wine and the other of milk. I drank the milk and refused the wine. Gabriel said: You have chosen the natural disposition. If you had taken the wine, your nation would have been led astray. I said: God is Great, God is Great. Gabriel said: What do you see on your face? He said: So I said, while I was walking, a caller called me on my right: O Muhammad, wait for me, I am asking you, but I did not answer him or stand up for him. He said, That is the caller of the Jews. If you had answered him or stood up for him, your nation would have become Jews. He said: While I was walking, a caller called me on my left, saying: O Muhammad, wait for me, I am asking you, but I did not turn around or stand up for him. He said: That is the caller of the Christians. If you had answered him, your nation would have become Christians. He said: While I was walking, I saw a woman with her arms uncovered, wearing every adornment that God had created, saying: O Muhammad, wait for me, I am asking you, but I did not answer her or stand up for her. He said: That is the world. If you had answered her or stood up for her, your nation would have chosen the world over the Hereafter.

He said: Then Gabriel and I entered the Holy House, and each of us prayed two rak'ahs. Then I came to the Mi'raj *ascension* by which the souls of the sons of Adam used to ascend. The creation has never seen a better ascension than this. Have you not seen a dead

Surat al-Isra' 17:1

Glory be to Him who took His servant by night from Al-Masjid Al-Haram to Al-Masjid Al-Aqsa, whose surroundings We have blessed, to show him some of Our signs. Indeed, it is He who is the Hearing, the Seeing.

person when he squints his eyes ascending to the heavens? He squints his eyes ascending to the heavens out of amazement at the Mi'raj. He said: So Gabriel and I ascended, and there I saw an angel called Ismail, who is the master of the lowest heaven, and before him are seventy thousand angels, with each angel having a hundred thousand soldiers. He said: God the Almighty said: **And none knows the soldiers of your Lord except Him.** Gabriel then opened the door of heaven. It was said: Who is this? He said: Gabriel. It was said: Who is with you? He said: Muhammad. It was said: Has he been sent to him? He said: Yes, and behold, I saw Adam as he was on the day God created him in His image, and behold, the souls of his believing descendants were presented to him, and he said: A good soul and a good soul, place them in the highest place. Then the souls of his wicked descendants were presented to him, and he said: A bad soul and a bad soul, place them in Sijjin. So I went on for a while and behold, I saw a hut on which there was dissected flesh, no one would approach it, and behold, I saw another hut on which there was flesh that had rotted and was rotting, and there were people eating from it. I said: O Gabriel, who are these? He said: These are from your nation who do what is forbidden and leave what is permissible. He said: Then I went on for a while and behold, I saw people whose lips were like the lips of camels. He said: Their mouths were opened and they took a sip of that hot coal, then something came out from their lower parts. I heard them crying out to God, the Almighty, so I said: Who are these, O Gabriel? He said: These are from your nation. **Those who devour the property of orphans unjustly are only consuming into their bellies fire, and they will burn in a Blaze.** He said: Then I went on for a while, and there I saw women clinging to their breasts, and I heard them crying out to God Almighty. I said: O Gabriel, who are these women? He said: These are the adulterers of your nation. He said: Then I went on for a while, and there I saw people whose bellies were like houses. Whenever one of them got up, he would fall down and say: O God, do not establish the Hour. He said: They are on the path of the people of Pharaoh. He said: Then a traveler would come and trample them. He said: I heard them crying out to God. I said: O Gabriel, who are these? He said: These are from your nation. **Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity.** He said: Then I went on for a while, and there I saw people whose flesh was being cut from their sides and they were feeding it to him, and it was said to him: Eat as you used to eat from the flesh of your brother. I said: O Gabriel, who are these? He said: These are the slanderers and backbiters of your nation.

He said: Then we ascended to the second heaven, and there I saw a man who was the most beautiful of what God Almighty had created, and he excelled people in beauty, like the moon on the night of the full moon over all the other planets. I said: O Gabriel, who is this? He said: This is your brother Joseph, and with him are some of his people. So I greeted him and he

greeted me back.

Then we ascended to the third heaven, and it was opened, and there I saw Yahya and Jesus, peace be upon them, and with them were some of their people, so I greeted them and they greeted me. Then we ascended to the fourth heaven, and there I saw Idris, whom God had raised to a high place, so I greeted him and he greeted me.

He said: Then we ascended to the fifth heaven, and there I saw Aaron, half of whose beard was white and half of it was black, his beard almost reaching his navel because of its length. I said: O Gabriel, who is this? He said: This is the beloved one among his people, this is Aaron bin Imran, and with him are some of his people. So I greeted him and he greeted me.

Then I ascended to the sixth heaven, and there I saw Moses, son of Imran, a dark-skinned man with much hair. If he had two shirts on, his hair would have come through the shirt. He said: People claim that I am more honored in the sight of God than this one, but this one is more honored in the sight of God than I. He said: I said, O Gabriel, who is this? He said: This is your brother Moses, son of Imran, peace be upon him, and with him are some of his people. So I greeted him and he greeted me.

Then I ascended to the seventh heaven, and behold, I saw our father, Abraham, the friend of the Most Merciful, leaning his back against the Frequented House like the best of men. I said: O Gabriel, who is this? He said: This is your father, Abraham, the friend of the Most Merciful, peace be upon him, and with him are some of his people. So I greeted him and he greeted me. And behold, I saw my nation in two halves: one half had white garments like paper, and the other half had garments of sore eyes. He said: So I entered the Frequented House, and those who had white garments entered with me, and those who had black garments prevented me, and they were in good condition. So I and those with me prayed in the Frequented House, then I and those with me went out.

He said: And the Frequented House, in which seventy thousand angels pray every day and do not return to it until the Day of Resurrection. He said: Then I was taken up to the Lote Tree of the Limit, and behold, every leaf of it almost covered this nation, and behold, in it was a flowing spring called Salsabil, from which two rivers gushed forth **one of them Al-Kawthar and the other** is called the River of Mercy, so I washed myself in it and He forgave me my past and future sins.

He said: I was raised to Paradise and a girl met me. I said: Who do you belong to, O girl? She said: Zaid bin Haritha. And behold, there were rivers of water that had not become stagnant, and rivers of milk whose taste had not changed, and rivers of wine that was delicious to those who drink, and rivers of pure honey. And behold, its spears were like buckets, large, and behold, its birds were as if they were your camels. Then the Prophet (peace and blessings of God be

upon him) said: God the Most High has prepared for His righteous servants that which no eye has seen, no ear has heard, and has never crossed the mind of man. He said: Then the Fire was shown to me, and in it was the wrath, rebuke and vengeance of God. If stones and iron were thrown into it, it would eat it. Then it was closed to me.

Then I was raised to the Lote Tree of the Limit, and it covered me, and between me and it was a distance of two bow lengths or nearer. He said, **And an angel from among the angels descended upon each leaf of it.** He said, "And fifty prayers were enjoined upon me, and He said, 'For every good deed ten, so if you intend to do a good deed but do not do it, a good deed will be written down for you, and if you do it, ten will be written down for you. And if you intend to do a bad deed but do not do it, nothing will be written down for you, but if you do it, one bad deed will be written down for you.'"

Then I returned to Moses and he said: What did your Lord command you? I said: Fifty prayers. He said: Go back to your Lord and ask Him to lighten it for your nation, for your nation cannot bear that, and when it cannot bear it, it disbelieves. So I returned to my Lord and said: O Lord, lighten it for my nation, for it is the weakest of nations. So He reduced it to ten and made it forty. I kept differing between Moses and my Lord. Every time I came to him, he said to me the same thing, until I returned to him. He said to me: What have you been commanded? I said: I have been commanded to perform ten prayers. He said: Go back to your Lord and ask Him to lighten it for your nation. Then He called to me: I have completed my obligation and lightened it for My servants and given them for every good deed ten times the like thereof.

Then I returned to Moses and he said: What have you been commanded to do? I said: Five prayers. He said: Go back to your Lord, for nothing tires Him, and ask Him to lighten the burden for your nation. I said: I have returned to my Lord until I felt shy. Then he went to Mecca in the morning telling them of the wonders: I came to Jerusalem last night and was taken up to heaven, and I saw such and such. Abu Jahl, meaning Ibn Hisham, said: Are you not amazed at what Muhammad said? He claims that he came to Jerusalem last night, then he became among us and one of us was riding his mount, ascending for a month and stopping for a month, so this is a journey of two months in one night. He said: So I told them about a camel of the Quraysh, when I was on my ascent, I saw it in such and such a place, and that it had fled, and when I returned I found it at the pass, and he told them about each man and his camel such and such, and his belongings such and such, so Abu Jahl said: He will tell us things, so a man from among them said: I am the most knowledgeable person about Jerusalem, and how it was built and arranged, and how close it is to the mountain, so if Muhammad is truthful then I will tell you, and if he is lying then I will tell you, so that polytheist came and said: O Muhammad, I am the most knowledgeable person about Jerusalem, so tell me: How is it built, and how is it arranged, and how close it is to the mountain? He said: Then the Holy House was raised to the Messenger of God, may God bless him and grant him peace, from his seat, and he looked at it as one of us looks at his house. He said: Its

construction is such and such, its appearance is such and such, and its proximity to the mountain is such and such. The other said: You have spoken the truth. So he returned to them and said: Muhammad spoke the truth in what he said, or something similar to this statement.

And Imam Abu Ja'far ibn Jarir narrated it in full on the authority of Muhammad ibn 'Abd al-'A'la, on the authority of Muhammad ibn Thawr, on the authority of Mu'ammār, on the authority of Abu Harun al-'Abdi, and on the authority of al-Hasan ibn Yahya, on the authority of 'Abd al-Razzaq, on the authority of Mu'ammār, on the authority of Abu Harun al-'Abdi, with the same chain of transmission. And he also narrated it on the authority of Ibn Ishaq, who said: Ruh ibn al-Qasim told me on the authority of Abu Harun, with a chain of transmission similar to the one mentioned above. And Ibn Abi Hatim narrated it on the authority of his father, on the authority of Ahmad ibn 'Abdah, on the authority of Abu 'Abd al-Samad 'Abd al-'Aziz ibn 'Abd al-Samad, on the authority of Abu Harun al-'Abdi, on the authority of Abu Sa'id al-Khudri, and he mentioned it in a long, beautiful, elegant chain of transmission, better than what others have narrated, despite its strangeness and what is strange in it. Then Al-Bayhaqi also mentioned it from the narration of Nuh bin Qais Al-Hadani, Hisham and Muammar on the authority of Abu Harun Al-'Abdi, whose name is Ammarah bin Juwayn, and he is considered weak by the Imams. We only cited his hadith here because it contains corroborating evidence from others, and because Al-Bayhaqi narrated: Imam Abu Uthman Ismail bin Abdul Rahman informed us, Abu Naim Ahmad bin Muhammad bin Ibrahim Al-Bazzar informed us, Abu Hamid bin Bilal informed us, Abu Al-Azhar informed us, Yazid bin Abi Hakim informed us, he said: "I saw the Messenger of God, may God bless him and grant him peace, in a dream. I said: O Messenger of God, a man from your nation called Sufyan Al-Thawri is fine. The Messenger of God said: There is nothing wrong with him." He told us on the authority of Abu Harun Al-'Abdi on the authority of Abu Saeed Al-Khudri, on the night of your Night Journey, "I said: I saw in the sky, so I told him the hadith and he said to me: Yes. I said to him: O Messenger of God, some people from your nation tell strange things about you during the Night Journey? He said to me: That is the hadith of storytellers."

Imam Abu Ismail Muhammad bin Ismail Al-Tirmidhi said: Ishaq bin Ibrahim bin Al-Ala bin Al-Dahhak Al-Zubaidi told us: Amr bin Al-Harith told us: Abdullah bin Salem Al-Ash'ari told us: Muhammad bin Al-Waleed bin Aamer Al-Zubaidi told us: Al-Waleed bin Abdul Rahman told us: Jubayr bin Nafeer told us: Shaddad bin Aws said: "We said: O Messenger of God, how was your Night Journey?" He said: I prayed the Isha prayer with my companions in Mecca, wearing the Isha prayer, then Gabriel, peace be upon him, came to me with a white animal, or he said: white, bigger than a donkey and smaller than a mule. He said: Ride. I found it difficult to separate it by its ear. Then he made me ride it, and it set off with us, falling with its hoof wherever it ended, until we reached a land of palm trees. He made me dismount and said: Pray. So I prayed, then I rode. He said: Do you know where you prayed? I said: God knows best. He said: I prayed in

Surat al-Isra' 17:1

Glory be to Him who took His servant by night from Al-Masjid Al-Haram to Al-Masjid Al-Aqsa, whose surroundings We have blessed, to show him some of Our signs. Indeed, it is He who is the Hearing, the Seeing.

Yathrib. I prayed in Tayyibah.

Then it set off, falling with us, its hoof landing where its edge reached, then we reached a land. He said, **Get down.** Then he said, *Pray.* So I prayed, then we mounted. He said, **Do you know where you prayed?** I said, **God knows best.** He said, **I prayed in Madyan near the tree of Moses.** Then it set off, falling with us, its hoof landing where its edge reached, then we reached a land where palaces appeared to us. He said, **Get down.** So I got down. He said, *Pray.* So I prayed, then we mounted. He said, **Do you know where you prayed?** I said, **God knows best.** He said, **I prayed in Bethlehem where Jesus Christ, son of Mary, was born.** Then he set off with me until we entered the city from its Yemeni gate. He came to the direction of the mosque and tied his mount to it. We entered the mosque from a gate where the sun and moon incline. I prayed in the mosque wherever God willed. I was overcome by thirst more than anything else. I was brought two vessels, one containing milk and the other containing honey. He sent them both to me, so I made them evenly distributed between them. Then God guided me, so I took the milk and drank until it struck my forehead. In front of me was an old man reclining on his resting place. He said, **Your companion has taken the natural disposition, and indeed he is being guided.**

Then he took me until we came to the valley in which the city was located. Then Hell appeared as if it were hills. I said, O Messenger of God, how did you find it? He said: I found it like a hot fever. Then he turned with me and we passed a camel of the Quraysh in such and such a place. They had lost a camel of theirs and so-and-so had gathered it. I greeted them and some of them said: This is the voice of Muhammad. Then I came to my companions before dawn in Mecca and Abu Bakr, may God be pleased with him, came to me and said: O Messenger of God, where were you last night? I looked for you in your places. He said: I knew that I came from Jerusalem last night. He said: O Messenger of God, it is a month's journey, so describe it to me. He said: A path was opened for me as if I was reaching it. He did not ask me about anything except that I informed him of it. Abu Bakr said: I bear witness that you are the Messenger of God. The polytheists said: Look at Ibn Abi Kabshah, he claims that he came to Jerusalem last night. He said: One of the signs that I am telling you is that I passed a camel of yours in such and such a place and they had lost a camel of theirs and so-and-so had gathered it. They will continue their journey and will descend at such and such and then at such and such and they will come to you on such and such a day, preceded by a red camel with black hair on it and two black cloaks.

When that day came, the people looked out while it was close to noon until the caravan approached, preceded by that camel which the Messenger of God, may God bless him and grant him peace, had described. This is how Al-Bayhaqi narrated it through two chains of transmission on the authority of Abu

Ismail Al-Tirmidhi with it. Then he said after completing it: This is a sound chain of transmission. He narrated it in parts from the hadiths of others, and we will mention from that, God willing, what we have in attendance. Then he cited many hadiths about the Night Journey as evidence for this hadith. This hadith was narrated in full on the authority of Shaddad bin Aws by Imam Abu Abd Al-Rahman bin Abi Hatim in his interpretation on the authority of his father on the authority of Ishaq bin Ibrahim bin Al-Ala Al-Zubaidi with it. There is no doubt that this hadith, I mean the hadith narrated on the authority of Shaddad bin Aws, contains things, some of which are sound as Al-Bayhaqi mentioned, and some of which are rejected, such as praying in Bethlehem, and the question of the friend about the description of Jerusalem and other things, and God knows best.

Imam Ahmad said: Uthman bin Muhammad told us, Jarir told us, on the authority of Qabus, on the authority of his father, who said: Ibn Abbas told us: "On the night of the Isra' **Night Journey** of the Messenger of God, may God bless him and grant him peace, he entered Paradise and heard a noise in one corner of it, so he said: 'O Gabriel, what is this?' He said: 'This is Bilal the muezzin.' So the Prophet, may God bless him and grant him peace, said when he came to the people, 'Bilal has succeeded. I saw such and such in him.' Moses, peace be upon him, met him and welcomed him. He said: 'Welcome to the unlettered Prophet.' He said: 'He was a tall, dark-skinned man, with straight hair that reached his ears or above them.' He said: 'Who is this, O Gabriel?' He said: 'This is Moses.' He went on and was met by a venerable, awe-inspiring old man, who welcomed him and greeted him, and they all greeted him.' He said: 'Who is this, O Gabriel?' He said: 'This is your father, Abraham.' He looked into the Fire and saw people eating carrion.' He said: 'Who are these, O Gabriel?' He said: 'These are the ones who eat the flesh of people.' He saw a very red and blue man. He said: 'Who is this, O Gabriel?' He said: 'This is the one who hamstrung the she-camel.' He said: 'He is the one who hamstrung the she-camel.' He said: 'He is the one who hamstrung the she-camel.' " When the Messenger of God, may God bless him and grant him peace, came to the Al-Aqsa Mosque, he stood up to pray and found all the prophets praying with him. When he turned away, two cups were brought, one on the right and the other on the left. In one of them was milk and in the other was honey. He took the milk and drank from it, and the one who had the cup said: **You have attained the natural disposition.** The chain of transmission is sound, but they did not include it.

Another way - Imam Ahmad said: Hasan told us, Thabit Abu Zaid told us, Hilal told us, Ikrimah told me on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, was taken on a night journey to Jerusalem, then he came that night and told them about his journey and the sign of Jerusalem and their camel. The people said: We do not believe Muhammad in

what he says, so they turned back as infidels, so God struck their necks with Abu Jahl, and Abu Jahl said: Muhammad is frightening us with the tree of Zaqqum, bring dates and butter, so they choked, and the Antichrist saw in his image a vision with the eyes, not a vision in a dream, and Jesus, Moses, and Abraham, and the Prophet, may God bless him and grant him peace, was asked about the Antichrist, so he said: I saw him in a dream, a white-skinned, straight-eyed man, one of his eyes standing out like a shining star, and the hair of his head was like the branches of a tree, and I saw Jesus, peace be upon him, white, with curly hair, sharp eyesight, and a well-built body, and I saw Moses, peace be upon him, dark-skinned, with much hair, and a strong body, and I looked at Abraham, peace be upon him, and I did not see a single one. From him, I looked at him from me until he was as if he was your companion. Gabriel said: Greet Malik, so I greeted him. Al-Nasa'i narrated it from the hadith of Abu Zaid Thabit on the authority of Hilal, who is Ibn Khabab, with it, and it is a sound chain of transmission.

Another way Al-Bayhaqi said: Abu Abdullah Al-Hafiz informed us, Abu Bakr Al-Shafi'i informed us, Ishaq bin Al-Hasan informed us, Al-Hussein bin Muhammad informed us, Shaiban informed us on the authority of Qatada on the authority of Abu Al-Aaliyah, who said: The cousin of your Prophet, may God bless him and grant him peace, Ibn Abbas, may God be pleased with them both, informed us, who said: "The Messenger of God, may God bless him and grant him peace, said: 'On the night of my Night Journey, I saw Moses bin Imran, a tall, curly-haired man, as if he were from the men of Shan'u'ah. I saw Jesus, son of Mary, peace be upon him, with a medium build, reddish and white, with a smooth head. I saw Malik, the keeper of Hell, and the Antichrist in signs that God showed him.' He said: 'So do not be in doubt about meeting him.' So Qatada interpreted it as meaning that the Prophet of God, may God bless him and grant him peace, had met Moses, peace be upon him. 'And We made him a guidance for the Children of Israel.' He said: God made Moses a guidance for the Children of Israel. Muslim narrated it in Sahih on the authority of Abd bin Hamid on the authority of Yunus bin Muhammad, on the authority of Shaiban, and they both included it on the authority of Shu'bah on the authority of... Qatada in brief.

Another path Al-Bayhaqi said: Ali bin Ahmad bin Abdun informed us, Ahmad bin Ubaid Al-Saffar informed us, Dubays Al-Mu'addil informed us, Affan informed us, Hammad bin Salamah informed us, on the authority of 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: When I was taken on the Night Journey, a pleasant scent passed by me, so I said: What is this scent? They said: The hairdresser of Pharaoh's daughter and her children. The comb fell from her hand, so she said: In the name of God. Pharaoh's daughter said: My father. She said: My Lord, your Lord, and the Lord of your father. She said: Do you have a lord other than my father? She said: Yes, my Lord, your Lord, and the Lord of your father is God. He said: So he called her and said: Do you have a lord other than me? She said: Yes, my Lord, and your Lord is God, the Almighty and Majestic. He said: So he ordered a copper pot to be heated, then he ordered

her to be thrown into it. She said: I have a need of you. He said: What is it? She said: Gather my bones and the bones of my children in one place. He said: That is for you because of the right you have over us. He said: So he ordered them to be thrown into it. One by one, until he reached the age of an infant among them, and he said: O mother, sit down and do not be lazy, for you are on the truth. He said: And four spoke in the cradle while they were young: this one, and the witness of Joseph, and the companion of Guraij, and Jesus, son of Mary, peace be upon him. The chain of transmission is not bad, and they did not include it.

Another way Imam Ahmad also said: Muhammad ibn Ja'far and Ruh ibn al-Mu'in told us: A'waf told us on the authority of Zurarah ibn Awfa on the authority of Ibn 'Abbas who said: "The Messenger of God, may God bless him and grant him peace, said: When the night of my Isra' **Night Journey** came, I was in Mecca and was terrified and knew that the people would deny me, so he sat isolated and sad. Then the enemy of God, Abu Jahl, passed by him, so he came and sat next to him and said to him as if mockingly: 'Did something happen?' The Messenger of God, may God bless him and grant him peace, said to him: 'Yes.' He said: 'And what was it?' He said: 'I was taken on a Night Journey last night.' He said: 'To where?' He said: 'To the Holy House.' He said: 'Then you are now among us in the morning?' He said: 'Yes.' He said: 'He did not think he should belie him for fear that he would deny the hadith if he called his people to it. So he said: 'Do you think that if I called your people, would you tell them what you told me?' The Messenger of God, may God bless him and grant him peace, said: 'Yes.' He said: 'O people of Banu Ka'b ibn Lu'ay.' He said: 'So the gatherings dispersed to him and they came and sat next to him.' He said: 'Tell your people what you told me.' The Messenger of God, may God bless him and grant him peace, said: The Messenger of God (peace be upon him) said: I was taken on a night journey last night. They said: Where to? He said: To Jerusalem. They said: Then you became among us? He said: Yes. He said: Some clapped and some put their hands on their heads in amazement at the lie. They said: Can you describe the mosque to us? Among them were those who had traveled to that country and seen the mosque. The Messenger of God (peace be upon him) said: I kept describing until some of the description became unclear to me. He said: The mosque was brought to me while I was looking at it until it was placed near the house of Aqil or Uqayl, so he described it while I was looking at it. He said: And along with this there was a description that I did not remember. The people said: As for the description, by God, he hit the nail on the head. An-Nasa'i narrated it from the hadith of A'waf ibn Abi Jamilah, who is the Bedouin, and Al-Bayhaqi narrated it from the hadith of An-Nadr ibn Shumayl and Hudhahah from A'waf, who is the son of Abi Jamilah the Bedouin, one of the trustworthy imams.

Al-Hafiz Abu Bakr Al-Bayhaqi said: Abu Abdullah Al-Hafiz told us, Abu Abdullah Muhammad bin Ya'qub told us, Al-Sari bin Khuzaymah told us, Yusuf bin Bahlol told us, Abdullah bin Numayr told us, on the authority of Malik bin Mughul, on the authority of Al-Zubayr bin Adi, on the authority of Talha bin Masraf, on the authority of Marra Al-Hamadani, on the

Surat al-Isra' 17:1

Glory be to Him who took His servant by night from Al-Masjid Al-Haram to Al-Masjid Al-Aqsa, whose surroundings We have blessed, to show him some of Our signs. Indeed, it is He who is the Hearing, the Seeing.

authority of Abdullah bin Masoud, who said: When the Messenger of God, may God bless him and grant him peace, was taken on the Night Journey, he reached the Lote Tree of the Limit, which is in the sixth heaven. What he ascends ends at it until he is taken from it, and what he descends from above it ends at it until he is taken. "When that which covers the Lote Tree covers it," he said: It was covered by a bed of gold. The Messenger of God, may God bless him and grant him peace, was given the five daily prayers and the last verses of Surat Al-Baqarah, and the major sins were forgiven for whoever does not associate anything with God.

Muslim narrated it in his Sahih on the authority of Muhammad ibn Abdullah ibn Numayr and Zuhayr ibn Harb, both on the authority of Abdullah ibn Numayr, and then al-Bayhaqi said: This which Abdullah ibn Mas'ud mentioned is part of the hadith of the Mi'raj. Anas ibn Malik narrated it on the authority of Malik ibn Sa'sa'ah on the authority of the Prophet, may God bless him and grant him peace, then on the authority of Abu Dharr on the authority of the Prophet, may God bless him and grant him peace, then he narrated it once without mentioning them, then al-Bayhaqi cited the three hadiths as mentioned above. I said: It has been narrated on the authority of Ibn Mas'ud in a more detailed manner than this, and there is something strange in it, and that is in what al-Hasan ibn Arafah narrated in his famous section: Marwan ibn Mu'awiyah narrated to us on the authority of Qatadah ibn Abdullah al-Nahmi, Abu Dhiyyan al-Junbi narrated to us, saying: We were sitting with Abu Ubaydah ibn Abdullah, meaning Ibn Mas'ud, and Muhammad ibn Sa'd ibn Abi Waqqas, and they were sitting, and Muhammad ibn Sa'd said to Abu Ubaydah: Tell us on the authority of your father on the night of the Isra' with Muhammad, may God bless him and grant him peace. Abu Ubaydah said: No, rather you tell us on the authority of Your father, Muhammad said: If you had asked me before I asked you, I would have done so. Abu Ubaidah began to narrate, meaning on the authority of his father, as he was asked. He said: The Messenger of God, may God bless him and grant him peace, said: Gabriel, peace be upon him, came to me with a mount larger than a donkey and smaller than a mule. He carried me on it, then he set off, tumbling with us. Whenever he ascended a hill, his legs were straight, like his hands, and whenever he descended, his hands were straight with his legs, until we passed by a tall man from the tribe of Adam, as if he were from the men of Azd Shanu'ah. He raised his voice, saying, **I have honored and favored him.** He said: So we pushed him towards him and greeted him, and he returned the greeting. He said: Who is this with you, O Gabriel? He said: This is Ahmad. He said: Welcome to the unlettered Arab prophet who conveyed the message of his Lord and advised his nation. He said: Then we pushed on, and I said: Who is this, O Gabriel? He said: This is Moses, son of Imran. He said: I said: Who is he blaming? He said: He is blaming his Lord for you. I said: And he raises his voice to his Lord? He said: Indeed, God knows his sharpness. He said: Then

we pushed on until we passed by a tree whose fruit was like a saddle, and under it was an old man and his family. He said: Then Gabriel said to me: Go to your father Ibrahim. So we pushed him towards us and greeted him and he returned the greeting. Ibrahim said: Who is this with you, Gabriel? He said: This is your son Ahmad. He said: Welcome to the unlettered prophet who delivered the message of his Lord and advised his nation. O my son, you will meet your Lord tonight, and your nation is the last and weakest of nations. So if you can have your need or most of it met by your nation, then do so.

He said: Then we pushed on until we reached the Al-Aqsa Mosque, so I got off and tied the animal in the ring at the door of the mosque where the prophets used to be tied, then I entered the mosque and recognized the prophets among those standing, kneeling and prostrating. He said: Then I was brought two cups of honey and milk, so I took the milk and drank, then Gabriel, peace be upon him, struck my shoulder and said: You have found the natural disposition, by the Lord of Muhammad. He said: Then the prayer was established and I led them in prayer, then we turned away and came back. It is a strange chain of transmission, and they did not include it. It includes the strangeness of the prophets asking him, peace be upon him, first, then asking him about them after he turned away. What is well-known in the Sahih, as mentioned above, is that Gabriel informed him of them first so that he could greet them with a greeting of knowledge. It also includes that he met the prophets, peace be upon them, before entering the Al-Aqsa Mosque, and what is correct is that he met them in the heavens, then he descended to the Holy House a second time and they were with him. He prayed with them there, then he rode Al-Buraq and returned to Mecca, and God knows best.

Another way Imam Ahmad said: Hisham told us, Al-Awam told us, on the authority of Jabalah bin Suhaim, on the authority of Muathir bin Afazah, on the authority of Ibn Masoud, on the authority of the Prophet, may God bless him and grant him peace, "He said: On the night of my Night Journey, I met Abraham, Moses, and Jesus, peace be upon them, and they discussed the matter of the Hour. He said: They referred their matter to Abraham, peace be upon him, and he said: I have no knowledge of it. They referred their matter to Moses, and he said: I have no knowledge of it. They referred their matter to Jesus, and he said: I have not revealed it to anyone except God Almighty. And among what my Lord has entrusted to me is that the Antichrist will emerge. He said: I will have two sticks with me, and when he sees me he will melt like lead melts. He said: God will destroy him when he sees me, until the rock and the tree will say: O Muslim, there is an unbeliever beneath me, so come and kill him. He said: God will destroy matter, then the people will return to their lands and homelands. He said: At that time, Gog and Magog will emerge, and they will swarm from every hill and tread upon their lands, and they will not come upon anything except

that they will destroy it, and they will not pass by water." Except that they drink it. He said: Then the people will return to me and complain about them, so I will call upon God against them and He will destroy them and cause them to die until the earth runs with the stench of their stench, meaning it stinks. He said: Then God will send down rain and sweep away their bodies until He throws them into the sea. So what my Lord has entrusted me with is that if that is the case, the Hour will be like a pregnant woman who has just given birth, and her family will not know when she will surprise them with her birth, at night or during the day.

Narrated by Ibn Majah on the authority of Bandar on the authority of Yazid bin Harun, on the authority of Al-Awam bin Hawshab, narrated by Abd Al-Rahman bin Quraz, the brother of Abdullah bin Quraz Al-Thamali. Saeed bin Mansour said: Maskeen Maymun bin Mu'adhdhin of Al-Ramlah Mosque told us, Urwah bin Ruwaim told me on the authority of Abd Al-Rahman bin Quraz that on the night of the Night Journey, the Messenger of God, may God bless him and grant him peace, was taken from Al-Masjid Al-Haram to Al-Masjid Al-Aqsa, between Zamzam and Al-Maqam, Gabriel was on his right and Michael was on his left. They flew with him until he reached the highest heavens. When he returned, he said: I heard glorification in the highest heavens, along with much glorification. The highest heavens glorify the One of Majesty, fearful of the One of Exaltation for what is high. Glory be to the Most High, the Most High, glory be to Him and He is Most High. We mention here the hadith when God the Almighty says in this Surah, **The seven heavens glorify Him verse**.

Imam Ahmad said: Aswad bin Aamer told us, Hammad bin Salamah told us, on the authority of Abu Sinan, on the authority of Ubaid bin Adam, Abu Maryam, and Abu Shuaib, that Umar bin Al-Khattab, may God be pleased with him, was in Jabiyah, and he mentioned the conquest of Jerusalem. He said: Abu Salamah said: Abu Sinan told me, on the authority of Ubaid bin Adam, who said: I heard Umar bin Al-Khattab say to Ka'b: Where do you think I should pray? He said: If you take it from me, you will pray behind the rock, and all of Jerusalem will be in your hands. Omar bin Al-Khattab, may God be pleased with him, said: You have imitated the Jews, but I will pray where the Messenger of God, may God bless him and grant him peace, prayed. So he advanced towards the qiblah and prayed, then he came and spread out his cloak and swept the trash with his cloak, and the people swept it. He did not venerate the rock with the reverence that would make him pray behind it while it was in front of him, as Ka'b Al-Ahbar had indicated, and he was from a people who venerated it to the point that they made it their qiblah. But God bestowed Islam upon him, so he was guided to the truth. For this reason, when he indicated that, the Commander of the Faithful Omar said to him: You have imitated the Jews and did not humiliate it as the Christians humiliated it, who had made it a garbage dump because it was the qiblah of the Jews. Rather, he removed the harm from it and swept the trash from it with his cloak. This is similar to what came in Sahih Muslim on the authority of Abu Marthad Al-Ghanawi, who said: The Messenger of God, may God bless him and grant him peace, said: **Do not sit on graves and do not pray towards them**.

Fath al-Qadir

It has one hundred and eleven verses, and it is Meccan.

Except for three verses, the Almighty said: **And they almost provoked you**, which was revealed when the delegation of Thaqeef came to the Messenger of God (peace and blessings of God be upon him), and when the Jews said: This is not the land of the prophets. His saying: "And say: My Lord, let me enter a truthful entrance." His saying: **Indeed, your Lord encompasses the people**. Muqatil added: **Indeed, those who were given knowledge before him**. An-Nahhas and Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: Surat Bani Israel was revealed in Mecca. Ibn Mardawayh narrated something similar on the authority of Ibn Az-Zubayr. Al-Bukhari, Ibn Ad-Durais and Ibn Mardawayh narrated on the authority of Ibn Masoud, who said: In Bani Israel, Al-Kahf and Maryam, they are among the first to be freed and they are from my generation. Ahmad, At-Tirmidhi **who authenticated it** narrated on the authority of An-Nasa'i, Al-Hakim and Ibn Mardawayh narrated on the authority of Aisha, who said: The Messenger of God (peace and blessings of God be upon him) used to recite Bani Israel and Az-Zumar every night. Ibn Abi Shaybah narrated on the authority of Abu Amr Ash-Shaibani, who said: Abdullah led us in the dawn prayer and recited the last two of them, Bani Israel.

His saying: 1- **Glory be to Him Who took His servant by night** is the source of sabaha, it is said sabaha yusbiha tasbihan and subhanan, like kufr al-yameen takfirun and kufrana, and its meaning is to sanctify and disavow God from all deficiency. Sibawayh said: The agent in it is a verb not from its wording, and the meaning is to sanctify God, sanctifying, so Subhanahu came in place of Tanzihan, so on this it is like qad al-qarfusaa and ishtalam al-sama', and it was said that it is a name for glorification like Uthman for a man, and its erection is by an implied verb whose manifestation is left out, its meaning is I glorify God Subhan, then it was placed in the position of the verb and filled its place, and we have presented in his saying: **Glory be to You, we have no knowledge except what You have taught us** a part of the speech related to Subhan. And the Isra' is said to be the night journey, it is said sara and asra: like saqaa and asqa are two languages, and the poet combined them in his saying:

Al-Nadir neighborhood and the housewife whispered to me, but she did not whisper

It was said that it is the journey at the beginning of the night in particular, and if the Isra' only takes place at night, then there is no alternative to explicitly mentioning the night after it for any benefit. It was said that by his saying **at night** he meant to shorten the duration of the Isra' and that he was taken on a journey in some of the night from Mecca to Syria, a distance of forty nights. The reason for indicating **at night** to shorten the duration is the indefinite article in it indicating some, unlike if you said **I traveled the night** which indicates that the journey encompasses all of it. The author of Al-Kashshaf provided evidence for indicating some by the night by the reading of Abdullah and Hudhayfah from the night. Al-Zajaj said: The

Glory be to Him who took His servant by night from Al-Masjid Al-Haram to Al-Masjid Al-Aqsa, whose surroundings We have blessed, to show him some of Our signs. Indeed, it is He who is the Hearing, the Seeing.

meaning of **I took my servant by night** is **My servant's journey** meaning Muhammad by night. Based on this, the meaning of **I took my servant by night** is *travel* and there is a benefit in restricting it to the night. He said **by His servant** and did not say **His Prophet** or **His Messenger** or *Muhammad* as an honor to him, may God bless him and grant him peace. The scholars said: If another name was more honorable than this, God, the Exalted, would have named him by it in this great position and lofty state.

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

Claiming names that were mentioned in their tribes, as if some of their names had become my names.

From the Sacred Mosque. Al-Hasan and Qatada said: It means the mosque itself, and this is the apparent meaning of the Qur'an. Most of the commentators said: The Messenger of God (peace and blessings of God be upon him) was taken on a night journey from the house of Umm Hani', so they carried the Sacred Mosque to Mecca, or the Haram, because each of them surrounds the Sacred Mosque, or because the entire Haram is a mosque. Then God, the Almighty, mentioned the goal to which His Messenger (peace and blessings of God be upon him) was taken on a night journey, saying: **To the Farthest Mosque**, which is Jerusalem. It was called Al-Aqsa because of the great distance between it and the Sacred Mosque, and there was no mosque behind it at that time. Then He described the Farthest Mosque by saying: **Which We have blessed around it**, with fruits, rivers, prophets, and righteous people. God, the Almighty, blessed the surroundings of the Farthest Mosque with the blessings of this world and the Hereafter. In **We have blessed** after His saying **they were taken on a night journey**, there is a shift from the third person to the first person. Then he mentioned the reason for which he was taken on the Night Journey, saying: **That We might show him some of Our signs**, meaning what God Almighty showed him on that night of wonders, including covering this long distance in part of the night. *He*, Almighty, **is the All-Hearing** of everything heard, including the statement of the Messenger of God, may God bless him and grant him peace, **the All-Seeing** of everything seen, including the essence of His Messenger and his actions.

Scholars have differed as to whether the Isra' was with his body, peace and blessings be upon him, along with his soul, or with his soul only. Most of the early and later scholars held the former view. A group of scholars held the latter view, including Aisha, Muawiyah, Al-Hasan, Ibn Ishaq, and Ibn Jarir narrated it on the authority of Hudhayfah ibn Al-Yaman. A group went into detail and said: The Isra' was with his body while awake to the Holy House and to the heavens with his soul. They provided evidence for this detail with his saying to the Al-Aqsa Mosque, so he made it the goal of the Isra' with his person, may God bless him and grant him peace. If the Isra' from the Holy House to the heavens had occurred with his person,

he would have mentioned it. What is indicated by the many authentic hadiths is what most of the predecessors and successors went to, that the Isra' was with his body and soul while awake to the Holy House, then to the heavens. There is no need for interpretation and diverting this Qur'anic arrangement and similar words of the hadiths to what contradicts the truth, and there is no reason for that to merely exclude and judge purely by the minds that are unable to understand what is known that nothing is impossible for Him, glory be to Him. If that was just a vision, as is said by those who claim that the Isra' was with the soul only, and that the vision of the prophets is true, the disbelievers would not have denied the Prophet, may God bless him and grant him peace, when he informed them of that, until those who apostatized from those who did not open their hearts to faith apostatized, because a person may see in his sleep, there is what is unlikely, rather what is impossible, and no one denies that. As for the adherence of those who said that this Isra' was only by spirit in the form of a vision, by his saying, **And We did not make the vision which We showed you except as a trial for the people**, if we assume that what is meant by this vision is this Isra', then the explicit statement here in his saying, **Glory be to Him who took His servant by night**, and the explicit statement in the many authentic hadiths that he was taken by night do not fall short of being used as evidence for interpreting this vision that occurs in the verse as seeing with the eye, because it may be said that seeing with the eye is a vision, and how can it be correct to interpret this Isra' as a vision with his, may God bless him and grant him peace, explicit statement that when he was taken by night, he was between sleeping and awake.

There is also disagreement about the date of the Isra'. It was narrated that it was one year before the migration to Madinah, and it was narrated that the Isra' was years before the migration. The reason for that is that Khadija prayed with the Prophet, may God bless him and grant him peace, and she died five years before the migration, and it was said three years, and it was said four years, and prayer was not made obligatory until the night of the Isra'. Ibn Abd al-Barr used this as evidence for that, and the narrations from al-Zuhri differed. Among those who said that the Isra' was one year before the migration was al-Zuhri in a narration from him, and likewise al-Harbi, who said: The Prophet, may God bless him and grant him peace, was taken on the Night Journey on the twenty-seventh night of Rabi' al-Awwal, one year before the migration. Ibn al-Qasim said in his history: The Isra' was eighteen months after his mission. Ibn Abd al-Barr said: I do not know of anyone among the biographers who said something like this. It was narrated from al-Zuhri that he was taken on the Night Journey seven years before his mission, and it was narrated from him that he said: It was five years before his mission. Yunus narrated from Urwah from Aisha that she said: Khadija died before prayer was made obligatory.

Tafsir al-Baghawi

1- Meccan and has one hundred and eleven verses.

Glory be to Him who took His servant by night. Glory be to God: God Almighty is free from all evil, and He is described as innocent of all deficiency by way of exaggeration. **Glory be** can mean astonishment. **He took His servant by night** means: He made him travel, and likewise He made him travel, and the servant is: Muhammad, may God bless him and grant him peace.

From the Sacred Mosque. It was said that the Night Journey was from the Mosque of Mecca. Qatada narrated on the authority of Anas on the authority of Malik Ibn Sa'sa'ah that the Messenger of God, may God bless him and grant him peace, said: **While I was in the Sacred Mosque in the sanctuary between sleeping and awake, Gabriel came to me with Al-Buraq.** Then he mentioned the hadith of the Ascension.

Some people said: He ascended from the house of Umm Hani' bint Abi Talib, and the meaning of his saying: **from the Sacred Mosque** is: from the sanctuary.

Muqatil said: The Night of Isra was one year before the migration. It is also said: It was in Rajab. It is also said: It was in the month of Ramadan.

To the Al-Aqsa Mosque, meaning: Jerusalem. It was called Al-Aqsa because it is the farthest of the mosques visited. It was also said: because of its distance from the Sacred Mosque.

Which We have blessed around it, with rivers, trees, and fruits. Mujahid said: He called it blessed because it is the abode of the prophets, the place where the angels and revelation descend, and from it people will be gathered on the Day of Resurrection.

To show him some of Our signs, some of the wonders of Our power. There he saw the prophets and the great signs.

He is the All-Hearing, the All-Seeing. He mentioned **the All-Hearing** to indicate that He is the One who answers his supplication, and he mentioned **the All-Seeing** to indicate that He is the One who protects him in the darkness of the night.

It was narrated on the authority of Aisha, may God be pleased with her, that she used to say: The body of the Prophet, may God bless him and grant him peace, was not lost, but God took his soul on a night journey.

Most people say that he was in his body while awake, and authentic reports have been transmitted on this matter.

Abu Omar Abdul Wahid bin Ahmed Al-Malhi told us, Abu Hamid Ahmed bin Abdullah Al-Naimi told us, Abu Abdullah Muhammad bin Yusuf told us, Abu Abdullah Muhammad bin Ismail Al-Bukhari told us, Hudbah bin Khalid told us, Hammam bin Yahya told us, Qatada told us *H*. Al-Bukhari said: Khalifa Al-Asfari told me: Yazid bin Zari' told us, Saeed and Hisham told us. He said: Qatada narrated to us *H* on the authority of Malik bin Sa'sa'ah, may God be pleased with him, that the Prophet of God, may God bless him and grant him

peace, told them about the night he was taken on the Night Journey. *H* Al-Bukhari said: Yahya bin Bakir narrated to us, Al-Layth narrated to us, on the authority of Yunus, on the authority of Ibn Shihab, on the authority of Anas, who said: Abu Dharr used to narrate that the Messenger of God, may God bless him and grant him peace, said: *H*, and Abu Sa'id Ismail bin Abdul Qahir informed us, Abu Al-Hasan Abdul Ghaffar bin Muhammad [Al-Farsi informed us, Abu Al-Hussein Muhammad bin Isa Al-Jaludi informed us, Abu Ishaq Ibrahim bin Muhammad] bin Sufyan informed us, Abu Al-Hussein Muslim bin Al-Hajjaj informed us, Shaiban bin Farukh informed us, Hammad bin Salamah informed us, Thabit Al-Banani informed us on the authority of Anas bin Malik that the Messenger of God, may God bless him and grant him peace, said - [Some of them hadiths were mixed in with others - Abu Dharr said: The Messenger of God, may God bless him and grant him peace, said:] **The ceiling of my house was opened up for me while I was in Mecca, and Gabriel came down and opened up my chest, then he washed it with Zamzam water, then he came...** A golden basin filled with wisdom and faith, I pour it into my chest, then close it.

Malik bin Sa'sa'ah said: The Prophet of God, may God bless him and grant him peace, told them about the night he was taken on the Night Journey. He said: "While I was in al-Hatim, or he may have said in al-Hijr, between sleeping and waking, and he mentioned between two men, I was brought a golden basin filled with wisdom and faith. It was cut open from the throat to the navel of the belly, and my heart was taken out, washed, stuffed, and then returned."

Saeed and Hisham said: Then he washed his stomach with Zamzam water and was filled with faith and wisdom. Then he was given Al-Buraq, which is a tall white animal, bigger than a donkey and smaller than a mule, placing its hoof at the end of its eye. I rode it and set off with Gabriel until I came to Jerusalem. He said: Then I tied it to the ring that the prophets are tied to. He said: Then I entered the mosque and prayed two rak'ahs in it and then I went out. Gabriel came to me with a vessel of wine and a vessel of milk, and I chose the milk. Gabriel said: You have chosen the fitrah. Gabriel took me until he came to the lowest heaven and asked to be admitted. It was said: Who is this? He said: Gabriel. It was said: Who is with you? He said: Muhammad. It was said: Has he been sent for? He said: Yes. It was said: Welcome to him. What a good coming he has come. It was opened. When I reached it, there was Adam in it. He said to me: This is your father Adam, so greet him. I greeted him and he returned the greeting. Then he said: Welcome to the righteous prophet and righteous son.

In the hadith of Abu Dharr: We ascended to the lowest heaven, and there was a man sitting with black people on his right and black people on his left. If he looked to his right, he laughed, and if he looked to his left, he wept. He said: Welcome to the righteous prophet and the righteous son. I said to Gabriel: Who is this? He said: This is Adam, and these black people on his right and left are the souls of his sons. The people on the right among them are the people of Paradise, and the black people on his left are the people of Hell. If he looked to his right, he laughed, and if he looked to his

Surat al-Isra' 17:1

Glory be to Him who took His servant by night from Al-Masjid Al-Haram to Al-Masjid Al-Aqsa, whose surroundings We have blessed, to show him some of Our signs. Indeed, it is He who is the Hearing, the Seeing.

left, he wept.

Then he ascended until he came to the second heaven and asked for permission. It was said: Who is this? He said: Gabriel. It was said: Who is with you? He said: Muhammad. It was said: Has he been sent to? He said: Yes. It was said: Welcome to him, what a good arrival he has come. So it was opened. When I finished, there were Yahya and Isa, peace be upon them, and they are cousins. He said: This is Yahya and Isa, so greet them. I greeted them back and they said: Welcome to the righteous brother and righteous prophet.

Then he ascended with me to the third heaven and asked for it to be opened. It was said: Who is this? He said: Gabriel. He said: Who is with you? He said: Muhammad. It was said: Has he been sent for? He said: Yes. It was said: Welcome to him, what a good arrival he has come. So it was opened. When I finished, there was Joseph, and he had been given half of his beauty. He said: This is Joseph, so greet him. So I greeted him and he greeted me back. Then he said: Welcome to the righteous brother and righteous prophet.

Then he ascended with me until he came to the fourth heaven and asked for it to be opened. It was said: Who is this? He said: Gabriel. It was said: Who is with you? He said: Muhammad. It was said: Has he been sent to? He said: Yes. It was said: Welcome to him, what a good arrival he has come. So it was opened. When I reached it, there was Idris. He said: This is Idris, so greet him. So I greeted him, and he responded and then said: Welcome to the righteous brother, the Prophet, and the righteous man.

Then he ascended with me until he came to the fifth heaven and asked for permission. It was said: Who is this? He said: Gabriel. It was said: Who is with you? He said: Muhammad. It was said: Has he been sent to? He said: Yes. It was said: Welcome to him, what a good arrival he has come. When I finished, there was Aaron. He said: This is Aaron, so greet him. I greeted him and he returned the greeting. Then he said: Welcome to the righteous brother and righteous prophet.

Then he ascended with me until he came to the sixth heaven and asked for it to be opened. It was said: Who is this? He said: Gabriel. It was said: Who is with you? He said: Muhammad. It was said: Has he been sent to? He said: Yes. It was said: Welcome to him, what a wonderful arrival he has come. When I reached the end, there was Moses. He said: This is Moses, so greet him. So I greeted him back and he responded. Then he said: Welcome to the righteous prophet and righteous brother. When I passed, he cried. It was said to him: What makes you cry? He said: I cry because a young man was sent after me and more of his nation will enter Paradise than will enter it from my nation.

Then he ascended with me to the seventh heaven, and Gabriel asked to be let in. It was said: Who is this? Gabriel said: Who is with you? He said: Muhammad. It

was said: Has he been sent for? He said: Yes. It was said: Welcome to him, what a wonderful arrival he has come. When I finished, there was Abraham. He said: This is your father Abraham, so greet him. So I greeted him and he returned the greeting. Then he said: Welcome to the righteous prophet and righteous son. Then the Frequented House was raised for me, and I asked Gabriel. He said: This is the Frequented House, in which seventy thousand angels pray every day. When they leave it, they do not return to it, as it is the last thing they are required to do.

Thabit said on the authority of Anas: Then I saw Abraham leaning his back against the Frequented House, and behold, seventy thousand angels enter it every day and do not return to it. Then he took me to the Lote Tree of the Limit, and behold, its fruit was like the jars of Hajar, and behold, its leaves were like the ears of elephants. He said: Then, when what happened to it from the command of God happened, it changed, and no one among God's creation can describe its beauty. At its base are four rivers: two hidden rivers and two apparent rivers. So I said: What are these, O Gabriel? He said: As for the hidden ones, they are two rivers in Paradise, and as for the apparent ones, they are the Nile and the Euphrates.

And He revealed to me what He revealed, and He imposed on me fifty prayers every day and night. So I went down to Moses, and he said: What has your Lord imposed on your nation? I said: Fifty prayers. He said: Go back to your Lord and ask Him to make it lighter, for your nation cannot bear that, for I have tested the Children of Israel and experienced them. He said: So I went back to my Lord and said: O Lord, make it lighter for my nation. So He removed five from me. So I went back to Moses and said: Remove five from me. He said: Your nation cannot bear that, so go back to your Lord and ask Him to make it lighter.

He said: I kept going back and forth between my Lord and Moses until He said: O Muhammad, there are five prayers every day and night, for each prayer ten, they are five and they are fifty, the word with Me does not change, and whoever intends to do a good deed but does not do it, a good deed is written for him, and if he knows it, ten are written for him, and whoever intends to do a bad deed but does not do it, nothing is written for him, but if he does it, one bad deed is written for him.

He said: So I went down until I reached Moses and informed him. He said: Go back to your Lord and ask Him to make things easier for your nation.

I said: I asked my Lord until I felt ashamed, but I am satisfied and submit. He said: When I passed, a caller called out: I have fulfilled my duty and made it easy for my servants. Then I was brought into Paradise and there were pearls in it, and its soil was musk.

Ibn Shihab said: Ibn Hazm informed me that Ibn Abbas and Abu Habbah Al-Ansari used to say: The Prophet, may God bless him and grant him peace, said: **Then**

he ascended with me until I appeared at a level where the pens were scratching.

Ibn Hazm and Anas said: The Prophet, may God bless him and grant him peace, said: **God imposed fifty prayers on my nation.**

Muammar narrated on the authority of Qatada on the authority of Anas that the Prophet, may God bless him and grant him peace, said: "Al-Buraq was brought on the night of the Isra', bridled and saddled, and it was difficult for him. Gabriel said: 'Is it Muhammad who would do this? No one has ridden you who is more honorable to God than him, so be patient."

Ibn Buraidah said on the authority of his father: The Prophet, may God bless him and grant him peace, said: **When we reached the Holy House, Gabriel pointed with his finger, pierced the stone with it, and fastened Al-Buraq with it.**

Abdul Wahid Al-Malihi informed us, Ahmad bin Abdullah Al-Nuaimi informed us, Muhammad bin Yusuf informed us, Muhammad bin Ismail informed us, Mahmoud informed us, Abdul Razzaq informed us, Muammar informed us on the authority of Al-Zuhri, Saeed bin Al-Musayyab informed me on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "On the night of my Isra, I met Moses. He said: I described him, and he was a man - I thought he said: twitchy - with a man's head as if he were from the men of Shanu'ah. He said: And I met Jesus, and the Prophet, may God bless him and grant him peace, described him and said: Medium-sized, red, as if he had come out of Dimas, meaning: the bath. And I saw Abraham, and I resembled his son to him. He said: And I was brought two vessels: one of them had milk, and the other had wine. It was said to him: Take whichever one you want. So I took the milk and drank it. It was said to me: You have been guided to the natural disposition [or you have attained the natural disposition]. But if you had taken the wine, your nation would have gone astray."

Abdul Wahid Al-Malihi informed us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Al-Hamidi told us, Sufyan told us, Amr told us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement: **And We did not make the vision which We showed you except as a trial for the people,** he said: It is a vision that the Prophet, may God bless him and grant him peace, was shown on the night he was taken on the Night Journey to Jerusalem. He said: And the cursed tree in the Qur'an? He said: It is the tree of Zaqqum.

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abdul Aziz bin Abdullah told us, Sulayman told me, on the authority of Sharik bin Abdullah, who said: I heard Anas bin Malik say: On the night of the Night Journey of the Messenger of God, may God bless him and grant him peace, from the Kaaba Mosque, three men came to him, before revelation came to him, while he was sleeping in the Sacred Mosque. The first of them said: Which one is he? He said: The one in the middle is the best of them. The last of them said: Take the best of them. That night happened, and he did not see them until they

came to him another night, as his heart sees, and his eye sleeps, but his heart does not sleep. This is how the prophets sleep, but their hearts do not sleep. They did not speak to him until they carried him and placed him near the Well of Zamzam. Gabriel split open his throat and his loins until he was finished with his chest and his belly, and he washed him with the water of Zamzam with his hand. And he narrated the hadith of the Ascension with its story. He said: Then he was in the lowest heaven, with two rivers flowing. He said: This is the Nile and the Euphrates, their origin is one. Then he went with him to the second heaven, and he saw another river with a palace of pearls and emeralds on it. He struck his hand and it was the most fragrant musk. He said: What is this, O Gabriel? He said: This is the Kauthar that your Lord has hidden for you. And he narrated the hadith, and said: Then he ascended with me to the seventh heaven, and said: Moses said: O Lord, I did not think that You would raise anyone above me, then He ascended with him above that with what none knows except God until he came to the Lote Tree of the Limit, and the Almighty, the Lord of Majesty, approached and came close until he was two bow lengths away from him or nearer, and He revealed to him, among what God reveals to him, fifty prayers every day and night, and he said: Moses kept returning him to his Lord until it became five prayers, then Moses stopped him at the fifth, and said: O Muhammad, by God, the Children of Israel tried to seduce my people with something less than this, but they were weak in it and abandoned it, so your nation is weaker in hearts, bodies, bodies, sights, and hearing, so go back so that your Lord may lighten your burden, all of this while the Prophet, may God bless him and grant him peace, turned to Gabriel to advise him, and Gabriel did not dislike that, so He raised him at the fifth, and he said: O Lord, my nation is weak in bodies, hearts, hearing, and bodies, so lighten our burden, so the Almighty said: O Muhammad, He said: At your service and at your pleasure, He said: Indeed, The word with Me does not change, as I have enjoined upon you in the Mother of the Book. So every good deed is rewarded tenfold, so they are fifty in the Mother of the Book, and five upon you. So Moses said: Go back to your Lord, so that He may lighten your burden as well. So the Messenger of God, may God bless him and grant him peace, said: By God, I felt shy before my Lord because of what I went to. He said: Then go down in the name of God. So he woke up and found himself in the Sacred Mosque.

Muslim narrated this hadith in an abbreviated form on the authority of Harun bin Saeed Al-Aili, on the authority of Ibn Wahb, on the authority of Sulayman bin Bilal.

Our Sheikh, the Imam, may God be pleased with him, said: Some of the people of hadith have said that we did not find anything from Muhammad ibn Ismail and Muslim in their books that could not be interpreted except this, and he referred the matter to Sharik ibn Abdullah, because he mentioned in it that this was before revelation came to him, and the people of knowledge agreed that the Night Journey was after revelation by about twelve years, one year before the Hijrah.

It also says: **The Almighty approached and descended.**

Surat al-Isra' 17:1

Glory be to Him who took His servant by night from Al-Masjid Al-Haram to Al-Masjid Al-Aqsa, whose surroundings We have blessed, to show him some of Our signs. Indeed, it is He who is the Hearing, the Seeing.

Aisha mentioned that the one who approached and descended was Gabriel, peace be upon him.

Our Sheikh, the Imam, may God be pleased with him, said: This objection is not valid in my opinion, because this was a vision in a dream, God Almighty showed him before the revelation, as evidenced by the last part of the hadith: He said, so he woke up while he was in the Sacred Mosque, then he ascended while awake after the revelation a year before the migration, fulfilling his previous vision, just as he saw the conquest of Mecca in a dream in the year of Al-Hudaybiyyah in the year six of the migration, then it was fulfilled in the year eight and the words of God Almighty were revealed: **God has certainly fulfilled the vision of His Messenger in truth** (al-Fath 48:27).

It was narrated that when the Messenger of God, may God bless him and grant him peace, returned on the night of his Isra' and was in Dhu Tuwa, he said: **O Gabriel, my people do not believe me. He said: Abu Bakr, and he is the truthful one, believes you.**

Ibn Abbas and Aisha, may God be pleased with them, said on the authority of the Messenger of God, may God bless him and grant him peace: When the night of my Night Journey came and I woke up in Mecca, I was distressed by my situation and knew that people would deny me. It was narrated that he, may God bless him and grant him peace, sat isolated and sad. Abu Jahl passed by him and sat next to him and said to him mockingly: Did you benefit from anything? He said: Yes, I was taken on a Night Journey last night. He said: Where to? He said: To Jerusalem. He said: Then you woke up among us. He said: Yes. Abu Jahl did not think he would deny it, fearing that he would deny the hadith. He said: Are you telling your people what you told me? He said: Yes. Abu Jahl said: O people of Banu Ka'b bin Lu'ay, come. He said: So the gatherings dispersed to him and they came and sat with them. He said: Then tell your people what you told me? He said: Yes, I was taken on a Night Journey last night. They said: Where to? He said: To Jerusalem. They said: Then you woke up among us? He said: Yes. He said: Some clapped, and some put their hands on their heads in amazement. Some of those who had believed in him and believed him turned back. A polytheist went to Abu Bakr and said: What do you think of your companion who claims that he was taken on a night journey to Jerusalem? He said: Did he really say that? He said: Yes. He said: If he said that, then he has told the truth. They said: Do you believe him that he went to Jerusalem in one night and came back before morning? He said: Yes, I believe him in what is even more distant than that. I believe him in report from heaven in the morning or the evening. That is why Abu Bakr was called the Truthful.

He said: Among the people were those who had come to the Al-Aqsa Mosque, and they said: Can you describe the mosque to us? He said: Yes. He said: I went describing and describing, and I kept describing until I became confused [with some of the descriptions]. He said: The mosque was brought to me while I was

looking at it until it was placed near the house of Aqil, and he described the mosque while I was looking at it. The people said: As for the description, by God, you have hit the mark. Then they said: O Muhammad, tell us about our caravan, it is more important to us. Did you find anything from it? He said: Yes, I passed by the caravan of Banu So-and-so, and it was in Ar-Rawha', and they had lost a camel of theirs while they were searching for it, and in their saddlebags there was a cup of water. It became thirsty, so I took it and drank it, then I put it back as it was. Ask them: Did they find water in the cup when they returned to it? They said: This is a sign. He said: I passed by the camel of Banu So-and-so, and So-and-so and So-and-so were riding and sitting for them at Dhu Tuwa. Their camel ran away from me and threw at So-and-so, and his hand was broken. Ask them about that. They said: This is a sign. They said: Then tell us about our caravan? He said: I passed by it at At-Tan'im. They said: What was its number, its loads, its condition, and who was on it? He said: Yes, its condition was such-and-such, and so-and-so and so-and-so were on it. A grey camel with two sewn bags on it preceded it. It appears to you at sunrise. They said: This is a sign. Then they went out, hastening towards the pass, saying: By God, Muhammad has narrated something and explained it, until they came to a hill, and sat on it and waited for the sun to rise so that they could deny him. Then one of them said: By God, the sun has risen, and another said: By God, the camels have risen, led by a white camel, and among them is so-and-so and so-and-so, as he had told them. But they did not believe, and they said: This is nothing but obvious magic.

Ismail bin Abdul Qahir informed us, Abdul Ghafir bin Muhammad informed us, Muhammad bin Isa Al-Jaludi informed us, Ibrahim bin Muhammad bin Sufyan informed us, Muslim bin Al-Hajjaj informed us, Zuhair bin Harb informed us, Hajar bin Al-Muthanna informed us, Abdul Aziz - who is the son of Abi Salamah - informed us - on the authority of Abdullah bin Al-Fadl, on the authority of Abi Salamah bin Abdul Rahman, on the authority of Abi Hurairah, may God be pleased with them, who said: The Messenger of God, may God bless him and grant him peace, said: "I saw myself in Al-Hijr, and the Quraysh were asking me about my Night Journey, so they asked me about things from the Holy House that I did not confirm, so I was distressed in a way I had never been distressed before. He said: God raised him up for me to look at him, and they did not ask me about anything except that I informed them about it. I saw myself in a group of prophets, and Moses was standing praying, and a man with curly hair as if he were from the men of Shanu'ah, and Jesus was standing praying, the person closest to him in resemblance was Urwah bin Mas'ud Al-Thaqafi, and Abraham was standing praying, the person most similar to him was your companion - meaning himself - then the prayer came and I led them in prayer. When I finished praying, someone said to me: O Muhammad, this is Malik, the companion of Hellfire, so greet him. So I turned to him and he greeted me first.

Tafsir al-Baidawi

And it was said except for the Almighty's saying: "And they almost tempted you" to the end of eight verses, which are one hundred and eleven verses.

In the name of God, the most gracious, the most merciful

1. Glory be to Him who took His servant by night.

"Glory be to Him" is a noun meaning glorification. *Who* is the sanctification. It is used as a proper noun for Him, so it is cut off from the addition and prevented from being declined. He said:

I said when his pride came to me, Glory be to the one who made Alqamah the proud.

It is in the accusative case because of a verb that is not shown, and it is used at the beginning of the speech to show the inability to do what is mentioned later. *Asra* and *sarra* have the same meaning, and *laylaan* is in the accusative case as a circumstance. Its benefit is to indicate, through its indefiniteness, the shortening of the duration of the Isra', and therefore it was read: from the night. "Any part of it, like his saying: "And during the night, then pray with it." **From the Sacred Mosque** specifically, "because it was narrated that he, peace and blessings be upon him, said: While I was in the Sacred Mosque in the sanctuary near the House, between sleeping and awake, Gabriel came to me with the Buraq." Or from the sanctuary, and he called it the Sacred Mosque because it was all a mosque, or because it surrounded it, or to match the beginning and end. "Because it was narrated that he, peace and blessings be upon him, was sleeping in the house of Umm Hani' after the 'Isha' prayer, then he was taken on the Night Journey and returned that night, and he told her the story and said: The prophets, peace and blessings be upon them, appeared to me, so I prayed with them. Then he went out to the Sacred Mosque and informed the Quraysh about it, and they were amazed by it, as it was impossible. Some of those who believed in him turned away, and men went to Abu Bakr, may God be pleased with him, and he said: If he said it, then he has spoken the truth. They said: Do you believe him on that? He said: I believe him on even more than that, so he was called the Truthful One. A group traveled to Jerusalem and he explained it to them, so he began to look at it and describe it to them, and they said: As for the description, he has hit the mark. They said: Tell us about He came to us, and told them about the number of its camels and their conditions, and said, "On such-and-such a day, at sunrise, a white camel came with its feet." So they set out, hurrying to the pass, and they came across the camel as he had been told. Then they did not believe and said, **This is nothing but obvious magic**. That was one year before the migration. There is disagreement as to whether it was in a dream or while awake, in his soul or in his body, and the majority are of the opinion that he was taken on a night journey with his body to the Holy House. Then he ascended with him to the heavens until he reached Sidrat al-Muntaha, and for this reason the Quraysh were amazed and considered it impossible.

The impossibility is refuted by what has been proven in geometry that the distance between the two ends of the sun's disk is double what is between the two ends of the Earth's sphere, one hundred and sixty times more. Then its lower end reaches the place of its upper end in less than a second. It has been proven in speech that bodies are equal in accepting symptoms and that God is capable of all possibilities, so He is able to create such a rapid movement in the body of the Prophet, may God bless him and grant him peace, or in what he carries. The amazement is one of the requirements of miracles. **To the Al-Aqsa Mosque** is the Holy House because there was no mosque behind it at that time. **Which We have blessed around** with the blessings of religion and the world because it is the place where revelation descended and the place of worship of the prophets, may God bless them and grant them peace, from the time of Moses, may God bless him and grant him peace, and it is surrounded by rivers and trees. **To show him some of Our signs** such as his going in a part of the night for a month and seeing the Holy House and the prophets, may God bless them and grant them peace, appearing to him, and his standing at their stations, and the speech was diverted from the third person to speaking to magnify those blessings and signs. It was read to show him with the letter *ya*. **Indeed, He is the All-Hearing** of the words of Muhammad, may God bless him and grant him peace. **The All-Seeing** of his actions, so He honors him and brings him close accordingly.

Surat al-Isra' 17:2

And We gave Moses the Scripture and made it a guidance for the Children of Israel, [saying], "Do not take besides Me a guardian."

Surat al-Isra' 17:2

And We gave Moses the Scripture and made it a guidance for the Children of Israel, [saying], **Do not take besides Me a guardian.**

Tafsir al-Jalalayn

2 - God Almighty said **And We gave Moses the Scripture** the Torah **and made it a guide for the Children of Israel, Do not take besides Me a guardian** entrusting their affairs to him. In the reading, *take* with the upper particle, as a shift, because *an* is redundant and the statement is implied.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Glory be to Him who took His servant by night and gave Moses the Scripture. The speech returns to **and We gave**. He began with the phrase **took him by night** because of what we mentioned before in what came before of the Arabs' actions in similar cases of beginning the report with report about the absent, then returning to the address and similar things. And what he meant by the book that was given to Moses: the Torah, **And We made it a guidance for the Children of Israel**, he says: And We made the book, which is the Torah, an explanation of the truth, and a guide for them on the path of correctness in what He imposed upon them, and commanded them to do, and forbade them from. And His saying, **That you do not take besides Me a guardian**, the reciters differed in the recitation of that, so the majority of the reciters of Medina and Kufa recited it **that you do not take besides Me a guardian**, meaning: And We gave Moses the book that you do not take besides Me a guardian. And some of the reciters of Basra recited it **that you do not take besides Me a guardian**, with the *ya'* as a report on the Children of Israel, meaning: And We made it a guidance for the Children of Israel, that the Children of Israel do not take besides Me a guardian. And they are two readings that are correct in meaning, in agreement and not different, so whichever one the reciter recites, he is correct, but I prefer the recitation with the *ta'*, because it is more famous in recitation and more widespread among them than the recitation with the *ya'*. The meaning of the statement: And We gave Moses the Book and made it a guide for the Children of Israel, that you should not take as a guardian other than Me. We have previously explained the meaning of the agent, and Mujahid used to say: Its meaning in this context is: partner.

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, **That you do not take besides Me a**

protector, he said, **a partner**. It is as if Mujahid made the establishment of someone who establishes something other than God in His place a partner from Him to him, and a protector for the one who established him in the place of God.

And similar to what we said in the interpretation of this verse, the people of interpretation said.

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 We gave Moses the Scripture and made it a guide for the Children of Israel**, God made it a guide for them, bringing them out of darkness into the light, and made it a mercy for them.

Tafsir al-Qurtubi

That is, We honored Muhammad, may God bless him and grant him peace, with the Night Journey, and We honored Moses with the Book, which is the Torah. **And We made it** that is, that Book. It was said, Moses. It was said that the meaning of the statement is: Glory be to Him who took His servant by night and gave Moses the Book, so he moved from absence to reporting about Himself, may He be glorified and exalted. It was said that the meaning of Glory be to Him who took His servant by night is that We took him, as indicated by what follows it in His statement: **To show him some of Our signs**. So, We gave Moses the Book was taken to mean. **That you do not take** Abu Amr read **they take** with the letter *ya*. The rest read it with the letter *ta*. So it is a way of diversifying the address. **A trustee** means a partner, according to Mujahid. It was said: A guarantor of their affairs, as narrated by Al-Farraa. It was said: A Lord whom they rely on in their affairs, as Al-Kalbi said. Al-Farraa said: Sufficient, and the meaning is: We entrusted him in the Book that you do not take a trustee besides Me. It was said: The meaning is so that you do not take. And the agent: the one to whom the matter is entrusted.

Tafsir Ibn Kathir

Imam Abu Jaafar bin Jarir said in his interpretation of Surat Subhan: Ali bin Sahl told us, Hajjaj told us, Abu Jaafar Al-Razi told us, on the authority of Al-Rabi bin Anas, on the authority of Abu Al-Aaliyah Al-Riyahi, on the authority of Abu Hurairah or someone else, Abu Jaafar doubted, in the words of God the Almighty, **Glory be to Him who took His servant by night** the verse, he said: "Gabriel came to the Prophet, may God bless him and grant him peace, with Michael, and Gabriel said to Michael: Bring me a basin of Zamzam water so that I may purify his heart and expand his chest. He said: So he split open his stomach and washed it three times, and Michael came to him with three basins of Zamzam water, and expanded his chest and removed whatever rancor was in it, and filled it with knowledge, patience, faith, certainty, and Islam, and sealed between his shoulders with the seal

of prophethood, then he brought him a horse and carried him on it with every step of it as far as his sight could reach or the furthest part of it." His sight, he said: So he walked and Gabriel, peace be upon them, walked with him. He said: He came upon a people who plant in one day and harvest in the next day. Whenever they harvest, it returns to how it was. The Prophet, may God bless him and grant him peace, said: O Gabriel, what is this? He said: These are the ones who strive in the way of God. Their good deeds will be multiplied seven hundredfold, and whatever they spend, He will replace it, and He is the Best of providers. Then he came upon a people whose heads were being crushed against rocks. Whenever they were crushed, they returned to how they were, and nothing of that would stop for them. He said: Who are these, O Gabriel? He said: These are those whose heads are too heavy to pray the obligatory prayers. Then he came upon a people with patches on their fronts and patches on their backs. They graze as camels and cattle graze, and they eat the thorny thorn, the zaqqum, and the stones of Hell. He said: Who are these, O Gabriel? He said: These are the ones who do not pay the zakat of their wealth, and God has not wronged them in the least, and God is not unjust to His servants. Then he came upon a people who had before them cooked meat in a pot and raw meat in a bad pot, so they began to eat from the bad raw meat and leave the good cooked meat. He said: Who are these, O Gabriel? He said: This man from your nation has a lawful, good wife, so he goes to a bad woman and spends the night with her until morning, and the woman leaves her lawful, good husband and goes to a bad man and spends the night with him until morning. He said: Then he came upon a piece of wood on the road, and no garment passes by it without tearing it or anything else without tearing it. He said: What is this, O Gabriel? He said: This is like the people of your nation who sit on the road and cut it off. Then he recited: **And do not sit on every path, threatening and turning away 3:10.** He said: Then he came upon a man who had gathered a huge bundle that he could not carry and he was adding more to it. He said: What is this, O Gabriel? He said: This man from your nation has people's trusts on him and he is not able to fulfill them, and he wants to carry them. Then he came upon a people whose tongues and lips were being cut off with iron shears. Every time they were cut off, they returned to the way they were, and they did not stop doing so. He said: What is this, O Gabriel? He said: These are the preachers of discord. Then he came upon a small hole from which a huge bull was emerging. The bull wanted to go back from where it came out but could not. He said: What is this, O Gabriel? He said: This man speaks a great word, then regrets it and is not able to take it back.

Then he came to a valley and found a pleasant, cool wind and the scent of musk and heard a voice, so he said: O Gabriel, what is this pleasant, cool wind, and what is this musk, and what is this voice? He said: This is the voice of Paradise saying: O Lord, bring me what You promised me, for my rooms have become many, and my brocade, and my silk and my satin, and my pearls and my coral, and my silver and my gold, and my cups and my plates and my pitchers and my goblets, and my honey and my water and my milk and

my wine, so bring me what You promised me. So He said: For You is every Muslim man and woman, and every believer man and woman, and whoever believes in Me and My messengers and does righteousness and does not associate anything with Me, and does not take rivals besides Me, and whoever fears Me is safe, and whoever asks Me - I will give to him, and whoever lends Me - I will repay him, and whoever relies on Me - I will suffice him. Indeed, I am God, there is no god but Me. I do not break My promise, and the believers have succeeded. Blessed be God, the Best of Creators. It said: I am satisfied.

He said: Then he came to a valley and heard an unpleasant sound and found a foul odor, so he said: What is this, O Gabriel, and what is this sound? He said: This is the sound of Hell saying: O Lord, bring me what You promised me, for my chains, shackles, blazing fire, scalding water, filth, and torment have increased, and my bottom has become distant and my heat has become intense, so bring me what You promised me. It said: For You is every polytheist, male and female, and disbeliever, male and female, and every wicked man and female, and every tyrant who does not believe in the Day of Reckoning. It said: I am satisfied.

He said: Then he walked until he came to Jerusalem, and he got down and tied his horse to the rock, then he entered and prayed with the angels. When he finished the prayer, they said: O Gabriel, who is this with you? He said: Muhammad, may God bless him and grant him peace. They said: Has he been sent for? He said: Yes. They said: May God give him life, he is a brother and a successor. What a good brother, what a good successor, and what a good coming he has come. He said: Then he met the spirits of the prophets and they praised their Lord. Abraham, peace be upon him, said: Praise be to God who took me as a friend, and gave me a great kingdom, and made me a devout nation that follows me, and saved me from the fire and made it cool and peaceful for me. Then Moses, peace be upon him, praised his Lord and said: Praise be to God who spoke to me directly, and caused the destruction of the people of Pharaoh and the salvation of the Children of Israel to be at my hands, and made from my nation a people who guide with the truth and do justice by it. Then David, peace be upon him, praised his Lord and said: Praise be to God who made for me a great kingdom, and taught me the Psalms, and softened iron for me, and subjected the mountains to me to glorify God and the birds, and gave me wisdom and the ability to make clear statements.

Then Solomon, peace be upon him, praised his Lord, saying: Praise be to God, who has subjected the winds to me and subjected the devils to me to make for me whatever I wish of shrines, statues, basins like basins, and fixed cauldrons. He taught me the language of birds, and gave me from all things a bounty, and subjected to me the soldiers of devils, humans, and birds, and preferred me over many of His believing servants, and gave me a great kingdom such as no one after me will have, and made my kingdom good, without account.

Then Jesus, peace be upon him, praised his Lord, the Almighty, and said: Praise be to God, who made me

Surat al-Isra' 17:2

And We gave Moses the Scripture and made it a guidance for the Children of Israel, [saying], "Do not take besides Me a guardian."

His word, and made my likeness like that of Adam, whom He created from dust, then said to him, *Be*, and he was. He taught me the Book and wisdom, the Torah and the Gospel, and made me create from clay like the form of a bird, then I breathe into it and it becomes a bird by God's permission. He made me heal the blind and the leper and bring the dead to life by God's permission. He raised me up and purified me, and protected me and my mother from the accursed Satan, so Satan had no way against us.

He said: Then Muhammad, may God bless him and grant him peace, praised his Lord, the Almighty, and said: All of you have praised your Lord, and I praise my Lord. He said: Praise be to God, who sent me as a mercy to the worlds and as a bringer of good tidings and a warner to all mankind, and sent down to me the Criterion in which is clarification of everything, and made my nation the best nation brought forth for mankind, and made my nation a middle nation, and made my nation the first and they the last, and expanded my chest for me and removed my burden, and raised my reputation for me, and made me the opener and the seal. Then Abraham, peace be upon him, said: With this Muhammad, may God bless him and grant him peace, has excelled you.

Abu Ja'far al-Razi said: The seal of prophecy is the opening of intercession on the Day of Resurrection. Then three vessels were brought to him with their mouths covered. One of them contained water, and it was said to him: Drink. So he drank a little from it. Then another vessel was given to him containing milk, and it was said to him: Drink. So he drank from it until he was satisfied. Then another vessel was given to him containing wine, and it was said to him: Drink. So he said: I do not want it, I have been satisfied. So Gabriel said to him: It will be forbidden to your nation, and if you drink from it, only a few of your nation will follow you.

He said: Then he ascended with him to the heaven and asked for it to be opened. It was said: Who is this, O Gabriel? He said: Muhammad. They said: Has he been sent for? He said: Yes. They said: May God give him life, what a brother and a successor! What an excellent brother, what an excellent successor, and what an excellent arrival he has been. So it was opened for them, and he entered and there was a man who was perfect in his creation, nothing missing from his creation, as is missing from the creation of people. On his right was a door from which a good smell emanated, and on his left was a door from which a bad smell emanated. When he looked at the door on his right, he laughed and was delighted, and when he looked at the door on his left, he cried and was sad. So I said: O Gabriel, who is this old man who was perfect in his creation, nothing missing from his creation, and what are these two doors? He said: This is your father Adam, and this door on his right is the door of Paradise. When he looks at those of his descendants who will enter Paradise, he laughs and is glad. And the door on his left is the door of Hell. When he looks at those of his descendants who will enter it, he will cry and be sad.

Then Gabriel ascended with him to the second heaven and asked to be admitted. It was said: Who is this with you? He said: Muhammad, the Messenger of God. They said: Has he been sent for? He said: Yes. They said: May God give him life, he is a brother and a successor. What a good brother, what a good successor, and what a good visitor he has come. He said: So he entered and saw two young men. He said: O Gabriel, who are these two young men? He said: This is Jesus, son of Mary, and John, son of Zachariah, the sons of the maternal aunt, peace be upon them.

He said: So he ascended with him to the third heaven, and asked to be admitted. They said: Who is this? He said: Gabriel. They said: Who is with you? He said: Muhammad. They said: Has he been sent for? He said: Yes. They said: May God give him life, what a brother and a successor! What an excellent brother, what an excellent successor, and what an excellent arrival he has come. He said: So he entered, and behold, he was a man who had excelled himself over the people in beauty, just as the moon on the night of the full moon is excelled over all the other stars. He said: Who is this, O Gabriel, who has excelled himself over the people in beauty? He said: This is your brother Joseph, peace be upon him.

He said: Then he ascended with him to the fourth heaven, and he asked to be admitted. They said: Who is this? He said: Gabriel. They said: Who is with you? He said: Muhammad. They said: Has he been sent for? He said: Yes. They said: May God give him life, what a brother and a successor! What a good brother, what a good successor, and what a good coming he has been. He said: So he entered, and there was a man. He said: Who is this, O Gabriel? He said: This is Idris, peace be upon him. May God raise him to a high station.

He said: So he ascended with him to the fifth heaven, and asked to be admitted. They said: Who is this? He said: Gabriel. They said: Who is with you? He said: Muhammad. They said: Has he been sent for? He said: Yes. They said: May God give him life, what a brother and a successor! What a good brother, what a good successor, and what a good visitor he has been. He said: So he entered, and there he saw a man sitting with people around him telling stories to him. He said: Who is this, O Gabriel, and who are these around him? He said: This is Aaron the beloved, and these are the Children of Israel.

He said: Then he ascended with him to the sixth heaven, and he asked for permission. They said: Who is this? He said: Gabriel. They said: Who is with you? He said: Muhammad. They said: Has he been sent for? He said: Yes. They said: May God give him life, what a brother and a successor! What an excellent brother, what an excellent successor, and what an excellent arrival he has come. He said: So he entered, and there was a man sitting, so he passed him and the man wept. He said: O Gabriel, who is this? He said: Moses. He said: Why is he weeping? He said: The Children of Israel claim that I am the most honored of the children of Adam in the sight of God, the Almighty, and this is a man from the children of Adam who has succeeded

me in this world and I am in the next. If he were himself, I would not care, but with every prophet is his nation.

He said: Then he ascended with him to the seventh heaven, and asked for it to be opened. They said: Who is this? He said: Gabriel. They said: Who is with you? He said: Muhammad. They said: Has he been sent for? He said: Yes. They said: May God give him life, what a brother and a successor! What a good brother, what a good successor, and what a good visitor he has been. He said: So he entered, and there he saw a disheveled man sitting on a chair at the gate of Paradise, and with him were sitting people with white faces like paper, and people with different colors. Those who had different colors stood up, entered a river and washed in it, and came out with some of their colors gone. Then they entered another river and washed in it, and came out with some of their colors gone. Then they entered another river and washed themselves in it, and came out with their colors cleared and became like the colors of their companions. They came and sat with their companions, and he said: O Gabriel, who is this ruddy-haired one? Then who are these with white faces and who have something in their colors? What are these rivers that they entered and came out with their colors clear? He said: This is your father Abraham, the first of those with ruddy faces on the face of the earth. As for these with white faces, they are people who did not mix their faith with injustice. As for these with something in their colors, they are people who mixed good deeds with bad ones, then they repented and God accepted their repentance. As for the rivers, the first is the mercy of God, the second is the blessing of God, and the third is that their Lord gave them to drink a pure drink.

He said: Then he reached the lote tree, and it was said to him: This lote tree, everyone from your nation will reach it according to your way. And behold, it is a tree from whose root flows rivers of water that is not stagnant, and rivers of milk whose taste never changes, and rivers of wine that is delicious to those who drink, and rivers of pure honey. It is a tree in whose shade a rider can travel for seventy years without crossing it, and its leaves cover the entire nation. He said: Then the light of the Creator, the Almighty and Majestic, covered it, and the angels covered it like crows when they land on the tree, out of love for the Lord, the Blessed and Exalted. They said: Then God spoke to him and said to him: Ask. He said: You took Abraham as a friend and gave him a great kingdom, and You spoke to Moses directly and gave David a great kingdom and softened iron for him, and You subjected the mountains to him, and You gave Solomon a kingdom and subjected the jinn, mankind and devils to him, and You subjected the winds to him and gave him a kingdom that no one after him would have, and You taught Jesus the Torah and the Gospel and made him heal the blind. And the leper and He brings the dead back to life by Your permission, and I protected him and his mother from Satan the accursed, so Satan had no way over them, so the Lord Almighty said to him: And I have taken you as a friend - and it is written in the Torah: Beloved of the Most Gracious - and I have sent you to all people as a bringer of good tidings and a warner, and I have expanded your breast for you, and removed from you your burden, and raised your fame, so that I do not mention you except

that you are mentioned with me, and I have made your nation the best nation brought forth for mankind, and I have made your nation a middle nation, and I have made your nation the first and they are the last, and I have made it not permissible for your nation to speak to them until they testify that you are My servant and Messenger, and I have made from your nation people whose hearts are their Gospels, and I have made you the first of the prophets to be created and the last of them to be sent, and the first of them to be judged, and I have given you seven of the oft-repeated verses that were not given to any prophet before you, and I have given you the final verses of Surat Al-Baqarah from a treasure beneath the Throne that I have not given to any prophet before you, and I have given you Al-Kawthar, and I have given you eight shares: Islam, migration, jihad, prayer, and charity. And fasting Ramadan, and enjoining what is right and forbidding what is wrong, and I have made you a conqueror and a sealer. The Prophet, may God bless him and grant him peace, said: My Lord has favored me with six things: He has given me the openings of speech and its endings, and the comprehensive hadiths. He has sent me to all people as a bringer of good tidings and a warner. He has cast terror into the hearts of my enemies from a distance of a month's journey. He has made spoils of war lawful for me, as they were not lawful for anyone before me. He has made the entire earth pure and a place of prostration for me. He said: And fifty prayers have been made obligatory for me.

When he returned to Moses, he said: What have you been commanded, O Muhammad? He said: Fifty prayers. He said: Go back to your Lord and ask Him to reduce it, for your nation is the weakest of nations, and you have encountered hardship from the Children of Israel. So the Prophet, may God bless him and grant him peace, returned to his Lord and asked Him to reduce it, so He reduced it by ten. Then he returned to Moses and said to him: How much have you been commanded? He said: Forty. He said: Go back to your Lord and ask Him to reduce it, for your nation is the weakest of nations, and you have encountered hardship from the Children of Israel. So the Prophet, may God bless him and grant him peace, returned to his Lord and asked Him to reduce it, so He reduced it by ten. Then he returned to Moses and said to him: How much have you been commanded? He said: I have been commanded with thirty. Moses said to him: Go back to your Lord and ask Him to reduce it, for your nation is the weakest of nations, and you have encountered hardship from the Children of Israel. So the Prophet, may God bless him and grant him peace, returned to his Lord and asked Him to reduce it, so He reduced it by ten. Then he returned to Moses and said to him: How much have you been commanded? He said: Twenty. He said: Go back to your Lord and ask Him to reduce it, for your nation is the weakest of nations, and you have suffered hardship from the Children of Israel. So the Prophet, may God bless him and grant him peace, went back to his Lord, the Almighty, and asked Him to reduce it, so He reduced it by ten. Then he went back to Moses, peace be upon him, and said to him: How much have you been commanded? He said: Ten. He said: Go back to your Lord and ask Him to reduce it, for your nation is the weakest of nations, and you have suffered hardship

And We gave Moses the Scripture and made it a guidance for the Children of Israel, [saying], "Do not take besides Me a guardian."

from the Children of Israel. So the Prophet, may God bless him and grant him peace, went back to his Lord, the Almighty, and asked Him to reduce it, so He reduced it by five. Then he went back to Moses, peace be upon him, and said to him: How much have you been commanded? He said: Five. He said: Go back to your Lord and ask Him to make it easier, for your nation is the weakest of nations, and I have encountered hardship from the Children of Israel. He said: I have returned to my Lord until I felt ashamed, but I will not return to Him. It was said: As you have patiently prayed five prayers, they will suffice for you as fifty prayers, for every good deed is rewarded tenfold. He said: So Muhammad, may God bless him and grant him peace, was completely pleased. He said: And Moses, peace be upon him, was the most severe of them to him when he passed by him and the best of them to him when he returned to him.

Then Ibn Jarir narrated it on the authority of Muhammad ibn Ubayd God on the authority of Abu al-Nadr Hashim ibn al-Qasim, on the authority of Abu Ja'far al-Razi, on the authority of al-Rabi' ibn Anas, on the authority of Abu al-'Aliyah or someone else. Abu Ja'far was uncertain on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, so he mentioned it with its meaning. Al-Hafiz Abu Bakr al-Bayhaqi narrated it on the authority of Abu Sa'id al-Malini, on the authority of Ibn 'Adi, on the authority of Muhammad ibn al-Hasan al-Sakuni al-Balasi in Ramla. 'Ali ibn Sahl told us, so he mentioned the same as what Ibn Jarir narrated on his authority. Al-Bayhaqi mentioned that al-Hakim Abu 'Abdullah narrated it on the authority of Isma'il ibn Muhammad ibn al-Fadl ibn Muhammad al-Sha'rani on the authority of his grandfather, on the authority of Ibrahim ibn Hamza al-Zubayri, on the authority of Hatim ibn Isma'il. 'Isa ibn Mahan, meaning Abu Ja'far al-Razi, told me on the authority of al-Rabi' ibn Anas, on the authority of Abu al-'Aliyah, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, so he mentioned it.

Ibn Abi Hatim said: Abu Zur'ah said: Muhammad ibn Abdullah ibn Numayr told us: Yunus ibn Bakir told us: Isa ibn Abdullah al-Tamimi told us, on the authority of Abu Ja'far al-Razi, on the authority of al-Rabi' ibn Anas al-Bakri, on the authority of Abu al-A'liyyah or someone else, Isa was not sure, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said regarding the words of God Almighty: **Glory be to Him who took His servant by night from al-Masjid al-Haram**, so he mentioned the hadith in its entirety, similar to what we have cited. **I said**, and Abu Ja'far al-Razi said: It includes al-Hafiz Abu Zur'ah al-Razi: He makes many mistakes in the hadith, and others have also weakened him, and some have authenticated him, and it appears that he had a poor memory, so what he narrated alone should be looked into. This hadith has some strange and extremely strange wording, and it contains something from the hadith of a dream narrated by Samurah ibn Jundub in the long dream

narrated by al-Bukhari, and it seems that it is a collection of various hadiths or a dream or another story other than the Night Journey, and God knows best.

Al-Bukhari and Muslim narrated in the two Sahihs from the hadith of Abd al-Razzaq, that Ma'mar informed us from al-Zuhri, that Sa'id ibn al-Musayyab informed me from Abu Hurayrah, that he said: The Messenger of God, may God bless him and grant him peace, said: "When I was taken on the Night Journey, I met Moses, peace be upon him - and I described him, and there was a man whom I thought was him. He said: His head was twitching, as if he was from the men of Shanu'ah. He said: And I met Jesus - and the Prophet, may God bless him and grant him peace, described him. He said: He was of medium build, red, as if he had just come out of a bathhouse. He said: And I met Abraham, and I resembled his son to him. He said: And I was brought two vessels, one of which contained milk and the other wine. It was said to me: Take whichever one you want. So I took the milk and drank it. It was said to me: You have been guided to the fitrah - or you have attained the fitrah. If you had taken wine, your nation would have gone astray." And they narrated it from another chain of transmission from al-Zuhri with a similar wording.

In Sahih Muslim, on the authority of Muhammad ibn Rafi', on the authority of Al-Hujayn ibn Al-Muthanna, on the authority of Abdul Aziz ibn Abi Salamah, on the authority of Abdullah ibn Al-Fadl Al-Hashemi, on the authority of Abu Salamah, 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 myself in Al-Hijr and the Quraysh were asking me about my Night Journey. They asked me about things from the Holy House that I did not confirm, so I was distressed in a way I had never been distressed before. Then God raised him up to me so that I could look at him. They did not ask me about anything except that I informed them about it. I saw myself in a group of prophets, and Moses was standing praying. He was a curly-haired man as if he were one of the men of Shanu'ah. Jesus, son of Mary, was standing praying, and the person closest to him in resemblance was Urwah ibn Mas'ud Al-Thaqafi. And Abraham was standing praying, and the person closest to him in resemblance was your companion - meaning himself - and the time for prayer came, so I led them in prayer. When I finished, someone said: O Muhammad, this is Malik, the keeper of Hell. So he turned to him and he greeted me first."

Ibn Abi Hatim said: My father told us, Hajjaj bin Munhal told us, Hammad bin Salamah told us, on the authority of Ali bin Zaid, on the authority of Abu al-Salt, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "I saw on the night of my ascension when I reached the seventh heaven, and I looked up and saw thunder, lightning, and lightning bolts. He said: And I came upon a people whose stomachs were like houses, and in them were snakes that could be seen from outside their stomachs, so I said: Who are these, O Gabriel?

He said: These are the ones who consume usury. When I descended to the lowest heaven, I looked below me and saw a thunderstorm, smoke, and voices, so I said: Who are these, O Gabriel? He said: These are the devils hovering over the eyes of the children of Adam, and they do not contemplate the kingdom of the heavens and the earth, and were it not for that, they would have seen wonders." Imam Ahmad narrated it on the authority of Hasan and Affan, both on the authority of Hammad bin Salamah on his authority. Ibn Majah narrated it on the authority of Hammad on his authority.

Al-Hafiz al-Bayhaqi said: Abu Abdullah, meaning al-Hakim, told us, Abdullah bin Zaid bin Ya'qub al-Daqqaq al-Hamadani told us, Ibrahim bin al-Husayn al-Hamadani told us, Abu Muhammad, he is Ismail bin Musa al-Fazari told us, Umar bin Sa'd al-Nadri from Bani Nasr bin Ma'in told us, Abdul Aziz, Laith bin Abi Salim, Salman al-A'mash and Ata' bin al-Sa'ib told me, some of them adding to the hadith some of them, on the authority of Ali bin Abi Talib, Abdullah bin Abbas and Muhammad bin Ishaq bin Yasar on the authority of someone who told him on the authority of Ibn Abbas, and on the authority of Salim bin Muslim al-Uqaili on the authority of Amer al-Sha'bi, on the authority of Abdullah bin Mas'ud and Juwaybir al-Dahhak bin Muzahim, they said: The Messenger of God, may God bless him and grant him peace, was sleeping in the house of Umm Hani' and he had prayed the last 'Isha' prayer. Abu Abdullah al-Hakim said: This sheikh told us, and he mentioned the hadith, so I wrote the text from a copy that I heard from him, and he mentioned a long hadith in which he mentioned the number of stairs and angels and other things that are not denied in the power of God if the narration is authentic. Al-Bayhaqi said, as we mentioned before, in the hadith of Abu Harun al-Abdi proving the Isra and Mi'raj, it is sufficient, and success is from God. **I said**, and this hadith was transmitted by more than one of the followers and imams of the commentators, may God have mercy on them all. Al-Bayhaqi said: Abu Abdullah Al-Hafiz informed us, Makram bin Ahmad Al-Qadi informed me, Ibrahim bin Al-Haitham Al-Baldi informed me, Muhammad bin Katheer Al-San'ani informed me, Muammar bin Rashid informed us, on the authority of Al-Zuhri, on the authority of Urwah, on the authority of Aisha, who said: "When the Messenger of God, may God bless him and grant him peace, was taken on the Night Journey to the Al-Aqsa Mosque, he began to tell people about that in the morning. Some of those who had believed in him and confirmed him turned back and went to Abu Bakr about that and said: Do you have any information about your companion? He claims that he was taken on the Night Journey to Jerusalem last night. He said: Did he say that? They said: Yes. He said: If he said that, then he has spoken the truth. They said: Do you believe him that he went to Jerusalem last night and came back before morning? He said: Yes. I believe him in what is further than that. I believe him in report from heaven in the morning or evening. That is why Abu Bakr was called Al-Siddiq."

Muhammad ibn Ishaq said: Muhammad ibn al-Sa'ib al-Kalbi told me on the authority of Abu Salih Bazan on the authority of Umm Hani' bint Abi Talib regarding the Night Journey of the Messenger of God, may God bless him and grant him peace, that she used to say:

"The Messenger of God, may God bless him and grant him peace, was not taken on the Night Journey except that he was in my house sleeping with me that night. He prayed the last 'Isha' prayer, then slept and we slept. When it was just before dawn, we woke up with the Messenger of God, may God bless him and grant him peace, and when he prayed the morning prayer and we prayed with him, he said: O Umm Hani', I prayed the last 'Isha' prayer with you as you saw in this valley, then I came to Jerusalem and prayed in it, then I prayed the morning prayer with you now as you see." Al-Kalbi is abandoned once and is omitted, but Abu Ya'la narrated it in his Musnad on the authority of Muhammad ibn Ismail al-Ansari on the authority of Damrah ibn Rabi'ah, on the authority of Yahya ibn Abi Amr al-Shaibani on the authority of Abu Salih, on the authority of Umm Hani' with a more detailed chain of transmission than this, so let it be written here. Al-Hafiz Abu al-Qasim al-Tabarani narrated on the authority of Abd al-A'la ibn Abi al-Masawir on the authority of Ikrimah, on the authority of Umm Hani', who said: The Messenger of God, may God bless him and grant him peace, spent the night there. The night he was taken on the Night Journey in my house, I missed him during the night, and I could not sleep for fear that some of the Quraysh might have attacked him. The Messenger of God, may God bless him and grant him peace, said: "Gabriel, peace be upon him, came to me and took me by the hand and led me out. At the door was a beast smaller than a mule and larger than a donkey. He carried me on it and then set off until he brought me to the Holy House. He showed me Abraham, peace be upon him, whose creation resembled mine and whose creation resembled his. He showed me Moses, Adam, tall and with straight hair. I likened him to the men of Azd Shanuah. He showed me Jesus, son of Mary, stocky, white, tinged with redness. I likened him to Urwah ibn Mas'ud al-Thaqafi. He showed me the Antichrist, whose right eye was anointed. I likened him to Qatan ibn Abd al-Uzza." He said: "I wanted to go out to the Quraysh and tell them what I had seen, so I took hold of his garment and said: 'I remind you of God. You go to your people and they deny you and reject your words, so I fear that they will attack you.' She said: 'He struck his garment from my hand and then went out to them. He came to them while they were sitting and told them what he had told me. Then Jubayr ibn Mut'im stood up and said: O Muhammad, if you had the status you have, you would not have spoken what you spoke while you were among us. A man from the people said: O Muhammad, did you pass by our camels in such and such a place? He said: Yes, by God, I found that they had lost one of their camels and are searching for it. He said: Did you pass by so-and-so's camels? He said: Yes, I found them in such and such a place and their red she-camel had broken down, and they had a bowl of water with them so I drank what was in it. They said: Tell us how many of them are there, and who are the shepherds? He said: I was busy counting them and slept, and the camels were brought to him, so he counted them and learned what shepherds were among them. Then he went to Quraysh and said to them: You asked me about the camels of Banu So-and-so, and they are such and such, and among them are so-and-so and so-and-so the shepherds. You asked me about the camels of Banu So-and-so, and

And We gave Moses the Scripture and made it a guidance for the Children of Israel, [saying], "Do not take besides Me a guardian."

they are such and such, and among them are the shepherds Ibn Abi Quhafah and so-and-so and so-and-so, and they will meet you in the morning at the pass. He said: So they sat at the pass waiting for the truthful one of them in what he said, so they faced the camels and asked them: Have you lost any of your camels? They said: Yes. So they asked the other, Did you ever break a red camel? They said: Yes. They said: Did you have a bowl? Abu Bakr said: By God, I placed it down, and no one drank it or poured it on the ground. So Abu Bakr believed him and had faith in him, and he was called the Truthful One that day.

Chapter If we are able to compile all these hadiths, their authentic, good and weak, we will obtain the content of what they agreed upon regarding the Prophet's Night Journey (peace be upon him) from Mecca to Jerusalem, and that it was a single time, even if the narrators' expressions differed in conveying it, or some of them added to it or omitted from it, because error is permissible for anyone other than the prophets (peace be upon them). Whoever among the people makes every narration that contradicts the other one time separately, and establishes multiple Night Journeys, has gone far and strange, and fled to no escape, and did not obtain his goal. Some of the later scholars have stated that he (peace be upon him) was taken on a Night Journey once from Mecca to Jerusalem only, and once from Mecca to heaven only, and once to Jerusalem and from there to heaven, and he was happy with this path, and that he had obtained something that would free him from the problems, and this is very far-fetched, and this was not transmitted from any of the predecessors, and if this multiplicity had been repeated, the Prophet (peace be upon him) would have informed his nation about it, and people would have transmitted it in multiplicity and repetition.

Musa bin Uqbah Al-Zuhri said: The Night Journey was one year before the Hijra, and Urwah said the same. Al-Suddi said: "Sixteen months. The truth is that he, peace be upon him, was taken on a night journey while awake, not asleep, from Mecca to the Holy House, riding Al-Buraq. When he reached the door of the mosque, he tied the beast to the door and entered it. He prayed two rak'ahs of greeting the mosque facing its qibla. Then he came to the Mi'raj, which is like a ladder with steps that one ascends. He ascended on it to the lowest heaven, then to the rest of the seven heavens. He was met by those closest to him in each heaven, and he greeted the prophets in the heavens according to their stations and degrees, until he passed by Moses, the one who spoke to God, in the sixth, and Abraham, the friend of God, in the seventh. Then he passed their stations, may God bless him and grant him peace, and upon them and upon all the prophets, until he reached a level where he heard the creaking of the pens, that is, the pens of destiny regarding what is to come. He saw the Lote Tree of the Limit, and it was covered by the command of God Almighty with a great magnificence of a bed of gold and various colors, and the angels covered it. He saw Gabriel there in his form, and he had six hundred wings. He saw a green flap that filled the horizon. He

saw the Frequented House, and Abraham, the friend of God, the builder." The Kaaba on earth was his back, because it was the heavenly Kaaba, and seventy thousand angels entered it every day to worship in it, and then they did not return to it until the Day of Resurrection. He saw Paradise and Hell, and God imposed fifty prayers upon him there, then reduced them to five, out of His mercy and kindness to His servants. In this there is great concern for the honor and greatness of prayer.

Then he descended to Jerusalem and the prophets descended with him and he prayed with them there when the time for prayer came, and it is possible that it was the dawn of that day, and some people claim that he led them in heaven, and what the narrations agree upon is that he was in Jerusalem, but in some of them it is that it was his first entry into it. And it appears that it was after his return to it because when he passed by them in their homes he began to ask Gabriel about them one by one, and he informed him about them, and this is appropriate, because he was first sought by the upper side to impose upon him and his nation what God Almighty willed, then when he finished what was wanted for him, he and his brothers from the prophets met with him and then he showed his honor and superiority over them by his precedence in the imamate, and that was from Gabriel's indication to him in that.

Then he left Jerusalem, rode Al-Buraq and returned to Mecca at dawn. And God Almighty knows best. As for the presentation of vessels of milk and honey, or milk and wine, or milk and water, or all of them, it has been reported that he was in Jerusalem, and it has been reported that he was in heaven. It is possible that it was here and there, because it is like hospitality for the newcomer. And God knows best. Then the people differed: Was the Isra' with his body, peace be upon him, and his soul, or with his soul only? According to two opinions, the majority of scholars are of the opinion that he was taken on a night journey with his body and soul while awake, not in a dream, and they do not deny that the Messenger of God, may God bless him and grant him peace, had seen a dream before that and then saw it after waking up, because he, may God bless him and grant him peace, did not see a vision except that it came like the break of dawn, and the evidence for this is the saying of God the Almighty: **Glory be to Him who took His servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed.** So glorification is only for great matters, so if it were a dream, there would be nothing great in it, and it would not have been considered great, and the infidels of Quraysh would not have rushed to deny it, and a group of those who had converted to Islam would not have apostatized. Also, the servant is a combination of the soul and the body, and God the Almighty said: **He took His servant on a night journey** and God the Almighty said: **And We did not make the vision which We showed you except a trial for the people.** Ibn Abbas said: It is a vision of the eye that the Messenger of God, may God bless him and grant him peace, saw on the

night of his night journey, and the cursed tree is the tree of Zaqqum, narrated by al-Bukhari, and God the Almighty said: **The sight did not swerve, nor did it turn aside.** He became overwhelmed, and sight is one of the instruments of the self, not the soul. Also, it is attributed to Al-Buraq, which is a white, shiny creature with a luster. This only applies to the body, not the soul, because it does not need a vehicle to ride on in its movement. And God knows best.

Others said that the Messenger of God, may God bless him and grant him peace, was taken on a night journey in spirit, not in body. Muhammad bin Ishaq bin Yasar said in the Seerah: Yaqub bin Utbah bin Al-Mughirah bin Al-Akhns told me that when Muawiyah bin Abi Sufyan was asked about the night journey of the Messenger of God, may God bless him and grant him peace, he would say: It was a true vision from God. Some of the family of Abu Bakr told me that Aisha used to say: The body of the Messenger of God, may God bless him and grant him peace, was not lost, but his soul was taken on a night journey. Ibn Ishaq said: He did not deny that from her saying, because Al-Hasan said that this verse was revealed: **And We did not make the vision which We showed you except as a trial for the people** and because God said in the report about Abraham: **Indeed, I see in a dream that I am slaughtering you, so see what you think.** He said: Then he continued on with that, and I knew that revelation comes to the prophets from God while they are awake and asleep. So the Messenger of God, may God bless him and grant him peace, used to say: **My eyes sleep but my heart is awake.** And God knows best, which of these had come to him and what he saw from God in it, in whatever state he was in, whether he was asleep or awake, all of that is true and correct. End of the words of Ibn Ishaq. Abu Ja'far ibn Jarir followed him in his interpretation with refutation, denial and denunciation, that this is contrary to the apparent context of the Qur'an, and he mentioned some of the evidence for his refutation of what was mentioned above, and God knows best.

Al-Hafiz Abu Naim Al-Isfahani narrated in his book, **Dala'il Al-Nubuwwah**, on the authority of Muhammad bin Umar Al-Waqidi: Malik bin Abi Al-Rijal told me, on the authority of Amr bin Abdullah, on the authority of Muhammad bin Ka'b Al-Qurazi, who said: The Messenger of God, may God bless him and grant him peace, sent Dihya bin Khalifa to Caesar, and mentioned his arrival and his arrival to him. The context is a great indication of the abundance of Heraclius's intelligence. Then he summoned the merchants of Ash-Sham, and Abu Sufyan Sakhr bin Harb and his companions were brought to him. He asked them about those famous issues that were narrated by Al-Bukhari and Muslim, as will be explained. Abu Sufyan tried hard to belittle him and make him seem small in his eyes. He said in this context on the authority of Abu Sufyan: By God, nothing prevented me from saying something about him that would make him lose his respect except that I hate to tell a lie in his presence that he would take from me and not believe me in anything. He said: Until I remembered his statement on the night of his Night Journey. He said: So I said, O King, shall I not tell you something that you will know has been lied? He said: What is it? He said: I said that he claims to us that he

left our land, the land of the sanctuary, in one night and came to your mosque, this mosque of yours, the mosque of Ilya, and returned to us that night before morning. He said: And the road of Ilya is at the head of Caesar, so the road of Ilya said: I knew that night, he said: Caesar looked at him and said: How do you know this? He said: I did not sleep a night until I closed the doors of the mosque, and when that night came, I closed all the doors except one door that overcame me, so I called upon my workers and all those who were present to help him, so I dealt with him, but he overcame us and we were unable to move him as if we were climbing a mountain with him, so I called the stonemasons to him, and they looked at him and said: This door was fallen on by the chandeliers and the buildings, and we cannot move it until morning and we see from where it came. He said: So I returned and left the two doors open. When morning came, I went to it, and the stone in the corner of the mosque was perforated, and there was a trace of a tethered animal in it. He said: I said to my companions, **This door was not closed tonight except for a prophet, and he prayed tonight in our mosque,** and he mentioned the rest of the hadith.

Benefit Al-Hafiz Abu Al-Khattab Omar bin Dihya said in his book **Al-Tanweer fi Mawlid Al-Siraj Al-Munir** and he mentioned the Hadith of Al-Isra' from the path of Anas and spoke about it well and benefited, then he said: The narrations in the Hadith of Al-Isra' have been transmitted in succession from Omar bin Al-Khattab, Ali, Ibn Masoud, Abu Dharr, Malik bin Sa'sa'ah, Abu Hurairah, Abu Saeed, Ibn Abbas, Shaddad bin Aws, Ubayy bin Ka'b, Abd Al-Rahman bin Qurt, Abu Hubbah, Abu Laila Al-Ansariyyin, Abdullah bin Amr, Jabir, Hudhayfah, Buraydah, Abu Ayoub, Abu Umamah, Samurah bin Jundub, Abu Al-Hamra', Suhaib Al-Rumi, Umm Hani', Aisha, and Asma', the daughters of Abu Bakr Al-Siddiq, may God be pleased with them all, some of them narrated it in full, and some of them abbreviated it to what was found in the Musnads, even if the narration of some of them did not meet the conditions of authenticity, so the Hadith of Al-Isra' was agreed upon by the Muslims, and the heretics and atheists turned away from it. **They want to extinguish the light of God with their mouths, but God will perfect His light, even if... The infidels hated it.**

When God Almighty mentioned that He took His servant Muhammad, may God bless him and grant him peace, on the Night Journey, He followed it up with the mention of Moses, His servant and Messenger, and His interlocutor as well. God Almighty often links the mention of Moses and Muhammad, may God bless them and grant them peace, with the mention of the Torah and the Qur'an. This is why He said after mentioning the Night Journey, **And We gave Moses the Scripture**, meaning the Torah, **and made it**, meaning the Scripture, **a guide**, meaning a guide, **for the Children of Israel, that you take not**, meaning so that you do not take **besides Me a protector**, meaning a guardian, nor a helper, nor a deity other than Me, because God Almighty revealed to every prophet He sent that they should worship Him alone, with no partner for Him.

Then he said: **The descendants of those We carried with Noah.** The meaning is: O descendants of those

Surat al-Isra' 17:2

And We gave Moses the Scripture and made it a guidance for the Children of Israel, [saying], "Do not take besides Me a guardian."

We carried with Noah. This is an exhortation and a reminder of the favor, meaning: O descendants of those We saved and carried with Noah in the ship, resemble your father. **Indeed, he was a grateful servant.** So remember My favor upon you by sending you Muhammad, may God bless him and grant him peace. It has been reported in the hadith and in the tradition from the predecessors that Noah, peace be upon him, used to thank God for his food, drink, clothing, and all his affairs. For this reason, he was called a grateful servant. Al-Tabarani said: Ali bin Abdul Aziz told me, Abu Naim told us, Sufyan told us on the authority of Abu Hasin, on the authority of Abdullah bin Sinan, on the authority of Saad bin Masoud Al-Thaqafi, who said: Noah was called a grateful servant because whenever he ate or drank, he would thank God.

Imam Ahmad said: Abu Usamah told us, Zakariya bin Abi Zaida told us, on the authority of Saeed bin Abi Burdah, on the authority of Anas bin Malik, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **God is pleased with the servant who eats a meal or drinks a drink and praises God for it.** This is how Muslim, Al-Tirmidhi and Al-Nasa'i narrated it on the authority of Abu Usamah. Malik said on the authority of Zaid bin Aslam: He used to praise God in every situation. Al-Bukhari mentioned here the hadith of Abu Zur'ah on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "I am the master of the children of Adam on the Day of Resurrection - in its entirety and in it - and they will come to Noah and say: O Noah, you are the first of the messengers to the people of the earth, and God has named you a grateful servant, so intercede for us with your Lord." And he mentioned the hadith in its entirety.

Fath al-Qadir

2- **And We gave Moses the Book** meaning the Torah. It was said that the meaning is: We honored Muhammad with the Ascension and honored Moses with the Book. **And We made it** meaning that Book, and it was said Moses **a guidance for the Children of Israel** to be guided by it **that you do not take.** Abu Amr read with the lower ya', and the rest read with the upper ya': meaning so that they do not take. The meaning is: We gave him the Book to guide the Children of Israel so that they do not take **a guardian besides Me** Al-Farra' said: meaning a guarantor of their affairs. It was narrated from him that he said sufficient. It was said that its meaning is: meaning they rely on Him in their affairs. It was said a partner. The meaning of the guardian in the language is someone to whom matters are entrusted.

Tafsir al-Baghawi

2 - The Almighty said: **And We gave Moses the Scripture and made it a guide for the Children of Israel,**

that you not, that you not, **take besides Me a guardian,** a lord and a guarantor.

Abu Amr said: **Do not take** with the letter *ya* because it is a report about them, and the others: with the letter *ta*, meaning: We told them: Do not take.

Tafsir al-Baidawi

2. "And We gave Moses the Scripture and made it a guide for the Children of Israel, saying: 'Do not take as your saying: I wrote to you, "Do such and such. Abu Amr read it with the letter 'ya', meaning that they should not take as a guardian other than Me, a lord to whom you entrust your affairs other than Me.

Surat al-Isra' 17:3

The descendants of those whom We carried with Noah. Indeed, he was a grateful servant.

Tafsir al-Jalalayn

3 - **The descendants of those whom We carried with Noah** in the ship **He was a grateful servant** very grateful to Us, praising Us in all his circumstances.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Glory be to Him who took His servant by night from the Sacred Mosque to the Farthest Mosque. And We gave Moses the Scripture and made it a guidance for the Children of Israel, descendants of those We carried with Noah. And by descendants He meant: all those whom He, the Most High, used this Qur'an as evidence from among the races of nations, Arabs and non-Arabs from the Children of Israel and others, and that is from everyone on the earth from the children of Adam, so they are from the descendants of those whom God carried with Noah in the ship.

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **The descendants of those whom We carried with Noah**, and all people are descendants of those whom God saved in that ship. And he mentioned to us that no one was saved in it that day except Noah, his three sons, his wife, and three women, and they are: Shem, Jam, and Japheth. As for Shem, he is the father of the Arabs, and as for Ham, he is the father of the Abyssinians, and as for Japheth, he is the father of the Romans.

Ibn Abd al-A'la told us, he said: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, **The descendants of those whom We carried with Noah**, he said: His three sons and their wives, and Noah and his wife.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, who said: Mujahid said: His sons, their women, and Noah, but his wife was not.

We have explained this in other places in the past, so there is no need to repeat it.

His saying, **He was a grateful servant**, means by the Almighty's saying: *Noah*, and the *ha* is from the mention of Noah, **was a grateful servant of God for His blessings**.

The people of interpretation differed about the reason why God called him Shukur. Some of them said: God called him that because he used to thank God for his food when he ate it.

Who said that?

Muhammad bin Bashir told us: Yahya and Abd al-Rahman bin Mahdi told us: Sufyan told us, on the authority of al-Taymi, on the authority of Abu Uthman, on the authority of Salman, who said: Whenever Noah put on a garment or ate food, he would praise God, so he was called a grateful servant.

Ibn Bashir told us: Yahya and Abd al-Rahman told us: Sufyan told us, on the authority of Abu Hasin, on the authority of Abdullah ibn Sinan, on the authority of Saeed ibn Masoud, similarly.

Abu Kuraib told us: Abu Bakr told us, on the authority of Abu Hasin, on the authority of Abdullah bin Sinan, on the authority of Saeed bin Masoud, who said: Noah never wore new clothes, nor did he eat food without praising God, and for that reason God said, **A grateful servant**.

Muhammad bin Abdul A'la told us: Al-Mu'tamir bin Sulayman told us: Sufyan Al-Thawri told us: Ayoub told us, on the authority of Abu Uthman Al-Nahdi, on the authority of Salman, who said: Noah was called a grateful servant because when he put on a garment he praised God, and when he ate food he praised God.

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, **The descendants of those We carried with Noah**, from the Children of Israel and others. He said: **He was a grateful servant**. He said: He never renewed a garment without praising God, and he never wore out a garment without praising God. And when he drank a drink, he praised God and said: Praise be to God who gave me this to drink with desire, pleasure and health. And there is no interpretation of it: And when he drank a drink, he said this, but this has reached me.

Al-Qasim told me: Al-Husayn told us: Abu Fadala told us, on the authority of Al-Nadr bin Shafi, on the authority of Imran bin Salim, who said: Noah was called a grateful servant because when he ate food he would say: Praise be to God who has made me thirsty, and if He had willed He would have made me hungry. And when he drank he would say: Praise be to God who has given me drink, and if He had willed He would have made me thirsty. And when he put on a garment he would say: Praise be to God who has clothed me, and if He had willed He would have left me alone. And when he put on a sandal he would say: Praise be to God who has given me shoes, and if He had willed He would have covered me. And when he fulfilled a need he would say: Praise be to God who has removed its harm from me, and if He had willed He would have withheld it.

Others said about this:

Yunus told me: Ibn Wahb told us: Abd al-Jabbar ibn Umar told me that Ibn Abi Maryam told him: God called Noah a grateful servant because whenever he defecated, he would say: Praise be to God who made you pure, removed your harm from me, and preserved your benefit.

Others said about this:

The descendants of those whom We carried with Noah. Indeed, he was a grateful servant.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, God said to Noah, **Indeed, he was a grateful servant.** He told us that he never bought a new garment without praising God, and he used to command that if a man bought a new garment, he should say: Praise be to God who clothed me with what I can adorn myself with and cover my nakedness with.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **He was a grateful servant.** He said: Whenever he put on a garment, he would say: Praise be to God, and whenever he wore it out, he would say: Praise be to God.

Tafsir al-Qurtubi

That is, O offspring of those whom We carried, on the call, said Mujahid and narrated from him Ibn Abi Nujayh. What is meant by offspring is everyone who is relied upon by the Qur'an, and they are all those on earth, mentioned by Al-Mahdawi. Al-Mawardi said: He means Moses and his people from the Children of Israel, and the meaning is O offspring of those whom We carried with Noah, do not associate partners. And Noah was mentioned to remind them of the blessing of salvation from drowning for their fathers. Sufyan narrated from Hamid from Mujahid that he read *offspring* with a fatha on the dhal and a shaddah on the ra and the ya. This reading was narrated by Aamer bin Al-Wajid from Zaid bin Thabit. It was also narrated from Zaid bin Thabit *offspring* with a kasra on the dhal and a shaddah on the ra. Then he explained that Noah was a grateful servant who thanked God for His blessings and did not see good except from Him. Qatada said: Whenever he put on a garment, he would say: In the name of God, and when he took it off, he would say: Praise be to God. This is what Muammar narrated from him. Muammar narrated from Mansur from Ibrahim who said: When he thanked God, he said: In the name of God. When he finished eating, he said: Praise be to God. Salman Al-Farsi said: Because he used to thank God for his food. Imran bin Saleem said: Noah was called a grateful servant because when he ate, he said: Praise be to God who fed me. If He willed, He could have made me hungry. When he drank, he said: Praise be to God who gave me drink. If He willed, He could have made me thirsty. When he dressed, he said: Praise be to God who clothed me. If He willed, He could have stripped me. When he sat down, he said: Praise be to God who kept me away from harm. If He willed, He could have kept it in me. The meaning of the verse is: You are from the descendants of Noah, and he was a grateful servant. So you are more deserving of following his example than your ignorant fathers. It was said: The meaning is that Moses was a grateful servant when God made him from the descendants of Noah. It was also said that it is permissible for descendants to be a second object for **you take** and for his saying: **a trustee** to mean **all together**, so that is permissible in both readings, I mean the ya' and the ta' in **you take**. It is also permissible in both readings for descendants to be a substitute for his saying **a trustee** because it means

the whole, so it is as if he said: **Do not take descendants from our camel with Noah.** It is permissible to put it in the accusative case by implying **I mean** and **I praise**, and the Arabs may put it in the accusative case for praise and blame. It is permissible to put it in the nominative case as a substitute for the implied in **you take** in the reading of those who read with the ya', but that is not good for those who read with the ta' because the one being addressed cannot be replaced by the absent one. It is permissible to put it in the genitive case as a substitute for the Children of Israel in both ways. As for the one from his saying **you should not take**, it is according to the reading of those who read with the ya' in the accusative case by deleting the preposition, the estimate: We guided them so that they would not take. It is appropriate according to the reading of the ta' for it to be redundant and the statement is implied as mentioned above. It is appropriate for it to be interpreted with the meaning of *no* and it has no place in parsing. *no* is for prohibition, so it is a departure from the report to the prohibition.

Tafsir Ibn Kathir

When God Almighty mentioned that He took His servant Muhammad, may God bless him and grant him peace, on the Night Journey, He followed it up with the mention of Moses, His servant and messenger and His interlocutor as well, for God Almighty often links the mention of Moses and Muhammad, may God bless them and grant them peace, with the mention of the Torah and the Qur'an. This is why He said after mentioning the Night Journey, **And We gave Moses the Scripture**, meaning the Torah, **and made it**, meaning the Scripture, **a guide**, meaning a guide, **for the Children of Israel, that you take not**, meaning so that you do not take **besides Me a guardian**, meaning a friend, supporter, or deity other than Me, because God Almighty revealed to every prophet He sent that they should worship Him alone, with no partner for Him.

Then he said: **The descendants of those We carried with Noah.** The meaning is: O descendants of those We carried with Noah. This is an exhortation and a reminder of the favor, meaning: O descendants of those We saved and carried with Noah in the ship, resemble your father. **Indeed, he was a grateful servant.** So remember My favor upon you by sending you Muhammad, may God bless him and grant him peace. It has been reported in the hadith and in the tradition from the predecessors that Noah, peace be upon him, used to thank God for his food, drink, clothing, and all his affairs. For this reason, he was called a grateful servant. Al-Tabarani said: Ali bin Abdul Aziz told me, Abu Naim told us, Sufyan told us on the authority of Abu Hasin, on the authority of Abdullah bin Sinan, on the authority of Saad bin Masoud Al-Thaqafi, who said: Noah was called a grateful servant because whenever he ate or drank, he would thank God.

Imam Ahmad said: Abu Usamah told us, Zakariya bin Abi Zaida told us, on the authority of Saeed bin Abi

Burdah, on the authority of Anas bin Malik, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **God is pleased with the servant who eats a meal or drinks a drink and praises God for it.** This is how Muslim, Al-Tirmidhi and Al-Nasa'i narrated it on the authority of Abu Usamah. Malik said on the authority of Zaid bin Aslam: He used to praise God in every situation. Al-Bukhari mentioned here the hadith of Abu Zur'ah on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "I am the master of the children of Adam on the Day of Resurrection - in its entirety and in it - and they will come to Noah and say: O Noah, you are the first of the messengers to the people of the earth, and God has named you a grateful servant, so intercede for us with your Lord." And he mentioned the hadith in its entirety.

Fath al-Qadir

3- **The descendants of those We carried with Noah** is in the accusative case for specification or calling. He mentioned His favor upon them as part of saving their fathers from drowning. It is possible that the first object of His statement that you should not take, i.e. do not take the descendants of those We carried with Noah as a guardian other than Me, is like His statement: **And He does not command you to take the angels and the prophets as lords.** It was read in the nominative case as the predicate of a deleted subject or in place of the subject of you take. Mujahid read it with the opening of the dhal. Zayd ibn Thabit read it with a kasra, and what is meant by offspring here is all those on earth because they are from the offspring of those who were on the ship. It was said that Moses and his people were from the Children of Israel, and this is what is appropriate for reading the accusative as a vocative, the accusative as a specification, the nominative as a substitute, and the predicate, as they all refer back to the Children of Israel mentioned. As for making the accusative on the basis that offspring is the first object of his saying, **Do not take**, then it is better to interpret offspring as all those on earth from the Children of Adam. **Indeed, he was a grateful servant**, meaning Noah. God described him with much gratitude and made him like the cause of what came before it, indicating that gratitude is one of the greatest causes of goodness, and one of the best acts of obedience, urging his offspring to thank God, the Most High.

Ibn Mardawayh narrated on the authority of Amr ibn Shuaib, on the authority of his father, on the authority of his grandfather, who said: The Prophet, may God bless him and grant him peace, was taken on a night journey on the seventeenth night of Rabi' al-Awwal, one year before the migration. Al-Bayhaqi narrated in Ad-Dala'il on the authority of Ibn Shihab, who said: The Messenger of God, may God bless him and grant him peace, was taken on a night journey to Jerusalem, one year before he left for Madinah. Al-Bayhaqi narrated something similar on the authority of Urwah. Al-Bayhaqi also narrated on the authority of As-Suddi, who said: The Messenger of God, may God bless him and grant him peace, was taken on a night journey sixteen months before his migration. Ibn Abi Hatim narrated on the authority of As-Suddi, regarding the

words of God, **whose surroundings We have blessed**, he said: We caused trees to grow around it. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Qatada, regarding the words of God, **And We gave Moses the Scripture and made it a guidance for the Children of Israel**, he said: God made it a guidance that would lead them out of darkness into the light and made it a mercy for them. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid, regarding the words of God, **that you do not take besides Me a protector**, he said: a partner. Ibn Abi Hatim narrated from him regarding his statement: **The descendants of those We carried with Noah.** He said: It is a call, **O descendants of those We carried with Noah.** Ibn Mardawayh narrated from Abdullah bin Zaid Al-Ansari who said: The Messenger of God, may God bless him and grant him peace, said: "The descendants of those We carried with Noah. Noah had only four sons: Ham, Shem, Japheth, and Cush. So those are four sons who descended from this creation." And know that many commentators, such as Ibn Kathir, Al-Suyuti, and others, have gone to lengths in this regard by mentioning the hadiths reported about the Night Journey with their different wordings, but there is not much benefit in that, as they are well-known in their place in the books of hadith. Likewise, they have gone to lengths in mentioning the virtues of the Sacred Mosque and the Al-Aqsa Mosque, which is another topic. The purpose of the books of interpretation is what relates to the interpretation of the words of the Noble Book, mentioning the reasons for revelation, and explaining what can be taken from it of legal issues. Other than that, it is its virtue and there is no need for it.

Tafsir al-Baghawi

3 - **The offspring of those whom We carried**, Mujahid said: This is a call, meaning: O offspring of those whom We carried, **with Noah**, in the ship, so We saved them from the flood, **Indeed, he was a grateful servant**, Noah, peace be upon him, when he ate food, drank a drink, or put on a garment, he would say: Praise be to God, so he was called a grateful servant, meaning: very grateful.

Tafsir al-Baidawi

3. **The descendants of those We carried with Noah** is in the accusative case for specificity or calling, as it was read **that you do not take** with the ta' for prohibition, meaning: We said to them, **do not take besides Me a guardian**, or as one of the two objects of **do not take** and **from without Me** is a state of a guardian, so it is like his saying: **And He does not command you to take the angels and the prophets as lords.** It was read in the nominative case as the predicate of a deleted subject or a substitute for the waw of **take**, and **descendants** with the kasra of the dhal. It contains a reminder of the favor of God Almighty upon them in saving their fathers from drowning by carrying them with Noah, peace be upon him, in the ship. "Indeed, Noah, peace be upon him,

Surat al-Isra' 17:3

The descendants of those whom We carried with Noah. Indeed, he was a grateful servant.

was a grateful servant," praising God Almighty for all his states, and it contains an allusion to the fact that his salvation and those with him was by the blessing of his gratitude, and an urging for the descendants to follow his example. It was said that the pronoun refers to Moses, peace be upon him.

Surat al-Isra' 17:4

And We decreed to the Children of Israel in the Scripture, **You will surely cause corruption on the earth twice, and you will surely reach [a state of] great haughtiness.**

Tafsir al-Jalalayn

4 - **And We decreed** We revealed **to the Children of Israel in the Book** the Torah **that you will surely cause corruption in the land** the land of Ash-Sham with sins **twice and you will surely reach a state of great haughtiness** seeking great transgression.

Tafsir al-Suyuti

Tafsir al-Tabari

We have previously explained that the meaning of *qada'* is: to finish something, and then it is used for everything that is finished.

The interpretation of the speech in this place: And your Lord directed to the Children of Israel in what He revealed of His Book to Moses, may God's prayers and peace be upon him, by informing them and telling them, **You will surely cause corruption on the earth twice.** He says: You will disobey God, O group of Children of Israel, and you will disobey His command in his lands twice with Him. **And you will be very haughty.** He says: And you will be very arrogant towards God by your insolence towards Him, with great arrogance.

In a similar manner to what we said about that, he said in A: Is interpretation permissible?

Who said that?

Hali Thani Yunus said: Ibn Wahb told us: Ibn Zayd said, regarding God's statement, **We decreed for the Children of Israel**, he said: We informed them.

Ali bin Dawud told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement, **And We decreed to the Children of Israel**, he said: We informed them.

Others said: The meaning of this is: We decreed for the Children of Israel in the Mother of the Book, and His knowledge preceded 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, **And We decreed for the Children of Israel**, he said: It is a decree that was decreed for them.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And We decreed for the Children of Israel**, is a decree that He decreed for the people, as you hear.

Others said: The meaning of this is: He informed us.

Who said that?

Muhammad bin Amr told us, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And We decreed to the Children of Israel in the Scripture**, he said: The Children of Israel informed us.

All these sayings have meanings that go back to what I said about the meaning of his saying, **And We decreed**, even if what we chose from the interpretation is...

It is more likely to be correct, because the readers unanimously read his statement **you will surely corrupt** with a ta' and not a ya', even if the meaning of the statement was:

And We decreed for them in the Book. The reading with the letter Ya would have been more appropriate than the letter Ta, but its meaning is that We informed them and informed them.

We told them: The letter taa was more appropriate and more appropriate for addressing.

Tafsir al-Qurtubi

The Almighty said: **And We decreed to the Children of Israel in the Book.** Saeed bin Jubair and Abu Al-Aaliyah read in the books in the plural form. The singular form may be used and its meaning is plural, so the two readings have the same meaning. The meaning of *decree* is **We informed and informed**, Ibn Abbas said: Qatada said: We judged, and the origin of *decree* is to decide something and finish it. It was said: **We decreed** or **We inspired**, and that is why He said to the Children of Israel. According to Qatada, *to* means *upon*, meaning We decreed and ruled over them. Ibn Abbas also said this. What is meant by the Book is the Preserved Tablet. **You will surely corrupt.** Ibn Abbas read **You will surely corrupt.** Isa Al-Thaqafi read **You will surely corrupt.** The meaning in both readings is close, because if they corrupt, what is meant by corruption is violating the rulings of the Torah. **On the earth** means the land of Ash-Sham, Jerusalem, and what is adjacent to it. **Twice, and let it be announced** The *lam* in **let you corrupt** and **let it be announced** is the *lam* of an implied oath, as mentioned above. **With great arrogance** means arrogance, oppression, tyranny, overpowering, dominance, and aggression.

Tafsir Ibn Kathir

God Almighty informs us that He decreed for the Children of Israel in the Book, that is, He went ahead to them and informed them in the Book that He sent down to them that they will corrupt the earth twice, and will rise up greatly, that is, they will be arrogant, tyrannical and immoral towards people, as God Almighty says: **And We decreed for him that matter, that the root of these people will be cut off in the**

And We decreed to the Children of Israel in the Scripture, "You will surely cause corruption on the earth twice, and you will surely reach [a state of] great haughtiness."

morning that is, We went ahead to him, and We informed him of that, and We made him aware of it. And His statement **So when the first of the two promises came** that is, the first of the two corruptions **We sent against you servants of Ours, possessors of great might** that is, We empowered over you an army from among Our creation, possessors of great might¹ that is, strength, equipment and great authority, so they roamed through the homes, that is, they took possession of your lands and passed through your homes, that is, between them and in the middle of them, and they departed, going and coming, fearing no one, and it was a promise that was fulfilled. The commentators from the predecessors and successors differed about who these people who were empowered over them were? It was narrated from Ibn Abbas and Qatadah that it was Goliath of Al-Jazari and his soldiers, he first gave them power over them and then they were defeated. David killed Goliath, and that is why he said: **Then We gave you back the upper hand over them** *verse*. It was narrated from Saeed bin Jubair that it was the king of Mosul, Sanjarib and his soldiers. It was also narrated from him and others that it was Bukhtanasr, the king of Babylon. Ibn Abi Hatim mentioned a strange story about how he rose from one state to another until he became the king of the country, and that he was poor, crippled and weak, begging and asking people for food, then his situation ended in what it ended in, and that he marched to the land of Jerusalem and killed many of the Children of Israel there. Ibn Jarir narrated a long hadith in this regard, which he attributed to Hudhayfah, with a chain of transmission traceable back to the Prophet (peace and blessings of God be upon him), and it is a fabricated hadith without a doubt, and no one with the slightest knowledge of hadith would doubt that. It is truly amazing how it prevailed over him despite his great status and leadership. Our Sheikh, the scholar and hafiz Abu Al-Hajjaj Al-Mizzi **may God have mercy on him** stated that it was fabricated and false, and he wrote that in the margin of the book. There are many Israelite narrations about this, and I did not see it necessary to mention them in the book, because some of them are fabricated and were fabricated by some of their heretics, and some of them may be true, and we do not need them, praise be to God. And what God has told us in His Book is sufficient for what was in the rest of the books before it, and God and His Messenger did not make us need them. And God informed him about them that when they transgressed and rebelled, God empowered their enemy over them, so he violated their honor, and entered their homes, and humiliated and subdued them as a just recompense, and your Lord is not unjust to His servants, for they had rebelled and killed many of the prophets and scholars. Ibn Jarir narrated that Yunus bin Abdul A'la told me, Ibn Wahb told us, Sulayman bin Bilal told me on the authority of Yahya bin Saeed, who said: I heard Saeed bin Al-Musayyab say: Nebuchadnezzar appeared in the Levant, so he destroyed Jerusalem and killed them, then he came to Damascus and found there boiling blood on the elders, so he asked them, what is this blood? They said: We knew our fathers doing this, and whenever the elders

appeared, they appeared. He said: So seventy thousand Muslims and others were killed because of that blood, and it subsided. This is correct up to Saeed bin Al-Musayyab, and this is the well-known view, and that he killed their nobles and scholars until no one remained who memorized the Torah, and he took many of them as captives from the sons of the prophets and others, and matters and events occurred that would take too long to mention, and if we found what is correct or something close to it, it would be permissible to write and narrate it, and God knows best. Then God Almighty said: **If you do good, you do good for yourselves, and if you do evil, you do it against yourselves**, meaning against yourselves, as God Almighty said: **Whoever does righteousness, it is for his own soul, and whoever does evil, it is against it**. And His statement: **So when the promise of the Hereafter comes** meaning the Hereafter, meaning if you corrupt the second time and your enemies come **to disfigure your faces** meaning humiliate you and subjugate you, **and to enter the mosque** meaning the Holy House **as they entered it the first time** meaning when they roamed through the lands, **and to destroy** meaning destroy and ruin **what they have conquered** meaning what they have gained "with utter destruction. Perhaps your Lord will have mercy upon you" meaning turn them away from you, **and if you return, We will return** meaning whenever you return to corruption **We will return** to dominating you in this world with what We have in store for you in the Hereafter of torment and punishment. For this reason He said: **And We have made Hell a prison for the disbelievers** meaning a stable place, a confinement, and a prison from which they have no escape. Ibn Abbas said: A prison. Mujahid said: They are confined in it, and so said others. Al-Hasan said: Beds and mattresses. Qatada said: The Children of Israel returned, and God gave power over them to this tribe, Muhammad, may God bless him and grant him peace, and his companions, who took the jizya from them with their own hands, while they were humiliated.

Fath al-Qadir

His saying: 4- **And We decreed to the Children of Israel in the Book** meaning We informed and informed, or We ruled and completed. The origin of the word *qada* is to make something right and to finish it. It was also said that We revealed. This is indicated by His saying **to the Children of Israel**. If it had the meaning of informing and reporting, He would have said **We decreed** to the Children of Israel. If it had the meaning of **We ruled**, He would have said **upon the Children of Israel**. If it had the meaning of **We completed**, He would have said **to the Children of Israel**. What is meant by the Book is the Torah, and sending it down to their Prophet Moses is like sending it down to them because they were his people. It was also said that what is meant by the Book is the Preserved Tablet. Abu Al-Aaliyah and Saeed bin Jubair read in the Books. Isa Al-Thaqafi read **You will surely cause corruption on earth** with the opening of the second letter. The meaning of this reading is close to the

meaning of the reading of the majority, because if they cause corruption, they will cause corruption in their souls. What is meant by corruption is disobeying what God has prescribed for them in the Torah. What is meant by the land is the land of Ash-Sham and Jerusalem. It was also said that the land of Egypt. The *lam* in **will surely cause corruption** is the answer to an omitted oath. Al-Naysaburi said: Or he made the final judgment the course of an oath, as if it was said: And We swore that you will surely corrupt. And the accusative of *twice* is because it is a description of a deleted source, or because it is in itself a source in which something of a different kind was done. The first time was the killing of Isaiah or the imprisonment of Jeremiah or the violation of the rulings of the Torah, and the second was the killing of John the Baptist and the intention to kill Jesus. **And that you will declare great haughtiness.** This *lam* is like the *lam* that preceded it: that is, that you will be arrogant about obeying God and that you will declare injustice and oppression over the people, exceeding the limit in that.

Tafsir al-Baghawi

4 - The Almighty said: **And We decreed to the Children of Israel in the Scripture** the verses.

Sufyan bin Saeed Al-Thawri narrated on the authority of Mansur bin Al-Mu'tamir on the authority of Rib'i bin Harash on the authority of Hudhayfah who said: The Messenger of God, may God bless him and grant him peace, said: "When the Children of Israel transgressed and killed the prophets, God sent against them the king of Persia *Bukhtanasr*, and God's reign lasted for seven hundred years. He marched against them until he entered Jerusalem, besieged it and conquered it, and killed seventy thousand people over the blood of John the son of Zakariya, peace be upon him. Then he took its people [and children] captive, and plundered the ornaments of Jerusalem, and extracted from it seventy thousand and one hundred thousand carts of ornaments. I said: O Messenger of God, was Jerusalem great? He said: Yes, Solomon, son of David, built it from gold, silver, rubies, and emeralds, and its pillars were made of gold. God gave him that, and subjected the devils to him, so they would bring him these things in the blink of an eye. So Bukhtanasr marched with them until he reached Babylon, and the Children of Israel remained in his hands for a hundred years, enslaved by the Magians and the sons of the Magians, among them the prophets. Then God had mercy on them and revealed to a king of the kings of Persia called **Cyrus**, and he was a believer, that he would march to them to rescue the remnants of the Children of Israel, so Cyrus marched to the Children of Israel and took the jewelry of the House of Jerusalem until he returned it to him, so the Children of Israel stayed there obedient to God Almighty for a hundred years, then they returned to sins so God empowered over them a king called *Antianus* so he invaded the Children of Israel until he reached Jerusalem, so he took its people captive and burned Jerusalem, and he said to them: O Children of Israel, if you return to sins we will return to you a second time [with captivity], so they returned, so God empowered over them a Roman

king called **Faqis bin Astianus**, so he invaded them by land and sea and took them captive and took the jewelry of the House of Jerusalem and burned Jerusalem, the Messenger of God, may God bless him and grant him peace, said: This is from the description of the jewelry of the House of Jerusalem, and the Mahdi will return it to Jerusalem, and it is one thousand seven hundred ships that he will throw at Jaffa until it is transported to Jerusalem, and with it God will gather the first and the last.

Muhammad bin Ishaq said: The Children of Israel had sins and transgressions, and God was forgiving of them and kind to them. The first thing that befell them because of their sins, as He informed us on the tongue of Moses, peace be upon him, was that a king among them was called *Siddiqah*. Whenever God Almighty appointed a king over them, He sent with him a prophet to guide and direct him. He did not send down books to them, but they were commanded to follow the Torah and the rulings contained in it.

When that king took power, God sent with him **Isaiah bin Asfiya**. This was before the mission of Zachariah, John, and Jesus, peace be upon them. *Isaiah* was the one who gave good report about Jesus and Muhammad, peace be upon them, and he said: **Rejoice, Jerusalem, now the rider of the donkey will come to you, and after him the owner of the camel.** That king ruled the Children of Israel and Jerusalem for a period of time, and when his reign came to an end, the events among them were great, and *Isaiah* was with him. God sent against them *Sanjarib*, the king of Babylon, with six hundred thousand banners. He came walking until he camped around Jerusalem, and the king was sick, with an ulcer in his leg. The prophet *Isaiah* came and said to him: **O King of the Children of Israel, Sanjarib, the king of Babylon, has come to you with his soldiers with six hundred thousand banners, and the people have feared them and have been dispersed.** This was a great burden on the king, and he said: **O Prophet of God, has there come to you a revelation from God about what has happened, so that you can tell us what God will do with us, with Sanjarib, and his soldiers?**

He said: No revelation came to me. While they were like that, God revealed to the Prophet *Isaiah* to go to the king of the Children of Israel and order him to make his will and appoint whoever he wishes from his family to rule over his kingdom. So *Isaiah* went to the king of the Children of Israel *Zadiqa* and said to him: Your Lord has revealed to me to order you to make your will and appoint whoever you wish from your family to rule over your kingdom, for you are going to die. When *Isaiah* said that to *Zadiqa*, he turned toward the qiblah and prayed and supplicated and wept. He said while weeping and supplicating to God with a sincere heart: O God, Lord of lords and God of gods, O Holy, Holy One, O Most Merciful, O Most Compassionate, O Most Kind, Whom neither drowsiness nor sleep overtakes, remember me of my work and my actions and my good judgment on the Children of Israel, for all of that was from You and You know it better than I do. My secret and my public are Yours and You are the Most Merciful. So He responded to him, and he was a righteous servant. So God Almighty inspired *Isaiah* to tell his friend that his Lord had responded to him and

Surat al-Isra' 17:4

And We decreed to the Children of Israel in the Scripture, "You will surely cause corruption on the earth twice, and you will surely reach [a state of] great haughtiness."

had mercy on him, and had delayed his life for fifteen years, and had saved him from his enemy Sennacherib. So Isaiah came to him and told him that, and when he said that to him, the pain went away from him and the sadness ceased from him, and he fell down in prostration and said: O my God and the God of my fathers, I have prostrated to You and glorified and magnified and magnified You are the One who gives the kingdom to whomever You will, and You take the kingdom away from whomever You will, and You honor whomever You will and humiliate whomever You will, You are the Knower of the unseen and the seen, You are the First and the Last, the Evident and the Hidden, and You are merciful and You answer the call of the needy, and You are the One who answered my call and had mercy on my supplication.

When he raised his head, God inspired Isaiah to tell his friend the king to order one of his servants to bring him dragon water and put it on his ulcer and he would be healed. In the morning he would be healed. So he did and he was healed.

The king said to Isaiah: Ask your Lord to give us knowledge of what He will do to our enemy.

God said to Isaiah: Tell him: I have saved you from your enemy and delivered you from them, and they will all die in the morning except for Sinjar and five men from his scribes.

When morning came, a crier came and cried out at the gate of the city, "O King of the Children of Israel, God has saved you from your enemy. Go out, for Sennacherib and those with him have perished." When the king went out, he sought Sennacherib but could not be found among the dead. The king sent for him and the search caught up with him in a cave with five of his scribes, one of whom was Bukhtanasr. They put them in the mosques and brought them to the king of the Children of Israel. When he saw them, he fell down in prostration from the time the sun rose until the afternoon. Then he said to Sennacherib, **What do you think our Lord did to you? Did He not kill you with His power and strength while we were unaware?**

Sanjarib said to him: The report of your Lord and His victory for you and His mercy with which He has shown you came to me before I left my country, but I did not obey a guide, and nothing brought me misery except [humiliation in this world and torment in the hereafter]. If I had listened or understood, I would not have attacked you.

His friend said: Praise be to God, Lord of the worlds, who has spared us from you as He willed. Our Lord did not keep you and those with you alive because of your honor with your Lord, but He only kept you and those with you alive so that you would increase in misery in this world and torment in the Hereafter, and so that you would inform those behind you of what you saw of our Lord's action towards you, so that you would warn those who come after you. Were it not for that, He would have killed you, and your blood and the blood of those with you is easier for God than the blood of a tick, if it were killed.

Then the king of the children of Israel ordered the commander of his guard to throw the mosques around their necks, and he paraded them around Jerusalem and Elijah for seventy days, and he gave them two loaves of barley every day for each man of them. Then Sennacherib said to the king of the children of Israel: Killing is better than what you are doing to us. So the king ordered them to the prison of killing. Then God revealed to Isaiah, peace be upon him: Tell the king of the children of Israel to send Sennacherib and those with him to warn those behind them, and to honor them and carry them until they reach their country. So Isaiah informed the king of that, and [the king, his friend] did as he was ordered.

So Sennacherib and those with him set out until they reached Babylon. When they arrived, he gathered the people and told them what God had done to his soldiers. His priests and magicians said to him: O King of Babylon, we used to relate to you the report of their Lord and the report of their prophet and the revelation of God to their prophet, but you did not obey us. They are a nation that no one can defeat with their Lord. Sennacherib's affair was to frighten them, but God sufficed them as a reminder and a lesson.

Then Sennacherib remained after that for seven years, then he died and Bukhtanasr, his grandson, succeeded him, as his grandfather had done, so he remained for seventeen years, then God took the king of the Children of Israel, his friend, so the matter of the Children of Israel was confused and they competed for the kingship until they killed each other, and their prophet Isaiah was with them and they did not accept from him, so when they did that God said to Isaiah, **Stand up among your people and I will reveal on your tongue**, so when the prophet Isaiah stood up God made his tongue speak with revelation, so he said: "O sky, listen and O earth, be silent, for God wants to tell the story of the Children of Israel whom He raised with His grace, and made for Himself, and singled them out with His honor, and preferred them over His servants, and they are like lost sheep that have no shepherd, so He sheltered their strays, and gathered their lost ones, and mended their broken ones, and treated their sick, and fattened their thin ones, and preserved their fat ones, so when He did that they became arrogant and their rams butted each other, and some of them killed others, until there was not a single healthy bone left for another broken one to mend, Woe to this sinful nation who do not know whence good has come to them, that the camel remembers its homeland and is tempted by it, that the donkey remembers the meadow where it has been full and returns to it, that the bull remembers the meadow in which it has been fattened and is tempted by it, and that these people do not remember whence good has come to them, and they are people of understanding and intellect, they are neither cows nor donkeys. I will give them an example, so let them listen to it. Say to them: How do you see a land that was once empty, desolate, dead, without any civilization, and had a wise Lord, who surrounded it with a wall, built palaces in it, caused a river to flow, and planted olives, pomegranates, palm trees, grapes,

and all kinds of fruits in it, and appointed a wise and ambitious guardian over it, strong and trustworthy, but when it rose, its ripening came out ruined?

They said, "This is an evil land! We think that its wall and palace should be demolished, its river should be buried, its values should be seized, and its crops should be burned until it becomes, as it was the first time, a dead ruin with no life in it. **God said**, He said to them, 'The wall is My religion, the palace is My law, the river is My book, the values are My prophet, and the crops are themselves, and the carob tree that brought forth the crops is their evil deeds. I have decreed upon them their decree upon themselves, and this is an example of what I have set for them. They seek to draw near to Me by slaughtering cows and sheep, but the meat does not reach Me nor do I eat it. They claim to draw near to Me through piety and refraining from slaughtering the souls that I have forbidden, but their hands are stained with it and their clothes are covered with its blood. They build houses as mosques for Me, and purify their interiors, but defile and pollute their hearts and bodies. They decorate and adorn the mosques for Me, and they ruin and corrupt their minds and dreams. So what need do I have to build houses when I do not live in them?'"

What need do I have to decorate the mosques when I do not enter them? I was only ordered to raise them so that I may remember and glorify God in them.

They say: We fasted, but our fasting was not lifted, we prayed, but our prayer was not illuminated, we gave charity, but our charity was not purified, we called out like the cooing of doves, and we cried like the howling of wolves. In all of that, our prayers were not answered.

God said: Ask them, what prevents Me from answering them? Am I not the Hearer of the hearers, the Seer of the seers, the Nearest of the responders, and the Most Merciful of the merciful? How can I lift their fasting while they clothe it with false speech and strengthen it with unlawful food? Or how can I enlighten their prayers while their hearts are attentive to those who fight Me, oppose Me, and violate My prohibitions? Or how can their charities be purified by Me while they give charity with the money of others? I only reward those who have been usurped for it? Or how can I answer their supplication while it is only a word on their tongues, and action is far from that? I only answer the gentle supplicant, and I only hear the words of the chaste and poor, and one of the signs of My pleasure is the pleasure of the poor.

They say, when they heard my words and my message reached them: These are transmitted sayings, inherited hadiths, and a composition of the kind that magicians and soothsayers compose. They claim that if they wanted to produce a hadith like it, they could do so, and if they wanted to know the unseen through what the devils suggest to them, they could know. And I have decreed on the day I created the heavens and the earth a decree that I have confirmed and imposed upon Myself, and I have set a deferred term before it that must come to pass. So if they are truthful in what they claim of knowledge of the unseen, then let them tell you: When will I carry it out? Or at what time will it be? And if they are able to do

what they wish, then let them do with the same power with which I have decreed, for I will make it manifest over all religions, even if the polytheists hate it. And if they are able to say what they wish, then let them say the same wisdom with which I have directed the matter of that decree, if they are truthful. And I have decreed on the day I created the heaven and the earth that I would make prophethood among the hired, and that I would make kingship among the shepherds, and honor among the humble, and strength among the weak, and wealth among the poor, and knowledge among the ignorant, and wisdom among the unlettered. So ask them when this will be and who will carry it out, and who are the helpers and supporters of this matter, if they know. For I will send for that an unlettered, trustworthy prophet who is neither rude nor harsh, nor a clamor in the markets, nor adorned with obscenities, nor a speaker of slander. I will guide him to every good thing, and bestow upon him every noble characteristic. I will make tranquility his garment, righteousness his slogan, piety his conscience, wisdom his reason, truthfulness and loyalty his nature, and forgiveness and goodness his character. And justice is his way of life, [and truth is his law] and guidance [and the Qur'an] is his leader, and Islam is his religion and Ahmad is his name. With it I guide after misguidance, and with it I teach after ignorance, and with it I raise after indolence, and with it I make famous after denial, and with it I increase after fewness, and with it I enrich after poverty, and with it I gather after division, and with it I unite different hearts, scattered desires and dispersed nations, and I make his nation the best nation brought forth for mankind, they enjoin what is right and forbid what is wrong, in monotheism for Me, faith and sincerity for Me. They pray standing, sitting, bowing and prostrating, and they fight in My cause in ranks and groups, and they go out from their homes and their wealth seeking My pleasure. I inspire them to glorify and unify, to praise and extol, and to extol and extol in their marches, their gatherings, their beds, their virtues and their resting place. They glorify and praise and sanctify over the heads of the nobles, and they purify their faces and limbs for Me. They tie their garments in half for Me. Their sacrifice is their blood, and their Bibles are in their chests. They are monks by night and lions by day. That is My bounty, which I bestow upon whom I will, and I am the possessor of great bounty.

When Isaiah finished speaking, they attacked him to kill him, but he fled from them. A tree met him and split open for him, so he entered it. Satan caught up with him, took hold of a fringe of his garment and showed it to them. They put a saw in the middle of it and sawed it until they cut it down, and cut him in the middle. After that, God appointed a man from among them as a successor over the Children of Israel, whose name was Nashiah ibn Amoz, and sent to them Jeremiah ibn Hilkiyah as a prophet, and he was from the tribe of Aaron ibn Imran.

Ibn Ishaq mentioned that he was Al-Khidr, whose name was Jeremiah. He was called Al-Khidr because he sat on a white fur and then got up from it while it was shaking green.

Then God sent Jeremiah to that king to guide him and direct him. Then the events among the Children of

Surat al-Isra' 17:4

And We decreed to the Children of Israel in the Scripture, "You will surely cause corruption on the earth twice, and you will surely reach [a state of] great haughtiness."

Israel became great and they committed sins and made the forbidden permissible. So God inspired Jeremiah to go to your people from the Children of Israel and tell them what I command you to do and remind them of My blessings and make them aware of their events. Jeremiah said: O Lord, I am weak if you do not strengthen me, helpless if you do not convey to me, and forsaken if you do not support me. God Almighty said: Did you not know that all matters proceed from My will, and that hearts and tongues are in My hand, I turn them as I wish? I am with you and nothing will reach you with Me. Jeremiah stood up among them and did not know what to say, so God Almighty inspired him at the time to deliver an eloquent sermon in which he explained the reward of obedience and the punishment of disobedience. At the end of it he said about God Almighty: And I swear by My might that I will raise up for them a trial in which the forbearing will be perplexed, and I will set over them a cruel tyrant whom I will clothe with awe, and I will remove mercy from his chest, and he will be followed by a number like the blackness of the dark night. Then God revealed to Jeremiah: I will destroy the children of Israel with Japheth, and Japheth is from the people of Babylon - as we mentioned in Surat Al-Baqarah - so God empowered Nebuchadnezzar over them, so he went out with six hundred thousand banners, and entered Jerusalem with his soldiers and trampled on the Levant, and killed the children of Israel until he annihilated them, and destroyed Jerusalem, and ordered his soldiers to fill each man's shield with dirt and then throw it into Jerusalem, so they did that until they filled it, then he ordered them to gather all the people in the cities of Jerusalem, so every young and old of the children of Israel gathered around him, so he chose seventy thousand boys from them, and when the spoils of his army came out, and he wanted to divide them among them, the kings who were with him said to him: O king, all our spoils are yours, and divide among us these boys whom you chose from the children of Israel, so he divided them among the kings who were with him, so each important man got four boys, and he divided the rest of the children of Israel into three groups, so a third remained in the Levant, a third was taken captive, and a third was killed and went away. With the youth of Jerusalem and the seventy thousand boys until he brought them to Babylon, this was the first battle that God brought down upon the Children of Israel because of their injustice. This is what God Almighty said: "So when the first of the two promises came, We sent against you servants of Ours of great might," meaning: Bukhtanash and his companions.

Then Nebuchadnezzar remained in his kingdom as long as God willed, then he saw a vision that pleased him, for he saw something that happened to him, and God made him forget what he had seen. So he called Daniel, Hananiah, Azariah, and Michael, who were descendants of the prophets, and asked them about it. They said, **Tell us about it and we will tell you its interpretation.** He said, **I do not remember it, and if you do not tell me about it and its interpretation, I will tear off your shoulders.** So they left him and called upon

God and beseeched Him, and He informed them of what he had asked them about. So they came to him and said, **I saw a statue whose feet and legs were of pottery, whose knees and thighs were of copper, whose belly was of silver, whose chest was of gold, and whose head and neck were of iron.** He said, **You have spoken the truth.** They said, **While you were looking at it and you were amazed, God Almighty sent a rock from the sky that crushed it, and it is what made you forget it.** He said, **You have spoken the truth.** He said, **What is its interpretation?** They said, "Its interpretation is that you saw the King of Kings. Some of them had the gentlest kingship, some had the best kingship, and some had the most severe kingship. Clay is the weakest of them, then above it is copper, which is more severe than it. Then above copper is silver, which is better than that and more excellent. Gold is better than silver, which is more excellent. Then your kingship is iron, which is more severe and more powerful than what was before it. And the rock that you saw, God sent from the sky and crushed it. A prophet will be sent by God from the sky and he will crush all of it and the matter will be returned to him."

Then the people of Babylon said to Nebuchadnezzar: Have you seen these young men from the Children of Israel whom we asked you to give us and you did? We have disowned our women since they were with us. We have seen our women turn their faces away from us to them. So expel them from among us or kill them. He said: It is your business with them. Whoever among you wants to kill whoever is in his hand, let him do so.

When they brought them close to being killed, they cried out to God Almighty and said: O Lord, we have been afflicted by the sins of others. So God promised to answer them, and they were killed except for those Nebuchadnezzar left behind, including Daniel, Hananiah, Azariah, and Michael.

Then when God wanted to destroy Nebuchadnezzar, he arose and said to those of the Children of Israel who were under his control: Have you seen this house that I have destroyed and the people whom I have killed? What is this house? They said: This is the House of God, and these are its people. They were descendants of the prophets, but they were unjust and transgressed, so I was given power over them because of their sins. And their Lord, the Lord of the heavens and the earth and the Lord of all creation, honored and glorified them. But when they did what they did, God destroyed them and gave power over them to others. He was arrogant and thought that his power had done that to the Children of Israel. He said: Tell me, how can I ascend to the highest heaven and kill those in it and take it as my kingdom, for I have finished with the earth? They said: No one among creation has the power to do so. He said: You must do it, or I will kill you all. They cried and supplicated to God Almighty, so God sent a mosquito upon him by His power, which entered his nostril until it bit his brain. He would not rest or calm down until his head was struck on his brain. When he died, they split his head open and found the mosquito biting his brain so that

God would show His servants His power. God saved those of the Children of Israel who remained in His hands, so they returned them to the Levant, where they built and multiplied until they were in the best condition they had ever been.

They claim that God Almighty revived those who were killed and they joined them. Then, when they entered Ash-Sham, they entered it without a covenant from God Almighty, and the Torah had been burned. Ezra was one of the captives who were in Babylon, so he returned to Ash-Sham, crying over it day and night. He had left the people, and he was like that when a man came to him and said, **O Ezra, what makes you cry?** He said, **I cry over the Book of God and His covenant that was among us, the only thing that will fix our worldly life and our afterlife.** He said, **Would you like it to be returned to you?** Then he went back, fasted, purified himself, and purified his clothes, then he went to the place he had promised and sat in it. That man came to him with a vessel of water, and he was a king whom God had sent to him, so he gave him to drink from that vessel, and the Torah was represented in his chest, so he went back to the Children of Israel and laid down the Torah for them, so they loved him until they had never loved anything like him before. Then God took him, and after that the Children of Israel began to invent events, and God returned to them and sent messengers to them, so a group of them lied and a group killed, until the last of their prophets whom God sent to them were Zachariah, John, and Jesus, and they were from the house of David. Then Zachariah died, and it was said that Zachariah was killed. When God raised Jesus from among them, and they killed John, God sent upon them a king from the kings of Babylon called Khardush, so he marched against them with the people of Babylon until he entered upon them in the Levant, and when he prevailed over them, he ordered a chief of his soldiers called Bayurzadhan, the one who killed. He said: I have sworn by my God that if I am victorious over the people of Jerusalem, I will kill them until their blood flows in the midst of my army, but I cannot find anyone to kill. So he ordered him to kill them until that reached them in Bayradsadhan. He entered Jerusalem and stood in the spot where they were offering their sacrifices. He found blood boiling, so he asked them, saying: O Children of Israel, what is the matter with this blood boiling? They told me his story. They said: This is the blood of our sacrifice which we offered but it was not accepted from us, so that is why it boils. We have offered sacrifices for eight hundred years and they were not accepted from us except this. He said: You did not believe me. They said: If it were like the beginning of our time, it would have been accepted from us, but the kingdom, prophethood and revelation have been cut off from us, so that is why it was not accepted from us. So Bayurzadhan slaughtered seven hundred and seventy pairs of their heads over that blood, but it did not calm down. So he ordered that seven hundred of their young men be brought and he slaughtered them over the blood, but it did not calm down. So he ordered seven thousand of their old men and their wives to be brought and he slaughtered them over the blood, but it did not cool down. When Bayurzadhan saw the blood not calming down, he said to them: O Children of Israel, woe to you! Believe me

and be patient with the command of your Lord, for you have ruled the earth for a long time, doing whatever you want before I do not leave among you a fire-blower, female or male, except that I kill him. When they saw the effort and severity of the killing, they believed his story, and they said: This blood is the blood of a prophet who used to forbid us from certain matters. Many of them incurred the wrath of God. If we had obeyed him in them, he would have been more guiding to us. He used to tell us about your affair, but we did not believe him, so we killed him. This is his blood. Then Bayorzsadhan said to them: What was his name? They said: Yahya bin Zakariya. He said: Now you have believed me. For such a thing your Lord has taken revenge on you. When Bayorzsadhan saw that they believed him, he fell down in prostration and said to those around him: Close the gates of the city, and bring out those who were here from the army of Khardush, and leave the Children of Israel alone. Then he said: O Yahya, son of Zakariya, my Lord and your Lord knows what has befallen your people because of you and what has been killed from them, so calm down by the permission of your Lord before I do not leave a single one of your people. So the blood calmed down by the permission of God, and Bayorzsadhan lifted the killing from them, and said: I believe in what the Children of Israel believe in and I am certain that there is no Lord other than Him. He said to the Children of Israel: Khardush has ordered me to kill from you until your blood flows in the midst of his army, and I am not able [to disobey him]. They said to him: Do as you are ordered. So he ordered them to dig a trench, and he ordered their wealth of horses, mules, donkeys, camels, cows and sheep to be slaughtered until the blood flowed in the army, and he ordered the dead who were killed before that to be thrown on the livestock that he had killed, so Khardush thought nothing but That what was in the trench was from the children of Israel, and when the blood reached his army, he sent to Bayorzsadhan to lift the killing from them. Then he returned to Babylon, and he had destroyed the children of Israel or almost [to destroy them], and it was the last battle that God sent down on the children of Israel, and that is His saying: "You will surely cause corruption on the earth twice", so the first battle was with Bukhtanasr and his soldiers, [and the other was with Khurdush and his soldiers], and it was the greater of the two battles, so they did not raise a banner after that, and the kingdom in the Levant and its environs passed to the Greek Romans, except that the remnants of the children of Israel increased, and they had the leadership in Jerusalem and its environs in a way other than the king's, and they were in comfort until they changed and caused events, so God empowered over them Tattius bin Asbianus the Roman, so he destroyed their country and expelled them from it and God took away the kingdom and leadership from them and humiliation was imposed on them so that they were not in a nation except for humiliation and tribute, and Jerusalem remained in ruins until the days of Omar bin Al-Khattab, so the Muslims rebuilt it by his order.

Qatada said: God sent Goliath against them in the first place, so he took captives, killed and destroyed. **Then We gave you back the upper hand over them,** meaning in the time of David. Then, when the promise

And We decreed to the Children of Israel in the Scripture, "You will surely cause corruption on the earth twice, and you will surely reach [a state of] great haughtiness."

of the Hereafter came, God sent Nebuchadnezzar against them, so he took captives and destroyed. Then he said: **Perhaps your Lord will have mercy upon you.** So God returned mercy to them, then the people returned with the worst of what was in their presence, so God sent upon them whatever He willed of His vengeance and punishment. Then God sent upon them the Arabs, as He said: **And when your Lord proclaimed that He would surely send upon them until the Day of Resurrection those who would afflict them with the worst of torment.** So they are in torment until the Day of Resurrection.

Al-Suddi mentioned with his chain of transmission: A man from the Children of Israel saw in a dream that the destruction of the Holy House was at the hands of an orphan boy, the son of a widow from the people of Babylon, called Bukhtanasr. They believed him, so their vision came true. He came to ask about him until he came down to his mother while he was collecting firewood. He came with a bundle of firewood on his head, so he threw it down and sat down. He spoke to him and then gave him three dirhams and said: Buy food and drink with these. So he bought meat for one dirham, bread for one dirham, and wine for one dirham. They ate and drank. He did the same on the second day and the same on the third day. Then he said: I would like you to write me a guarantee of safety if you ever rule. He said: Are you mocking me? He said: I am not mocking you, but you do not have to take her as a hand with me. So he wrote him a letter of security and said: What do you think if I come and the people around you have prevented me from you? He said: Raise your document on a reed so that I may recognize you. So he wrote to him and gave it to him. Then the king of the Children of Israel honored John the son of Zakariya and brought him close to his seat. He loved his wife's daughter, and Ibn Abbas said: His sister's daughter. So he asked John the son of Zakariya about marrying her, so he forbade him from marrying her. Her mother heard about that and she hated John the son of Zakariya. When the king sat down to drink, she dressed her in thin red clothes, perfumed her, and dressed her in jewelry. She sent her to the king and ordered her to give him a drink. If he wanted her for himself, she would refuse him until he gave her what she asked for. When he gave her, she asked for the head of John the son of Zakariya to be brought in a basin, so she did. When he wanted her, she said: I will not do it until you give me what I ask you. He said: What do you ask me for? She said: The head of Yahya ibn Zakariya is in this basin. He said: Woe to you, ask me for something other than this. She said: I want nothing but this. When morning came, his blood was boiling. He ordered that dirt be thrown on him, and the blood rose up, meaning the blood rose boiling, and dirt was thrown on him until it reached the wall of the city while it was boiling. So Sakhban, the king of Babylon, sent an army to them and put Bukhtanasr in charge of them. Bukhtanasr and his companions marched until they reached that place and fortified themselves against him in their cities. When the situation became difficult for them, he wanted to return, but an old woman from the old women of the

Children of Israel came out to him and said: Do you want to return before the city is conquered? He said: Yes, my stay has been long and my companions are hungry. She said: What do you think if I conquer the city, will you give me what I ask of you and kill whomever I command you to kill and refrain from doing so when I command you to refrain? He said: Yes. She said: When morning comes, divide your army into four quarters, then place a quarter at each corner, then raise your hands to the sky and call: We ask you to open, O God, with the blood of John the son of Zachariah, for it will fall. So they did, and the city fell and they entered from its sides. She said: Withhold your hand, and she went with him to the blood of John the son of Zachariah and said: Kill for this blood until it subsides. So he killed seventy thousand for it until it subsided. When it subsided, she said: Withhold your hand, for God is not pleased when a prophet is killed until he kills the one who killed him and the one who was pleased with his killing. The owner of the document came to him with his document, so he refrained from him and from his family, so he destroyed the Holy House and threw the corpses into it, and the Romans helped him in its destruction because the Children of Israel killed John the son of Zachariah. He went with him with the leaders of the Children of Israel and he went with Daniel and some of the children of the prophets and he went with him with the head of Goliath. When he arrived in Babylon, he found that Sakhabin had died, so he ruled in his place. The most honorable people in his eyes were Daniel and his companions. The Magi envied them and slandered him and said: Daniel and his companions do not worship your God and do not eat your sacrifice. So he asked them and they said: Yes, we have a Lord whom we worship, and we do not eat of your sacrifice. So the king ordered a thigh for them and they threw them in it, and they were six, and he threw with them seven harmful beasts to eat them. So they went and then they returned and found them sitting and the beast spread out its arms with them and did not scratch any of them. Then they found a seventh man with them, so he said: Who is this seventh? There were only six of them. So the seventh came out and he was a king and he slapped him and he became among the wild beasts, and God transformed him for seven years.

Wahb said: God transformed Nebuchadnezzar into an eagle among birds, then into a bull among beasts, then into a lion among wild beasts. His transformation lasted seven years, and his heart was the heart of a human being. Then God restored his kingdom to him and he believed. Wahb was asked, **Was he a believer?** He said: "I found the People of the Book differing about him. Some of them said he died a believer, and some of them said he burned the Temple Mount and its books and killed the prophets. So God became angry with him and did not accept his repentance."

Al-Suddi said: Then when Bukhtassar returned to his form after the transformation and God restored his kingdom to him, Daniel and his companions were the most honorable people to him, so the Magians envied them and said to Bukhtassar: When Daniel drinks wine,

he cannot control himself from urinating, and that is a disgrace to them. So he made food and drink for them, so they ate and drank, and he said to the doorman: Look for the first one who comes out to urinate and hit him with the tabarzin. If he says I am Bukhtassar, then say: You lie, Bukhtassar ordered me. So the first one to stand up to urinate was Bukhtassar. When the doorman saw him, he attacked him and said: Woe to you, I am Bukhtassar. He said: You lie, Bukhtassar ordered me. So he hit him and killed him. This is what he mentioned in Al-Mubtada, except that the narration of the one who narrated that Bukhtassar invaded the Children of Israel when they killed John the Baptist, son of Zechariah, is a mistake according to the people of the biography. Rather, they are unanimous that Bukhtassar only invaded the Children of Israel when they killed Isaiah during the reign of Jeremiah, and from the time of Jeremiah and Bukhtassar's destruction of the Temple. The Holy City to the birth of John the son of Zakariya was four hundred and sixty-one years. This is because they used to count from the time of Nebuchadnezzar's destruction of the Holy City to the time of its reconstruction during the reign of Cyrus the son of Ahshurash the son of Asihid in Babylon by Bahman the son of Isfandiyar [seventy years, then from after his reconstruction to the appearance of Alexander in the Holy City eighty-eight years, then from after his kingdom] to the birth of John the son of Zakariya three hundred and sixty years.

The correct version of this is what Muhammad bin Ishaq mentioned.

The Almighty said: **And We decreed to the Children of Israel in the Scripture.** That is, We informed them and told them in what We gave them of the Scriptures that they would corrupt.

And the judgment has aspects: it is a command, like His saying: **And your Lord has decreed** (al-Isra' 17:23)

And it is a judgment, as in His saying: **Indeed, your Lord will judge between them Yunus - 93, and An-Nahl - 78**

And it is a creation, as in His saying: **Then He completed them as seven heavens** (Fussilat 41:2)

Ibn Abbas and Qatada said: It means that we decreed upon them, and *to* means *upon*, and what is meant by the book is the Preserved Tablet.

You will surely cause corruption, the oath lam, its meaning is: By God, you will surely cause corruption, **on the earth twice**, with sins, and what is meant by the earth is the land of Ash-Sham and Jerusalem, **and you will surely declare**, and you will surely be arrogant, and you will surely oppress people, **with great haughtiness**.

corruptions, the first of which was disobeying the rulings of the Torah and killing Isaiah, and it was said Jeremiah. The second was killing Zachariah and John and intending to kill Jesus, peace be upon them. "And you will surely become arrogant about obeying God Almighty or you will wrong people.

Tafsir al-Baidawi

4. "And We decreed to the Children of Israel" and We revealed to them a decree that was decreed and definitive. "In the Book" in the Torah. "You will surely cause corruption on the earth" is the answer to an omitted oath, or We decreed to carry out the definitive decree in the course of an oath. "Twice" two

Surat al-Isra' 17:5

Then, when the first of the two promises came to pass, We sent against you Our servants, possessed of great might, who ravaged the interior of your homes. And it was a promise fulfilled.

Surat al-Isra' 17:5

Then, when the first of the two promises came to pass, We sent against you Our servants, possessed of great might, who ravaged the interior of your homes. And it was a promise fulfilled.

Tafsir al-Jalalayn

5 - **So when the first of the two promises came to pass** the first of the two times of corruption **We sent against you servants of Ours, possessors of great might** possessors of strength in war and violence **and they scoured** they went back and forth seeking you **throughout the homes** in the midst of your homes to kill you and take you captive **and it was a promise fulfilled** and they corrupted the first by killing Dhakriyya, so He sent against them Goliath and his soldiers, and they killed them and took their children captive, destroying the Holy House.

Tafsir al-Suyuti

Tafsir al-Tabari

The corruption of the Children of Israel on earth was the first time:

Harun narrated to me, he said: Amr ibn Hammad narrated to us, he said: Asbat narrated to us, on the authority of al-Suddi in a report he mentioned on the authority of Abu Salih, on the authority of Abu Malik, on the authority of Ibn Abbas, and on the authority of Marra, on the authority of Abdullah: That God promised the Children of Israel in the Torah, **You will surely cause corruption on earth twice**. The first of the two corruptions was the killing of Zachariah. Then God sent against them the king of the Nabataeans, who was called Sahabin. He sent soldiers, and his bracelets were from the people of Persia, so they were very strong. The Children of Israel fortified themselves, and Bukhtanar went out among them, an orphan and a poor man. He only went out to seek a livelihood, and he was gentle until he entered the city and came to their gatherings. He heard them say, **If our enemy knew what terror he has cast into our hearts because of our sins, they would not have wanted to fight us**. So Bukhtanar went out when he heard that from them, and the uprising against the army intensified, so they returned. This is the saying of God, "But when the first of the two promises came, We sent against you servants of Ours of great strength, and they ravaged the interior of the dwellings. And it was a promise fulfilled." Then the Children of Israel prepared themselves, and they attacked the Nabataeans, and they killed some of them. And they rescued what was in their hands, so that is what God said: **Then We gave you back the upper hand over them and reinforced you with wealth and children and made you more numerous**. He says: in number.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: Their corruption that they spread on earth was twice: the killing of Zachariah and John the son of Zachariah. God gave power over them to Shapur Dhul-Aktaf, a king from the kings of Persia, who killed Zachariah, and gave power over them to Bukhtanar, who killed John.

Isam bin Rawad bin Al Jarrah narrated to us, he said: My father narrated to us, he said: Sufyan bin Saeed Al Thawri narrated to us, he said: Mansour bin Al Mu'tamir narrated to us, on the authority of Rabie bin Harash, he said: I heard Hudhayfah bin Al Yaman say: The Messenger of God, may God bless him and grant him peace, said: When the Children of Israel transgressed and became arrogant, and killed the prophets, God sent against them the king of Persia, Bukhtanar, and God ruled over him for seven hundred years. He marched against them until he entered Jerusalem, besieged it and conquered it, and killed seventy thousand over the blood of Zachariah.

Then he took its people and the children of the prophets as captives, and plundered the jewelry of Jerusalem, and extracted from it seventy thousand and one hundred thousand carts of jewelry until he brought them to Babylon. Hudhayfah said: I said: O Messenger of God, was Jerusalem great in the sight of God? He said: Yes, he built it for Solomon, son of David, from gold, pearls, rubies, and emeralds. Its floor was a floor of gold and a floor of silver, and its pillars were gold. God gave him that, and He subjected to him the devils to bring him these things in the blink of an eye. So Nebuchadnezzar went with these things until he reached Babylon. The Children of Israel remained in his hands for a hundred years, tormented by the Magi and the sons of the Magi, among them the prophets and the sons of the prophets. Then God had mercy on them, and He inspired a king of the Persians called Kurus, who was a believer, to go to the remnants of the Children of Israel until they were exhausted. So Kurus went with the Children of Israel and decorated the Temple of Jerusalem until he returned it to him. The Children of Israel remained obedient to God for a hundred years. Then they returned to sinning, so God empowered Abtanichus over them, so he raided with the sons of those who raided with Nebuchadnezzar. He raided the Children of Israel until he reached the Temple of Jerusalem, so he took its people captive, and burned the Temple of Jerusalem, and he said to them: O Children of Israel, if you return to sinning, we will return to you. By captivity, so they returned to sins, so God sent upon them the third captivity, the King of Rome, whose name was Qaqis bin Isbaos, so he invaded them by land and sea, and he took them captive and took captive the ornaments of the House of Jerusalem, and he burned the House of Jerusalem with fire, so the Messenger of God, may God bless him and grant him peace, said: This is from the workmanship of the ornaments of the House of Jerusalem, and the Mahdi will return it to the House of Jerusalem, and it is a thousand and seven hundred ships, and he will dock it in Jaffa until it is transported to the House of Jerusalem, and with it God will gather the first and the last.

Ibn Humayd told us: Salamah told us: Ibn Ishaq told us: Among what God revealed to Moses in his account of the Children of Israel, in their account of what they would do after him, was: "And We decreed to the Children of Israel in the Scripture: 'You will surely cause corruption on the earth twice, and you will surely reach [a state of] great haughtiness.'" . . . until His saying: **And We have made Hell a prison for the disbelievers.** So the Children of Israel were among the youth and sinners, and God was in that regard forgiving them, compassionate toward them, and kind to them. So among what was revealed to them regarding their sins was what had been presented to them in the account on the tongue of Moses regarding what was revealed to them regarding their sins. The first of those incidents that befell them was that a king among them was called Siddiqah, and whenever God made a king over them, He sent a prophet to guide and support him, and to be between him and God, and to speak to him about their affair. He did not send down books to them, but they were commanded to follow the Torah and the rulings in it, and they forbade them from disobedience, and called them to what they had abandoned of obedience. So when that king became king, God sent with him Isaiah, son of Amaziah, and that was before the mission of Zachariah, John, and Jesus, and Isaiah who was with Jesus and Muhammad. So that king ruled the Children of Israel and the Holy House for a time, and when his reign ended, the events that befell them became great, and Isaiah was with him, God sent upon them Sennacherib, King of Babylon, and with him six hundred thousand banners. So he proceeded until he descended towards the Holy House, and the king was sick with an ulcer in his leg, so the prophet Isaiah came and said to him: O King of the Children of Israel, Sennacherib, King of Babylon, has descended upon you, he and his soldiers with six hundred thousand banners, and The people feared them and were afraid of them, so this was a great burden to the king, so he said: O Prophet of God, has there been a revelation from God regarding what happened, so that you can tell us what God will do to us and to Sennacherib and his soldiers? The Prophet, peace be upon him, said to him: No revelation has come to me concerning you. While they were like that, God inspired the Prophet Isaiah: Go to the king of the Children of Israel and order him to make his will and appoint whomever he wishes from his family to succeed him in his kingdom. So the Prophet Isaiah went to the king of the Children of Israel, Siddiqah, and said to him: Your Lord has inspired me to order you to make your will and appoint whomever you wish from your family to succeed him in your kingdom, for you are going to die. When Isaiah said that to Siddiqah, he turned toward the qiblah, prayed, glorified God, supplicated, and wept. He said while weeping and supplicating to God with a sincere heart, trust, patience, truthfulness, and honest opinion: O God, Lord of lords, God of gods, Holy of the holy, O Most Gracious, Most Merciful, the Most Compassionate, the Most Merciful, Whom neither drowsiness nor sleep overtakes, remind me of my work and my actions and my good judgments on the Children of Israel. All of that was from You, for You know it better than I do. My secret and my public are Yours, and the Most Gracious has responded to him and he was a righteous servant. So God inspired

Isaiah to tell the king Siddiqah that his Lord has responded to him and accepted from him. And he had mercy on him, and he saw his crying, and he delayed his death for fifteen years, and saved him from his enemy Sennacherib, the king of Babylon, and his soldiers. So the prophet Isaiah came to that king and told him about that, and when he said that to him, the pain went away from him, and the evil and sorrow ceased from him, and he fell down in prostration and said: O my God and the God of my fathers, to you I prostrate and glorify and honor and magnify, you are the one who gives the kingdom to whomever you wish, and takes it away from whomever you wish, and honors whomever you wish, and humiliates whomever you wish, you know the unseen and the witnessed, you are the first and the last, the apparent and the hidden, and you have mercy and answer the call of the needy, you are the one who answered my call and had mercy on my supplication. So when he raised his head, God inspired Isaiah to tell the king his friend to order one of his servants to the fig tree, and to bring him fig water and put it on his wound and he will be healed, and in the morning he will be healed, so he did that and he was healed, and the king said to the prophet Isaiah: Ask your Lord to give us knowledge of what he will do to this enemy of ours, he said: So God said To the prophet Isaiah: Say to him: I have saved you from your enemy, and I have delivered you from him, and they will all be dead in the morning except Sennacherib and five of his scribes. So when they woke up, a crier came to them informing them, and he cried out at the gate of the city: O king of the children of Israel, God has saved you from your enemy, so go out, for Sennacherib and those with him have perished. So when the king went out, he looked for Sennacherib, but he was not found among the dead.

So the king sent for him, and the pursuers caught up with him in a cave, along with five of his scribes, one of whom was Nebuchadnezzar. They put them in the mosques, then brought them to the king of the Children of Israel. When he saw them, he fell down in prostration from the time the sun rose until the afternoon. Then he said to Sennacherib: What do you think our Lord did to you? Did He not kill you by His power and strength, while we and you were unaware? Then Sennacherib said to him: The report of your Lord has come to me, and His victory for you, and His mercy with which He showed you before I left my country, but I did not obey a guide, and nothing has thrown me into misery except my lack of intelligence. If I had listened or understood, I would not have attacked you, but misery has overcome me and those with me. Then the king of the Children of Israel said: Praise be to God, Lord of Glory, who has spared us from you as He willed. Our Lord did not spare you and those with you because of His honor towards you, but He only spared you and those with you for what is bad for you, so that you may increase in misery in this world and torment in the Hereafter, and so that you may inform those behind you of what you have encountered from the actions of our Lord, and so that you may warn those after you. Had it not been for that, He would not have spared you. Your blood and the blood of those with you is easier for God than the blood of a tick if you killed it. Then the king of the children of Israel ordered the commander of his guards to throw the mosques

Then, when the first of the two promises came to pass, We sent against you Our servants, possessed of great might, who ravaged the interior of your homes. And it was a promise fulfilled.

around their necks, and he paraded them for seventy days around the holy house of Elijah, and he provided them with two loaves of barley every day for each man of them. Sennacherib said to the king of the children of Israel, **Killing us is better than what is being done to us, so do as you are commanded.** So the king transferred them to the prison of killing. Then God revealed to the prophet Isaiah, **Tell the king of the children of Israel to send Sennacherib and those with him to warn those behind them, and to honor them and carry them until they reach their country.** The prophet Isaiah informed the king of that, and he did so. Sennacherib and those with him went out until they reached Babylon. When they arrived, he gathered the people and told them what God had done to his soldiers. His priests and magicians said to him, "O king of Babylon, we have been narrating to you the report of their Lord and the report of their prophet, and the revelation of God to their prophet, but you did not obey us. They are a nation that no one can defeat with their Lord." So the matter of Sennacherib was among what they feared, but God sufficed them as a reminder and a lesson. Then Sennacherib remained after that for seven years, then he died.

Ibn Humayd told us: Salamah told us, on the authority of Ibn Ishaq, who said: When Sennacherib died, he appointed Nebuchadnezzar, his grandson, as his successor, to do what his grandfather had done and to judge according to his judgment. He remained seventeen years, then God took the kingship of the Children of Israel, Siddiqah. The affair of the Children of Israel was confused and they competed for the kingdom until some of them killed each other over it, and their prophet Isaiah was with them, not submitting to him or accepting from him. When they did that, God said, as we have heard, to Isaiah: **Stand up among your people and inspire with your tongue.** So when the prophet stood up, God made his tongue speak with the revelation and he said: **O sky, listen, and O earth, be silent.** For God wants to tell the story of the Children of Israel, whom He raised with His grace, and chose for Himself, and singled them out with His honor, and favored them over His servants, and favored them with honor. They are like lost sheep that have no shepherd, so He sheltered their strays, and gathered their lost ones, mended their broken ones, treated their sick ones, fattened their emaciated ones, and preserved... Fatten it, and when he did that, it became arrogant, and its rams butted heads and killed each other, until there was no healthy bone left to mend another broken one. Woe to this sinful nation, and woe to these sinful people who do not know where the moment has come to them. The camel may remember its homeland and be afflicted, and the donkey may remember the meadow on which it has had its fill and return to it, and the bull may remember the meadow in which it has fattened and be afflicted. These people do not know where the moment has come to them, and they are people of understanding and intellects, they are neither cows nor donkeys. I will give them an example, so let them hear it: Tell them: How do you see a land that was empty for a time, ruined and dead, with no civilization in it, and it had a wise and powerful Lord,

who turned to it with cultivation, and hated that his land should be ruined, although he was strong, or it may be said that he was lost, although he was wise, so he surrounded it with a wall, and built a palace in it, and caused a river to flow in it, and described in it plantings of olives, pomegranates, palm trees, grapes, and all kinds of fruits. And he took charge of it and kept it as a guardian with a sound mind and determination, a strong and trustworthy guardian. Then he went out and waited for it, and when it came out, its appearance came in ruins. They said: "How evil is this land! We think that its walls and palace should be demolished, its river should be buried, its value should be seized, and its vegetation should be burned until it becomes as it was the first time, ruined and dead, with no life in it." God said to them: "The wall is my protection, and the palace is my law, and the river is my book, and the value is my prophet, and the vegetation is they, and the carob tree that brought out the vegetation is their evil deeds, and I have decreed upon them their decree upon themselves. And this is an example that God has set for them: they draw near to Me by slaughtering cows and sheep, but the meat does not reach Me nor do I eat it. They claim to draw near to Me through piety and refraining from slaughtering the souls that I have forbidden, but their hands are stained with it, and their clothes are covered with its blood. They build houses as mosques for Me, and purify their interiors, but defile their hearts and bodies." They defile it, and decorate and adorn houses and mosques for me, and they ruin and corrupt their minds and dreams. So what need do I have to build houses when I do not live in them, and what need do I have to decorate mosques when I do not enter them? I was only ordered to raise them so that I may remember and glorify God in them, and so that they may be a landmark for whoever wants to pray in them. They say: If God were able to gather our love, He would gather it, and if God were able to understand our hearts, He would understand them. So take two dry sticks, then bring them and call them in the place where they are together, and say to the two sticks: God commands you to be one stick. So when He said that to them, they mingled and became one. So God said: Say to them: I am able to gather the love of the dry sticks and to bring them together, so how can I not be able to gather their love if I wish? Or how can I not be able to understand their hearts, when I am the One who formed them? They say: We fasted but our fasting was not lifted, we prayed but our prayer was not illuminated, we gave charity but our charity was not purified, we called with the cooing of doves, and we cried with the howling of wolves, but in all of that we were not heard and our prayers were not answered. God said: Ask them what prevents Me from answering them. Am I not the Hearer of the hearers, the Seer of the seers, the Nearest of the responders, and the Most Merciful of the merciful? Is it because My hand has become hard, how can it be, when My hands are extended with goodness? I spend as I wish, and the keys to the treasures are with Me, and none opens or closes them but Me? Beware, My mercy encompasses all things, and only those who are merciful show mercy to one another by virtue of its bounty. Or is it because I am stingy, and am I not the Most Generous of the

generous, the Opener of good things, the Most Generous of those who give, and the Most Generous of those who are asked? If these people looked at themselves with the wisdom that was illuminated in their hearts, then they discarded it and bought the world with it, then they would see where they came from, and then they would be certain that their selves are their greatest enemies. How can I raise their fasting while they clothe it with false speech and strengthen themselves with forbidden food? How can I illuminate their prayers while their hearts are attentive to those who fight me and oppose me and violate my prohibitions? Or how can their charity be purified with me while they give charity with the money of others, and I only reward its usurped owners for it? Or how can I answer their supplication while it is only a word on their tongues and action is far from that? I only answer the gentle supplicant, and I only listen to the words of the weak and the poor. And one of the signs of My pleasure is the pleasure of the poor. So if they had mercy on the poor and brought the weak near, would they be fair to the oppressed, support the usurped, be just to the absent, and give the widow, the orphan, and the poor, and every person with a right his right? Then if it were necessary for me to speak Then mankind will have their word, and then I will be the light of their sight, and the hearing of their ears, and the understanding of their hearts, and then I will support their pillars, and I will be the strength of their hands and feet, and then I will remain their tongues and minds, they say when they hear my words, and my messages reach them that they are transmitted sayings, and inherited hadiths, and compositions of what magicians and soothsayers compose, and they claim that if they wished to produce a hadith like it they would do so, and that they would look into the unseen with what the devils suggest to them they would appear, and all of them conceal what they say and conceal, and they know that I know the unseen of the heavens and the earth, and I know what they reveal and what they conceal, and I have decreed on the day I created the heavens and the earth a decree that I have established upon Myself, and I have set before it a deferred term, which must come to pass, so if they believe in what they claim of knowledge of the unseen, then let them tell You when I will carry it out, or at what time it will be, and if they are able to produce what they wish, then let them produce something like the ability with which they have I have passed, for I will make it manifest over all religions, even if the polytheists hate it. And if they are able to say what they want, then let them compose a wisdom like it, with which I will manage the matter of that decree, if they are truthful. For I decreed on the day I created the heavens and the earth that I would make prophethood among the hired, and that I would transfer the kingdom to the shepherds, and honor to the lowly, and strength to the weak, and wealth to the poor, and fortune to the few, and cities to the deserts, and thickets to the wastelands, and papyrus to the fields, and knowledge to the ignorant, and judgment to the unlettered. So ask them when this will be, and who will establish this, and by whose hand will he be established, and the helpers of this matter and its supporters, if they know, for I will send for that an unlettered prophet, who is not blind among the blind, nor misguided among the misguided, and is not rude nor coarse, nor a clamorer in the markets, nor

adorned with obscenities, nor a speaker of obscenities. I will guide him to every beautiful thing, I will bestow upon him every noble characteristic, I will make tranquility his garment, and righteousness his slogan. And piety is his conscience, wisdom is his reason, truthfulness and loyalty are his nature, forgiveness and custom are his character, justice and goodness are his conduct, truth is his law, guidance is his leader, Islam is his religion, and Ahmad is his name. I guide with it after misguidance, I teach with it after ignorance, I raise with it after indolence, I make famous with it after insignificance, I increase with it after fewness, I enrich with it after poverty, I strengthen with it after division, I unite with it different hearts, scattered desires, and divided nations, and I make his nation the best nation brought forth for mankind, it enjoins what is right, and forbids what is wrong, in monotheism for Me, and in faith and sincerity for Me, they pray to Me standing and sitting, bowing and prostrating, they fight in My cause in ranks and in groups, and they leave their homes and their wealth seeking My pleasure. I inspire them to glorify and unify, to praise and thank and extol Me in their mosques and gatherings and their beds and their places of rest and their resting place. ...to abandon? They cheer, and sanctify themselves at the heads of the markets, and purify their faces and limbs for Me, and tie their garments in half, their sacrifice is their blood, and their Gospels are their chests, monks by night, lions by day, that is My bounty which I bestow upon whom I will, and I am the possessor of great bounty. So when their prophet Isaiah finished speaking to them, they attacked him, as I have heard, to kill him, so he fled from them, and a tree met him, and it split open, so he entered it, and Satan caught up with him and took hold of a fringe of his garment and showed it to them, so they put a saw in the middle of it and sawed it until they cut it, and cut him in the middle. Abu Ja'far said: According to the statement that we mentioned from Ibn 'Abbas from the narration of al-Suddi, and the statement of Ibn Zayd, the corruption of the Children of Israel in the land was the first time they killed Zachariah, the Prophet of God, along with what had happened from them before and after that, until God sent upon them someone through whose hand He brought down His vengeance upon them of the disobedience of God, and their transgression against their Lord. As for the statement of Ibn Ishaq, from whom we have narrated, their corruption the first time was what was described by the one who killed them, Isaiah, son of Amaziah, the prophet of God. Ibn Ishaq mentioned that some of the people of knowledge told him that Zachariah died a death and was not killed, and that the one who was killed was Isaiah, and that Nebuchadnezzar was the one who was given power over the Children of Israel the first time after they killed Isaiah.

Ibn Hamid told us that, on the authority of Salamah, on his authority.

As for their corruption on earth the last time, there is no disagreement among the people of knowledge that it was their killing of John the Baptist, son of Zachariah. They differed as to who gave him power over them to take revenge on them at that time, and I will mention their disagreement on that, God willing. As for his statement, **and to declare them to be of great haughtiness**, we have mentioned the statement of

Surat al-Isra' 17:5

Then, when the first of the two promises came to pass, We sent against you Our servants, possessed of great might, who ravaged the interior of your homes. And it was a promise fulfilled.

those who said: What is meant by it is their arrogance towards God by their boldness towards Him and their opposition to His command. Mujahid used to say about that what follows:

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 you will proclaim with great loftiness**, he said: And you will proclaim with great loftiness to the people.

Al-Harith told us, he said: Al-Hussein told us, he said: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

As for his saying, **So when the first of the two promises comes**, he means: So when the first of the two promises comes, with which they will cause corruption on earth, as:

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **So when the first of the two promises comes**, he said: When the first of the two promises comes, those are the two times that We decreed for the Children of Israel, **You will surely cause corruption on the earth twice**.

And His statement, **And We sent against you servants of Ours of great strength, and they scoured through the dwellings, and it was a promise fulfilled**, means, the Most High, by His statement, **We sent against you**, We directed you, and We sent against you **servants of Ours of great strength**, meaning: those of great strength in war. And His statement, **And they scoured through the dwellings, and it was a promise fulfilled**, means: they went back and forth between the houses and dwellings, and they went and came. It is said about it: the people scoured through the houses and scoured with one meaning. And I scoured, scouring, scouring, and scouring.

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

Ali bin Dawud told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, **They went through the houses**, he said: They walked. Some of the people of Basra who were knowledgeable in the speech of the Arabs used to say: The meaning of **they went through** is: They killed, and he used as evidence for his statement the following verse of Hassan:

And among us is he who met the enemies with the sword of Muhammad, and with it he trampled the armies.

It is possible that its meaning is: So they roamed throughout the homes, and killed them as they went and came, so both interpretations are correct. What is meant by his saying, **And it was a promise to be fulfilled**, is that the roaming of the people against whom We were sent throughout their homes was a promise from God to them that would inevitably be fulfilled, because He does not break His promise. Then the people of interpretation differed about those whom God meant by his saying, **Of great strength**, in what

they did the first time to the Children of Israel when He sent them, and about those against whom He sent them the second time, and what they did to them. Some of them said: The one whom God sent against them the first time was Goliath, and he was from the people of the peninsula. Those who said that mentioned:

Muhammad Bani Saad told me, he said: My father told us, 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 the first of the two promises came to pass, We sent against you servants of Ours of great might, and they penetrated into the interior of the homes, and it was a promise fulfilled**. He said: God sent Goliath against them, and he penetrated into their homes, and We imposed on them taxes and humiliation, so they asked God to send them a king to fight in the way of God, so God sent Talut, and they fought Goliath, so God gave victory to the Children of Israel, and Goliath was killed by the hand of David, and God restored the kingdom to the Children of Israel.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **So when the first of the two promises came to pass, We sent against you servants of Ours of great might, and they penetrated into the interior of the homes, and it was a promise fulfilled**. God decreed a decree against the people as you hear, so in the first one He sent against them Goliath of Jazari, who took captive and killed, and they penetrated into the interior of the homes as God said, then the people returned and smoke hung among them.

Muhammad ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: As for the first time, God sent Goliath against them, until He sent Talut and David with him, and David killed him. Others said: Rather, He sent Sennacherib against them the first time, and we have mentioned some of those who said that previously, and we will mention what we have witnessed of those we did not mention before.

Yaqub bin Ibrahim told me: Ibn Ulayyah told us, on the authority of Abu al-Mu'alla, who said: I heard Sa'id bin Jubayr say, regarding His statement, **We sent against you servants of Ours of great might**, that God Almighty sent against them the first time Sennacherib from the people of Assyria and Nineveh, so I asked Sa'id about it, and he claimed that it was Mosul.

Al-Qasim narrated to us, he said: Al-Husayn narrated to us, he said: Hajjaj narrated to me on the authority of Ibn Jurayj, he said: Ya'la bin Muslim bin Sa'id bin Jubayr narrated to me that he heard him say: A man from the Children of Israel was reciting until he reached, **We sent against you Our servants of mighty war**, he cried and his eyes overflowed with tears, and he closed the Mushaf and said that for as long as God willed, then he said: O Lord, show me this man at whose hands the destruction of the Children of Israel took place. So I saw in a dream a poor man in Babylon,

whose name was Bukhtanasr. He went with his wealth and worshipped him, and he was a wealthy man. It was said to him, **Where do you want to go?** He said, **I want to trade.** Until he reached a house in Babylon, and he hired it, and there was no one there but him. He began to call the poor and treat them kindly until there was no one left. He said, **Is there a poor man left besides you?** They said, **Yes, a poor man in the valley of so-and-so who is sick and whose name is Bukhtanasr.** So he said to his servants, *Go*, until he came to him. He said, **What is your name?** Qaq: Bukhtanasr, he said to his servant: Carry him, so he carried him to him and treated him until he recovered, then he clothed him and gave him sustenance, then the Israelite gave permission to depart, so Bukhtanasr wept, so the Israelite said: What makes you weep? He said: I weep because you did to me what you did, and I do not find anything with which to repay you, he said: Yes, a little, if I were to rule you would obey me, so the other one followed him and said: Are you mocking me! And nothing prevented him from giving him what he asked for, except that he saw that he was mocking him, so the Israelite wept and said: I know what prevents you from giving me what I asked for, except that God wants to implement what He has decreed and written in His book and time has struck down its blows. So one day, Sahun, the king of Persia in Babylon, said: If we were to send an advance guard to the Levant! They said: What harm would it do you if you did? He said: Who do you think? They said: So-and-so. So he sent a man and gave him a hundred thousand, and Bukhtanasr went out to his kitchen. He did not go out except to eat in his kitchen. When he came to Syria and saw that the leader of the vanguard had the most horses and the most strong men on earth, he broke his arm, but he did not ask. He said: So Bukhtanasr began to sit in the gatherings of the people of Syria and say: What prevents you from invading Babylon? If you invaded it, there would be nothing less than its treasury. They said: We are not good at fighting. He said: So if you invaded, they said: We are not good at fighting and we do not fight! Until he carried out the councils of the people of Ash-Sham, then he returned and the vanguard informed their king of what he had seen, and Bukhtanasr kept saying to the king's horsemen: If the king had called me, I would have told him something other than what so-and-so had told him. So he brought that up to him, so he called him and told him the story and said: When so-and-so saw that most of the land of God was horse and strong man, that was great in his mind and he did not ask them about anything, because I did not leave a council in Ash-Sham without sitting with its people, so I said to them such-and-such, and they said to me such-and-such, which Saeed bin Jubair mentioned that he said to them. The vanguard said to Bukhtanasr: You have disgraced me, you will have a hundred thousand and you will stop what you said. He said: If you gave me the treasury of Babylon, I would not stop. Time has struck its blows. The king said: If we sent a group of horses to Ash-Sham, if they found a way they would go, otherwise they would turn back as they could not. They said: What harm would it do you if you did? He said: Who do you think? They said: So-and-so. He said: Rather, it is the man who told me what he told me. So he summoned Nebuchadnezzar and sent him, and chose with him four thousand of their horsemen.

They set out and scoured throughout the lands, and they took captive as much as God willed, but they did not destroy or kill. Then King Sayhun died. They said: Appoint a man as your successor! They said: Take it easy until you come to your companions, for they are your horsemen. They will not attack you at all. Give him respite. So they gave him respite until Nebuchadnezzar came with the captives and what he had with him, and he distributed them among the people. They said: We have not seen anyone more deserving of the kingdom than this one. So they made him king.

Yunus bin Abdul A'la told me, he said: Ibn Wahb told us, he said: Sulayman bin Bilal told me, on the authority of Yahya bin Saeed, he said: I heard Saeed bin Al-Musayyab say: Nebuchadnezzar appeared in the Levant, so he destroyed Jerusalem and killed them, then he came to Damascus, and found there blood boiling on a sack, so he asked them: What is this blood? They said: We knew our fathers doing this, and whenever a sack appeared on it, it appeared. He said: So seventy thousand Muslims and others were killed because of that blood, and it calmed down. Others said: He meant by that some people from Persia. They said: There was no fighting the first time. Those who said that are mentioned:

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 when the first of the two promises came, We sent against you servants of Ours of great might, and they searched through the interior of the houses.** He said: Those who came to them from Persia to spy on their report and listen to their conversation, with Nebuchadnezzar with them, so he memorized their conversations from among his companions, then Persia returned and there was no fighting, and the Children of Israel were victorious over them, so this was the first promise.

Al-Harith told me, he said: Al-Husayn told us, he said: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **We sent against you servants of Ours, possessors of great strength.** An army came to them from Persia to spy on their report. Something similar was mentioned.

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: **So when the first of the two promises came, We sent against you servants of Ours of great might.** He said: That is, whoever came to them from Persia, then he mentioned something similar.

Tafsir al-Qurtubi

The Almighty said: **And when the first of the two promises came to pass** meaning the first of the two times of their corruption. **We sent against you servants of Ours of great might** they were the people of Babylon, and Nebuchadnezzar was over them the first time when they denied Jeremiah and wounded him and imprisoned him, as Ibn Abbas and others said. Qatada said: He sent Goliath against them and killed them, so he and his people were of great might. Mujahid said: An army from Persia came to them to spy on their report, and Nebuchadnezzar was with them, so he

Surat al-Isra' 17:5

Then, when the first of the two promises came to pass, We sent against you Our servants, possessed of great might, who ravaged the interior of your homes. And it was a promise fulfilled.

memorized their story from among his companions, then they returned to Persia and there was no fighting, and this was the first time, so some of them were scouting throughout the lands, but not killing. Al-Qushayri mentioned Abu Nasr. Al-Mahdawi mentioned on the authority of Mujahid that Nebuchadnezzar came to them and the Children of Israel defeated him, then he came to them a second time and killed them and destroyed them completely. Abu Nujayh narrated it on the authority of Mujahid, as mentioned by Al-Nahhas. Muhammad Ibn Ishaq said in a long story: The defeated Sennacherib, the king of Babylon, came with six hundred thousand banners, under each banner were one hundred thousand horsemen. He encamped around Jerusalem, and God Almighty defeated him and killed all of them except Sennacherib and five of his scribes. The king of the Children of Israel, whose name was Siddiqah, sent in pursuit of Sennacherib, and he took with him the five, one of them Nebuchadnezzar, and he threw the mosques around their necks and paraded them around Jerusalem and Aelia for seventy days, giving them two loaves of barley every day for each man. Then he released them and they returned to Babylon. Then Sennacherib died after seven years, and Nebuchadnezzar succeeded him, and events escalated among the Children of Israel, and they made the forbidden permissible and killed their prophet Isaiah. Nebuchadnezzar came to them and entered Jerusalem with his soldiers and killed the Children of Israel until he annihilated them. Ibn Abbas and Ibn Masoud said: The first corruption was the killing of Zechariah. Ibn Ishaq said: Their corruption the first time was killing the Shiites of the Prophet of God in the tree, because when their friend, the king, died, their affair was confused and they competed for the kingdom and killed each other without listening to their prophet, so God Almighty said to him, **Stand among your people and inspire with your tongue.** When he finished what God inspired him with, they attacked him to kill him, so he fled and a tree split open for him and he entered it, and Satan caught up with him and took a fringe of his garment and showed it to them, so they put a saw in the middle of it and sawed it until they cut it and cut him in the middle. Ibn Ishaq mentioned that some scholars told him that Zachariah died a death and was not killed, but rather the one killed was Isaiah. Saeed bin Jubair said about the words of God Almighty **And We sent against you servants of Ours of great might, and they ravaged through the dwellings,** that he is Sennacherib from the people of Nineveh in Mosul, the king of Babylon. This is contrary to what Ibn Ishaq said, and God knows best. It was also said that they were the Amalekites and they were infidels, as Al-Hasan said. The meaning of Jasaw is: they wreaked havoc and killed, and the same is true of Jasaw, Haasaw, and Dasaw, said by Ibn Aziz, and it is the saying of Al-Qutbi. Ibn Abbas read: Haasaw with a silent Ha. Abu Zaid said: Al-Haws, Al-Jaws, Al-Aws, and Al-Haws: wandering at night. Al-Jawhari said: Al-Jaws is the source of your saying Jasaw Khallal Al-Diyar, meaning they went through them and sought what was in them as a man wanders through the report, meaning he seeks it, and the same is true of Al-Ijtiyas.

Al-Jawsan with a fat-ha is the night-flood, and it is the saying of Abu Ubaidah. Al-Tabari said: They wandered between the houses seeking them and killing them, going and coming, so he combined the saying of the linguists. Ibn Abbas said: They walked and went back and forth between the houses and dwellings. Al-Farraa said: They killed you between your houses, and he recited for Hassan:

And among us is he who met the enemies with the sword of Muhammad, and with it he trampled the armies.

Qatrib said: They came down. He said:

We invaded their homes by force and destroyed their desert, binding them.

And it was a promise that would be fulfilled, meaning a decree that would not be broken.

Tafsir Ibn Kathir

God Almighty informs us that He decreed for the Children of Israel in the Book, that is, He went ahead to them and informed them in the Book that He sent down to them that they will corrupt the earth twice, and will rise up greatly, that is, they will be arrogant, tyrannical and immoral towards people, as God Almighty says: **And We decreed for him that matter, that the root of these people will be cut off in the morning** that is, We went ahead to him, and We informed him of that, and We made him aware of it. And His statement **So when the first of the two promises came** that is, the first of the two corruptions **We sent against you servants of Ours, possessors of great might** that is, We empowered over you an army from among Our creation, possessors of great might' that is, strength, equipment and great authority, so they roamed through the homes, that is, they took possession of your lands and passed through your homes, that is, between them and in the middle of them, and they departed, going and coming, fearing no one, and it was a promise that was fulfilled. The commentators from the predecessors and successors differed about who these people who were empowered over them were? It was narrated from Ibn Abbas and Qatadah that it was Goliath of Al-Jazari and his soldiers, he first gave them power over them and then they were defeated. David killed Goliath, and that is why he said: **Then We gave you back the upper hand over them** *verse*. It was narrated from Saeed bin Jubair that it was the king of Mosul, Sanjarib and his soldiers. It was also narrated from him and others that it was Bukhtanasr, the king of Babylon. Ibn Abi Hatim mentioned a strange story about how he rose from one state to another until he became the king of the country, and that he was poor, crippled and weak, begging and asking people for food, then his situation ended in what it ended in, and that he marched to the land of Jerusalem and killed many of the Children of Israel there. Ibn Jarir narrated a long hadith in this regard, which he attributed to Hudhayfah, with a chain

of transmission traceable back to the Prophet (peace and blessings of God be upon him), and it is a fabricated hadith without a doubt, and no one with the slightest knowledge of hadith would doubt that. It is truly amazing how it prevailed over him despite his great status and leadership. Our Sheikh, the scholar and hafiz Abu Al-Hajjaj Al-Mizzi **may God have mercy on him** stated that it was fabricated and false, and he wrote that in the margin of the book. There are many Israelite narrations about this, and I did not see it necessary to mention them in the book, because some of them are fabricated and were fabricated by some of their heretics, and some of them may be true, and we do not need them, praise be to God. And what God has told us in His Book is sufficient for what was in the rest of the books before it, and God and His Messenger did not make us need them. And God informed him about them that when they transgressed and rebelled, God empowered their enemy over them, so he violated their honor, and entered their homes, and humiliated and subdued them as a just recompense, and your Lord is not unjust to His servants, for they had rebelled and killed many of the prophets and scholars. Ibn Jarir narrated that Yunus bin Abdul A'la told me, Ibn Wahb told us, Sulayman bin Bilal told me on the authority of Yahya bin Saeed, who said: I heard Saeed bin Al-Musayyab say: Nebuchadnezzar appeared in the Levant, so he destroyed Jerusalem and killed them, then he came to Damascus and found there boiling blood on the elders, so he asked them, what is this blood? They said: We knew our fathers doing this, and whenever the elders appeared, they appeared. He said: So seventy thousand Muslims and others were killed because of that blood, and it subsided. This is correct up to Saeed bin Al-Musayyab, and this is the well-known view, and that he killed their nobles and scholars until no one remained who memorized the Torah, and he took many of them as captives from the sons of the prophets and others, and matters and events occurred that would take too long to mention, and if we found what is correct or something close to it, it would be permissible to write and narrate it, and God knows best. Then God Almighty said: **If you do good, you do good for yourselves, and if you do evil, you do it against yourselves**, meaning against yourselves, as God Almighty said: **Whoever does righteousness, it is for his own soul, and whoever does evil, it is against it**. And His statement: **So when the promise of the Hereafter comes** meaning the Hereafter, meaning if you corrupt the second time and your enemies come **to disfigure your faces** meaning humiliate you and subjugate you, **and to enter the mosque** meaning the Holy House **as they entered it the first time** meaning when they roamed through the lands, **and to destroy** meaning destroy and ruin **what they have conquered** meaning what they have gained "with utter destruction. Perhaps your Lord will have mercy upon you" meaning turn them away from you, **and if you return, We will return** meaning whenever you return to corruption **We will return** to dominating you in this world with what We have in store for you in the Hereafter of torment and punishment. For this reason He said: **And We have made Hell a prison for the disbelievers** meaning a stable place, a confinement, and a prison from which they have no escape. Ibn Abbas said: A prison. Mujahid said: They are confined in it, and so said

others. Al-Hasan said: Beds and mattresses. Qatada said: The Children of Israel returned, and God gave power over them to this tribe, Muhammad, may God bless him and grant him peace, and his companions, who took the jizya from them with their own hands, while they were humiliated.

Fath al-Qadir

5- So when the first of the two times came to pass meaning the first of the two times mentioned **We sent against you servants of Ours who were possessed of great might** meaning strength in wars and violence in the encounter. It was said that it was Bukhtanar and his soldiers, and it was said Goliath, and it was said that it was a Persian army, and it was said that it was a Babylonian army **They roamed through the houses** meaning they caused havoc and went back and forth, it is said that they roamed, hassaw, and trampled with the same meaning, mentioned by Ibn Ghurair and Al-Qutaybi. Al-Zajaj said: Its meaning is they roamed through the houses, is there anyone left whom they did not kill? He said: And roaming is seeking something thoroughly. Al-Jawhari said: Roaming is the source of your saying they roamed through the houses: meaning they went through them as a man roams for report: meaning he seeks it, and Abu Ubaidah said the same. And Ibn Jarir said: The meaning of roaming is they roamed through the houses seeking them and killing them going and coming. Al-Farra' said: Its meaning is they killed them between their houses, and he recited for Hassan:

And among us is he who met the enemies with the sword of Muhammad, and with it he trampled the armies.

Qatrib said: It means they descended, and he recited the poet's words:

We invaded their homes by force and bound their masters.

Ibn Abbas read Fahasaw with a silent Ha. Abu Zaid said: Al-Haws, Al-Jaws, Al-Aws, and Al-Haws mean roaming at night. It was said that roaming at night is Al-Jawsan with a fat-ha. This is what Abu Ubaidah said. It was read as Khalal Al-Diyar and its meaning is the same as Khalal, which is the middle of the houses. **And it was** that **wa'dan maf'ul** means it will inevitably happen.

Tafsir al-Baghawi

5 - So when the first of the two times comes, meaning: the first of the two times.

Qatada said: Their corruption the first time was that they violated the rulings of the Torah and committed forbidden acts.

Ibn Ishaq said that their corruption the first time was the killing of Isaiah between the tree and their committing of sins.

We sent against you Our servants, Qatada said, meaning Goliath the Khazar and his soldiers, whom

Surat al-Isra' 17:5

Then, when the first of the two promises came to pass, We sent against you Our servants, possessed of great might, who ravaged the interior of your homes. And it was a promise fulfilled.

David killed.

Saeed bin Jubair said: He means Sanjarib from the people of Nineveh.

Ibn Ishaq said: Bukhtanasr the Babylonian and his companions. This is more apparent.

Oli Bas, possessing strength, *severe*, in war, *Fajasawa*, meaning: they roamed and went around, **throughout the houses**, in the middle of them seeking you and killing you, and *Jaws* means seeking something thoroughly. Al-Farra' said: *Fajasawa* killed you between your houses.

And it was a promise to be fulfilled, a decree that would come into being and not be broken.

Tafsir al-Baidawi

5. So when the first of the two promises came to pass

The first of the two promises of punishment. **We sent against you servants of Ours** Bukhtnasr, the agent of Harasp over Babylon and his soldiers. It was said Goliath of Jazari. It was said Sennacherib of Nineveh.

Of great strength Those with great power and might in war. **They raided** They hesitated to seek you. It was read with a silent *h* They are two brothers. **During the homes** In the middle of it for killing and raiding, so they killed their elders and took their young ones captive and burned the Torah and destroyed the mosque.

When the Mu'tazila prevented the infidel from having power over that, they interpreted the sending as liberation and not preventing. **And it was a promise that was fulfilled** And the promise of their punishment was bound to be fulfilled.

Surat al-Isra' 17:6

Then We gave you back the upper hand over them and reinforced you with wealth and children and made you more numerous in manpower.

Tafsir al-Jalalayn

6 - **Then We gave you back the upper hand** the state and victory **over them** after a hundred years by killing Goliath **and We reinforced you with wealth and children and made you more numerous** clan

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: Then We showed you, O Children of Israel, to these people whom He, the Most High, described as sending them against them. That victory and their turning against them was, as al-Suddi mentioned in his report, that the Children of Israel invaded them, took some of them, and rescued what was in their hands from them. And in the saying of others: The king who invaded them released what was in his hands of their prisoners, and returned to them what he had taken of their money without fighting. And in the saying of Ibn Abbas, which Atiyah narrated from him, it is God's victory over their enemy Goliath until they killed him. And we have mentioned all of that with its chains of transmission previously. **And We provided you with wealth and children** means: And We increased what We gave you of wealth and children.

And His saying, **And We made you more numerous**, means: And We made you more numerous and numerous than them.

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And We made you more numerous**: meaning in number, and that was during the time of David.

Musa told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi: **And We made you more numerous**. He said: in number.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, in his statement, **Then We gave you back the upper hand over them**, for the Children of Israel, after they had been defeated and the others had turned away from them, **and made you more numerous**, he said: We made you more numerous after this.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us on the authority of Muammar, on the authority of Qatada: **Then We gave you back the upper hand over them**. Then the upper hand was given to the Children of Israel.

Muhammad bin Sinan Al-Qazzaz told me: Abu Asim told us, on the authority of Sufyan, regarding his statement, **And We provided you with wealth and children**, he said: Four thousand.

Tafsir al-Qurtubi

The Almighty said: **Then We gave you back the upper hand over them** meaning the state and the return, and that was when you repented and obeyed. Then it was said: That was by David killing Goliath or by killing someone else, according to the disagreement over who killed them. **And We reinforced you with wealth and children** until your situation returned to what it was. **And We made you more numerous** meaning more numerous and men than your enemy. The word *nafir* comes from *nafar* with a man from his clan. It is said: *nafir* and *nafir* like *qadir* and *qadir*. It is possible that *nafir* is the plural of *nafar* like *kabab* and *ma'iz* and *ubayd*. The poet said:

So, Qahtaan is more honorable than his father and Himyar is more honorable than a group of people

Meaning: After this first incident, they became more united and better off, as a reward from God Almighty for their return to obedience.

Tafsir Ibn Kathir

God Almighty informs us that He decreed for the Children of Israel in the Book, that is, He went ahead to them and informed them in the Book that He sent down to them that they will corrupt the earth twice, and will rise up greatly, that is, they will be arrogant, tyrannical and immoral towards people, as God Almighty says: **And We decreed for him that matter, that the root of these people will be cut off in the morning** that is, We went ahead to him, and We informed him of that, and We made him aware of it. And His statement **So when the first of the two promises came** that is, the first of the two corruptions **We sent against you servants of Ours, possessors of great might** that is, We empowered over you an army from among Our creation, possessors of great might¹ that is, strength, equipment and great authority, so they roamed through the homes, that is, they took possession of your lands and passed through your homes, that is, between them and in the middle of them, and they departed, going and coming, fearing no one, and it was a promise that was fulfilled. The commentators from the predecessors and successors differed about who these people who were empowered over them were? It was narrated from Ibn Abbas and Qatadah that it was Goliath of Al-Jazari and his soldiers, he first gave them power over them and then they were defeated. David killed Goliath, and that is why he said: **Then We gave you back the upper hand over them** *verse*. It was narrated from Saeed bin Jubair that it was the king of Mosul, Sanjarib and his soldiers. It was also narrated from him and others that it was Bukhtanasr, the king of Babylon. Ibn Abi Hatim mentioned a strange story about how he rose from one state to another until he became the king of the country, and that he was poor, crippled and weak, begging and asking people for food, then his situation

Surat al-Isra' 17:6

Then We gave you back the upper hand over them and reinforced you with wealth and children and made you more numerous in manpower.

ended in what it ended in, and that he marched to the land of Jerusalem and killed many of the Children of Israel there. Ibn Jarir narrated a long hadith in this regard, which he attributed to Hudhayfah, with a chain of transmission traceable back to the Prophet (peace and blessings of God be upon him), and it is a fabricated hadith without a doubt, and no one with the slightest knowledge of hadith would doubt that. It is truly amazing how it prevailed over him despite his great status and leadership. Our Sheikh, the scholar and hafiz Abu Al-Hajjaj Al-Mizzi **may God have mercy on him** stated that it was fabricated and false, and he wrote that in the margin of the book. There are many Israelite narrations about this, and I did not see it necessary to mention them in the book, because some of them are fabricated and were fabricated by some of their heretics, and some of them may be true, and we do not need them, praise be to God. And what God has told us in His Book is sufficient for what was in the rest of the books before it, and God and His Messenger did not make us need them. And God informed him about them that when they transgressed and rebelled, God empowered their enemy over them, so he violated their honor, and entered their homes, and humiliated and subdued them as a just recompense, and your Lord is not unjust to His servants, for they had rebelled and killed many of the prophets and scholars. Ibn Jarir narrated that Yunus bin Abdul A'la told me, Ibn Wahb told us, Sulayman bin Bilal told me on the authority of Yahya bin Saeed, who said: I heard Saeed bin Al-Musayyab say: Nebuchadnezzar appeared in the Levant, so he destroyed Jerusalem and killed them, then he came to Damascus and found there boiling blood on the elders, so he asked them, what is this blood? They said: We knew our fathers doing this, and whenever the elders appeared, they appeared. He said: So seventy thousand Muslims and others were killed because of that blood, and it subsided. This is correct up to Saeed bin Al-Musayyab, and this is the well-known view, and that he killed their nobles and scholars until no one remained who memorized the Torah, and he took many of them as captives from the sons of the prophets and others, and matters and events occurred that would take too long to mention, and if we found what is correct or something close to it, it would be permissible to write and narrate it, and God knows best. Then God Almighty said: **If you do good, you do good for yourselves, and if you do evil, you do it against yourselves**, meaning against yourselves, as God Almighty said: **Whoever does righteousness, it is for his own soul, and whoever does evil, it is against it**. And His statement: **So when the promise of the Hereafter comes** meaning the Hereafter, meaning if you corrupt the second time and your enemies come **to disfigure your faces** meaning humiliate you and subjugate you, **and to enter the mosque** meaning the Holy House **as they entered it the first time** meaning when they roamed through the lands, **and to destroy** meaning destroy and ruin **what they have conquered** meaning what they have gained "with utter destruction. Perhaps your Lord will have mercy upon you" meaning turn them away from you, **and if you return, We will return** meaning whenever you return to corruption **We**

will return to dominating you in this world with what We have in store for you in the Hereafter of torment and punishment. For this reason He said: **And We have made Hell a prison for the disbelievers** meaning a stable place, a confinement, and a prison from which they have no escape. Ibn Abbas said: A prison. Mujahid said: They are confined in it, and so said others. Al-Hasan said: Beds and mattresses. Qatada said: The Children of Israel returned, and God gave power over them to this tribe, Muhammad, may God bless him and grant him peace, and his companions, who took the jizya from them with their own hands, while they were humiliated.

Fath al-Qadir

6- **Then We gave you back the upper hand over them** meaning the state, victory and return, and that was when they repented. It was said that was when David killed Goliath, and it was said that was when he killed Nebuchadnezzar. **And We reinforced you with wealth and children** after plundering your wealth and taking your children captive until your situation returned to what it was. **And We made you more numerous**. Abu Ubaidah said: The number of men is the number of men, so the meaning is: more men than your enemy. The one who goes out with a man from his tribe is called nafir and nafir like qadir and qadir, and it is possible that nafir is the plural of nafir.

Tafsir al-Baghawi

6 - **Then We gave you back the upper hand**, meaning: the return and the state, **over them and reinforced you with wealth and children and made you more numerous**, in number, meaning: those who would go out with them and the country returned better than it was.

Tafsir al-Baidawi

6. **Then We restored to you the ball** meaning the state and the victory. **over them** over those who were sent against you, and that was because God cast compassion for them into the hearts of Bahman bin Isfandiyar when he inherited the kingdom from his grandfather Kashtasaf bin Lahrasaf, so he returned their prisoners to the Levant and made Daniel king over them, so they seized control of those who were there from the followers of Nebuchadnezzar, or because God empowered David, peace be upon him, over Goliath and killed him. **And We reinforced you with wealth and children and made you more numerous** than you were, and the mobilization is for a man to go out with his people, and it was said that it is the plural of nafar, and they are those who gather to go to the enemy.

Surat al-Isra' 17:7

If you do good, you do good for yourselves, and if you do evil, it is against yourselves. But when the threat of the Hereafter comes to pass, they will disfigure your faces and enter the mosque as they entered it the first time and destroy what they have exalted with utter destruction.

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Tafsir al-Jalalayn

7 - And We said **If you do good** by obedience **you have done good for yourselves** because its reward is for it **and if you do evil** by corruption **it is for yourselves** your evil **so when the promise comes** the last *time* We sent them **to disfigure your faces** to grieve you with killing and captivity with a grief that will appear on your faces **and to enter the mosque** the Holy House and destroy it **as they entered it** and destroyed it **the first time and to destroy** to annihilate **what they have prevailed over** they have overcome **with utter destruction** destruction. And they corrupted a second time by killing John, so he sent against them Bukhtanash, who killed thousands of them and took their descendants captive and destroyed the Holy House.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to the Children of Israel in what He decreed for them in the Torah: **If you do good**, O Children of Israel, and obey God and correct your affairs, and adhere to His commands and prohibitions, **you do good**, and do what you do of that **for yourselves**, because you only benefit from your actions, what you do of that, yourselves in this world and the Hereafter. As for this world, God will repel from you whoever seeks to harm you, and will increase your wealth and increase your strength. As for the Hereafter, God Almighty will reward you with His Paradise. **But if you do evil**, He says: If you disobey God and commit what He has forbidden you from, then you will do evil to yourselves, because you will thereby anger your Lord with yourselves, so He will give power to your enemy over you in this world, and will enable those who seek to harm you to prevail over you, and He will make you abide in the Hereafter in humiliating torment. And He, the Most High, said: **And if you do evil, it is against her**, meaning: it is to her, just as He said: **Because your Lord has inspired her**, meaning: He inspired her.

And His saying, **So when the promise of the Hereafter comes**, means: So when the promise of the last time of your corruption, O Children of Israel, in the land comes, **to disfigure your faces**, means: So that the coming of that promise for the last time will disfigure your faces and make them ugly.

The reciters differed in reading his statement **li-yasu'u wujukm to make your faces ugly**. The majority of the reciters of Medina and Basra read it **li-yasu'u wujukm** meaning: to make your faces ugly by the servants of great power whom God sends against you. The reciters of that cited as evidence for the correctness of their reading his statement **and to enter the mosque** and said: That is report about all of them, so it is necessary for his statement *li-yasu'u* to be like that. The majority of the reciters of Kufa read it **li-yasu'u wujukm** on the singular and with the *ya'*. This may bear two interpretations, one of them is what I have mentioned, and the other of them is: to make your faces ugly. So from the interpretation of that to **li-yasu'u wujukm**, the answer to his statement *if* is omitted, and what is apparent from it is dispensed with, and that omitted came, so the interpretation of the statement is: So when the promise of the Hereafter came to make your faces ugly, it came. And from the aspect of its interpretation to: so that God may disfigure your faces, there was also something omitted in the speech, which was dispensed with here by what was apparent from it, except that that omitted thing was except for came, so the meaning of the speech then would be: So when the promise of the Hereafter comes, We will raise them so that God may disfigure your faces, so the implied is We will raise them, and that is the answer to *if* then. And some of the Arab scholars from Kufa read that as a statement from God, blessed and exalted be His name, about Himself.

The promise of the last time was to come when they killed Yahya.

He mentioned the narration of that, and the report of what came to them from God at that time:

As Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi in the hadith whose chain of transmission we mentioned before, that a man from the Children of Israel saw in a dream that the destruction of the Holy House and the destruction of the Children of Israel were at the hands of an orphan boy, the son of a widow from the people of Babylon, called Bukhtanash, and they believed, so their vision came true, so he came and asked about him until he went down to his mother while he was gathering firewood, and when he came with a bundle of firewood on his head, he threw it, then sat on the side of the house and hugged him, then gave him three dirhams, and said: Buy us food and drink with them, so he bought meat for one dirham, bread for one dirham, and wine for one dirham, and they ate and drank until the second day he did the same to him, until the third day he did the same, then he said to him: I would like you to write me a pledge of security if you rule one day, so he said: Are you mocking me? He said: I am not mocking you, but what is wrong with you taking a hand with me? His mother spoke to him and said: What is wrong with you if that is the case, otherwise it will not decrease you in anything. So he wrote him a letter of security and said to him: What do you think, if I become dry and the people around you

have come between me and you, then make me a sign by which you will recognize me? He said: Raise your document on a reed by which I will recognize you. So he clothed him and gave it to him. Then the king of the children of Israel honored John the son of Zakariya, brought him close to his council, consulted him in his affairs, and did not decide a matter without his permission. He wanted to marry the daughter of his wife, so he asked John about that, and he forbade him from marrying her and said: I do not accept her for you. Her mother heard about that and she hated John when he forbade him from marrying her daughter. So the mother of the slave girl went to the king when he sat drinking, and dressed her in thin red clothes, perfumed her, and dressed her with oaths. It was said that she dressed her in black over that. And with what did she send her to the king? She ordered her to give him a drink and to offer herself to him. If he wanted her to have sex with him, she would refuse him until he gave her what she asked for. When he gave her that, she asked him to bring the head of John the son of Zakariya in a basin, so she did, and she began to give him a drink and offer herself to him. When he took the drink from him, he wanted her to have sex with him, but she said: I will not do it until you give me what I ask you. So he said: What do you ask me? She said: I ask you to send for Yahya bin Zakariya, so his head was brought to him in this basin. He said: Woe to you, ask me for something other than this. She said to him: I do not want to ask you anything but this. He said: When she insisted, he sent for him, and his head was brought to him, and the head was talking until it was placed in front of him, and he said: This is not permissible for you. When morning came, his blood was boiling, so he ordered that dirt be thrown on him, and the blood rose above the dirt, so dirt was thrown on him again, and the blood rose above it, and he kept throwing dirt on him until he reached the wall of the city and it was boiling and reached Sahibain, so he revolted among the people, and wanted to send an army against them, and to appoint a man over them, so Bukhtanar came to him and spoke to him and said: The one you sent that time is weak, and I have entered the city and heard the words of its people, so send me, so he sent him, and Bukhtanar marched until they reached that place, and they fortified themselves against him in their cities, but he could not stand them, and when the stay became difficult for them and his companions were hungry, they wanted to return, so an old woman from the old women of the Children of Israel came out to them and said: Where is the commander of the army? So she was brought to him, and she said to him: It has reached me that you want to return with your army before you conquer this city, he said: Yes, my stay has been long, My companions were hungry, and I could not stay longer than I had been. She said: Tell me, if I opened the city to you, would you give me what I asked for, kill whomever I ordered you to kill, and refrain from doing so if I ordered you to refrain? He said: Yes. She said: When morning comes, divide your army into four quarters, then station a quarter at each corner, then raise your hands to the sky and call out: We ask you to open, O God, with the blood of John the son of Zachariah, for it will fall. So they did, and the city fell, and they entered from its sides. She said to him: Kill for this blood until it subsides. She went with him to the blood of John,

which was on a lot of dirt, and he killed seventy thousand and women for it until it subsided. When the blood subsided, she said to him: Restrain your hand, for when God, the Blessed and Exalted, kills a prophet, He is not pleased until he kills the one who killed him, and whoever is pleased with him kills him. The owner of the document came to him with his document, so he refrained from him and his family, and he destroyed the Holy House, and ordered that the corpses be thrown into it, and he said: Whoever throws a corpse into it will have his reward that year. The Romans helped him in its destruction because the Children of Israel killed John. When Bukhtanar destroyed it, he went with him with the faces of the Children of Israel and made them evil and went away. Nial, Elijah, Azariah, and Mishael, all of them sons of the prophets, appeared and he went with him with the head of Goliath. When he arrived in the land of Babylon, he found two companions who had come, so he reigned in his place. The most honorable people to him were Daniel and his companions. The Magi envied them for that, so they slandered him and said: Daniel and his companions do not worship your God, nor do they eat of your sacrifice. So he called them and asked them, and they said: Yes, we have a Lord whom we worship, and we do not eat of your sacrifice. So he ordered a thigh to be dug for them, and they threw them in it, and they were six, and he threw with them a ferocious lion to eat them. So he said: Go, let us eat and drink. So they went and ate and drank, then they went and found them sitting and the lion spread its arms among them, and it did not scratch any of them, nor did it hurt them in any way. They found a man with them, so they counted them and found them seven, so they said: What is the matter with this seventh? There were only six. So the seventh came out to them, and he was a king from the angels, and he slapped him a slap, so he became a wild beast. And he was among them for seven years, and no one saw him except that Wahshi came to him and had intercourse with him, and took revenge on him for what he had done to the men. Then he returned and God restored his kingdom to him, and they were the most honorable of God's creation to him. Then the Magians slandered him a second time, so they threw a lion into a well that had been filled with fire, and they would throw a rock to it so that it would grab it. So they threw Daniel to him, and the lion stood on one side, and Daniel stood on the other side without touching him, so they took him out. Before that, he had made a pit for them, and he had lit a fire in it, and when he had kindled it, he threw them into it, and God extinguished it on them and they did not get anything from it. Then Nebuchadnezzar saw in his dream an idol whose head was of gold, whose neck was of bronze, whose sash was of iron, whose belly was a mixture of gold, silver, and glass, and whose feet were of copper. While he was standing and looking, a rock fell from the sky from the direction of the qiblah, and broke the idol into pieces. He woke up frightened and forgot what had happened, so he called the magicians and priests and asked them, saying: Tell me what you saw. They said to him: No, rather you tell us what you saw and we will interpret it for you. He said: I do not know. They said to him: These are the young men whom you honor, call them and ask them. If they do not tell you what you saw, what will you do with them? He said: I will kill them. So he sent for

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Daniel and his companions, and called them and said to them: Tell me what you saw. Daniel said to him: Rather you tell us what you saw and we will interpret it for you. He said: I do not know, I have forgotten it. Daniel said to him: How do we know a vision if you do not tell us about it? Then Daniel said to the gatekeeper: The king has ordered us to be killed because of his vision, so give us three days' delay. If we tell the king about his vision, otherwise strike off our heads. So he gave them a delay and they called upon God. On the third day, each of them saw a vision of Nebuchadnezzar separately. They went to the gatekeeper and told him. He went in to the king and told him. He said: Bring them in to me. Nebuchadnezzar did not know anything about his vision, except what they mentioned. They said to him: You saw such and such. They told him about it, and he said: You have spoken the truth. They said: Shall we interpret it for you? As for the idol whose head you saw was of gold, it is a king, beautiful like gold, and he had ruled the whole earth. As for the neck, which is of resemblance, it is the king of your son after him, who will rule and his kingdom will be beautiful, but it will not be like gold. As for its chest, which is of iron, it is the king of the people of Persia, who will rule after you, your son, and their kingdom will be strong like iron. As for its belly, which is of mixture, it will take away the kingdom of the people of Persia, and the people will dispute over the kingdom in every village, until the king rules for a day or two days, and a month or two months, then he will be killed, and the people will have no support for that, just as the idol could not have supported two men of clay. While they were like that, God Almighty sent a plant from the land of the Arabs, and made it prevail over the rest of the kingdom of the people of Persia, and the rest of the kingdom of your son and your kingdom, so it destroyed it and annihilated it until nothing of it remained, just as the rock came and demolished the idol. Then Nebuchadnezzar took pity on them and loved them. Then the Magi slandered Daniel, saying: When Daniel drinks wine, he cannot control himself from urinating, and that was a disgrace to them. So Nebuchadnezzar made them food, and they ate and drank. Then he said to the doorman: Look for the first one who comes out to urinate on you, and hit him with a stick, and if he says I am short, say you lied, Nebuchadnezzar ordered me. So God stopped Daniel from urinating, and the first of the people to get up to urinate was Nebuchadnezzar. So he got up hanging down, and that was at night, dragging his clothes. When the doorman saw him, he attacked him and said: Nebuchadnezzar. So he said: You lied, Nebuchadnezzar ordered me to kill the first one to come out. So he hit him and killed him.

Yaqub ibn Ibrahim told me: Ibn Ulayyah told us, on the authority of Abu al-Mu'alla: I heard Sa'id ibn Jubayr say: God sent Sennacherib against them the first time. He said: God restored the upper hand to them as He had said. He said: Then they disobeyed their Lord and returned to what they were forbidden from. So He sent Bukhtanasr against them the second time, so he killed

the fighters, took the children captive, and took whatever money he found, and they entered the Holy House, as God Almighty said: **And let them enter the Temple as they entered it the first time and destroy what they had taken over with utter destruction.** They entered it, destroyed it, and ruined it, and threw into it whatever they could of dung, menstruation, carcasses, and filth. So God said: **Perhaps your Lord will have mercy on you; but if you return [to sin], We will return [to sin].** So He had mercy on them, restored their kingdom to them, and freed those of the descendants of the Children of Israel who were in their hands, and He said to them: If you return [to sin], We will return. Abu al-Mu'alla said: I do not know that, except from this hadith, and He did not return them to their kingdom.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **So when the promise of the Hereafter comes to pass, they will disfigure your faces,** he said: God sent the king of Persia to Babylon with an army, and he put Nebuchadnezzar in charge of them, so they came to the Children of Israel and destroyed them, and this was the Hereafter and its promise.

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.

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Ya'la bin Muslim told me, on the authority of Sa'id bin Jubayr, he said: When the king Bukhtanasr struck Jarana, he said: Three, so whoever among you stays behind after that, let him walk to his wood, so he invaded the Levant, and that was when he was killed and he took out the Holy House, and took off his ornaments, and made them into vessels to drink wine from, and a table to eat pigs on, and he carried the Torah with him, then he threw it into the fire, and he brought with him among what he brought a hundred servants, including Daniel, Azariah, Hananiah, and Mishael, so he said to a man: Repair the bodies of these for me so that I may choose the path of four who will serve me, so Daniel said to his companions: They were victorious over you only because you changed the religion of your fathers, do not eat pork, and do not drink wine, so they said to the one who was repairing their bodies: Would you feed us food that is easier for you in terms of expenses than what you feed our companions, and if we do not get fat before them, I will see your opinion, he said: What? He said: Barley bread and leeks. So he did so and they grew fat before their companions. Then Nebuchadnezzar took them to serve him. While they were like that, Nebuchadnezzar saw a vision, so he sat down and forgot it. Then he went back to sleep and saw it again. Then he got up and forgot it. Then he saw it again and went out to the room and forgot it. When morning came, he called the scholars and soothsayers and said: Tell me what you

saw last night, and interpret my vision for me. Otherwise, each one of you should walk to his wood. We will meet again the third time. They said: If he tells us his vision and mentions words that I have not memorized. He said: And whenever one of his relatives passed by Daniel, he should say: If the king called me, I would tell him his vision and interpret it for him. He said: So they said: How foolish is this Israelite boy until an old man passed by him and said that to him. So he went back to him and told him. Then he called him and said: What did you see? He said: I saw a statue. He said: What? He said: Its head was made of gold. He said: What? He said: Its neck was made of silver. He said: What? He said: Its chest was made of iron. He said: What? He said: Its stomach was made of brass. He said: What? He said: Its legs were made of ink. He said: What? He said: Its feet were made of pottery. He said: Is this what you saw? He said: What? He said: Then a pebble came and hit its head, then its neck, then its chest, then its stomach, then its legs, then its feet. He said: So it destroyed it. He said: What is this? He said: As for the gold, it is your property. As for the silver, it is the property of your son after you, then the property of your grandson. He said: As for the pottery, it is the property of women. So he dressed him in a Tarthon robe, and he made him walk around the village, and he gave him his ring. When the Persians saw that, they said: The matter is nothing but the matter of this Israelite. They said: Go to him from around the three youths, and do not mention Daniel to him, for he will not believe you about him. So they went to him, and they said: These three youths are not of your religion, and the proof of that is that if you offer them pork and wine, they will not eat or drink. So he ordered a lot of firewood to be placed, then he made them ascend it, then he lit a fire in it, then he went out at the end of the night to urinate, and behold, they were talking, and a fourth one was with them, going to pray to them. He said: Who is this, O Daniel? He said: This is Gabriel, you have wronged them. He said: You have wronged them, order them to come down. So he ordered them to come down. He said: And God transformed Nebuchadnezzar from all the beasts, and made from each kind of beast the head of a wild animal: from the wild animals the lion, and from the bird the eagle, and his son became king. He saw a hand come out between two boards, then it wrote two lines. So he called the soothsayers and scholars, but they did not find any knowledge in that. So his mother said to him: If you restore to Daniel the position that he had with your father, I will tell you. But he had been rude to him, so he called him and said: I am restoring to you your position with my father, so tell me what these two lines are. He said: As for restoring to me my position with your father, I have no need of it, but as for these two lines, you will be killed tonight. So he brought out everyone in the palace, and ordered it to be locked. So the doors were locked on him, and he entered with him the most secure of the people of the village in his heart with a sword. So he said: Whoever comes to you from God's creation, kill him, even if he says I am so-and-so. And God sent a plague upon him, so he walked until it was half the night, then he slept and his companion slept, then his stomach woke him up, so he went walking while the other was asleep, so he returned and woke him up, and he said to him: I am so-and-so, so he struck him with the sword and killed

him.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, "If you do good, you do good for yourselves, but if you do evil, it is against yourselves. So when the promise of the Hereafter comes," the last of the two punishments, **to disfigure your faces and to enter the temple as they entered it the first time**, as their enemy had entered it before that, **and to destroy what they had exalted with utter destruction**, so God sent upon them in the Hereafter the Babylonian Bukhtanasr, the most hated of God's creation, so he took captive, killed, and destroyed the Holy House, and afflicted them with terrible torment.

Muhammad ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: **So when the promise of the Hereafter comes** of the two times, **to disfigure your faces** he said: to disfigure your faces, **and to destroy what they have exalted with utter destruction** he said: to destroy what they have exalted with utter destruction, he said: He is Bukhtanasr, God sent him to them the last time.

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: So when they caused corruption, God sent upon them the last time Bukhtanasr, so he destroyed the mosques and they became very tired and exhausted.

Ibn Humayd told us: Salamah told us: Ibn Ishaq told us: He said, as far as I have been informed: God appointed a man from among them called Nasha bin Amwaz as a successor over the Children of Israel after that, meaning after they killed Isaiah. Then God sent al-Khidr as a prophet. The Messenger of God, may God bless him and grant him peace, used to say, as far as I have been informed: Al-Khidr was called al-Khidr because he sat on a white fur and got up from it while it was shaking green. He said: And the name of al-Khidr, according to what Wahb bin Munabbih claimed about the Children of Israel, was Jeremiah bin Halfiah, and he was from the tribe of Aaron bin Imran.

Muhammad ibn Sahl ibn Askar and Muhammad ibn Abd al-Malik ibn Zanjawayh told me: Ismail ibn Abd al-Karim told us: Abd al-Samad ibn Muqal told us, on the authority of Wahb ibn Munabbih, and Ibn Humayd told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of someone who is not accused, on the authority of Wahb ibn Munabbih al-Yamani. The wording is from the hadith of Ibn Humayd, that he used to say: God Almighty said to Jeremiah when He sent him as a prophet to the Children of Israel: O Jeremiah, before I created you, I chose you, and before I formed you in your mother's womb, I sanctified you, and before I brought you out of your mother's womb, I purified you, and before you reached the age of puberty, I announced your narration, and before you reached maturity, I chose you, and for a great matter, I hid you. So God sent Jeremiah to that king from the Children of Israel to guide him and direct him, and to bring him the report from God between him and God. He said: Then the events became great among the Children of Israel, and they committed sins, and made

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permissible the forbidden things, and forgot what God had God Almighty did to them, and did not save them from their enemy Sennacherib and his soldiers. So God Almighty inspired Jeremiah: Go to your people from the Children of Israel, and tell them what I have commanded you, and remind them of My blessings upon them, and tell them their events. Jeremiah said: I am weak if you do not strengthen me, and helpless if you do not inform me, and mistaken if you do not guide me, and forsaken if you do not support me, and humiliated if you do not honor me. God Almighty said: Did you not know that all matters proceed from My will, and that all hearts and tongues are in My hand, I turn them as I wish, so they obey Me? And I am God, there is nothing like Me. The heavens and the earth and what is in them were established by My word, and I spoke to the seas, so they understood My word, and I commanded them, so they understood My command, and I set a boundary over them in the plain, so they do not transgress My limit. They come with waves like mountains, until when they reach My limit, I clothe them with the humiliation of My obedience, out of fear and acknowledgment of My command that I am with you, and nothing will reach you with Me. And I have sent you to a great creation of My creation, to convey to them My messages and to deserve thereby the same reward as those who follow you from among them, without that detracting from their rewards in the slightest. And if you fall short of them, then you will have the same burden as those who ride blindly, without that detracting from their burdens in the slightest. Go to your people and say: God has mentioned to you the righteousness of your fathers, and that has prompted Him to ask you to repent, O group of children. And ask them how their fathers found the consequences of obeying Me, and how they found the consequences of disobeying Me. Did they know that anyone before them obeyed Me and was miserable because of my obedience, or disobeyed Me and was happy because of my disobedience? For the beasts are among those who remember their good homelands, so they are tempted. And these people have grazed in the meadows of destruction. As for their rabbis and monks, they have taken My servants as slaves to worship them instead of Me, and they have ruled over them without My Book until they have made them ignorant of My command, and made them forget My remembrance, and deceived them from Me. As for their leaders and commanders, they have been arrogant about My blessings and have believed in Me. They have deceived me, rejected my book, forgotten my covenant, and changed my way. So my servants have permitted them to obey me, which is only due to me. They obey them in disobeying me, and they follow them in the innovations that they innovate in my religion, out of audacity towards me, deception, and slander towards me and my messengers. Glory be to my majesty, the loftiness of my position, and the greatness of my status. Is it appropriate for a human being to be obeyed in disobeying me? Is it appropriate for me to create servants whom I make lords besides me? As for their readers and jurists, they worship in

the mosques, and adorn themselves by building them for other than me, seeking the world through religion, and they gain understanding in them for other than knowledge, and they learn in them for other than action. As for the children of the prophets, they are numerous, subjugated, and jealous. They engage in squabbling with those who engage in squabbling, and they wish from me the same victory as their fathers and the honor with which I honored them, and they claim that no one is more deserving of that than me, without truth, thought, or deliberation. They do not mention how patient their fathers were with me, and how Their grandfather was in my affair when the invaders changed, and how they sacrificed their souls and blood, so they were patient and truthful until my affair became strong and my religion became apparent, so I was patient with these people so that they might respond, so I prolonged it for them, and pardoned them so that they might return, so I multiplied and extended their lives so that they might remember, so I excused, in all of that I rained down upon them from the sky, and caused the earth to grow for them, and clothed them with health and made them victorious over the enemy so that they only increase in transgression and distance from me, so until when will this happen? Will they practice their father or will they deceive me? Because I swear by my glory that I will arouse for them a trial in which the forbearing will be perplexed, and the opinion of the wise will go astray, and the wisdom of the wise will go astray, then I will set upon them a tyrant, harsh and violent, I will clothe him with awe, and from his chest I will extract compassion, mercy and eloquence, followed by a number and blackness like the blackness of the dark night, with armies like pieces of clouds, and ships like dust, as if the fluttering of his banners were the flight of eagles, and that the bearers of his cavalry were like copper Then God revealed to Jeremiah: I will destroy the children of Israel with Japheth. Japheth is the people of Babylon, and they are from the descendants of Japheth, son of Noah. Then when Jeremiah heard the revelation of his Lord, he cried out and wept and tore his clothes and threw ashes on his head and said: Cursed is the day I was born, and the day I met the Torah, and from the worst of my days is the day I was born, for I did not leave the last of the prophets except for what is worse for me. If He had wanted good for me, He would not have made me the last of the prophets from the children of Israel, for it is because of me that misery and destruction will befall them. When God heard the supplication of Al-Khidr and his weeping, and how he was saying, He called to him: O Jeremiah, is that difficult for you in what I revealed to you? He said: Yes, O Lord, destroy me before I see in the children of Israel what I do not like. God said: By My mighty glory, I will not destroy the Holy House and the children of Israel until the command in that is from you. Jeremiah was happy at that when his Lord said to him, and his soul was at peace, and he said: No, by He who sent Moses and His prophets with the truth, I will not command my Lord. Then he came to the king of the children of Israel and told him what God had revealed

to him, so he was glad and joyful and said: If our Lord punishes us, it is for many sins that we have brought upon ourselves, and if He pardons us, it is by His power. Then they remained after this revelation for three years, and they only increased in disobedience and persistence in evil, and that was when their destruction approached, so the revelation decreased when they did not remember the Hereafter, and it was held back from them when the world and its affairs distracted them, so their king said to them: O children of Israel, desist from what you are doing before the wrath of God touches you, and before He sends upon you a people who have no mercy for you, and your Lord is close to repentance, His hands are extended with goodness, and He is merciful to those who repent to Him. But they refused to give up anything of what they were doing, and God had put in the heart of Bukhtanash bin Nijur-Zadhan bin Sennacherib bin Darius bin Nimrod bin Balak bin Eber bin Nimrod, the companion of Abraham who argued with him about his Lord, to go to the Holy House, then do in it what his grandfather Sennacherib had wanted to do. He did so, and he went out with six hundred thousand banners, seeking the people of Jerusalem. When he had departed, the report reached the king of the children of Israel that Nebuchadnezzar had come with his soldiers seeking you. So the king sent to Jeremiah, and he came to him and said: O Jeremiah, where is what you claimed to us that your Lord revealed to you not to destroy the people of Jerusalem until you have the command to do so? So Jeremiah said to the king: My Lord does not break His promise, and I trust in Him. So when the time drew near and the end of their kingdom drew near and God was determined to destroy them, God sent an angel from Himself and said to him: Go to Jeremiah and ask him, and command him to do what he asks for a question about. So the angel came to Jeremiah, and he had appeared to him as a man from the children of Israel, so Jeremiah said to him: Who are you? He said: A man from the children of Israel, seeking a question from you about some of my affairs. So he gave him permission, and the king said to him: O Prophet of God, I have come to you to ask you about my relatives, and I have connected their relatives with what God has commanded me to do. I have only treated them well, and I have not spared them any honor, so do not increase my honor to them. He said to him: Do good in what is between you and God, and do what God has commanded you to do, and be glad with good report. He turned away from him, and he stayed for a few days, then he came to him in the same state that he had come to him, and sat before him, and Jeremiah said to him: Who are you? He said: I am the man who came to you to ask you about the matter of my family. The Prophet of God said to him: Have their morals not yet become clear to you, and have you not seen from them what you like? He said: O Prophet of God, by the One Who sent you with the truth, I do not know of any honor that anyone can bestow upon his relatives except that I have done it to them and better than that. The Prophet said: Go back to your family and be good to them. I ask God, who sets right His righteous servants, to set right what is between you, and to gather you together for His pleasure, and to spare you from His wrath. The king rose from him, and he stayed for a few days, and Nebuchadnezzar and his soldiers had descended around the Holy House,

and with him were people from his people like locusts, so the Children of Israel were terrified by them, and that was difficult for the King of the Children of Israel, so he called out Jeremiah, he said: O Prophet of God, where is what God promised you? He said: I am confident in my Lord. Then the king came to Jeremiah while he was sitting on the wall of the Holy House, laughing and rejoicing in the victory of his Lord that He promised him. So he sat in front of him, and Jeremiah said to him: Who are you? He said: I am the one who came to you twice regarding my family. The Prophet said to him: Is it not time for them to refrain from what they are doing? The king said to him: O Prophet of God, everything that happened to me from them before today, I used to be patient with it, and I know that their intention in that is my anger. But when I came to them today, I saw them doing something that does not please God and that God Almighty does not love. The Prophet of God said to him: What action did you see them doing? He said: O Prophet of God, I saw them doing something great that angered God. If they were as they were before today, my anger would not have been intense with them, and I would have been patient with them and hoped for them. But I became angry today for God and for you, so I came to you to tell you about them, and I ask you by God who sent you with the truth, except that you call upon your Lord to destroy them. He said: Jeremiah: O Owner of the heavens and the earth, if they are right and correct, then keep them, but if they are angry with You and do not please You, then destroy them. No sooner had the word left Jeremiah's mouth than God sent a thunderbolt from the sky into the Holy House, and the place of sacrifice was ignited, and seven of its gates were swallowed up. When Jeremiah saw that, he cried out, tore his clothes, and threw ashes on his head and said: O King of the heavens and the earth, in Your hand is the kingdom of all things, and You are the Most Merciful of the merciful. Where is Your appointment that You promised me? Then Jeremiah was called: What happened to them did not happen except because of your fatwa that you issued to our Messenger. The Prophet, may God bless him and grant him peace, was certain that it was his fatwa that he issued three times, and that he was the Messenger of his Lord. Then Jeremiah flew until he mingled with the wild beasts, and Nebuchadnezzar and his soldiers entered the Holy House, and he trampled on the Levant, and killed the Children of Israel until he annihilated them, and destroyed the Holy House. He ordered his soldiers to fill each man's shield with dirt and then throw it into the Holy House, so they threw dirt into it until they filled it, then He returned to the land of Babylon, and took with him the captives of the children of Israel, and ordered them to gather all who were in Jerusalem, so every young and old of the children of Israel gathered before him, and he chose from them seventy thousand boys, and when the spoils of his army came out, and he wanted to divide them among them, the kings who were with him said to him: O king, all our spoils are yours, and divide among us these boys whom you have chosen from the children of Israel, so he did, and each man of them got four young men, and among those young men were Daniel, Hananiah, Azariah, and Mishael, and seven thousand from the people of the house of David, and eleven thousand from the tribe of Joseph, son of Jacob,

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and his brother Benjamin, and eight thousand from the tribe of Asher, son of Jacob, and fourteen thousand from the tribe of Zebulun, son of Jacob, and Naphtali, son of Jacob, and four thousand from the tribe of Judah, son of Jacob, and four thousand from the tribe of Reuben and Levi, sons of Jacob, and those who remained from the children of Israel, and Nebuchadnezzar made them into three groups, and a third settled in the Levant. He took a third of them captive, killed two thirds, and took the vessels of the Holy House and brought them to Babylon. He took the seventy thousand boys and brought them to Babylon. This was the first battle that God brought down upon the Children of Israel because of their events and their injustice. When Nebuchadnezzar turned away from them, returning to Babylon with the captives of the Children of Israel, Jeremiah came upon him on a donkey with juice. Then he mentioned his story when God caused him to die for a hundred years, then resurrected him, then he told the story of Nebuchadnezzar's vision and Daniel's matter, Nebuchadnezzar's death, the return of those who remained of the Children of Israel in the hands of Nebuchadnezzar's companions after his death to the Levant, the reconstruction of the Holy House, the matter of Ezra and how God returned the Torah to him.

Ibn Hamid told us, he said: Salamah told us on the authority of Ibn Ishaq, he said: Then the Children of Israel began to create events after that, meaning after the death of Ezra, and God returned to them and sent messengers among them, and a group of them denied, and a group of them killed, until the last of their prophets whom God sent among them were Zachariah, John the son of Zachariah, and Jesus the son of Mary, and they were from the house of David.

Ibn Hamid told us, he said: Salamah told us, he said: Muhammad ibn Ishaq told us, on the authority of Umar ibn Abdullah ibn Urwah, on the authority of Abdullah ibn al-Zubayr, that he said, while he was narrating the killing of Yahya ibn Zakariya: Yahya ibn Zakariya was not killed except because of a prostitute from the prostitutes of the Children of Israel, and there was a king among them, and Yahya ibn Zakariya was under the authority of that king. The daughter of that king understood her father and said: If I were to marry my father, his authority would be given to me without women. So she said to him: O my father, marry me and invite him to herself. So he said to her: O my daughter, Yahya ibn Zakariya is not permissible for us to do this. So she said: Who will give me Yahya ibn Zakariya? He has made things difficult for me and has prevented me from marrying my father, so that I may gain control of his kingdom and his world without women. So she ordered the players and did that for the sake of killing Yahya ibn Zakariya, so she said: Go in to him and play, until when you are done, he will judge you, then say: The blood of Yahya ibn Zachariah and do not accept anyone other than him. The king's name was Rawad, and his daughter's name was Al-Baghi. When a king among them spoke and lied, or made a promise and broke it, he was deposed and

replaced by another. When they played with him and his amazement at them increased, he said: Ask me and I will give you. They said to him: We ask you for the blood of John the son of Zachariah, give it to us. He said: Woe to you, ask me for something other than this. They said: We will not ask you for anything other than this. He feared for his kingdom if he broke it to them, that he would consider it permissible to depose him. So he sent for John the son of Zachariah while he was sitting in his prayer niche, praying. They slaughtered him in a basin, then cut off his head. A man carried it in his hand while the blood was being carried in the basin with him. He said: A camel climbed up with its head until it stood before the king and his head was saying in the hand of the one carrying it, **This is not permissible for you.** A man from the Children of Israel said: O king, if you were to give me this blood! He said: What would you do with it? He said: Purify the earth from it, for he had made it too narrow for us. He said: Give him this blood. So he took it and put it in a jug, then he took it to a house in the altar, and put the jug in it, then he closed it, and it evaporated in the jug until it came out of it from under the door of the house in which he was. When the man saw that, he was terrified by it, so he took it out and put it in a deserted area, and it began to evaporate, and the events were great among them.

Some of them say: He confirmed his place in the sacrifice and did not change it.

Ibn Hamid told us, he said: Salamah told us, he said: Ibn Ishaq said: When God raised Jesus from among them and they killed Yahya bin Zakariya - and some people say: They killed Zakariya - God sent against them a king from the kings of Babylon called Khordos, so he marched against him with the people of Babylon until he entered Syria. When he gained victory over them, he ordered a chief of his army called Nabur Zadan, the master of killing, and he said to him: I have sworn by my God that if we gain victory over the people of Jerusalem, I will kill them until their blood flows in the midst of my army, unless I find no one to kill. So he ordered that they be killed until Nabur Zadan reached that point. So he entered Jerusalem and stood in the spot where they were offering their sacrifices, and he found blood boiling there. So he asked them, saying: O children of Israel, what is the matter with this boiling blood? Tell me his story and do not hide anything from me about his affair. They said: This is the blood of a sacrifice that was ours. We offered it but it was not accepted from us. That is why it is boiling as you see. We offered sacrifices eight hundred years ago and they were not accepted from us except for this sacrifice. He said: You did not believe the report. They said to him: If it were like the beginning of our time, it would have been accepted from us, but the kingdom, prophecy and revelation have been cut off from us, so it was not accepted from us. So Nabur Zadhan slaughtered from them seven hundred and seventy souls from their heads over that blood, but it did not calm down. So he ordered seven hundred of their boys to be slaughtered over the blood,

but it did not calm down. Then he ordered seven thousand of their followers and wives to be slaughtered over the blood, but it did not cool down or calm down. When Nabur Zadhan saw that the blood would not calm down, he said to them: Woe to you, O children of Israel! Believe me and be patient with the command of your Lord. For you have ruled the earth for a long time, doing in it what you wish before I do not leave among you a fire-blower, neither female nor male. Except that he killed him. When they saw the effort and severity of the killing, they believed him in the report. They said to him: This is the blood of a prophet from among us who used to forbid us from many things that anger God. If we had obeyed him in them, it would have been better for us. He used to inform us about your affair, but we did not believe him, so we killed him. This is his blood. Nabur Zadan said to them: What was his name? They said: Yahya bin Zakariya. He said: Now you have believed me. With the likes of this your Lord will take revenge on you. When Nabur Zadan saw that they had believed him, he fell down in prostration and said to those around him: Close the gates, the gates of the city, and take out whoever was here from the army of Khordos and leave.

In the Children of Israel, then he said: O Yahya bin Zakariya, my Lord and your Lord knows what has befallen your people because of you, and what has been killed from them because of you, so calm down by God's permission before I leave no one of your people. So the blood of Yahya bin Zakariya calmed down by God's permission, and Nabur Zadan lifted the killing from them and said: I believe in what the Children of Israel believed in, and I am certain and certain that there is no Lord other than Him, and if there was another with Him, He would not be righteous, and if He had a partner, the heavens and the earth would not have held together, and if He had a son, He would not be righteous. So blessed and sanctified be He, glorified and magnified be He, the King of Kings, to Him belongs the kingdom of the seven heavens and the earths and what is in them and what is between them, and He is over all things competent. To Him belongs patience and knowledge and might and power, and He is the One who spread out the earth and placed firm mountains in it so that it would not move, so it is appropriate for my Lord to be and his kingdom will be. So God revealed to the head of one of the remaining prophets that Nabur Zadan is a truthful Habur, and Habur in Hebrew means the talk of faith. Or Nabur Zadan said to the Children of Israel, O Children of Israel, the enemy of God, Khordos, has ordered me to kill so many of you that your blood will flow in the midst of his army, because I cannot disobey him. They said to him, **Do what you are ordered to do.** So he ordered them to dig a trench and ordered their wealth of horses, mules, donkeys, cows, sheep, and camels to be slaughtered until the blood flowed in the army. He ordered the dead who were before that to be thrown on what had been killed of their livestock until they were on top of them. Khordos thought that what was in the trench was from the Children of Israel. When the blood reached his army, he sent to Nabur Zadan to remove it from them, for their blood has reached me, and I have taken revenge on them for what they did. Then he turned away from them to the

land of Babylon, and he had destroyed the Children of Israel or almost, and this is the last battle that God sent down upon the Children of Israel, God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: "And We decreed to the Children of Israel in the Scripture, 'You will surely cause corruption on the earth twice, and you will surely reach great haughtiness.' But when the promise of the first of the two came to pass, We sent against you servants of Ours of great might, and they ravaged through the dwellings, and it was a promise fulfilled. Then We gave you back the upper hand over them and reinforced you with wealth and children and made you more numerous in manpower. If you do good, you do good for yourselves, and if you do evil, it is against yourselves. But when the promise of the last came to pass, they will disfigure your faces and enter the temple as they entered it the first time and destroy what they had exalted with utter destruction. Perhaps your Lord will have mercy on you. But if you return [to evil], We will return [to evil] and We have made Hell, for the disbelievers, a prison." And perhaps from God is true, so the first battle was: Bukhtanasr and his soldiers, then God gave you back the upper hand over them, and the second battle was Khordos and his soldiers, and it was the greater of the two battles, in it was the destruction of their country, and the killing of Their men, and their children and women were taken captive. God Almighty says, **And that they may destroy what they have exalted with utter destruction.** Then God turned against them, increasing their numbers and spreading them throughout their lands. Then they changed and created events, and replaced their book with another, and committed sins, and made permissible the forbidden things and neglected the limits.

Ibn Humayd narrated: Salamah narrated to us, on the authority of Ibn Ishaq, on the authority of Abu Atab, a man from Taghlib who was a Christian for a long time, then converted to Islam later, and he read the Qur'an and gained knowledge of the religion. It was mentioned that he was a Christian for forty years, then he lived for forty years in Islam. He said: The last of the prophets of the Children of Israel was a prophet whom God sent to them, and he said to them: O Children of Israel, God says to you: I have taken away your voices, and I have made you hateful because of your many events. So they intended to kill him, but God, the Blessed and Exalted, said to him: Go to them and give me and them an example, and say to them: God, the Blessed and Exalted, says to you: Judge between Me and My vineyard. Did I not choose the land for it, and make the crops good for it, and surround it with a fence, and cover it with gruel, thorns, hedges, and brambles, and surround it with My cloak, and prevent it from the world and its excess, so that it meets Me with thorns and trunks, and every tree that is not eaten? Why did you choose the land, and make the crops good, and I fenced him in, nor did I cover him with barley flour, nor did I enclose him with my cloak, nor did I prevent him from the world. I preferred you and completed my favor upon you, then you met me with everything I hate of disobeying me and going against my command. Indeed, a donkey knows its manger, and indeed, a cow knows its master. I swore by my mighty glory and my strong arm that I would take my cloak, and I would

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move the wall, and I would place you under the feet of the world. He said: So they attacked their prophet and killed him, so God struck humiliation upon them and took away their kingdom. They are not among any nation except that they are subject to humiliation, disgrace, and a tribute that they pay, while the kingdom is among other people. They will never cease to be like that, as long as they are on what they are. He said: This is what has reached us from the collection of the hadiths of the Children of Israel.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said about His statement, **So when the promise of the Hereafter comes to pass, they will disfigure your faces and enter the mosque as they entered it the first time and destroy what they had conquered with utter destruction**, he said: The Hereafter was much more severe than the first, he said: Because the first was only defeat, and the Hereafter was destruction, and Nebuchadnezzar burned the Torah until not a single letter of it remained, and he destroyed the mosque.

Abu Al-Sa'ib narrated: Abu Mu'awiyah narrated to us, on the authority of Al-A'mash, on the authority of Al-Munhal, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, who said: Jesus, son of Mary, sent John, son of Zakariya, with twelve of the disciples to teach the people. He said: Among the things he forbade them from was marrying their brother's daughter. He said: Their king had a brother's daughter whom he liked and wanted to marry. She had a need that he would fulfill every day. When her mother heard about that, she said to her: When you enter upon the king and he asks you for your need, say: My need is that you slaughter John, son of Zakariya. When she entered upon him, he asked her for her need, and she said: My need is that you slaughter John, son of Zakariya. He said: Ask for something other than this. She said: I ask you nothing but this. He said: When she refused, he called John and called for a basin and slaughtered him, and a drop of his blood splattered on the ground. It continued to boil until God sent Nebuchadnezzar upon them. An old woman from the Children of Israel came to him and showed him the blood. He said: So God cast into His mind that they should kill for that blood until it subsided, so He killed seventy thousand of them of the same age and it subsided. And His statement, **And let them enter the mosque as they entered it the first time**, means: And let your enemy whom I send against you enter the mosque of Jerusalem by force and domination over you, as they entered it the first time when you spread corruption in the land. As for His statement, **And let them destroy what they have gained control over**, He says: And let them destroy what they have gained control over of your lands, completely. It is said from this: He destroyed the country, if you ruined it and killed its people, and he destroyed it, and he destroyed it, he destroyed it, he destroyed it. And from this is the statement of God, the Most High, **And do not increase the wrongdoers except in destruction**, meaning: destruction. 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 us, on the authority of Ibn Jurayj, he said: Ibn Abbas said: **And that they may destroy what they have exalted with utter destruction**. He said: Destruction.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And that they may destroy what they have exalted with utter destruction**. He said: They may destroy what they have exalted with utter destruction.

Tafsir al-Qurtubi

The Almighty says: **If you do good, you do good for yourselves**. That is, the benefit of your good deeds will return to you.

And if you do evil, it is against her meaning it is upon her, like "Peace be upon you", meaning peace be upon you. He said:

Proudly slain by the hands and mouth

That is, on the hands and on the mouth. At-Tabari said: The lam means to, meaning, if you do wrong, then to her, meaning, to her the wrongdoing will return, based on the Almighty's saying: **Because your Lord inspired her with the earthquake**, meaning to her. It was also said: So she has the reward and punishment. Al-Husayn ibn al-Fadl said: So she has a Lord who forgives wrongdoing. Then it is possible that this was addressed to the Children of Israel at the beginning, meaning, you did wrong, so killing, captivity, and destruction befell you, then you did good, so the kingdom, supremacy, and order returned to you. And it is possible that this was addressed to the Children of Israel in the time of Muhammad, peace and blessings be upon him, meaning, you knew that your ancestors deserved punishment for disobedience, so expect the same. Or it is addressed to the polytheists of Quraysh in this way, so when the promise of the Hereafter comes from your corruption, that is, they killed John the son of Zakariya, peace be upon them, the second time, a king from the Children of Israel called Lakht killed him, as al-Qutbi said. Al-Tabari said: His name was Herod. He was mentioned in Al-Tarikh. He was forced to kill a woman named Azbal. Al-Suddi said: The king of the Children of Israel honored Yahya bin Rakriya and consulted him about the matter. The king consulted him about marrying the daughter of his wife, but he forbade him from her and said: She is not permissible for you. Her mother held a grudge against Yahya, peace be upon him. Then she dressed her daughter in fine red clothes, perfumed her, and sent her to the king while he was drinking. She ordered her to approach him, and if he wanted her, she would refuse until he gave her what she asked for. When he answered, she asked that the head of Yahya bin Zakariya be brought in a golden basin. She did that until the head of Yahya bin Zakariya was brought and

the head was speaking until it was placed in front of him and he was saying: She is not permissible for you, but she is permissible for you. When morning came, his blood was boiling, so he threw dirt on it and it boiled over him. He continued throwing dirt on him until he reached the city wall while it was boiling. This was mentioned by Al-Tha'labi and others. Ibn Asakir Al-Hafiz mentioned in his history on the authority of Al-Hussein bin Ali, who said: There was a king among these kings who died and left behind his wife and daughter, and his brother inherited his kingdom. He wanted to marry his brother's wife, so he consulted Yahya bin Zakariya about that, and the kings at that time acted according to the commands of the prophets. So he said to him: Do not marry her, for she is a prostitute. The woman realized that he had mentioned her and turned him away from her, so she said: Where is this from! Until she heard that it was from Yahya, so she said: Yahya will be killed or he will be removed from his kingdom. So she went to her daughter and made her, then she said: Go to your uncle in front of the assembly, for if he sees you he will call you and seat you in his lap, and say: Ask me whatever you want, for you will not ask me for anything except that I will give you. So when he says that to you, say: I ask only for the head of Yahya. He said: And if one of the kings spoke about something in front of the assembly and it did not go through, he would be stripped of his kingdom, so she did that. He said: So death came to him because he killed Yahya, and death came to him because he left his kingdom, so he chose his kingdom and killed him. He said: So the earth swallowed up her mother. Ibn Jud'an said: So I told this hadith to Ibn al-Musayyab, and he said: Did I not tell you how Zakariya was killed? I said: No. He said: When Zakariya killed his son, he ran away from them and they followed him until he came to a tree with a trunk. It called him to it and it folded over him, and a fringe of his garment remained that the winds blew. They went to the tree but did not find any trace of him after that, and they looked at that fringe, so they called for a saw and cut down the tree and cut him down with it.

I said: It was mentioned in Al-Tabari's Great History that Abu Al-Sa'ib told me that Abu Mu'awiyah told us on the authority of Al-A'mash on the authority of Al-Munhal on the authority of Saeed bin Jubair on the authority of Ibn Abbas who said: Jesus, son of Mary, sent John, son of Zakariya, with twelve of the disciples to teach the people. He said: Among the things they forbade them from was marrying their brother's daughter. He said: Their king had a niece who pleased them... And he mentioned the story in its meaning. And on the authority of Ibn Abbas who said: John, son of Zakariya, was sent with two of the disciples to teach the people. Among the things they taught them was forbidding them from marrying their sister's daughter. Their king had a niece who pleased him, and he wanted to marry her. She had a need that he would fulfill every day. When her mother heard that they had forbidden marriage to their sister's daughter, she said to her: When you enter upon the king and he says: Do you have a need, say: My need is that you slaughter John, son of Zakariya. He said: Ask me for something other than this! She said: I do not ask you for anything but this. When she refused, he called for a basin and slaughtered him. A drop of his blood dripped onto the

ground and continued to boil until God sent Nebuchadnezzar against them. He made it up to himself to kill some of them for that blood until it subsided. So he killed seventy thousand of them for that blood. In another narration, seventy-five thousand. Saeed bin Al-Musayyab said: It is the blood money of every prophet. And on the authority of Ibn Abbas, he said: God revealed to Muhammad, may God bless him and grant him peace,

I killed seventy thousand people with Yahya bin Zakariya, and if he fights with your daughter's son, seventy thousand will fight. Sameer bin Atiyah said: Seventy prophets were killed on the rock in Jerusalem, including Yahya bin Zakariya. Zaid bin Waqid said: I saw the head of Yahya, peace be upon him, when they wanted to build the mosque of Damascus. It was taken out from under a corner of the dome next to the mihrab, facing east. His skin and hair were in the same condition, unchanged. Qura bin Khalid said: The sky did not weep for anyone except for Yahya bin Zakariya and Al-Hussein bin Ali, and its weeping made it red. Sufyan bin Uyaynah said: The son of Adam is most lonely in three situations: the day he was born, when he goes out to their home; the night he is raised with the dead, when he is surrounded by neighbors like he has never seen before; and the day he is resurrected, when he witnesses a scene like he has never seen before. God the Almighty said to Yahya in these three situations: Peace be upon him the day he was born, the day he dies, and the day he is resurrected alive. All of it is from the mentioned history and there is a difference of opinion about who was sent to them the last time, so it was said: Bukhtanar. Al-Qushayri Abu al-Nasr said it, and he did not mention anyone else. Al-Suhayli said: This is not correct, because the killing of John was after the ascension of Jesus, and Bukhtanar was a long time before Jesus, son of Mary, peace be upon them, and before Alexander, and between Alexander and Jesus there were about three hundred years, but what was meant the other time was when they killed Isaiah, for Bukhtanar was alive at that time, so he was the one who killed them and destroyed the Holy House and followed them to Egypt and expelled them from it. Al-Tha'labi said: And whoever narrated that Bukhtanar was the one who invaded the Children of Israel when they killed John, son of Zakariya, then he made a mistake according to the people of biography and history because they agree that Bukhtanar invaded the Children of Israel when they killed Isaiah and during the reign of Jeremiah. They said: From the era of Jeremiah and the destruction of Jerusalem by Nebuchadnezzar to the birth of John the son of Zechariah, peace be upon them, is four hundred and sixty-one years. This is because they count from the era of the destruction of Jerusalem to its reconstruction during the reign of Kosk as seventy years, then from after its reconstruction to the appearance of Alexander in Jerusalem as eighty-eight years, then from after the reign of Alexander to the birth of John as three hundred and sixty-three years. I said: Al-Tabari mentioned all of it in his history, may God have mercy on him. Al-Tha'labi said: What is correct of that is what Muhammad ibn Ishaq mentioned when God raised Jesus from among them and they killed John. Some people say: When they killed Zachariah, God sent to

Surat al-Isra' 17:7

If you do good, you do good for yourselves, and if you do evil, it is against yourselves. But when the threat of the Hereafter comes to pass, they will disfigure your faces and enter the mosque as they entered it the first time and destroy what they have exalted with utter destruction.

them a king from the kings of Babylon called Khordos. He marched to them with the people of Babylon and appeared to them with bad luck. Then he said to the leader of his soldiers: I swore by my God that if God made me prevail over Jerusalem, I would kill them until their blood flowed in the midst of my army. He ordered that they be killed until that reached them. The leader entered Jerusalem and found boiling blood in it. He asked them and they said: The blood of a sacrifice that we offered but it was not accepted from us for eighty years. He said: You did not believe me. So seven hundred and seventy of their leaders were slaughtered over that blood, but it did not calm down. So seven hundred of their young men were brought and they were slaughtered over the blood, but it did not calm down. So he ordered seven thousand of their captives and their wives to be slaughtered over the blood, but it did not cool down. So he said: O Children of Israel, tell me the truth before I do not leave among you a fire-blower, whether female or male, except that I kill him. So when they saw the effort, they said: This is the blood of a prophet from among us who used to forbid us from many things that angered God, so we killed him. So this is his blood. His name was Yahya ibn Zakariya. He never disobeyed God for the blink of an eye, nor did he even think of disobeying Him. He said: Now you have believed me, and he fell down in prostration and then said: For such a thing He will take revenge on you, and he ordered the doors to be closed and said: Bring out whoever is here from the army of Khordos, and he was alone with the Children of Israel and said: O Prophet of God, O Yahya bin Zakariya, my Lord and your Lord knows what has befallen your people because of you, so calm down by God's permission before I do not leave a single one of them. So the blood of Yahya bin Zakariya calmed down by God's permission and the killing was lifted from them and he said: O Lord, I believe in what the Children of Israel believe in and I confirm it, so God Almighty revealed to one of the heads of the prophets: This leader is a true believer. Then he said, **The enemy of God, Khordos, has ordered me to kill so many of you that your blood will flow in the midst of his army, and I will not disobey him.** So he ordered them to dig a trench and ordered their wealth of camels, horses, mules, donkeys, cows, and sheep to be slaughtered until the blood flowed into the army. Then he ordered the dead who had been killed before that to be thrown onto the livestock he had killed. Then he turned away from them to Babylon, and he had almost annihilated the Children of Israel.

I said: A long hadith has been reported in this chapter from the hadith of Hudhayfah, and we have written it in the book of the remembrance in parts in the chapters on the report of the Mahdi. We will mention from it here what clarifies the meaning of the verse and explains it so that there is no need for an explanation. Hudhayfah said: I said, O Messenger of God, the Holy House was great in the sight of God, of great importance and of great value. So the Messenger of God, may God bless him and grant him peace, said:

It is one of the most noble houses that God built for Solomon, son of David, peace be upon them, from gold, silver, pearls, rubies and emeralds. When Solomon, son of David, built it, God subjected the jinn to him, and they brought him gold and silver from the mines, and they brought him jewels, rubies and emeralds. God, the Most High, subjected the jinn to him until they built it from these kinds. Hudhayfah said: I said, O Messenger of God, how were these things taken from the Holy House? The Messenger of God, may God bless him and grant him peace, said: When the Children of Israel disobeyed God and killed the prophets, God empowered over them Bukhtanasr, who was one of the Magians, and his kingdom lasted for seven hundred years. This is what God said: And when the first of the two promises came to pass, We sent against you servants of Ours of great might, and they scoured through the dwellings. And it was a promise fulfilled. They entered Jerusalem, killed the men, took the women and children captive, and took the money and all that was in Jerusalem of these kinds, and loaded them on seventy thousand and one hundred thousand wagons until they deposited them in the land of Babylon. They continued to employ the Children of Israel and to rule them with shame, punishment and humiliation for a hundred years. Then God Almighty had mercy on them and inspired a king of the Persian kings to go to the Magians in the land of Babylon and to rescue those of the Children of Israel who were in their hands. So that king went to them until he entered the land of Babylon and rescued those who remained of the Children of Israel from the hands of the Magians and rescued that jewelry that was from Jerusalem and God returned it to him as it was the first time and said to them: O Children of Israel, if you return to sins, we will return to you with captivity and killing, and this is His saying: Perhaps your Lord will have mercy on you, but if you return, we will return. So when the Children of Israel returned to Jerusalem, they returned to sins, so God empowered the Roman king Caesar over them, and this is His saying: So when the promise of the Hereafter comes to pass, they will disfigure your faces and enter the temple as they entered it the first time and destroy with utter destruction what they had seized. He invaded them by land and sea, took them captive, killed them, and seized their wealth and women. He took the jewelry of all of Jerusalem and carried it on seventy thousand and one hundred thousand camels until he deposited it in the Church of Gold, where it is now until the Mahdi takes it and returns it to Jerusalem. It is a thousand and seven hundred ships that he will dock in Jaffa until it is transported to Jerusalem, and with it God will gather the first and the last... and he mentioned the hadith.

God the Almighty said: **So when the promise of the Hereafter comes** meaning of the two times. The answer to *if* is omitted, meaning **We sent them**, indicated by **We sent the first one to disfigure your faces**, meaning by captivity and killing, so that the trace of sadness would appear on your faces. So *lisawu* is related to the omitted word, meaning **We sent**

servants to do to you what would disfigure your faces. It was said: **The faces** are meant to humiliate them. Al-Kisa'i read *linsu'u* with a noon and a fatha on the hamza, a verb describing itself, most prominent, based on his saying: **And We decreed, and We sent, and We returned.** And something similar was narrated by Ali. And its confirmation is the reading of Abu *linsu'un* with a noon and a letter of emphasis. Abu Bakr, Al-A'mash, Ibn Waththab, Hamzah and Ibn 'Amir read *lisawu* with a ya' on the singular and a fatha on the hamza. It has two interpretations: one of them is **God disfigures your faces**, and the second is **Lisu'u wa'd wajjukum**. The rest read *lisawu* with a ya' and a damma on the hamza on the plural, meaning **So that the servants who are men of great power may disfigure your faces.** And let them enter the mosque as they entered it the first time and let them be destroyed. That is, let them destroy and perish. Qatrib said: let them demolish. The poet said:

People are only two workers: one worker builds what he builds and the other raises it.

They did not prevail means they overcame it from your country *totally*.

Tafsir Ibn Kathir

God Almighty informs us that He decreed for the Children of Israel in the Book, that is, He went ahead to them and informed them in the Book that He sent down to them that they will corrupt the earth twice, and will rise up greatly, that is, they will be arrogant, tyrannical and immoral towards people, as God Almighty says: **And We decreed for him that matter, that the root of these people will be cut off in the morning** that is, We went ahead to him, and We informed him of that, and We made him aware of it. And His statement **So when the first of the two promises came** that is, the first of the two corruptions **We sent against you servants of Ours, possessors of great might** that is, We empowered over you an army from among Our creation, possessors of great might¹ that is, strength, equipment and great authority, so they roamed through the homes, that is, they took possession of your lands and passed through your homes, that is, between them and in the middle of them, and they departed, going and coming, fearing no one, and it was a promise that was fulfilled. The commentators from the predecessors and successors differed about who these people who were empowered over them were? It was narrated from Ibn Abbas and Qatadah that it was Goliath of Al-Jazari and his soldiers, he first gave them power over them and then they were defeated. David killed Goliath, and that is why he said: **Then We gave you back the upper hand over them** *verse*. It was narrated from Saeed bin Jubair that it was the king of Mosul, Sanjarib and his soldiers. It was also narrated from him and others that it was Bukhtanasr, the king of Babylon. Ibn Abi Hatim mentioned a strange story about how he rose from one state to another until he became the king of the country, and that he was poor, crippled and weak, begging and asking people for food, then his situation ended in what it ended in, and that he marched to the land of Jerusalem and killed many of the Children of

Israel there. Ibn Jarir narrated a long hadith in this regard, which he attributed to Hudhayfah, with a chain of transmission traceable back to the Prophet (peace and blessings of God be upon him), and it is a fabricated hadith without a doubt, and no one with the slightest knowledge of hadith would doubt that. It is truly amazing how it prevailed over him despite his great status and leadership. Our Sheikh, the scholar and hafiz Abu Al-Hajjaj Al-Mizzi **may God have mercy on him** stated that it was fabricated and false, and he wrote that in the margin of the book. There are many Israelite narrations about this, and I did not see it necessary to mention them in the book, because some of them are fabricated and were fabricated by some of their heretics, and some of them may be true, and we do not need them, praise be to God. And what God has told us in His Book is sufficient for what was in the rest of the books before it, and God and His Messenger did not make us need them. And God informed him about them that when they transgressed and rebelled, God empowered their enemy over them, so he violated their honor, and entered their homes, and humiliated and subdued them as a just recompense, and your Lord is not unjust to His servants, for they had rebelled and killed many of the prophets and scholars. Ibn Jarir narrated that Yunus bin Abdul A'la told me, Ibn Wahb told us, Sulayman bin Bilal told me on the authority of Yahya bin Saeed, who said: I heard Saeed bin Al-Musayyab say: Nebuchadnezzar appeared in the Levant, so he destroyed Jerusalem and killed them, then he came to Damascus and found there boiling blood on the elders, so he asked them, what is this blood? They said: We knew our fathers doing this, and whenever the elders appeared, they appeared. He said: So seventy thousand Muslims and others were killed because of that blood, and it subsided. This is correct up to Saeed bin Al-Musayyab, and this is the well-known view, and that he killed their nobles and scholars until no one remained who memorized the Torah, and he took many of them as captives from the sons of the prophets and others, and matters and events occurred that would take too long to mention, and if we found what is correct or something close to it, it would be permissible to write and narrate it, and God knows best. Then God Almighty said: **If you do good, you do good for yourselves, and if you do evil, you do it against yourselves**, meaning against yourselves, as God Almighty said: **Whoever does righteousness, it is for his own soul, and whoever does evil, it is against it.** And His statement: **So when the promise of the Hereafter comes** meaning the Hereafter, meaning if you corrupt the second time and your enemies come **to disfigure your faces** meaning humiliate you and subjugate you, **and to enter the mosque** meaning the Holy House **as they entered it the first time** meaning when they roamed through the lands, **and to destroy** meaning destroy and ruin **what they have conquered** meaning what they have gained "with utter destruction. Perhaps your Lord will have mercy upon you" meaning turn them away from you, **and if you return, We will return** meaning whenever you return to corruption **We will return** to dominating you in this world with what We have in store for you in the Hereafter of torment and punishment. For this reason He said: **And We have made Hell a prison for the disbelievers** meaning a stable place, a confinement, and a prison from which

Surat al-Isra' 17:7

If you do good, you do good for yourselves, and if you do evil, it is against yourselves. But when the threat of the Hereafter comes to pass, they will disfigure your faces and enter the mosque as they entered it the first time and destroy what they have exalted with utter destruction.

they have no escape. Ibn Abbas said: A prison. Mujahid said: They are confined in it, and so said others. Al-Hasan said: Beds and mattresses. Qatada said: The Children of Israel returned, and God gave power over them to this tribe, Muhammad, may God bless him and grant him peace, and his companions, who took the jizya from them with their own hands, while they were humiliated.

Fath al-Qadir

7- **If you do good:** meaning your actions and words are in the manner required of you **you have done good for yourselves** because the reward for that will return to you **and if you do evil** your actions and words and you do them not in the manner required of you **then it is for her** meaning upon her. And similar to it is the saying of the poet:

Proudly slain by the hands and mouth

That is, on the hands and on the mouth. Ibn Jarir said: The lam means to: that is, to it the offense is returned, as in the saying of God the Almighty: **Because your Lord has revealed to her** meaning to her. It was also said that the meaning is: for her is the reward or punishment. Al-Husayn ibn al-Fadl said: for her is a Lord who forgives offenses. It was said that this address is to the Children of Israel who remained, as mentioned in these verses, and it was said to the Children of Israel who were in the time of Muhammad, may God bless him and grant him peace, and its meaning is: informing them of what happened to their predecessors, so they should await the same. It was also said that it is an address to the polytheists of Quraysh 106: **So when the promise of the Hereafter comes** meaning the time of the punishment they were promised the last time comes, and the last time is their killing of John, son of Zechariah, as mentioned previously, and the story of his killing is fully explained in the Gospel, and his name is John. He was killed by one of their kings because of a woman who urged him to kill him, and the name of the king was Lakht, as Ibn Qutaybah said. Ibn Jarir said: Herod, and the answer to if is omitted, its meaning is that we sent them because the answer to the first if indicates it, **to make your faces ugly** is related to this omitted answer: that is, to do to you what makes your faces ugly until the signs of harm appear on you and gloom is evident on your faces. It was said that what is meant by faces are the noble ones among them. Al-Kisa'i read *lansu'u* with a noon on the basis that the pronoun refers to God Almighty. Abi read *lansu'un* with a nun of emphasis. Abu Bakr, Al-A'mash, Ibn Waththab, Hamzah, and Ibn 'Amir read *lisu'u* with a tanween and singular. Al-Zajjaj said: Everything you break and crumble, you have acquitted it, and the pronoun refers to God or the promise. **And let them enter the mosque** is conjoined with **let them make them ugly** "as they entered it the first time and let them destroy" meaning they destroy and annihilate. Qutrub said: they demolish, and from this is the saying of the poet:

People are only two workers: one worker builds what he builds and the other raises it.

The rest read it with a damma on the hamza and a damma on the waw after it, on the basis that the subject is **servants of ours** "what they conquered" meaning what they overcame of your lands or the duration of their supremacy *destruction* meaning destruction. The source was mentioned to remove doubt and confirm the report.

Tafsir al-Baghawi

7 - **If you do good, you do good for yourselves,** meaning: it will be rewarded for it, **but if you do evil, it will be for it,** meaning: upon it, as God Almighty says: "So peace be upon you" (al-Waq'ah 56:91), meaning: upon you. It was said: it will be rewarded and punished for it.

So when the promise of the Hereafter comes meaning: the last time of your corruption, and that is their intention to kill Jesus, peace be upon him, when he was raised, and their killing of John, son of Zakariya, peace be upon them, so God sent the Persians and the Romans, Khordoush and Titus, against them until they killed them and took them captive and banished them from their homes, so that is what God Almighty said: **to disfigure your faces,** meaning: your faces will be sad, and disfigurement of the face means introducing sorrow and grief.

Al-Kisa'i [and Ya'qub] read *bi-saw'* with a noon and a fatha over the hamza for emphasis, like his saying: **And We decreed and We sent.** Ibn 'Amir and Hamza read with a ya' and a fatha over the hamza for emphasis, meaning: May God disfigure your faces. It was also said: May the promise disfigure your faces.

The rest read it with the letter *ya* and the letter *hamza* with a damma on the hamza for the plural, meaning that your faces will be disgraced for the servants of great strength.

And let them enter the mosque, meaning: the Holy House and its environs, **as they entered it the first time, and destroy,** meaning: **what they have conquered of your lands,** "with complete destruction."

Tafsir al-Baidawi

7. **If you do good, you do good for yourselves** because its reward is for it. **And if you do evil, it is for it** because its consequences are upon it, and it was mentioned in the intransitive form for the sake of duality. **So when the promise of the Hereafter comes** the promise of the punishment of the Hereafter. **To make your faces ugly** meaning We sent them **To make your faces ugly** meaning they would make the traces of the evil apparent in them, so it was deleted because its

mention first indicated it. Ibn Amir and Hamzah read **to make them ugly** on the singular, and the pronoun in it refers to the promise or to the resurrection or to God, and it is supported by the reading of Al-Kisa'i with the letter *nun*. It was read *lansa'an* with the letter *nun* and the letter *ya* and the light and heavy *nun*, and *al-nasa'an* with the letter *lam* on the four faces as an answer to *if* and the letter *lam* in his statement: **And to enter the mosque** is related to something deleted, which is *We sent them*. **As they entered it the first time and to destroy** to eat. **What they have overcome** what they have overcome and taken control of or the period of their superiority. *Tabatbaran* is that God sent the Persians against them again, so the king of Babylon, one of the kings of the sects, whose name was Godarz, invaded them, and it was said that it was Hardus. It was said that the leader of the army entered the altar of their sacrifices and found boiling blood in it, so he asked them about it and they said: The blood of a sacrifice that was not accepted from us. He said: They did not believe me. So he killed thousands of them on it, and the blood did not stop. Then he said: If you do not believe me, I will not leave a single one of you. They said: It is the blood of Yahya. He said: For such a thing your Lord will take revenge on you. Then he said: O Yahya, my Lord and your Lord knows what happened to your people because of you, so calm down, by the permission of God Almighty, before I do not leave a single one of them. So he calmed down.

Surat al-Isra' 17:8

It may be that your Lord will have mercy upon you, but if you return [to sin], We will return [to sin], and We have made Hell, for the disbelievers, a prison.

Surat al-Isra' 17:8

It may be that your Lord will have mercy upon you, but if you return [to sin], We will return [to sin], and We have made Hell, for the disbelievers, a prison.

Tafsir al-Jalalayn

8 - And We said in the Book **Perhaps your Lord will have mercy upon you** after the second time if you repent **and if you return** to corruption **We will return** to punishment. And they returned by denying Muhammad, may God bless him and grant him peace, so he gave them power to kill Qurayza and banish Banu Nadir and impose the jizya on them **and We have made Hell a prison for the disbelievers** a confinement and a prison.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Perhaps your Lord, O Children of Israel, will have mercy on you after taking revenge on you through the people whom God will send against you, so that his mission will make your faces ugly, and that they will enter the mosque as they entered it the first time, so that He will rescue you from their hands, and rescue you from the humiliation that he will inflict upon you, and raise you from the obscurity that you will fall into, and then honor you. Perhaps it is obligatory from God. And God did that to them, so their numbers increased after that, and their baseness was removed, and He made from them kings and prophets, so He, the Most High, said to them: And if you return, O Children of Israel, to disobeying Me and opposing My command, and killing My messengers, We will return to you with killing and captivity, and bringing humiliation and disgrace upon you. So they returned, so God returned to them with His punishment and bringing His wrath upon them.

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Abu Kuraib told us: Ibn Atiyah told us, on the authority of Umar ibn Thabit, on the authority of his father, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, regarding his statement, "Perhaps your Lord will have mercy upon you. But if you return [to sin], We will return [to sin]." He said: They returned, so he returned, then they returned, so he returned, then they returned, so he returned. He said: So God gave power over them to three kings from the kings of Persia: Sinbadan, Shahrabadan, and another.

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: God Almighty said after the first and the last: **Perhaps your Lord will have mercy upon you, but if you return [to sin], We will return [to sin]**. He said: So they returned, so God gave power over them to the believers.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: **Perhaps your Lord will have mercy upon you**. So God returned to them with His return and mercy. **And if you return, We will return**. He said: The people returned with evil that was present to them, so God sent upon them whatever He willed to send of His vengeance and punishment. Then the conclusion of that was that God sent upon them this tribe of Arabs, so they are in torment from them until the Day of Resurrection. God Almighty said in another verse: **And when your Lord proclaimed that He would send upon them until the Day of Resurrection**. So God sent upon them this tribe of Arabs.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: **Perhaps your Lord will have mercy upon you, but if you return [to sin], We will return [to sin]**. So they returned, and God sent Muhammad, may God bless him and grant him peace, to them, and they pay the jizyah willingly, and they are humiliated.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement of God Almighty, **Perhaps your Lord will have mercy upon you**, he said after this, **And if you return** to what you did like this of killing Yahya and other prophets, **We will return** to you with something like this.

And His statement, **And We have made Hell a prison for the disbelievers**. The people of interpretation differed in their interpretation of that. Some of them said: And We have made Hell a prison for the disbelievers in which they are imprisoned.

Who said that?

Muhammad bin Mas'adah told us: Ja'far bin Sulayman told us, on the authority of Abu Imran: **And We have made Hell a prison for the disbelievers**. He said: A prison.

Muhammad bin Saad told us, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement, **And We have made Hell a prison for the disbelievers**, meaning: God made their abode in it.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And We have made Hell a prison for the disbelievers**. He said: A confined and imprisoned place.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And We have made Hell a prison for the disbelievers**. He said: a prison.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty, **a confined place**, he said: They are confined in it.

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, **And We have made Hell a prison for the disbelievers**. He said: They will be confined in it.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And We have made Hell a prison for the disbelievers**, a prison in which they are imprisoned, they are confined in it.

Ali bin Dawud said: Abdullah bin Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **And We have made Hell a prison for the disbelievers**, meaning: a prison.

Others said: Its meaning is: We made Hell a bed and a resting place for the unbelievers.

Who said that?

Muhammad ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar: Al-Hasan said: Al-Hasir is a mattress and a rug. Al-Hasan said this to the effect that in this place the word *hasir* means a mat that is spread out and spread out, because the Arabs call a small rug a *hasir*. Al-Hasan directed the meaning of the statement to the fact that God Almighty has made Hell a rug and a rug for the disbelievers in Him, as He said: **For them are beds of Hell, and above them are coverings**. This is a good explanation and a correct interpretation. As for the others, they directed it to the fact that it is a verbal noun from *confinement*, which means confinement. I have explained this with evidence in Surat al-Baqarah. The Arabs call a kingdom a *hasir* in the sense that it is confined, meaning that it is veiled from the people, as Labid said:

And the standing of the necks as if they were jinn at the door of the mat

He means by mat: the king. The miser is called: hasur and hasr? Because he prevents the money he has from the needy, and withholds it from spending, as Al-Akhtal said:

A drinker who drinks from the cup, make me regret neither the presence nor the bracelet

It is narrated: **With a rope**. And from it is the confinement in speech because it is impossible for him to do so, and his being held back if he wants to do so, and from it also the abstinence from women because it is impossible for him to do so, and his abstinence from intercourse, and likewise the confinement in excrement: his being held back from exiting, and the origin of all of that is one even if its wording differs. As for the two hasirs: they are the two sides, as Al-Tirmaah said:

A little bit is recited, then it is said that it is a must on every mat spread out.

He means by the two mats: the two sides. The correct thing to say about that in my opinion is to say: The meaning of that is: **And We have made Hell a mat for the disbelievers** is a bed and a resting place that does not depart from the mat which means a rug, because if that is the case then it includes the meaning of confinement and relaxation, although the mat in the sense of a rug in the speech of the Arabs is more famous than it is in the sense of confinement, and that when she wants to describe something in the sense of confining something, she says: it is its confiner or confined, but the mat is not found in their speech, except if she describes it as a direct object, in which case it is in the word fa'ila, and its meaning is direct object, do you not see the verse of Labid: At the door of the mat, so he said at the door of the mat, because he meant: At the door of the confined, so he changed the direct object to fa'ila, but fa'ila in confinement means describing it as the confiner, and that is what we do not find in the speech of the Arabs, so I said: The statement of al-Hasan is more correct in that. Some of the Arabists from Basra claimed that this is permissible, but I do not know of any valid reason for what he said, except for a remote one, which is that it is said: **Ja'a Hasir** means **Ja'a besieger**, just as it was said: *Alim* means **a scholar**, and *Shahid* means **witness**. And this was not heard used in *hasir* as we heard it in *alim* and *shahid*.

Tafsir al-Qurtubi

The Almighty said: **Perhaps your Lord will have mercy upon you**. This is what they informed about in their book. And perhaps is a promise from God that He will remove their punishment, and perhaps from God it is obligatory. **To have mercy upon you** after taking revenge on you, and that is how it was, so their number increased and He made kings from them. **And if you return, We will return**. Qatada said: So they returned, so God sent Muhammad, peace be upon him, to them, so they pay the jizyah with humiliation, and it was narrated from Ibn Abbas. This is contrary to what you have mentioned before in the hadith and elsewhere. Al-Qushayri said: The punishment came upon the Children of Israel twice at the hands of the disbelievers, and once at the hands of the Muslims. This was when they returned, so God returned to them. Based on this, the statement of Qatada is correct. And We have made Hell a prison for the disbelievers, meaning a confinement and a prison, from the word hasr, which means confinement. Al-Jawhari said: It is said that he confined him, he confined him, a mat, meaning he made it tight for him and surrounded him. And the mat is the narrow, miserly person. Al-Hasir: the barriah. Al-Hasir: the side. Al-Asma'i said: It is what is between the vein that appears on the side of the camel and horse, transverse and above it, to the end of the side. Al-Hasir: the king, because it is veiled. Labid said:

And the flasks of the necks were overcome as if they were jinn standing at the door of the mat

It is narrated: And the position of the necks was overcome.

So that *ghalab* is a substitute for *maqama*, as if he said: **And the Lord of the necks**. It was narrated on the

Surat al-Isra' 17:8

It may be that your Lord will have mercy upon you, but if you return [to sin], We will return [to sin], and We have made Hell, for the disbelievers, a prison.

authority of Abu Ubaidah:

...at the end of the mat

That is, at the edge of the rug, by Al-Nu'man bin Mundhir. The mat is the confinement. God Almighty said: **And We have made Hell a prison for the disbelievers.** Al-Qushayri said: The one who spreads out is called a mat, because some mats are woven on top of each other. Al-Hasan said: That is, a mattress and a cradle. He went to the mat that is spread out, because the Arabs call a small rug a mat. Al-Tha'labi said: This is a good interpretation.

Tafsir Ibn Kathir

God Almighty informs us that He decreed for the Children of Israel in the Book, that is, He went ahead to them and informed them in the Book that He sent down to them that they will corrupt the earth twice, and will rise up greatly, that is, they will be arrogant, tyrannical and immoral towards people, as God Almighty says: **And We decreed for him that matter, that the root of these people will be cut off in the morning** that is, We went ahead to him, and We informed him of that, and We made him aware of it. And His statement **So when the first of the two promises came** that is, the first of the two corruptions **We sent against you servants of Ours, possessors of great might** that is, We empowered over you an army from among Our creation, possessors of great might' that is, strength, equipment and great authority, so they roamed through the homes, that is, they took possession of your lands and passed through your homes, that is, between them and in the middle of them, and they departed, going and coming, fearing no one, and it was a promise that was fulfilled. The commentators from the predecessors and successors differed about who these people who were empowered over them were? It was narrated from Ibn Abbas and Qatadah that it was Goliath of Al-Jazari and his soldiers, he first gave them power over them and then they were defeated. David killed Goliath, and that is why he said: **Then We gave you back the upper hand over them** *verse*. It was narrated from Saeed bin Jubair that it was the king of Mosul, Sanjarib and his soldiers. It was also narrated from him and others that it was Bukhtanasr, the king of Babylon. Ibn Abi Hatim mentioned a strange story about how he rose from one state to another until he became the king of the country, and that he was poor, crippled and weak, begging and asking people for food, then his situation ended in what it ended in, and that he marched to the land of Jerusalem and killed many of the Children of Israel there. Ibn Jarir narrated a long hadith in this regard, which he attributed to Hudhayfah, with a chain of transmission traceable back to the Prophet (peace and blessings of God be upon him), and it is a fabricated hadith without a doubt, and no one with the slightest knowledge of hadith would doubt that. It is truly amazing how it prevailed over him despite his great status and leadership. Our Sheikh, the scholar

and hafiz Abu Al-Hajjaj Al-Mizzi **may God have mercy on him** stated that it was fabricated and false, and he wrote that in the margin of the book. There are many Israelite narrations about this, and I did not see it necessary to mention them in the book, because some of them are fabricated and were fabricated by some of their heretics, and some of them may be true, and we do not need them, praise be to God. And what God has told us in His Book is sufficient for what was in the rest of the books before it, and God and His Messenger did not make us need them. And God informed him about them that when they transgressed and rebelled, God empowered their enemy over them, so he violated their honor, and entered their homes, and humiliated and subdued them as a just recompense, and your Lord is not unjust to His servants, for they had rebelled and killed many of the prophets and scholars. Ibn Jarir narrated that Yunus bin Abdul A'la told me, Ibn Wahb told us, Sulayman bin Bilal told me on the authority of Yahya bin Saeed, who said: I heard Saeed bin Al-Musayyab say: Nebuchadnezzar appeared in the Levant, so he destroyed Jerusalem and killed them, then he came to Damascus and found there boiling blood on the elders, so he asked them, what is this blood? They said: We knew our fathers doing this, and whenever the elders appeared, they appeared. He said: So seventy thousand Muslims and others were killed because of that blood, and it subsided. This is correct up to Saeed bin Al-Musayyab, and this is the well-known view, and that he killed their nobles and scholars until no one remained who memorized the Torah, and he took many of them as captives from the sons of the prophets and others, and matters and events occurred that would take too long to mention, and if we found what is correct or something close to it, it would be permissible to write and narrate it, and God knows best. Then God Almighty said: **If you do good, you do good for yourselves, and if you do evil, you do it against yourselves**, meaning against yourselves, as God Almighty said: **Whoever does righteousness, it is for his own soul, and whoever does evil, it is against it.** And His statement: **So when the promise of the Hereafter comes** meaning the Hereafter, meaning if you corrupt the second time and your enemies come **to disfigure your faces** meaning humiliate you and subjugate you, **and to enter the mosque** meaning the Holy House **as they entered it the first time** meaning when they roamed through the lands, **and to destroy** meaning destroy and ruin **what they have conquered** meaning what they have gained "with utter destruction. Perhaps your Lord will have mercy upon you" meaning turn them away from you, **and if you return, We will return** meaning whenever you return to corruption **We will return** to dominating you in this world with what We have in store for you in the Hereafter of torment and punishment. For this reason He said: **And We have made Hell a prison for the disbelievers** meaning a stable place, a confinement, and a prison from which they have no escape. Ibn Abbas said: A prison. Mujahid said: They are confined in it, and so said others. Al-Hasan said: Beds and mattresses. Qatada said: The Children of Israel returned, and God gave power over them to this tribe, Muhammad, may God

bless him and grant him peace, and his companions, who took the jizya from them with their own hands, while they were humiliated.

Fath al-Qadir

8- **Perhaps your Lord will have mercy on you** O Children of Israel after taking revenge on you the second time **and if you return** the third time **We will return** to your punishment. The biographers said: Then they returned to what was not appropriate, which is denying Muhammad, peace be upon him, and concealing what was mentioned about his mission in the Torah and the Gospel, so God returned to punishing them at the hands of the Arabs, and what happened to Banu Qurayzah, Nadir, Banu Qaynuqa and Khaybar was done to them, killing, captivity, and deportation, and the imposition of the jizya on those who remained of them, and the imposition of humiliation and poverty **And We have made Hell, for the disbelievers, a prison** which is a confinement, so it is a fa'il with the meaning of fa'il or maf'il. The meaning is: They are confined in Hell and will never be released from it. Al-Jawhari said: He confined him, he confined him, he confined him, and it was said a bed and a cradle, and in this he meant by the mat that people spread out.

Tafsir al-Baghawi

8 - **Perhaps your Lord**, O Children of Israel, **will have mercy upon you**, after taking revenge on you, and restore the state to you, **but if you return, We will return**, meaning: if you return to disobedience, We will return to punishment. Qatada said: So they returned, so God sent Muhammad, may God bless him and grant him peace, to them, and they pay the jizyah willingly, and they are humiliated.

And We have made Hell a prison for the disbelievers, a prison and confinement from the word *confinement*, which means confinement.

Al-Hasan said: A mat means a mattress. He also referred to the mat that is spread out and laid out.

Tafsir al-Baidawi

8. **Perhaps your Lord will have mercy on you** after the last time. **And if you return** another time. **We return** a third time to punish you. They returned by denying Muhammad, may God bless him and grant him peace, and intending to kill him. God Almighty returned by giving him power over them, so he killed Qurayzah and expelled Banu Nadir, and imposed the jizyah on the rest. This is for them in this world. **And We have made Hell a prison for the disbelievers** a prison from which they will never be able to leave forever. It was said a carpet like a mat is spread out.

Surat al-Isra' 17:9

Indeed, this Qur'an guides to that which is most upright and gives good tidings to the believers who do righteous deeds that they will have a great reward.

Surat al-Isra' 17:9

Indeed, this Qur'an guides to that which is most upright and gives good tidings to the believers who do righteous deeds that they will have a great reward.

Tafsir al-Jalalayn

9 - **Indeed, this Qur'an guides to that which is most upright** that is, the path which is most just and correct **and gives good tidings to the believers who do righteous deeds that they will have a great reward**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: This Qur'an that We revealed to our Prophet Muhammad, may God bless him and grant him peace, guides and directs whoever is guided by it **to that which is most upright**. He says: To the path that is most upright than other paths, and that is the religion of God with which He sent His prophets, which is Islam. God Almighty says: This Qur'an guides God's servants who are guided by it to the path from which all the people of the religions who deny it have strayed.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said about His statement, **Indeed, this Qur'an guides to that which is most upright**, he said: To that which is most correct: it is the correctness and the truth. He said: And that which is contrary is falsehood. And he recited the statement of God, the Most High, **In it are upright books**, he said: In it is the truth, there is no crookedness in it. And he recited, **And He has not made therein any crookedness**, "upright," he said: upright and straight. And His statement, **And He gives good tidings to the believers**, he said: And He also gives good tidings along with His guidance to those who are guided by Him to the most correct path, who believe in God and His Messenger, and do in their worldly life what God has commanded them to do, and refrain from what He has forbidden them from, that **for them is a reward** from God for their faith and righteous deeds, *great*, meaning a great reward and a generous recompense, and that is the Paradise that God, the Most High, has prepared for those whose deeds are pleasing to Him.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, **That they will have a great reward**. He said: Paradise. And everything in the Qur'an that is a great reward, a generous reward, and a generous provision is Paradise. And that in His saying, **That they will have a great reward**, there is an accusative because the good report falls upon it, and that the second is conjoined with it.

Tafsir al-Qurtubi

The Almighty said: **Indeed, this Qur'an guides to that which is most upright**. When He mentioned the Ascension, He mentioned what was decreed for the Children of Israel, and that was an indication of the prophethood of Muhammad, may God bless him and grant him peace. Then He explained that the Book that God revealed to him was a cause of guidance. The meaning of **to that which is most upright** is the path that is most sound, most just, and most correct. So *that* is an adjective for an omitted description, meaning the path to a stronger text. Al-Zajjaj said: for the state that is most upright, which is the oneness of God and belief in His messengers. This was said by Al-Kalbi and Al-Farraa.

God Almighty says: **And He gives good tidings to the believers who do righteous deeds**. It was mentioned earlier. **That they will have** means that they will have a **great reward** meaning Paradise.

Tafsir Ibn Kathir

God Almighty praises His precious book that He revealed to His Messenger Muhammad, may God bless him and grant him peace, which is the Qur'an, that it guides to the straightest paths and the clearest ways, and gives glad tidings to the believers in it who do righteous deeds in accordance with it, that they will have a great reward, that is, on the Day of Resurrection, and that those who do not believe in the Hereafter, that is, and gives glad tidings to those who do not believe in the Hereafter, that they will have a painful punishment, that is, on the Day of Resurrection, as God Almighty said: **So give them tidings of a painful punishment**.

Fath al-Qadir

9- **Indeed, this Qur'an guides to that which is most upright** means that the Qur'an guides people to the path that is most upright than other paths, which is the religion of Islam. **That which is most upright** is an attribute of an omitted description, which is the path. Al-Zajjaj said: for the state that is most upright of states, which is the monotheism of God and belief in His Messengers. Al-Farra' said the same. **And gives good tidings to the believers**. Hamzah and Al-Kisa'i read *yabshir* with a fatha on the ya' and a damma on the sheen. The rest read it with a damma on the ya' and a kasra on the sheen from at-tabsheer: meaning that it gives good tidings of what it includes of the promise of good in the hereafter and now for the believers **who do righteous deeds** which the Qur'an guides us to do **that they will have a great reward** meaning that they will have.

Tafsir al-Baghawi

9 - **Indeed, this Qur'an guides to that which is most upright**, meaning: to the most correct path. It was said: the word that is most just, which is the testimony that there is no god but God, **and gives good tidings**, meaning: the Qur'an, **to the believers who do righteous deeds that they will have**, that they will have, **a great reward**, which is Paradise.

Tafsir al-Baidawi

9. **Indeed, this Qur'an guides to that which is most upright** for the situation or method that is most upright of situations or divorce. **And gives good tidings to the believers who do righteous deeds that they will have a great reward**. Hamza and Al-Kisa'i read **and gives good tidings** with a light pronunciation.

Surat al-Isra' 17:10

And that those who do not believe in the Hereafter - We have prepared for them a painful punishment.

Surat al-Isra' 17:10

And that those who do not believe in the Hereafter - We have prepared for them a painful punishment.

Tafsir al-Jalalayn

10 - And He informs us **and that those who do not believe in the Hereafter - We have prepared for them a painful punishment** which is the Fire.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And those who do not believe in the Hereafter**, God Almighty says: And those who do not believe in the return to God, and do not acknowledge reward and punishment in this world, and therefore do not avoid committing sins against God, **We have prepared for them**, meaning: We have prepared for them, for their coming before their Lord on the Day of Resurrection, **a painful punishment**, meaning painful. That is the punishment of Hell.

Tafsir al-Qurtubi

And those who do not believe in the Hereafter meaning, He gives them good tidings that their enemies will be punished. The Qur'an is mostly promise and threat. Hamza and Al-Kisa'i read: **And He gives good tidings** with a fatha on the ya' and a damma on the shin. It has been mentioned.

Tafsir Ibn Kathir

God Almighty praises His precious book that He revealed to His Messenger Muhammad, may God bless him and grant him peace, which is the Qur'an, that it guides to the straightest paths and the clearest ways, and gives glad tidings to the believers in it who do righteous deeds in accordance with it, that they will have a great reward, that is, on the Day of Resurrection, and that those who do not believe in the Hereafter, that is, and gives glad tidings to those who do not believe in the Hereafter, that they will have a painful punishment, that is, on the Day of Resurrection, as God Almighty said: **So give them tidings of a painful punishment**.

Fath al-Qadir

10- **And that those who do not believe in the Hereafter** and its rulings explained in the Qur'an, **We have prepared for them a painful punishment** which is the punishment of the Fire. This sentence is connected to

the sentence **He gives glad tidings** with the estimation of **He informs**: that is, and he informs that those who do not believe in the Hereafter, and it was said that it is connected to His statement **that they will have a great reward** and what is meant by the glad tidings is the absolute information, or what is meant by it is its real meaning, and the speech includes giving the believers glad tidings with two glad tidings: the first is what they will have of reward, and the second is what their enemies will have of punishment.

Tafsir al-Baghawi

10 - **And those who do not believe in the Hereafter - We have prepared for them a painful punishment**, which is the Fire.

Tafsir al-Baidawi

10. **And that those who do not believe in the Hereafter - We have prepared for them a painful punishment**. This is in apposition to **that they will have a great reward**. The meaning is that He gives the believers good tidings of two good tidings: their reward and the punishment of their enemies. Or, **gives good tidings** is in apposition to *informs*.

Surat al-Isra' 17:11

And man invokes evil as he invokes good, and man is ever hasty.

Tafsir al-Jalalayn

11 - **And man invokes evil** upon himself and his family if he is bored **his invocation** that is, like his invocation for good **for himself** (and man) is *hasty* in invoking evil upon himself and not considering his consequences.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, reminding His servants of His hand in their affairs: And a person calls upon evil upon himself, his children, and his wealth, saying: O God, destroy him and curse him when he is annoyed and angry, like his call upon good, saying: Like his call upon his Lord to grant him well-being and safety in himself, his wealth, and his children, saying: So if his call upon evil upon himself, his wealth, and his children were answered as he is answered in his call upon good, he would be destroyed, but God, by His grace, does not answer him in that. And similar to what we have said in that, the people of interpretation said.

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 man invokes evil as he invokes good, and man is ever hasty**, meaning man's saying, **O God, curse him and be angry with him**. If that were to be hastened for him as good is hastened for him, he would perish. He said: And it is said, **And when harm touches man, he invokes Us lying on his side, or sitting, or standing**: that He removes the harm that is afflicting him. God Almighty says, **If only he remembered Me and obeyed Me, and followed My command when it is good, as he invokes Me when afflicted, it would be better for him**.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And man invokes evil as he invokes good, and man is ever hasty**, he invokes against his wealth, cursing his wealth and his children, and if God had answered him, He would have destroyed him.

Muhammad ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And a person prays for evil as he prays for good**. He said: He prays against himself for something that, if answered, he would perish, or against his servant, or against his money.

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Hajjaj narrated to us, on the authority of Ibn Jurayj, on the authority of Mujahid, "And man invokes evil as he invokes good. And man is ever hasty." He said: That is man's invocation of evil for his child and

his wife, so he is hasty and invokes evil against them, not wanting it to befall them. There is a difference of opinion regarding the interpretation of His statement, **And man is ever hasty**. Mujahid and those whose words I have mentioned said: Its meaning is: And man is ever hasty, in invoking what he does not like to be answered for. Others said: What is meant by that is that Adam was hasty when the soul was breathed into him before it had circulated throughout his body, so he wanted to get up, so he described his son as being hasty, because of the haste of their father Adam to get up before his creation was complete. Those who said that mentioned:

Muhammad ibn al-Muthanna told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of al-Hakam, on the authority of Ibrahim, that Salman al-Farsi said: The first thing that God created of Adam was his head, and he began to watch while it was being created. He said: His legs remained, and when it was after the afternoon prayer he said: O Lord, hasten before nightfall. That is what He said: **And man is ever hasty**.

Abu Kurayb told us: Uthman bin Saeed told us: Bishr bin Ammarah told us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, who said: When God breathed into Adam of His spirit, the breath came from his head, and nothing of it ran through his body except that it became flesh and blood. When the breath reached his navel, he looked at his body and was amazed by what he saw of his body, so he went to get up but was unable to. This is the saying of God Almighty: **And man is ever hasty**. He said: Impatient, he has no patience for ease or hardship.

Tafsir al-Qurtubi

God Almighty says: **And man invokes evil as he invokes good**. Ibn Abbas and his counterpart said: It is a man's supplication against himself and his children when he is annoyed with something he does not want to be answered: O God, destroy him, and the like. God

His supplication for well-being is like his supplication to his Lord to grant him well-being. If God answered his supplication for evil against himself, he would perish, but by His grace, He does not answer him in that regard. Similar to this is: **And if God were to hasten evil for the people as they hasten good**. This has already been mentioned. It was also said that it was revealed about Al-Nadr ibn Al-Harith. He used to supplicate and say: **O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment**. It was also said that it means to supplicate for what is forbidden as one supplicates for what is permissible. The poet, Ibn Jami', said:

I circumambulate the House with those who circumambulate, and I lift up my lower garment

I prostrate at night until morning and recite from the decisive revelation

May the one who relieves Joseph's distress make the owner of the litter available to me.

Al-Jawhari said: It is said of someone that he is a

And man invokes evil as he invokes good, and man is ever hasty.

majlis *council*, meaning he is relied upon. A majlis is also one of the majlis of the pilgrims. A majlis is an example of a cauldron: a sword strap. The waw is omitted from wa-yad'u insan in pronunciation and luck, but it is not omitted in meaning because its position is nominative, so it was omitted because it precedes a silent lam, like the verse of God the Almighty: {We will call the guardians, and God will blot out falsehood. And God will give the believers. The crier will call, but what good are the warnings?} (Al-Jawhari 13:19), meaning that haste is his nature, so he is quick to ask for evil as he is quick to ask for good. It was said that he referred to Adam, peace be upon him, when he stood up before the soul was fully implanted in him. Salman said: The first thing that God created of Adam was his head, so He began to watch while He created his body. When it was the time of the afternoon, his legs remained and the soul had not been breathed into them, so he said: O Lord, hasten before nightfall. This is why He said: {And man is impatient.} Ibn Abbas said: When the trumpet blast reached his navel, he looked at his body and tried to stand up but was unable to, this is why He said: {And man is impatient.} Ibn Masoud said: When the spirit entered his eyes, he looked at the fruits of Paradise. When it entered his stomach, he desired food, so he jumped up, before the spirit reached his feet, in haste, to the fruits of Paradise. That is when he says, **Man was created in haste**, as Al-Bayhaqi mentioned. In Sahih Muslim, on the authority of Anas bin Malik, the Messenger of God, may God bless him and grant him peace, said:

When God created Adam in Paradise, He left him as long as God willed. Then Satan circled around him to see what he was like. When he saw that he was hollow, he knew that he had been created in a way that could not control himself. It was said that he, peace be upon him, was handed over as a captive to Sawda. He groaned all night, so she asked him, and he said, **I groan because of the severity of my stature and captivity**. So she let go of his shoulders, and when she slept, he ran away. She informed the Prophet, peace and blessings be upon him, and he said, **May God cut off your hand**. When morning came, she was expecting the calamity, so he, peace be upon him, said, **I asked God Almighty to make my supplication for those of my family who do not deserve mercy, because I am a human being who gets angry as humans get angry**. Then the verse was revealed. This was mentioned by Al-Qushayri Abu Nasr, may God have mercy on him. In Sahih Muslim, on the authority of Abu Hurayrah, he said, "I heard the Messenger of God, peace and blessings be upon him, say:

O God, Muhammad is only a human being who gets angry as other humans get angry. I have made a covenant with You that You will not break. So any believer whom I have harmed, insulted, or flogged, make it an expiation for him and a means of drawing him closer to You on the Day of Resurrection. There are narrations on this topic from Aisha and Jabir. It was said that the meaning of "and mankind is hasty" is that he prefers the immediate, even if it is little, over the deferred, even if it is great.

Tafsir Ibn Kathir

God Almighty tells us about man's haste and his occasional supplication for evil upon himself, his children, or his wealth, i.e., death, destruction, damnation, and the like. If his Lord had answered him, he would have been destroyed by his supplication, as God Almighty said, **And if God were to hasten evil for the people**, the verse. Ibn Abbas, Mujahid, and Qatadah interpreted it this way. It was mentioned earlier in the hadith, **Do not supplicate against yourselves or your wealth, lest you happen to encounter a time when God answers**. Rather, what drives the son of Adam to do this is his anxiety and haste. For this reason, God Almighty said, **And man is ever hasty**. Salman al-Farsi and Ibn Abbas mentioned here the story of Adam, peace be upon him, when he intended to stand up before the soul reached his feet. This was because the breath came to him from his head, and when it reached his brain, he sneezed and said, **Praise be to God**. God Almighty said, **May your Lord have mercy on you, O Adam**. When it reached his eyes, he opened them. When it reached his limbs and body, he began to look at it and admire it. He wanted to get up before it reached his feet, but he could not. He said: O Lord, hurry before nightfall.

11- And man invokes evil. Here, what is meant by man is the species, as this supplication occurs from some of its individuals, which is a man's supplication against himself and his children when he is annoyed with something he does not like to be answered. **His supplication for good** means like his supplication to his Lord for good for himself and his family, such as asking for well-being, provision, and the like. If God answered his supplication for evil against himself, he would perish, but He did not answer it out of His favor and mercy. Similar to that is **And if God were to hasten evil for people as they hasten good**, which has been mentioned previously. It has been said that what is meant by man here who says this statement is the disbeliever who supplicates for evil for himself, which is hastening the punishment. He supplicates for good, like the saying of someone: **O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment**. It was said that he calls for what is forbidden as he calls for what is permissible, and the waw was deleted from **and man calls for** in the script of the Qur'an because it is not pronounced with the silent lam after it, like his saying: **We will call the guards** "and God will erase falsehood" **and God will give to the believers** and the like, **and man is ever hasty** meaning he is naturally hasty, and from his haste he asks for evil as he asks for good, and it was said that it refers to Adam, peace be upon him, when he arose before the soul was completed in him, and what is appropriate to the context is the first.

Ibn Jarir, Ibn Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding His statement, {And We decreed for the Children of Israel}, that he said: We informed them. Ibn Abi Hatim narrated on his authority, that he said: We informed them. Ibn Jarir and Ibn Abi Hatim also narrated on his authority, that he said: We informed them. Ibn Jarir and Ibn Abi Hatim

also narrated on his authority, that he said: We decreed for the Children of Israel: We decided upon them. Ibn Asakir narrated in his history on the authority of Ali, regarding His statement, {You will surely cause corruption on the earth twice}, that he said: The first time was the killing of Zakariya, and the second time was the killing of John. Ibn Jarir narrated on the authority of Ibn Masoud, regarding the verse, that he said: The first corruption was the killing of Zakariya, then God sent against them the king of the Nabataeans, then the Children of Israel prepared and attacked the Nabataeans and defeated them, so this is what His statement, {And We gave you back the upper hand over them}. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, that he said: God sent against them the first time Goliath, and the second time He sent against them Nebuchadnezzar, so they returned, so God gave power over them to the believers. Ibn Jarir and Ibn Abi Hatim narrated on his authority, {And they roamed}, that he said: They walked. Ibn Jarir also narrated from him that he said: *Destruction* means annihilation. Ibn Abi Hatim narrated from Ad-Dahhak regarding his statement, **Perhaps your Lord will have mercy upon you**, that he said: The mercy that He promised them was sending Muhammad, may God bless him and grant him peace. Abdur-Razzaq Ibn Jarir and Ibn Abi Hatim narrated from Qatadah regarding his statement, **And if you return, We will return**, that he said: So they returned, and God Almighty sent Muhammad, may God bless him and grant him peace, to them, and they pay the jizyah willingly while they were humiliated. Note that the narrations differ regarding the specification of what happened to them in the two cases, and regarding the person God gave authority over them, and regarding the manner of vengeance against them, but this is not of much benefit. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated from Ibn Abbas regarding his statement, **And We have made Hell a prison for the disbelievers**, that he said: A prison. Ibn Jarir and Ibn Abi Hatim narrated from him. He said: The meaning of **a prison** is that God made their abode in it. Abd al-Razzaq Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of al-Hasan regarding his statement, **a mat**, that he said: a mattress and a cradle. Ibn Jarir narrated on the authority of Ibn Zayd regarding his statement, **Indeed, this Qur'an guides to that which is most upright**, that he said: to that which is most correct. Al-Hakim narrated on the authority of Ibn Mas'ud that he used to recite often, **Indeed, this Qur'an guides to that which is most upright and gives good tidings**, with the emphasis. Ibn Jarir narrated on the authority of Ibn Abbas regarding his statement, **And man invokes evil as he invokes good**, meaning that man says, **O God, curse him and be angry with him**. Ibn Jarir narrated on his authority regarding his statement, **And man is ever hasty**, that he said: impatient, with no patience in times of ease or hardship. Ibn Abi Shaybah Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Ibn Asakir narrated on the authority of Salman al-Farisi that he said: The first thing that God created of Adam was his head. He watched while it was being created, and his feet remained. Then, after the afternoon, he said, **O Lord, hasten before nightfall**. That is why God said, **And man is ever hasty**.

Tafsir al-Baghawi

11 - And the Almighty's saying: **And man calls forth**, the waw was omitted in wording to receive the silent lam, like His saying: **We will call the guards** (al-Alaq 96:18), and it was also omitted in writing, but it is not omitted in meaning. Its meaning is: And man calls forth evil upon his wealth, his children, and himself, so he says when angry: O God, curse him and destroy him, and the like. **His supplication for good**, that is, like his supplication to his Lord [for good] that He bestow upon him blessings and well-being. If God answered his supplication for himself, he would be destroyed, but God does not answer with His grace. **And man is ever hasty** in supplicating for that which he does not like to be answered for. A group of the people of interpretation said this, and Ibn Abbas said: Impatience, he has no patience for prosperity or adversity. God

11. **And man invokes evil** And he invokes God Almighty when He is angry for evil upon himself, his family, and his wealth, or he invokes Him for what he thinks is good when it is evil. **His invocation of good** is like his invocation of good. **And man is ever hasty** He rushes to whatever comes to his mind without considering its consequences. It was said that what is meant is Adam, peace be upon him, for when the spirit reached his navel, he went to get up but fell. "It was narrated that he, peace be upon him, handed a prisoner to Sawda bint Zam'a, and she took pity on him because of his groaning, so she let his shoulders fall, so he fled and supplicated against her to have his hand cut off, then he regretted it and said, peace be upon him: O God, I am only a human being, so whoever supplicates against me, make my supplication a mercy for him. So it was revealed. "It is possible that what is meant by man is the disbeliever and by supplication is his hastening of punishment in mockery, like the saying of Al-Nadr bin Al-Harith: O God, support the best of the two wars, **O God, if this is the truth from You** *verse*. So he was answered and his neck was struck off patiently on the day of Badr.

Surat al-Isra' 17:12

And We have made the night and the day two signs, and We have erased the sign of the night and made the sign of the day visible, that you may seek bounty from your Lord and that you may know the number of years and the account. And We have detailed all things in detail.

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Tafsir al-Jalalayn

12 - **And We have made the night and the day two signs** indicating Our power **and We have erased the sign of the night** We obliterated its light with darkness so that you may rest in it. The addition is for clarification **and We have made the sign of the day visible** that is, visible in it with light **that you may seek** in it **bounty from your Lord** by earning **and that you may know** by them **the number of years and the reckoning** of times **and everything** needed **We have detailed it in detail** We have explained it clearly.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And of His blessings upon you, O people, is the difference between the signs of the night and the signs of the day, by His darkness as a sign of the night, and His light as a sign of the day, so that you may dwell in this, and act in seeking the provision of God that He has decreed for you by His grace in this, and so that you may know by their difference the number of years and their passing, and the beginning of their entry, and the calculation of the hours of the day and night and their times. **And We have explained everything in detail.** He says: And everything We have explained is healing for you, O people, so that you may thank God for the blessings He has bestowed upon you, and devote worship to Him, not to the gods and idols. God

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Ibn Hamid told us: Jarir told us, on the authority of Abdul Aziz bin Rafi', on the authority of Abu al-Tufayl, who said: Ibn al-Kaw'a said to Ali: O Commander of the Faithful, what is this spot on the moon? He said: Woe to you! Do you not read the Qur'an: **So We erased the verse of the night.** This is its erasure.

Abu Kurayb told us: Talq told us, on the authority of Zaydah, on the authority of Asim, on the authority of Ali ibn Rabi'ah, who said: Ibn al-Kawwa asked Ali, saying: What is this blackness in the moon? Ali said: **So We erased the sign of the night and made the sign of the day visible.** That is the erasure.

Ibn Bashir told us, he said: Abd al-Rahman told us, he said: Israel told us, on the authority of Abu Ishaq, on the authority of Abdullah ibn Umar, he said: I was with Ali, and Ibn al-Kawwa asked him about the blackness in the moon? He said: That is the sign of the night that was erased.

Ibn Abi Al-Shawareb told us: Yazid bin Zari' told us: Imran bin Hudayr told us, on the authority of Rafi' bin Abi Katheer, who said: Ali bin Abi Talib, may God be pleased with him, said: Ask whatever you wish. Then Ibn Al-Kawwa' stood up and said: What is the blackness in the moon? He said: May God kill you! Why did you not ask about your religion and your afterlife? He said: That is the erasure of the night.

Zakariya bin Yahya bin Aban Al-Masry told me, he said: Ibn Ufair told us, he said: Ibn Lahi'ah told us, on the authority of Hayy bin Abdullah, on the authority of Abu Abd Al-Rahman Al-Habli, on the authority of Abdullah bin Amr bin Al-As, that a man said to Ali: What is the blackness in the moon? He said: God says, **And We have made the night and the day two signs, and We have erased the sign of the night and made the sign of the day visible.**

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 We made the night and the day two signs, and We erased the sign of the night,** he said: It is the darkness of the night.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Ibn Abbas said: The moon used to shine as the sun shines, and the moon is a sign of the night, and the sun is a sign of the day, so We erased the sign of al-Layl 92: the blackness in the moon.

Abu Kurayb told us, he said: Ibn Abi Zaydah told us, he said: Ibn Jurayj mentioned, on the authority of Mujahid, in his statement, **And We have made the night and the day two signs,** he said: The sun is a sign of the day, and the moon is a sign of the night. **Then We erased the sign of the night,** he said: The blackness in the moon, and that is how God created it.

Al-Qasim told us, he said: Al-Husayn told us, he said: Two of Hajjaj, on the authority of Ibn Jurayj, on the authority of Mujahid, **And We have made the night and the day two signs,** he said: Night and day, that is how God created them. Ibn Jurayj said: And Abdullah Ibn Kathir informed us, he said: **So We erased the sign of the night and made the sign of the day visible,** he said: The darkness of the night and the veil of the day.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And We made the night and the day two signs, and We erased the sign of the night and made the sign of the day visible:** meaning illuminating, and the creation of the sun is more luminous than the moon and greater.

Muhammad ibn Amr told me, he said: Abu Asim told

us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And We have made the night and the day two signs**, he said: Night and day, that is how God made them. The Arab scholars differed over the meaning of His statement, **And We have made the sign of the day visible**, so some of the grammarians of Kufa said: It means: luminous, and likewise His statement, **and the day seeing**, means: luminous, as if he had gone to the opinion that it was said seeing because it illuminates people's sight. Others said: Rather, it is from **absara' an-nahar**: if people see in it, then he is seeing, like their saying: a cowardly man, if his family and companions are cowards, and a weak man, if his narrators are weak, so likewise the day is seeing, if its people are seeing.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **That you may seek bounty from your Lord**. He said: He made for you a long rosary.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And We have explained everything in detail**: that is, We have clarified it clearly.

Tafsir al-Qurtubi

The Almighty says: **And We have made the night and the day two signs** meaning, two indications of Our Oneness, Our existence, and the perfection of Our knowledge and power. The sign in them is: the approach of each one of them from where He does not know, and its turning away to where He does not know. The decrease of one with the increase of the other and vice versa is also a sign. Likewise, the light of day and the darkness of night. This has already been mentioned, **We erased the sign of the night**, and He did not say, **We erased the night**. So when He added the sign to the night and the day, it indicates that the two signs mentioned belong to them, not to them. And *erased* means *obliterated*. In the hadith, it is mentioned that God the Almighty commanded Gabriel, peace be upon him, to place his wing over the face of the moon, obliterating its light. It was like the sun in light, and the blackness that is seen in the moon is a result of the obliteration. Ibn Abbas said: God made the sun seventy parts and the moon seventy parts, so He erased sixty-nine parts of the moon's light and made it with the light of the sun. So the sun has one hundred and thirty-nine parts and the moon has one part. It was also narrated from him: "God created two suns from the light of His throne. He made what He previously knew would be a sun, like the world according to its measure between its easts and its wests. He made the moon less than the sun. He sent Gabriel, peace be upon him, and he commanded his wing over his face three times, while on that day it was a sun. Its light was obliterated and its light remained. The blackness that you see on the moon is the effect of erasure. If you saw a sun, you would not know night from day." The first was mentioned by Al-Tha'labi and the second by Al-Mahdawi, and it will come with a chain of transmission traceable to the Prophet. Ali **may God be pleased with him** and Qatadah said: What is

meant by erasure is the black spot on the moon, so that the light of the moon would be less than the light of the sun, thus distinguishing night from day. **And We made the sign of the day seeing** means We made its sun illuminating for the eyes. Abu Amr ibn Al-Ala' said: That is, one can see with it. Al-Kisa'i said: It is from the Arabs' saying **absara' an-nahar** if it shines and becomes in a state that one can see with. It was said: It is like their saying **khabith mukhbath** if its companions are wicked. And a man is weak if his animals are weak, so is the day seeing if his people are seeing. So that you may seek bounty from your Lord. He means to manage your livelihood. And he did not mention rest at night, as what was mentioned in the day was sufficient. And he said in another place: It is He who made for you the night that you may rest therein and the day seeing. And that you may know the number of years and the account. That is, if He had not done that, night would not have been distinguished from day, nor would account and count be known. And everything We have explained in detail, that is, from the rulings of obligation, and it is like His saying: an explanation of everything. We have not neglected anything in the Book. And on the authority of Ibn Abbas that the Prophet, may God bless him and grant him peace, said:

When God completed His creation, and none of His creation remained except Adam, He created a sun from the light of His throne and a moon, and they were both two suns. As for that which was in God's foreknowledge to leave as a sun, He created it like the world between its east and its west. As for that which was in God's foreknowledge to create as a moon, He created it smaller than the sun in size, but their smallness is only seen in the extreme height of the sky and their distance from the earth. If God had left the sun and moon as He created them, night would not have been known from day, nor would the worker know how long he would work, nor the fasting person how long he would fast, nor would the woman know how to observe her waiting period, nor would she know the times of prayers and pilgrimage, nor would debts be due, nor when they sow and plant, nor when they would rest for their bodies. It is as if God looked at His servants, and He is more merciful to them than they are to themselves, so He sent Gabriel, who commanded his wing to fly over the face of the moon three times, while it was a sun at that time. The light was extinguished from it, and the light remained in it. This is what He said: **And We have made the night and the day two signs**. The verse.

Tafsir Ibn Kathir

God Almighty bestows His great blessings upon His creation, among them His distinction between night and day so that they may rest at night and spread out during the day for livelihoods, crafts, work and travel, and so that they may know the number of days, gatherings, months and years, and know the passing of the appointed terms for debts, worship, transactions, rents and other things. For this reason, He said: **That you may seek bounty from your Lord** meaning in your livelihoods, travels and the like, **and that you may know the number of years and the account** because if all of time were one system and an equal method,

And We have made the night and the day two signs, and We have erased the sign of the night and made the sign of the day visible, that you may seek bounty from your Lord and that you may know the number of years and the account. And We have detailed all things in detail.

none of that would be known, as God Almighty said: "Say, 'Have you considered: if God made the night continuous for you until the Day of Resurrection, what god other than God could bring you light? Then will you not hear?'" Say, 'Have you considered: if God made the day continuous for you until the Day of Resurrection, what god other than God could bring you a night in which to rest? Then will you not see?'" And out of His mercy He made for you the night and the day that you may rest therein and that you may seek of His bounty and that you may attain knowledge." And God the Almighty said: "Blessed is He who has placed constellations in the heaven and placed therein a lamp and an illuminating moon. And it is He who has made the night and the day in succession for whoever desires to remember or desires to be grateful." And God the Almighty said: **And to Him belongs the alternation of the night and the day.** And He said: "He wraps the night over the day and wraps the day over the night. And He has subjected the sun and the moon. Each runs for a specified term. Unquestionably, He is the Exalted in Might, the Forgiving." And God the Almighty said: "He who splits the dawn and makes the night for rest and the sun and the moon for reckoning. That is the determination of the Exalted in Might, the Knowing." And God the Almighty said: "And a sign for them is the night. We strip thereof the day, and at once they are in darkness. And the sun runs to its resting place. That is the determination of the Exalted in Might, the Knowing." Then God the Almighty made a sign for the night, that is, a mark by which it is known, which is darkness and the appearance of the moon in it, and a sign for the day, which is light and the rising of the luminous sun in it. He distinguished between the light of the moon and the brightness of the sun so that one may be known from the other, as God the Almighty said: "It is He who made the sun a radiance and the moon a light and determined for it phases that you may know the number of years and account. God did not create that except in truth. He details the signs for a people who know. Indeed, in the alternation of the night and the day and what God has created in the heavens and the earth Signs for a people who fear God. God Almighty said: "They ask you about the new moons. Say, 'They are measurements of time for the people and for Hajj.'"

Ibn Jurayj said on the authority of Abdullah ibn Kathir regarding the statement of God, {So We erased the sign of the night and made the sign of the day visible}, he said: The darkness of the night and the curtain of the day. Ibn Jurayj said on the authority of Mujahid: The sun is a sign of the day and the moon is a sign of the night. {So We erased the sign of the night}, he said: The blackness in the moon, and God created it that way. Ibn Jurayj said: Ibn Abbas said: The moon used to shine as the sun shines, and the moon is a sign of the night, and the sun is a sign of the day, so We erased the sign of the night, the blackness in the moon. Abu Ja'far ibn Jarir narrated through multiple good chains of narration that Ibn al-Kawwa' asked the Commander of the Faithful, Ali ibn Abi Talib, saying: O Commander of the Faithful, what is this spot on the

moon? He said: Woe to you, do you not read the Quran? He said: So We erased the sign of the night, and this is its erasure. Qatada said about His statement: **So We erased the sign of the night**, we used to say that the erasure of the sign of the night was the blackness of the moon in it, and We made the sign of the day visible, that is, luminous, and the creation of the sun is more luminous than the moon and greater. Ibn Abi Nujayh said on the authority of Ibn Abbas, **And We made the night and the day two signs**, meaning night and day, that is how God Almighty created them.

Fath al-Qadir

When He, the Almighty, mentioned the proofs of prophethood and monotheism, He confirmed them with another proof from the wonders of His creation and the wonders of His creation, saying: 12- **And We have made the night and the day two signs.** This is because of what they contain of darkness and light, along with their alternation and all the wonders they contain that are beyond human understanding to describe. The meaning of them being two signs is that they indicate the existence of the Creator and His power. He mentioned the night before the day because it is the origin. **So We erased the sign of the night**, meaning We obliterated its light. The moon was like the sun in illumination and light. It was said that one of the effects of obliteration is the blackness that is seen in the moon. It was also said that what is meant by its obliteration is that He, the Almighty, created it with its light erased and obliterated, and it is not that He erased it after it was not like that. **And We made the sign of the day seeing**, meaning He, the Almighty, made His sun shining so that things can be seen in it. Abu Amr ibn al-Ala' and al-Kisa'i said: It is from the Arabs' saying: **Absara al-Nahar** meaning he became in a state in which he could see. It was also said that it is **mubbara al-nahar** for people, from his saying **absarahu fa'asaru**. The first is a description of it according to the condition of its people, and the second is a description of it according to its condition itself. Adding a sign to the night and the day is explanatory: that is, We erased the sign, which is the night, and the sign, which is the day, like their saying the same thing and its essence, **that you may seek bounty from your Lord**, that is, so that you may access the whiteness of the day to manage aspects of livelihood. The lam is related to His saying, **And We made the sign of the day visible**, that is, We made it so that you may seek bounty from your Lord, that is, provision, since most of the acquisition of provisions and the fulfillment of needs occurs during the day. Here, rest at night is not mentioned, being satisfied with what He said elsewhere, **It is He who made for you the night that you may rest therein and the day as a seeing sign**, then He mentioned another benefit in that making, saying, **and that you may know the number of years and the account.** This is related to both actions: I mean, We erased the sign of the night and made the sign of the day visible, not to one of

them alone, like the first, since knowledge of the number of years and the account does not come about except by the difference between the two signs and knowledge of the days, months, and years. The difference between number and calculation is that number is the enumeration of something that has a quantity by repeating its likes without obtaining anything from it, and calculation is the enumeration of something that has a quantity by repeating its likes in terms of obtaining a specific group of them a specific limit of it that has a special name. So the year, for example, if it is looked at in terms of the number of its days, then that is the number. And if it is looked at in terms of its realization and its being obtained from several months, each month may be obtained from several days, each day may be obtained from several hours, each hour may be obtained from several minutes, then that is the calculation. **And everything We have explained in detail**, meaning everything that you need in the matter of your religion and your world, We have explained it in a clear explanation that is not ambiguous, and at that time the causes are removed and the excuses are eliminated.

Tafsir al-Baghawi

12 - The Almighty said: **And We made the night and the day two signs**, meaning: two signs indicating Our existence, Our oneness, and Our power. **So We erased the sign of the night**. Ibn Abbas said: God made the light of the sun seventy parts, and the light of the moon likewise, so He erased sixty-nine parts of the light of the moon and made them with the light of the sun. God

It was narrated that God Almighty commanded Gabriel to move his wing over the face of the moon three times, so the light was extinguished and the light remained in it.

Ibn Al-Kawwa asked Ali about the blackness on the moon. He said: It is a trace of erasure.

And We have made the sign of the day visible, illuminating and illuminating, meaning that one can see by it. Al-Kisa'i said: The Arabs say **absara' an-nahar** when it is bright enough to be seen by it, **that you may seek bounty from your Lord and know the number of years and the account**, meaning: If God had left the sun and moon as He created them, night would not be distinguished from day, the fasting person would not know when to break his fast, the time for Hajj, the time for the appointed time, or the time for rest and relaxation. **And We have explained everything in detail**.

12. **And We made the night and the day two signs** indicating the All-Powerful, the All-Wise, by their succession in one order with the possibility of others. **So We erased the sign of the night** meaning the sign which is the night, by supervising and adding to them for clarification like adding a number to the counted. **And We made the sign of the day visible** shining or visible to people from its sight so he sees, or visible to his family like his saying: a cowardly man if his family is cowardly. And it was said that the two signs are the moon and the sun, and the meaning of the statement is and We made the two lights of the night and the day

two signs, or We made the night and the day with two signs and erasing the sign of the night which is the moon made it dark in itself and its light extinguished, or its light decreased little by little until the new moon, and making the sign of the day which is the sun visible means making it have rays that see things with its light. **That you may seek bounty from your Lord** To seek in the broad daylight the means of your livelihood and to attain thereby the clarification of your deeds. **And that you may know** By their differences or their movements. **The number of years and the account** And the type of account. **And everything** You need a god in the matter of religion and the world. **We have explained it in detail** We have clarified it in a clear and unambiguous manner.

Surat al-Isra' 17:13

And We have fastened every person's fate to his neck, and We will produce for him on the Day of Resurrection a record which he will find wide open.

Surat al-Isra' 17:13

And We have fastened every person's fate to his neck, and We will produce for him on the Day of Resurrection a record which he will find wide open.

Tafsir al-Jalalayn

13 - **And We have fastened to every man his fate** his deeds which he carries **around his neck** He was specifically mentioned because the attachment is more intense in it. Mujahid said: No child is born except that there is a paper on his neck written on it whether he is wretched or happy **And We will produce for him on the Day of Resurrection a book** written on it are his deeds **which he will find spread out** Two descriptions of a book.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And every person We have made his omen binding upon him, and he will come to it, whether misery or happiness, by his deeds, around his neck and will never leave it. His statement, **We have made his omen binding upon him**, is an example of what the Arabs used to take as good omens or bad omens from the occurrences of birds and their departures. So He, the Most High, informed them that every person among them has been made binding upon his omen by his Lord, whether it be bad luck that He has imposed upon him from the bird, or misery that will lead him to a blazing fire, or happiness that will lead him to the Gardens of Eden.

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Muhammad bin Bashar told me, he said: Muadh bin Hisham told us, he said: My father told me, on the authority of Qatada, on the authority of Jabir bin Abdullah, that the Prophet of God, may God bless him and grant him peace, said: There is no contagion and no bad omen, and we have bound every person's bad omen around his neck.

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 We have fastened every person's fate to his neck**. He said: The fate is his deeds. He said: The fate is in many things, and among them is the pessimism that people have about one another.

Al-Qasim narrated to us, saying: Al-Hussein narrated to us, saying: Hajjaj narrated to me, on the authority of Ibn Jurayj, saying: Ata' Al-Khurasani informed me, on the authority of Ibn Abbas, regarding his statement, **And We have fastened every man's fate to his neck**,

he said: His deeds and what he was destined for, so it accompanies him wherever he is, and it disappears with him wherever he goes. Ibn Jurayj said: And he said: His fate is his deeds. Ibn Jurayj said: Abdullah bin Kathir informed me, on the authority of Mujahid, he said: His deeds and what God has decreed for him.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all on the authority of Ibn Abi Nujayh, on the authority of Mujahid: His bird: his work.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, and Ibn Hamid told us, he said: Hakam told us, on the authority of Amr, all on the authority of Mansur, on the authority of Mujahid, **And We have fastened every person's fate to his neck**, he said: his deeds.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid, the same.

Wasil ibn Abd al-A'la told me: Ibn Fadil told us, on the authority of al-Hasan ibn Amr al-Fuqaimi, on the authority of al-Hakam, on the authority of Mujahid, regarding His statement, **And We have fastened the fate of every human being to his neck**, he said: No newborn is born except that there is a piece of paper around his neck written on it whether he is wretched or blessed. He said: And I heard him say: Those will receive their share of the Book. He said: It is what was mentioned previously.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And We have fastened every person's fate to his neck**: Yes, by God, his happiness and misery are due to his deeds.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: His bird is his action. If someone were to say: How could He say, **We fastened his bird to his neck**, if the matter is as you have described, and not say, **We fastened it to his hands and feet**, or other parts of the body? It would be said: Because the neck is the place of marks, necklaces, collars, and other things that adorn or disgrace. So the speech of the Arabs came to attribute the necessary things of the sons of Adam and others to their necks, and they used that so much that they attributed the necessary things of the rest of the bodies to the necks, just as they attributed the crimes of the limbs of the bodies to the hand, so they said: That is because of what his hands earned, even if what he did was his tongue or his private parts. So too is His statement, **We fastened his bird to his neck**. The reciters differed in their reading of the verse, **And We will bring forth for him on the Day of Resurrection a book which he will find spread open**. Some of the people of Medina and Mecca, including Nafi', Ibn Kathir, and the majority of the reciters of Iraq, read it as, **And We will bring forth** with a *nun* for him on the Day of Resurrection a book which he will find spread open," with a fatha on the ya' of yalqahu and a light qaf, meaning: And We will bring forth for him on the Day of

Resurrection, in response to his statement, **We have imposed it on him**, and We will bring forth for him on the Day of Resurrection a book of his deeds spread open. Some of the reciters of the people of Ash-Sham agreed with them in their reading of the verse, **And We will bring forth** and disagreed with them in their saying, **he will find it**, so they read it as, **he will find it**, with a damma on the ya' and a shaddah on the qaf, meaning: And We will bring forth for him on the Day of Resurrection a book which he will find, then he will return it to that which did not name its agent, so he said, **The human being will find that book spread open**.

It was mentioned on the authority of Mujahid that:

Ahmad bin Yusuf narrated to us, saying: Al-Qasim narrated to us, saying: Yazid narrated to us, on the authority of Jarir bin Hazim, on the authority of Hamid, on the authority of Mujahid, that he recited it: **And a book will be brought out for him on the Day of Resurrection**. Yazid said: meaning, the bird will bring out a book. I think he recited it with a fat-ha on the ya', and it is the reading of Al-Hasan Al-Basri and Ibn Muhaisin. It seems that whoever recited this reading directed the interpretation of the statement to: **And the bird which We have fastened to the neck of man will be brought out for him on the Day of Resurrection, and it will become a book which he will read spread out**. Some of the people of Madinah recited it with a damma on the ya', according to the doctrine of what does not specify the agent, and it seems that the meaning of the statement was directed to: **And the bird will be brought out for him on the Day of Resurrection as a book**, meaning: **And God will bring out that bird which He has made into a book**, except that he moved it towards what does not specify the agent.

The most correct of the readers in this regard is the reading of those who read it **And We will bring forth** with a *nun* and a *damma* on it, **for him on the Day of Resurrection a book which he will find spread out** with a *ya* open and a *qaf* softened, because the report came before that from God Almighty that He is the One who obligated His creation to do what He obligated from that, so what comes after it is the report from Him, that He is the One who will bring it forth for them on the Day of Resurrection, so that it is with a *nun* as the report before it was with a *nun*. As for his saying, **He will meet it**, then the consensus of the proof from the reciters on the correctness of what we have chosen from the reading in that, and the anomaly of what contradicts it, is sufficient proof for us of the closeness of the meaning of the two readings: I mean the damma and fatha of the ya' in that, and the shaddah and softness of the qaf in it. So if the correct reading is what we have chosen based on what we have proven, then the interpretation of the statement is: And every human being among you, O company of Adam, We have decreed for him his misfortune and his happiness, his wretchedness and his happiness, according to what has preceded in Our knowledge that he will come to it, and the good and evil that is upon him, so he does not exceed in any of his deeds what We have decreed that he will do, and what We have written for him that he will come to. And We bring out for him, when he comes to Us, a book that he finds spread out with the deeds that he did in this world, and the omen that We have written for him, and which We

have bound him to, in which his Lord has counted for him everything that he did in the past in this world. And similar to what we have said about that, the people of interpretation said.

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 We will bring out for him on the Day of Resurrection a book which he will find spread out**. He said: It is his deeds that he did that were counted against him, so what was written against him of deeds will be brought out for him on the Day of Resurrection and he will find it spread out.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And We will bring forth for him on the Day of Resurrection a book which he will find spread out**: meaning his deeds.

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Abu Sufyan narrated to us, on the authority of Muammar, on the authority of Qatada, **We have fastened his deeds around his neck**, he said: his deeds. **And We will bring forth for him**, he said: We will bring forth that deed, **a book which he will find spread wide**. Muammar said: Al-Hasan recited, **On the right and on the left, seated**. O son of Adam, your record has been spread out for you, and two noble angels have been assigned to you, one on your right and the other on your left. The one on your right will record your good deeds. As for the one on your left, he will record your bad deeds. So do what you wish, little or much, until when you die, your record will be put around your neck and placed with you in your grave, until you bring forth on the Day of Resurrection a book which he will find spread wide. "Read your record. Sufficient for you this Day is yourself as a reckoner against you." God has been just toward you by making you your own reckoner.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: His bird is his work, and we will produce for him a book with that work that he will find spread out.

Some of the Arabists interpreted his statement, **And We have fastened every man's fate to his neck**, as meaning his share, as in their saying, **So-and-so's share flew with such-and-such**, if his share fell on a portion of the portions. Although this statement has merit, the interpretation of the interpreters is as I have explained, and it is not permissible to go beyond what they said in interpreting the Qur'an to something else. However, if what this speaker said meant by his statement his share of work, misery, and happiness, then the meaning of his statement is not far from the meaning of their statement.

Tafsir al-Qurtubi

His saying, the Most High: **And every man We have fastened his fate to his neck**. Al-Zajjaj said: The mention of the neck is an expression for adherence, just as a necklace adheres to the neck. Ibn Abbas said: His fate is his deeds and what has been decreed for him of good and evil, and it accompanies him

And We have fastened every person's fate to his neck, and We will produce for him on the Day of Resurrection a record which he will find wide open.

wherever he is. Muqatil Al-Kalbi said: His good and evil are together and will not leave him until he is held accountable for it. Mujahid said: His deeds and his provision. It was narrated from him that no child is born except that around his neck is a piece of paper on which is written whether he is wretched or blessed. Al-Hasan said: We have fastened his fate to him, meaning his wretchedness and happiness, and what has been decreed for him of good or evil and what has been decreed for him from destiny, meaning it was given to him at the time of division in eternity. It was said that what was meant by this is obligation, meaning We have decreed for him the obligation of the Shari'ah, and it is such that if he wanted to do what he was commanded to do and refrain from what he was forbidden from doing, he could do so. And We will bring out for him on the Day of Resurrection a book which he will find spread wide open. Meaning, the book of his fate which is around his neck. Al-Hasan, Abu Raja' and Mujahid read: *Tayyiru* without an alif. This is what was narrated in the hadith:

O God, there is no good except Your good, no omen except Your omen, and no lord except You. Ibn Abbas, Al-Hasan, Mujahid, Ban Muhaisin, Abu Ja'far, and Ya'qub read it with a fat-ha on the ya' and a damma on the ra', meaning, **And the bird will bring forth for him a book**. So, a book is in the accusative case as a state. It is possible that the meaning is, **And a bird will come forth and become a book**. Yahya ibn Watthab read it with a damma on the ya' and a kasra on the ra', and it was narrated from Mujahid, meaning, **God will bring forth**. Shaybah and Muhammad ibn Al-Sumai' read it, and it was also narrated from Abu Ja'far, **And he will come forth** with a damma on the ya' and a fat-ha on the ra', as a passive verb, meaning, **And the bird will bring forth for him a book**. The rest read it with a damma on the noon and a kasra on the ra', meaning, **And We will bring forth**. Abu 'Amr supported this reading by saying, **We have obliged him**. Abu Ja'far, Al-Hasan, and Ibn 'Amir read it with a damma on the ya', a fat-ha on the lam, and a shaddah on the qaf, meaning, **It will be given to him**. The rest read it with a fat-ha on the ya', meaning, **He will see it spread out**. He said, **Manshuran is hastening the good report for the good report and the rebuke for the bad**. Abu Al-Sar Al-Adawi said, and he recited this verse, **And We have fastened every person's bird to his neck**. He said, "They are two spreads and a fold. As for what I live, O son of Adam, it is your spread-out record, so hope in it as you wish. When you die, it is folded, and when you are resurrected, it is spread out."

Tafsir Ibn Kathir

God Almighty says after mentioning time and the deeds that occur in it of the children of Adam: **And We have fastened to the neck of every man his bird**. His bird is what flew away from him of his deeds, as Ibn Abbas, Mujahid, and others said, of good and evil, and he is bound by it and is rewarded for it, "So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it." And God Almighty said: "On the right and on the left he is seated.

Not a word does he utter but there is an observer by him, ever present." And He said: "And indeed, over you are keepers, * Noble and recording. * They know what you do." And He said: **You will only be recompensed for what you used to do**. And He said: **Whoever does evil will be recompensed for it**. The point is that the deeds of the son of Adam are recorded for him, whether little or much, and are recorded for him night and day, morning and evening.

Imam Ahmad said: Qutaybah told us, Ibn Lahi'ah told us, on the authority of Abu al-Zubayr, on the authority of Jabir, I heard the Messenger of God, may God bless him and grant him peace, say: **The bird of every person is around his neck**. Ibn Lahi'ah said: He means the bad omen. This statement by Ibn Lahi'ah in interpreting this hadith is very strange, and God knows best.

And His statement: **And We will bring forth for him on the Day of Resurrection a book which he will find wide open**. That is, We will gather all of his deeds in a book which he will be given on the Day of Resurrection, either in his right hand if he is blessed, or in his left if he is miserable. Wide open, that is, open, so that he and others will read in it all of his deeds from the beginning of his life to the end. "On that Day, man will be informed of what he sent forth and what he left behind. Rather, man is a witness against himself, even if he puts forth his excuses." For this reason, God the Almighty said: "Read your record. Sufficient is yourself against you this Day as accountant." That is, you have not been wronged, and nothing has been written against you except what you did, because you remembered everything that you did, and no one forgets anything that he did. Everyone reads his record, whether he is a writer or an illiterate. And His statement: **We fastened his bird to his neck** only mentioned the neck because it is an organ among the organs that has no equal in the body, and whoever is bound by something in it has no escape from it, as the poet said.

Go with it, go with it, I'll put a dove's collar around it

Qatada said on the authority of Jabir ibn Abdullah on the authority of the Prophet, may God bless him and grant him peace, that he said: **There is no contagion and no bad omen, and we have bound every person's bad omen to his neck**. This is how Ibn Jarir narrated it. Imam Abd ibn Hamid narrated it in his Musnad in a continuous chain of transmission, and he said: Al-Hasan ibn Musa told us, Ibn Lahi'ah told us on the authority of Abu al-Zubayr on the authority of Jabir, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **The bad omen of every servant is to his neck**.

Imam Ahmad said: Ali bin Ishaq told us, Abdullah told us, Ibn Lahi'ah told us, Yazid told me that Abu al-Khair told him that he heard Uqbah bin Amir, may God be pleased with him, narrating on the authority of the Prophet, may God bless him and grant him peace, who said: "There is no deed of a day but that it is sealed for it. So when a believer falls ill, the angels say:

O our Lord, Your servant so-and-so has been detained. Then the Lord, may He be glorified and exalted, says: Seal him with a deed like his until he recovers or dies." Its chain of transmission is good and strong, and they did not include it in their collections. Muammar said on the authority of Qatada: **And We have fastened his deeds to his neck** meaning his deeds. **And We will bring out for him on the Day of Resurrection** meaning: We will bring out that deed. **A book which he will find spread wide.** Muammar said: Al-Hasan Al-Basri recited: **On the right and on the left, seated.** O son of Adam, your record has been spread out for you, and two noble angels have been assigned to you, one on your right and the other on your left. As for the one on your right, he will record your good deeds, and as for the one on your left, he will record your bad deeds. So do whatever you wish, less or more, until when you die, your record will be folded and placed around your neck with you in your grave, until you bring out on the Day of Resurrection a book which you will find spread wide. Read your record, the verse, for God has done justice who made you the judge of yourself. This is one of the best words of Al-Hasan, may God have mercy on him.

Fath al-Qadir

So that he who is to perish will perish with clear evidence. That is why He said: 13- **And every man's bird We have fastened to his neck.** Abu Ubaidah said: The bird among the Arabs is luck, and it is called *bakht*. The bird is whatever happened to a person in eternity, as it is his portion of intellect, deeds, lifespan, provision, happiness, and misery, as if a bird flies to him from the nest of eternity and the darkness of the unseen world, a flight without end or destination, to that person at his allotted time, without salvation or escape. Al-Azhari said: The origin of this is that when God, the Exalted, created Adam, He knew who among his descendants would be obedient and who would be disobedient, so He wrote down what He knew of them all, and He decreed happiness for whomever He knew to be obedient and misery for whomever He knew to be disobedient, so each one of them would have what he would become when he was created and brought into existence. That is His statement: **And every man We have fastened to his neck his bird**, meaning whatever flew for him is in God's knowledge. **On his neck** is an expression for attachment, like the attachment of a necklace to the neck among what is worn. Al-Zajaj said: The mention of the neck is an expression of adherence, just as a necklace adheres to the neck. **And We will bring forth for him on the Day of Resurrection a book which he will find spread out.** Ibn Abbas, Al-Hasan, Mujahid, Ibn Muhaisin, Abu Ja'far, and Ya'qub read it with a fatha on the second letter and a damma on the ra', meaning **and the bird will come forth for him**. Kitab is in the accusative case as a state, and it is possible that the meaning is: the bird will come forth for her and it will become a book. Yahya ibn Waththab read it with a damma on the ya' and a kasra on the ra', meaning God will bring forth. Shaibah and Muhammad ibn al-Samife' read it. It was also narrated from Abu Ja'far, it with a damma on the ya' and a fatha on the ra', in the passive form, meaning: the bird will bring forth for him a book. The rest read it with a nun, meaning that the bring forth is God Almighty, and Kitab is the direct object. Abu Amr

supported this reading with the statement of God Almighty, **We have made it binding upon him.** Abu Ja'far, Al-Hasan, and Ibn 'Amir read it with a damma on the ya', a fatha on the lam, and a shaddah on the qaf. The rest read it with a fat-ha on the ya', a sukoon on the lam, and a soft qaf. God Almighty said, **He will find it spread out** to hasten the good report and to rebuke the bad.

Tafsir al-Baghawi

13 - The Almighty said: **And We have fastened every person's fate to his neck.** Ibn Abbas said: His actions and what he was able to do will be with him wherever he is.

Al-Kalbi and Muqatil said: His good and evil are with him and will not leave him until he is held accountable for them.

Al-Hassan said: His good fortune and his bad fortune.

On the authority of Mujahid: There is no newborn child but that there is a piece of paper around his neck on which is written whether he will be wretched or happy.

The scholars of meaning said: By the bird he meant what God had decreed for it to do and what it would become of happiness or misery. It was called a *bird* according to the custom of the Arabs regarding what they used to consider as good omens and bad omens from the occurrences of birds and their departures.

Abu Ubaidah and Al-Qatibi said: He meant by the bird its share of good and evil, from their saying: So-and-so's arrow flew with such-and-such, and he singled out the neck from among the other limbs because it is the place of necklaces and collars and other things that adorn or disfigure, so it followed the speech of the Arabs in likening necessary things to necks.

And We will bring out for him, God Almighty says: **And We will bring out for him, on the Day of Resurrection, a book.** Al-Hasan, Mujahid, and Ya'qub read: **And We will bring out for him**, with the opening of the *ya* and the closing of the *ra*, meaning: And the bird will bring out for him on the Day of Resurrection a book.

Abu Jaafar read *yakhruj* with a dammah on the ya' and a fathah on the ra'.

He will find it. Ibn Amir and Abu Ja'far read it with a damma on the ya', a fatha on the lam, and a shaddah on the qaf, meaning: the person will find that book, i.e., he will be given it. The rest read it with a fatha on the ya', which is light, meaning he will not see it *unfolded*. In the narrations: God the Most High commands the angel to fold the scroll when the servant's life is complete, so it will not be unfolded until the Day of Resurrection.

13. **And We have bound every man to his bird** His knowledge and what was decreed for him as if it had flown to him from a nest of the unseen and the nest of destiny, because they used to take good omens and pessimism from the appearance of the bird and its spirit, it was used metaphorically for what is the cause of good and evil from the destiny of God the Most High and the deeds of the servant. **Around his**

Surat al-Isra' 17:13

And We have fastened every person's fate to his neck, and We will produce for him on the Day of Resurrection a record which he will find wide open.

neck means the collar is attached to his neck. **And We will bring forth for him on the Day of Resurrection a book** It is the record of his knowledge or his soul engraved with the traces of his deeds, because voluntary deeds cause states in the soul and therefore their repetition indicates that they have faculties, and its accusative as a direct object or a state of a deleted direct object, which is the pronoun of the bird, and this is supported by the reading of Yaqub, **and he emerges** from **he emerged** and **he emerges** and it was read, meaning God the Almighty, **he finds it spread out** to remove the cover, and they are two descriptions of the book, or **he finds it** is a description and **spread out** is a state of the direct object. Ibn Amir read it in the passive form from the verb **I met him like this**.

Surat al-Isra' 17:14

Read your record. Sufficient is yourself against you this Day as accountant.

Tafsir al-Jalalayn

14 - And it will be said to him, "Read your record. Sufficient for you today is yourself as a reckoner."

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **And We will produce for him on the Day of Resurrection a book which he will find spread out.** He will be told, "Read your book. Sufficient is yourself against you this Day as a reckoner." So He omitted mentioning His saying, **We will say to him,** being satisfied with the indication of the speech to it. And what He meant by His saying, **Read your book is:** Read the book of your deeds that you did in the world, which two scribes used to write down, and We will count them against you. **Sufficient is yourself against you this Day as a reckoner.** He says, **Sufficient is yourself against you this Day as a reckoner.** He will count your deeds against you, and He will count them against you. We do not seek any witness against you other than it, and we do not seek any counter against you other than it.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, "Read your record. Sufficient for you today is yourself as accountant against you." On that day, whoever was not a reader in this world will read.

Tafsir al-Qurtubi

Read your book. Al-Hasan said: A person reads his book, whether he is illiterate or not. Your own soul is sufficient as a judge against you today. One of the righteous said: This is a book, your tongue is its pen, your saliva is its ink, and your limbs are its paper. If you dictate to your memorizers, nothing will be added to it or taken away from it. Whenever you deny something in it, it will be your witness against you. God

Tafsir Ibn Kathir

God Almighty says after mentioning time and the deeds that occur in it of the children of Adam: **And We have fastened to the neck of every man his bird.** His bird is what flew away from him of his deeds, as Ibn Abbas, Mujahid, and others said, of good and evil, and he is bound by it and is rewarded for it, "So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it." And God Almighty said: "On the right and on the left he is seated. Not a word does he utter but there is an observer by him, ever present." And He said: "And indeed, over you are keepers, * Noble and recording. * They know what you do." And He said: **You will only be**

recompensed for what you used to do. And He said: **Whoever does evil will be recompensed for it.** The point is that the deeds of the son of Adam are recorded for him, whether little or much, and are recorded for him night and day, morning and evening.

Imam Ahmad said: Qutaybah told us, Ibn Lahi'ah told us, on the authority of Abu al-Zubayr, on the authority of Jabir, I heard the Messenger of God, may God bless him and grant him peace, say: **The bird of every person is around his neck.** Ibn Lahi'ah said: He means the bad omen. This statement by Ibn Lahi'ah in interpreting this hadith is very strange, and God knows best.

And His statement: **And We will bring forth for him on the Day of Resurrection a book which he will find wide open.** That is, We will gather all of his deeds in a book which he will be given on the Day of Resurrection, either in his right hand if he is blessed, or in his left if he is miserable. Wide open, that is, open, so that he and others will read in it all of his deeds from the beginning of his life to the end. "On that Day, man will be informed of what he sent forth and what he left behind. Rather, man is a witness against himself, even if he puts forth his excuses." For this reason, God the Almighty said: "Read your record. Sufficient is yourself against you this Day as accountant." That is, you have not been wronged, and nothing has been written against you except what you did, because you remembered everything that you did, and no one forgets anything that he did. Everyone reads his record, whether he is a writer or an illiterate. And His statement: **We fastened his bird to his neck** only mentioned the neck because it is an organ among the organs that has no equal in the body, and whoever is bound by something in it has no escape from it, as the poet said.

Go with it, go with it, I'll put a dove's collar around it

Qatada said on the authority of Jabir ibn Abdullah on the authority of the Prophet, may God bless him and grant him peace, that he said: **There is no contagion and no bad omen, and we have bound every person's bad omen to his neck.** This is how Ibn Jarir narrated it. Imam Abd ibn Hamid narrated it in his Musnad in a continuous chain of transmission, and he said: Al-Hasan ibn Musa told us, Ibn Lahi'ah told us on the authority of Abu al-Zubayr on the authority of Jabir, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **The bad omen of every servant is to his neck.**

Imam Ahmad said: Ali bin Ishaq told us, Abdullah told us, Ibn Lahi'ah told us, Yazid told me that Abu al-Khair told him that he heard Uqbah bin Amir, may God be pleased with him, narrating on the authority of the Prophet, may God bless him and grant him peace, who said: "There is no deed of a day but that it is sealed for it. So when a believer falls ill, the angels say: O our Lord, Your servant so-and-so has been detained. Then the Lord, may He be glorified and exalted, says: Seal him with a deed like his until he recovers or dies." Its chain of transmission is good and strong, and they did not include it in their collections. Muammar said on the authority of Qatada: **And We have fastened his deeds to his neck** meaning his deeds. **And We will bring out for him on the Day of Resurrection** meaning:

Surat al-Isra' 17:14

Read your record. Sufficient is yourself against you this Day as accountant.

We will bring out that deed. **A book which he will find spread wide.** Muammar said: Al-Hasan Al-Basri recited: **On the right and on the left, seated.** O son of Adam, your record has been spread out for you, and two noble angels have been assigned to you, one on your right and the other on your left. As for the one on your right, he will record your good deeds, and as for the one on your left, he will record your bad deeds. So do whatever you wish, less or more, until when you die, your record will be folded and placed around your neck with you in your grave, until you bring out on the Day of Resurrection a book which you will find spread wide. Read your record, the verse, for God has done justice who made you the judge of yourself. This is one of the best words of Al-Hasan, may God have mercy on him.

Fath al-Qadir

14- **Read your book** meaning we say to him read your book, or saying to him, it was said that whoever is a reader will read that book, and whoever is not a reader **Sufficient for yourself today as a reckoner against you** the *ba* in *yourself* is redundant and *haseeb* is a distinguishing feature: meaning a reckoner. Sibawayh said: **darīb al-qaddāh** means its striker, and *sareem* means sharp, and it is possible for *haseeb* to mean *sufficient*, then it was put in place of *witness* so it was transitive with *ala*, and *nafs* means person, and it is possible for *haseeb* to mean *accountable* like *partner* and *jalīs*.

Tafsir al-Baghawi

14 - **Read your book**, meaning: He will be told: Read your book. God Almighty says: **Sufficient for you this Day is yourself as a reckoner**, an accountant. Al-Hasan said: He who made you your own accountant has been just towards you. Qatada said: On that day, he who was not a reader in this world will read. God

Tafsir al-Baidawi

14. **Read your book** according to the will of the saying. **Sufficient for yourself today is a reckoner against you** meaning suffice yourself, and the *ba* is an extra letter and *reckoner* is a distinguishing feature and related to it because it either means the accountant like the sharp one means the sharp one and the striking of the arrows means the one who strikes it from him, or it means the sufficient one, so it was placed in the place of the witness, because it is sufficient for the claimant what concerns him, and reminding him that the accounting and testimony are among the things that men undertake, or on the interpretation of the soul as the person.

Surat al-Isra' 17:15

Whoever is guided is only guided for [the benefit of] himself, and whoever goes astray only goes astray to his own detriment. And no bearer of burdens will bear the burden of another, and We never punish until We have sent a messenger.

Tafsir al-Jalalayn

15 - **Whoever is guided is only guided for [the benefit of] his own soul** because the reward for his guidance is for him **and whoever goes astray only goes astray to his own detriment** because his sin is upon it **and no soul shall bear** a sinful soul **the burden** of another soul. And We never punish anyone **until We send a messenger** to explain to him what is required of him.

Tafsir al-Suyuti

God Almighty said: And no bearer of burdens shall bear the burden of another, the verse. Ibn Abd al-Barr narrated with a weak chain of transmission on the authority of Aisha, who said: Khadija asked the Messenger of God, may God bless him and grant him peace, about the children of the polytheists, and he said: They are from their fathers. Then she asked him after that, and he said: God knows best what they used to do. Then she asked him after Islam had become firmly established, and the verse: And no bearer of burdens shall bear the burden of another was revealed. He said: They are upon the fitrah, or he said: in Paradise.

Tafsir al-Tabari

God the Almighty says: Whoever adheres to the path of truth and follows it, and that is the religion of God with which He sent His Prophet Muhammad, may God bless him and grant him peace, **is only guided for himself** meaning: his adherence to righteousness and his belief in God and His Messenger will not benefit anyone other than himself. **And whoever goes astray** meaning: whoever deviates from the straight path, and takes a path other than guidance, and disbelieves in God and Muhammad, may God bless him and grant him peace, and in what he brought from God of the truth, his straying and deviation from guidance will not harm anyone other than himself, because he thereby incurs the wrath of God and His painful punishment. . . . What He meant by His statement **is only to go astray** is that he only gains the sin of his straying on his own behalf, not on anyone else. And His statement: **And no bearer of burdens will bear the burden of another** means, Almighty God the Almighty, **and no bearer of burdens will bear the burden of another other than herself**. He said, **And a soul shall bear the burden of another**, because its meaning is: And no soul shall bear the burden of another soul. It is said, **And I bore such-and-such**, and *burden* is the sin, the plural of *burdens*, as God Almighty said, **But we bore burdens of the adornments of the people**, and it is as if the meaning of the statement is: And no soul shall bear the sin of another, but upon every soul is its own sin, not the sin of any other soul.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **And no bearer of burdens shall bear the burden of another**, and by God, God does not hold a servant responsible for the sin of another, and He does not punish him except for his deeds. And His statement, **And We never punish until We have sent a messenger**, God Almighty says: And We never destroy a people except after giving them an excuse through messengers, and establishing proof against them through verses that cut off their excuse.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And We never punish until We have sent a messenger**, God Almighty does not punish anyone until report from God precedes him, or evidence comes to him from God, and He does not punish anyone except for his sin.

Muhammad ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, on the authority of Abu Hurairah, who said: When the Day of Resurrection comes, God, the Blessed and Exalted, will gather together the souls of those who died during the interval, the insane, the deaf, the mute, and the old men to whom Islam came and they had become senile. Then He will send a messenger, saying: Enter the Fire. They will say: How can that be, when no messenger has come to us? By God, if they had entered it, it would have been cool and safe for them. Then He will send a messenger to them, and whoever wanted to obey him before will obey him. Abu Hurairah said: Read, if you revile, **And We never punish until We have sent a messenger**.

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 Hammam, on the authority of Abu Hurairah, something similar.

Tafsir al-Qurtubi

The Almighty says: **Whoever is guided is only guided for [the benefit of] himself, and whoever goes astray only goes astray to his own detriment**. That is, each person will be held accountable for himself, not for others. So whoever is guided, the reward for his guidance is his, and whoever goes astray, the punishment for his disbelief is upon him. And no bearer of burdens shall bear the burden of another. This was mentioned in Al-An'am. Ibn Abbas said: It was revealed about Al-Walid bin Al-Mughira, he said to the people of Mecca: Follow me and disbelieve in Muhammad and I will bear your burdens, so this verse was revealed, meaning that Al-Walid will not bear your sins, but the sin of each one of them is upon him. It is said: **Wazar yazra wazran wazra** meaning sin. Wazr is a heavy weight, the plural is awzar, and from this it is derived that they carry their burdens on their backs, meaning the weights of their sins. He has been burdened if he carries, so he is a wazir, and from this is the word **wazir minister of the sultan** who carries the weight of his state. The letter ha' in his statement is a metaphor for the soul, meaning that a sinful soul will not be held accountable for the sin of another, to the point that a mother will meet her son on the Day of

Surat al-Isra' 17:15

Whoever is guided is only guided for [the benefit of] himself, and whoever goes astray only goes astray to his own detriment. And no bearer of burdens will bear the burden of another, and We never punish until We have sent a messenger.

Resurrection and say, **O my son! Was not my lap a comforter for you? Was not my breast a drink for you? Was not my belly a vessel for you? Yes, O mother! She will say, O my son! My sins have weighed me down, so bear one sin from them! He will say, Go away from me, O mother! For I am busy with my sin today, away from you.**

Question: Aisha **may God be pleased with her** cited this verse in response to Ibn Umar when he said: The dead is tormented by the crying of his family. Our scholars said: She was led to do that because she did not hear it, and it contradicts the verse. There is no reason to deny it, as the narrators of this meaning are many, such as Umar and his son, Al-Mughira bin Shu'bah, and Qayla bint Mukhrama, and they are certain of the narration. So there is no reason to make a mistake in their narration. There is no contradiction between the verse and the hadith, which is interpreted as if wailing was part of the will of the dead and his custom, as the pre-Islamic era used to do, to the point that Tarafa said:

If I die, mourn me as I deserve, and make my pockets heavy, O daughter of Ma'bad.

And he said:

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

Al-Bukhari tended towards this. A group of scholars, including Dawud, believed in the apparent meaning of the hadith, and that he was only being punished for their wailing, because he neglected to forbid them from it before his death and to discipline them with it. So he was being punished for his negligence in that, and for abandoning what God commanded him to do, saying: **Protect yourselves and your families from a Fire.** Not for any sin other than that, and God knows best.

God the Almighty said: **And We never punish until We have sent a messenger.** That is, We did not leave creation in vain, but We sent messengers. This is evidence that rulings are not established except by the Shari'ah, contrary to the Mu'tazilah who say that reason judges what is bad and good, permits and prohibits. This has been discussed in Surat Al-Baqarah. The majority are of the opinion that this applies to this worldly life, that is, God does not destroy a nation with a punishment except after sending them a message and warning. A group said: This is general in this world and the hereafter, based on God the Almighty's statement: **Every time a group is thrown into it, its keepers will ask them, 'Did there not come to you a warner?' They will say, 'Yes, there did come to us.'** Ibn Atiyyah said: What is supported by the view is that Adam's mission with monotheism and spreading beliefs among his children, along with establishing evidence indicating the Creator, along with sound nature, obligated everyone in the world to believe and follow God's Shari'ah. Then this was renewed in the time of Noah after the disbelievers drowned. This verse also gives the possibility of its

wording in this way regarding those to whom no message reached, and they are the people of the intervals whose existence has been estimated by some scholars. As for what was narrated that God the Almighty will send to them on the Day of Resurrection and to the insane and the children, this is an unsound hadith, and it does not require what the Shariah gives that the Hereafter is not a place of obligation.

Al-Mahdawi said: It was narrated on the authority of Abu Hurairah that God the Almighty will send on the Day of Resurrection a messenger to the people of the interval and the mute, the deaf and the dumb, and those among them who wanted to obey him in this world will obey him, and he recited the verse, narrated by Muammar on the authority of Ibn Tawus on the authority of his father on the authority of Abu Hurairah, mentioned by Al-Nahas.

I said: This is suspended, and it will come with a chain of transmission traceable back to the Prophet at the end of Surat Taha, God willing. It is not correct, and some people have used as evidence that if the people of Algeria hear about Islam and believe, then there is no obligation on them in the past, and this is correct. And whoever the call has not reached is not deserving of punishment from the perspective of reason, and God knows best.

Tafsir Ibn Kathir

The Almighty informs that whoever is guided and follows the truth, and follows the path of prophethood, then the good outcome of that is for himself, **and whoever goes astray** that is from the truth, and deviates from the path of guidance, then he only reaps the consequences for himself, and the consequences of that will only come back to him, then He said: **And no bearer of burdens shall bear the burden of another** meaning no one shall bear the sin of another, and no bearer of burdens shall reap except for himself, as the Almighty said: **And if a heavily laden soul calls to bear it, nothing of it shall be borne** and there is no contradiction between this and His statement: **And they will bear their own burdens and other burdens in addition to their burdens** and His statement: **And of the burdens of those whom they mislead without knowledge** for the callers bear the sin of their misguidance in themselves, and another sin because of what they misled those whom they misled without diminishing the burdens of those, and He does not bear anything from them, and this is from the justice of God and His mercy towards His servants, and likewise His statement, the Almighty: **And We never punish until We have sent a Messenger** informing about His justice, the Most High, and that He does not punish anyone except after the proof has been established against him by sending a messenger to him, as in His saying, the Most High: "Whenever a group is thrown into it, its keepers will ask them, 'Did there not come to you a warner?' They will say, 'Yes, a warner did come to us, but we denied and said, 'God has not sent down

anything. You are not but in great error.” And likewise His saying, “And those who disbelieved will be driven to Hell in groups until, when they reach it, its gates will be opened and its keepers will say to them, ‘Did there not come to you messengers from among you, reciting to you the verses of your Lord and warning you of the meeting of this Day of yours?’ They will say, ‘Yes, but the word of punishment has come into effect upon the disbelievers.’” And the Most High said, “And they will cry out therein, ‘Our Lord, take us out; we will do righteousness other than what we used to do. Did We not grant you life long enough for whoever would remember therein to remember? And a warner has come to you, so taste [it], for there is no helper for the wrongdoers.’” And other verses indicating that God, the Most High, does not admit anyone into Hell except after sending a messenger to him. Hence, a group of scholars have criticized the word that came with an emphatic letter in Sahih al-Bukhari when He, the Most High, said, **Indeed, the mercy of God is near to the doers of good.**

Abdullah bin Saad told us, Yaquob told us, my father told us, on the authority of Salih bin Kaysan, on the authority of Al-Araj, on the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, said: **Paradise and Hell have argued.** Then he mentioned the hadith until he said: **As for Paradise, God does not wrong any of His creation, and He creates for Hell a creation and they are thrown into it, and it says, ‘Is there more?’ three times.** Then he mentioned the rest of the hadith. This only came about Paradise, because it is the abode of bounty. As for Hell, it is the abode of justice, and no one enters it except after he has been excused and the proof has been established against him. A group of hadith masters spoke about this wording and said: Perhaps it was turned against the narrator, based on what they included in the two Sahihs. The wording is from al-Bukhari from the hadith of Abd al-Razzaq on the authority of Muammar on the authority of Hammam on the authority of Abu Hurayrah, who said: The Prophet, may God bless him and grant him peace, said: **Paradise and Hell have argued.** Then he mentioned the hadith until he said: “As for Hell, it will not be filled until he places his foot in it, and it will say: ‘Enough, enough.’ Then it will be filled and some parts will withdraw into others. And God does not wrong anyone of His creation. As for Paradise, God will create new creations for it.”

There remains here an issue that the Imams, may God have mercy on them, have differed about in the past and present, which is the children who died while they were young and their fathers were infidels: What is their ruling? And the same applies to the insane, the deaf, the senile old man, and the one who died during the interval and the call did not reach him? There are hadiths about them that I will mention to you with the help and guidance of God, then we will mention a summary section of the Imams’ words on that, and God is the source of help.

The first hadith is on the authority of Al-Aswad bin Sari’. Imam Ahmad said: Ali bin Abdullah told us, Muadh bin Hisham told us, my father told us, on the authority of Qatadah, on the authority of Al-Ahnaf bin Qais, on the authority of Al-Aswad bin Sari’ that the Messenger of

God, may God bless him and grant him peace, said: “Four people will argue on the Day of al-Qiyamah 75: a deaf man who hears nothing, an insane man, an old man, and a man who died during a period of stagnation. As for the deaf man, he will say: ‘O Lord, Islam came and I did not hear anything.’ As for the insane man, he will say: ‘O Lord, Islam came and the children were pelting me with dung.’ As for the old man, he will say: ‘O Lord, Islam came and I did not understand anything.’ As for the one who died during a period of stagnation, he will say: ‘O Lord, no messenger of yours came to me.’ Then he will take their covenants to obey him, and he will send to them to enter the Fire. By the One in Whose Hand is the soul of Muhammad, if they were to enter it, it would be cool and safe for them.” And with the chain of transmission on the authority of Qatada on the authority of Al-Hasan on the authority of Abu Rafi’ on the authority of Abu Hurairah, similarly, except that he said at the end of it: **Whoever enters it, it will be cool and safe for him, and whoever does not enter it will be dragged to it.** And this is how Ishaq bin Rahawayh narrated it on the authority of Muadh bin Hisham, and Al-Bayhaqi narrated it in the Book of Belief from the hadith of Ahmad bin Ishaq on the authority of Ali bin Abdullah Al-Madani with it, and he said: This is a sound chain of transmission. And this is how Hammad bin Salamah narrated it on the authority of Ali bin Zaid on the authority of Abu Rafi’ on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **Four, each of whom provides proof for God,** and he mentioned something similar. And Ibn Jarir narrated it on the authority of Muammar on the authority of Hammam on the authority of Abu Hurairah, and he mentioned it as a continuation of the verse. Then Abu Hurair said: So recite, if you wish, **And We never punish until We have sent a messenger.** And this is how Muammar narrated it on the authority of Abdullah bin Tawus on the authority of his father on the authority of Abu Hurairah as a continuation of the verse.

The second hadith On the authority of Anas bin Malik, Abu Dawud al-Tayalisi said: Al-Rabi’ told us on the authority of Yazid bin Abaan, who said: We said to Anas: O Abu Hamza, what do you say about the children of the polytheists? He said: The Messenger of God, may God bless him and grant him peace, said: “They did not have any bad deeds for which they would be punished, so they would be among the people of Hellfire, and they did not have any good deeds for which they would be rewarded, so they would be among the people of Paradise.”

The third hadith also on the authority of Anas. Al-Hafiz Abu Ya’la said: Abu Khaithama told us, Jarir told us on the authority of Laith on the authority of Abdul-Warith, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: “Four will be brought on the Day of al-Qiyamah 75: the newborn, the insane, the one who died during the interval, and the old, decrepit man. Each of them will speak with his proof.” Then the Lord, Blessed and Exalted be He, will say: A neck of Hell will emerge, and He will say to them: I used to send to My servants messengers from among themselves, and I am the Messenger of Myself to you. Enter this. He said: Then the one for whom misery was decreed will say: O Lord,

Whoever is guided is only guided for [the benefit of] himself, and whoever goes astray only goes astray to his own detriment. And no bearer of burdens will bear the burden of another, and We never punish until We have sent a messenger.

how can we enter it when we used to flee from it? He said: And the one for whom happiness was decreed will go on and rush into it quickly. He said: Then God, the Most High, will say: You are the most vehement in denying and disobeying My messengers. So these will enter Paradise and those will enter Hell. And this is how Al-Hafiz Abu Bakr Al-Bazzar narrated it on the authority of Yusuf bin Musa on the authority of Jarir bin Abdul-Hamid with his chain of transmission similarly.

Hadith 4 On the authority of Al-Bara' bin Azib, may God be pleased with him. Al-Hafiz Abu Ya'la Al-Mawsili also said in his Musnad: Qasim bin Abi Shaybah told us, Abdullah, meaning Ibn Dawud, told us, on the authority of Umar bin Dhir, on the authority of Yazid bin Umayya, on the authority of Al-Bara', who said: The Messenger of God, may God bless him and grant him peace, was asked about the children of the Muslims, and he said: **They are with their fathers.** And he was asked about the children of the polytheists, and he said: **They are with their fathers.** So it was said: **O Messenger of God, what do they do?** He said: **God knows best about them.** And it was narrated by Umar bin Dhir, on the authority of Yazid bin Umayya, on the authority of a man, on the authority of Al-Bara', on the authority of Aisha, and he mentioned it.

The fifth hadith on the authority of Thawban. Al-Hafiz Abu Bakr Ahmad bin Amr bin Abdul Khaliq Al-Bazzar said in his Musnad: Ibrahim bin Saeed Al-Jawhari told us, Rayhan bin Saeed told us, Ibad bin Mansour told us, on the authority of Ayoub, on the authority of Abu Qilabah, on the authority of Abu Asma, on the authority of Thawban that the Prophet, may God bless him and grant him peace, emphasized the importance of questioning. He said, "When the Day of Resurrection comes, the ignorant will come carrying their burdens on their backs, and their Lord will question them, saying, 'Our Lord, you did not send us a messenger, and no command from you came to us. If you had sent us a messenger, we would have been the most obedient of your servants.' Their Lord will say to them, 'Have you seen that if I command you to do something, will you obey me?' They will say, 'Yes.' So He will order them to go to Hell and enter it. They will set out, and when they come close to it, they will find it raging and sighing, so they will return to their Lord, and they will say, 'Our Lord, take us out or save us from it.' He will say to them, 'Did you not claim that if I commanded you to do something, you would obey me?' So He will take their covenants and say, 'Go to it.'" So enter it. They set out until, when they see it, they are afraid of it and return and say: Our Lord, we are afraid of it and we cannot enter it. He says: Enter it in awe. The Prophet of God, may God bless him and grant him peace, said: If they had entered it the first time, it would have been cool and safe for them. Then Al-Bazzar said: The text of this hadith is not known except from this source. It was not narrated from Ayoub except by Ibad, and from Ibad except by Rayhan bin Saeed. I said: Ibn Hayyan mentioned him among his trustworthy ones, and Yahya bin Ma'in and Al-Nasa'i said: There is nothing wrong with him, but

Abu Dawud did not approve of him, and Abu Hatim said: He is a sheikh who is not bad. His hadith is written down but it is not used as evidence.

The sixth hadith On the authority of Abu Saeed Saad bin Malik bin Sinan Al-Khudri. Imam Muhammad bin Yahya Al-Dhahali said: Saeed bin Sulaiman narrated to us on the authority of Fadil bin Marzouq on the authority of Atiyah, on the authority of Abu Saeed, who said: The Messenger of God, may God bless him and grant him peace, said: "The one who perishes during the interval, the insane, and the newborn, the one who perishes during the interval will say: No book came to me, and the insane will say: O Lord, You have not given me a mind with which to understand good or evil, and the newborn will say: O Lord, I did not attain the mind, so a fire will be raised for them and it will be said to them: Return it, he said: So the one who was happy in the knowledge of God if he had attained the action will return it, and the one who was miserable in the knowledge of God if he had attained the action will be held back from it, and he will say: You disobeyed Me, so how would it be if My messengers had come to you?!" And thus Al-Bazzar narrated it on the authority of Muhammad bin Omar bin Hayaj Al-Kufi on the authority of Ubaid God bin Musa on the authority of Fadil bin Marzouq on his authority. Then he said: It is not known from the hadith of Abu Saeed except through his chain of transmission on the authority of Atiyah on his authority. And he said at the end of it: "Then God says: You disobeyed Me, so how about My messengers in the unseen?"

The seventh hadith On the authority of Muadh ibn Jabal, may God be pleased with him, Hisham ibn Ammar and Muhammad ibn al-Mubarak al-Suri said: Amr ibn Waqid narrated to us on the authority of Yunus ibn Halbas on the authority of Abu Idris al-Khawlani, on the authority of Muadh ibn Jabal on the authority of the Prophet of God, may God bless him and grant him peace, who said: "On the Day of Resurrection, the one who was transformed in his intellect, the one who perished during the interval, and the one who perished as a child will be brought. The transformed one will say: O Lord, if You had given me intellect, the one to whom You had given intellect would not have been happier than me." And he mentioned something similar about the one who perished during the interval and the child. "The Lord, the Almighty, will say: I command you to do something and you obey me? They will say: Yes. He will say: Go and enter the Fire. He said: Even if they entered it, it would not have harmed them. Then grippers will come out upon them and they will think that it has destroyed everything God has created, so they will quickly return. Then He will command them a second time, and they will return in the same manner. The Lord, the Almighty, will say: Before I created you, I knew what you would do, and based on My knowledge I created you, and to My knowledge you will return. I will gather them." Then the fire will take them.

Hadith 8 On the authority of Abu Hurairah **may God be**

pleased with him that the Messenger of God (peace and blessings of God be upon him) said: "Every child is born in a state of fitrah **pure natural disposition**, then his parents make him a Jew, a Christian, or a Zoroastrian, just as an animal gives birth whole. Do you see any among them with their ears cut off?" In another narration, they said: **O Messenger of God, what do you think of one who dies young?** He said: **God knows best what they would have done.** Imam Ahmad said: Musa bin Dawud told us, Abd al-Rahman bin Thabit told us, on the authority of Ata bin Qurrah, on the authority of Abdullah bin Damrah, on the authority of Abu Hurairah **may God be pleased with him**, on the authority of the Prophet (peace and blessings of God be upon him), as far as I know - Musa was uncertain - he said: "The children of the Muslims will be in Paradise, and Ibrahim (peace be upon him) will be responsible for them." In Sahih Muslim, on the authority of Iyad bin Himar, on the authority of the Messenger of God (peace and blessings of God be upon him), on the authority of God the Almighty, that He said: **Indeed, I created My servants as monotheists**, and in another narration: *Muslims.*

Hadith 9 On the authority of Samurah, may God be pleased with him. It was narrated by Al-Hafiz Abu Bakr Al-Barqani in his book Al-Mustakhraj 'ala Al-Bukhari from the hadith of Awf Al-A'rabi. On the authority of Abu Raja' Al-Attardi, on the authority of Samurah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: **Every newborn is born in a state of fitrah pure disposition.** The people called out to him: **O Messenger of God, what about the children of the polytheists?** He said: **And the children of the polytheists.** At-Tabarani said: Abdullah bin Ahmad told us, Uqbah bin Makram Ad-Dhabi told us, on the authority of 'Isa bin Shu'aib, on the authority of 'Ibad bin Mansur, on the authority of Abu Raja', on the authority of Samurah, who said: "We asked the Messenger of God, may God bless him and grant him peace, about the children of the polytheists, and he said: 'They are the servants of the people of Paradise.'"

The tenth hadith On the authority of Hasna's uncle, Ahmad said: Ruh told us, Aouf told us on the authority of Hasna' bint Mu'awiyah, from Bani Sareem, who said: My uncle told me: I said: **O Messenger of God, who will be in Paradise?** The Prophet said: **In Paradise, the martyr will be in Paradise, the one who was born will be in Paradise, and the one who was buried alive will be in Paradise.** Some scholars stopped at them for this hadith, and some of them were certain that they will be in Paradise, based on the hadith of Samurah ibn Jundub in Sahih al-Bukhari, that he, peace and blessings be upon him, said in the context of that dream when he passed by that old man under the tree and there were children around him, and Gabriel said to him: This is Ibrahim, peace be upon him, and these are the children of the Muslims and the children of the polytheists. They said: O Messenger of God, and the children of the polytheists? He said: **Yes, and the children of polytheists.** Some of them were certain that they would go to Hell, based on the saying of the Prophet (peace be upon him): **They will be with their fathers.** Some of them went to the fact that they **will be**

tested on the Day of Resurrection in the plains, so whoever obeys will enter Paradise and God will reveal to them their previous happiness, and whoever disobeys will enter Hell as a humiliated person and God's knowledge of them will be revealed due to their previous misery. This statement combines all the evidence, and the previous hadiths that support each other have clearly stated it. This statement is what Sheikh Abu al-Hasan Ali ibn Ismail al-Ash'ari narrated from the people of the Sunnah and the community, and it is what Hafiz Abu Bakr al-Bayhaqi supported in his book al-I'tiqad, as well as other scholars, hadith masters, and critics. Sheikh Abu Omar ibn Abdul-Barr al-Namri mentioned it after the previous hadiths about testing, then he said: The hadiths of this chapter are not strong and do not constitute evidence, and the people of knowledge deny them, because the Hereafter is a place of reward and not a place of work or trial, so how can they be charged with entering Hell, and that is not within the capacity of the creatures, and God does not charge a soul except with what it can bear?

The answer to what he said is that the hadiths of this chapter include those that are authentic, as many of the imams of the scholars have stated, and those that are good, and those that are weak, which are strengthened by the authentic and the good. If the hadiths of a single chapter are connected and support each other in this manner, they provide evidence for the one who examines them. As for his saying that the Hereafter is the abode of reward, there is no doubt that it is the abode of reward, and it does not contradict the obligation in its courtyards before entering Paradise or Hell, as Sheikh Abu al-Hasan al-Ash'ari narrated from the school of thought of the people of the Sunnah and the Community regarding the testing of children, and God Almighty said: **The Day the shin will be laid bare and they will be called to prostrate Al-An'am 2:17.**

It has been proven in Sahih and other books that the believers will prostrate to God on the Day of Resurrection, and that the hypocrite will not be able to do so, and his back will return to being like a single plate, one plate, and whenever he wants to prostrate, he will fall on his back. In Sahih Al-Bukhari and Sahih Muslim, regarding the man who will be the last of the people of Hell to leave it, God takes his covenants and pledges that he will not ask for anything other than what he has, and this is repeated many times, and God the Most High says: O son of Adam, how treacherous you are! Then He gives him permission to enter Paradise. As for his saying: How can God order them to enter Hell when that is not within their capacity? This does not prevent the authenticity of the hadith, for God will command the servants on the Day of Resurrection to cross the Sirat, which is a bridge over Hell, sharper than a sword and finer than a hair, and the believers will cross it according to their deeds like lightning and like the wind and like the best horses and riders, and among them are those who run, those who walk, those who crawl, and those who are scratched on their faces in the Fire. What has been reported about those people is not greater than this, rather this is more severe and greater.

The Sunnah also proves that the Antichrist will have Paradise and Hell with him. The Lawgiver has

Whoever is guided is only guided for [the benefit of] himself, and whoever goes astray only goes astray to his own detriment. And no bearer of burdens will bear the burden of another, and We never punish until We have sent a messenger.

commanded the believers who will see him to drink from what he sees as fire, for it will be cool and peaceful for him. This is similar to that. Also, God Almighty commanded the Children of Israel to kill themselves, so they killed each other until they killed, as it was said, seventy thousand in one morning. A man would kill his father and his brother, while they were in the blindness of a cloud that God sent upon them. This is a punishment for them for their worship of the calf. This is also very difficult for the souls, and it does not fall short of what was mentioned in the aforementioned hadith. And God knows best.

Chapter If this is established, then people have differed regarding the children of polytheists, with statements **one of which is** that they are in Paradise. They have cited as evidence the hadith of Samurah that he, peace be upon him, saw with Abraham, peace be upon him, the children of Muslims and the children of polytheists, and what was mentioned in the narration of Ahmad on the authority of Hasna on the authority of her uncle that the Messenger of God, peace be upon him, said: **And the child is in Paradise.** This is a correct argument, but the hadiths of testing are more specific than that. So whoever God knows will obey, He will place his soul in the Barzakh with Abraham and the children of Muslims who died in accordance with the fitrah, and whoever He knows will not answer, his matter is up to God Almighty on the Day of Resurrection and he will be in the Fire, as indicated by the hadiths of testing, and as Al-Ash'ari transmitted from the people of the Sunnah. Then those who say that they are in Paradise, some of them made them independent in it, and some of them made them servants to them, as came in the hadith of Ali bin Zaid on the authority of Anas according to Abu Dawud Al-Tayalisi, and it is weak, and God knows best.

The second statement is that they are with their fathers in Hell. And he provided evidence for this with what Imam Ahmad ibn Hanbal narrated on the authority of Abu al-Mughira, who narrated to us on the authority of Utbah ibn Damrah ibn Habib, who narrated to me on the authority of Abdullah ibn Abi Qais, the freed slave of Ghutayf, who came to Aisha and asked her about the children of the infidels, and he said: "The Messenger of God, may God bless him and grant him peace, said: They follow their fathers. I said: O Messenger of God, without deeds? He said: God knows best what they used to do." Abu Dawud narrated it on the authority of Muhammad ibn Harb on the authority of Muhammad ibn Ziyad al-Ilahani, who heard Abdullah ibn Abi Qais, who heard Aisha say: "I asked the Messenger of God, may God bless him and grant him peace, about the children of the believers. He said: They are with their fathers. I said: What about the children of the polytheists? He said: They are with their fathers. I said: Without deeds? He said: God knows best what they used to do." Ahmad also narrated it on the authority of Wakee' on the authority of Abu Uqayl Yahya ibn al-Mutawakkil, who is rejected, on the authority of his freed slave Bahiyyah on the authority of Aisha that she mentioned the children of

the polytheists to the Messenger of God, may God bless him and grant him peace, and he said: **If you wish, I will hear you compete with them in the Fire.**

Abdullah bin Imam Ahmad narrated: Uthman bin Abi Shaybah told us on the authority of Muhammad bin Fadil bin Ghazwan, on the authority of Muhammad bin Uthman, on the authority of Zadan, on the authority of Ali, may God be pleased with him, who said: "Khadijah asked the Messenger of God, may God bless him and grant him peace, about two of her sons who died in the pre-Islamic era, and he said: They are in Hellfire. He said: When he saw the hatred on her face, he said to her: If you saw where they were, you would hate them. He said: And my sons are from you? He said: The believers and their children are in Paradise, and the polytheists and their children are in Hellfire - then he recited: 'And those who believed and whose offspring followed them in faith - We will join with them their offspring.' " This is a strange hadith, because in its chain of transmission is Muhammad bin Uthman, whose status is unknown, and his sheikh Zadan did not meet Ali, and God knows best.

Abu Dawud narrated from the hadith of Ibn Abi Zaidah on the authority of his father on the authority of Al-Sha'bi who said: "The Messenger of God, may God bless him and grant him peace, said: 'The one who gives birth to a girl and the one who is buried alive are in Hell.' Then Al-Sha'bi said: 'Alqamah told me about it on the authority of Abu Wa'il on the authority of Ibn Mas'ud. A group of people narrated it on the authority of Dawud ibn Abi Hind on the authority of Al-Sha'bi on the authority of Alqamah on the authority of Salamah ibn Qays Al-Ashja'i who said: 'My brother and I came to the Prophet, may God bless him and grant him peace, and we said: "Our mother died in the pre-Islamic era, and she used to welcome guests and maintain family ties. She buried our sister alive in the pre-Islamic era who had not yet reached puberty." He said: 'The one who gives birth to a girl and the one who is buried alive is in Hell unless the one who gives birth to a girl reaches Islam and becomes Muslim.'" This is a good chain of transmission.

The third opinion is to stop at them. They relied on the saying of the Prophet (peace and blessings of God be upon him): **God knows best what they used to do.** It is in the two Sahihs from the hadeeth of Ja'far ibn Abi Iyas from Sa'eed ibn Jubayr from Ibn Abbas that the Messenger of God (peace and blessings of God be upon him) was asked about the children of the polytheists, and he said: **God knows best what they used to do.** It is also in the two Sahihs from the hadeeth of al-Zuhri from Ata' ibn Yazid, and from Abu Salamah from Abu Hurayrah, from the Prophet (peace and blessings of God be upon him) that he was asked about the children of the polytheists, and he said: **God knows best what they used to do.** Some of them made them among the people of al-A'raf, and this opinion goes back to the opinion of those who believed that they are among the people of Paradise, because al-A'raf is not a permanent home and the destination of

its people is Paradise, as was previously reported in Surat al-A'raf, and God knows best.

Chapter And let it be known that this disagreement is specific to the children of polytheists. As for the children of believers, there is no disagreement among the scholars, as Qadi Abu Ya'la ibn al-Farra' al-Hanbali narrated from Imam Ahmad that he said: There is no disagreement about them being among the people of Paradise. This is what is well-known among the people, and it is what we are certain of, God Almighty willing. As for what Sheikh Abu 'Umar ibn 'Abd al-Barr mentioned from some scholars that they hesitated about that and that all children are subject to God's will, Abu 'Umar said: A group of scholars of jurisprudence and hadith held this opinion, including Hammad ibn Zayd, Hammad ibn Salamah, Ibn al-Mubarak, Ishaq ibn Rahawayh, and others. They said: It is similar to what Malik wrote in his Muwatta' in the chapters on fate, and what he mentioned of hadiths in that regard, and most of his companions held this opinion. There is nothing explicitly stated about Malik in that regard, except that the later ones among his companions held that the children of Muslims are in Paradise and the children of polytheists are specifically subject to God's will. End of his statement, and it is very strange. Abu 'Abdullah al-Qurtubi also mentioned something similar in his book al-Tadhkirah, and God knows best.

They also mentioned in this regard the hadith of Aisha bint Talha, on the authority of Aisha, the Mother of the Believers, who said: "The Prophet, may God bless him and grant him peace, was invited to the funeral of a boy from the Ansar, so I said: O Messenger of God, blessed is he, a bird from the birds of Paradise, who did not do evil and did not attain it. He said: Or something else, O Aisha? God created Paradise and created its people while they were in the loins of their fathers. And He created Hell and created its people while they were in the loins of their fathers." Narrated by Muslim, Ahmad, Abu Dawud, al-Nasa'i, and Ibn Majah.

Since speaking about this issue requires sound and good evidence, and it may be spoken about by someone who has no knowledge of the Lawgiver, a group of scholars disliked speaking about it. This was narrated on the authority of Ibn Abbas, Al-Qasim bin Muhammad bin Abi Bakr Al-Siddiq, Muhammad bin Al-Hanafiyah, and others. Ibn Hibban included in his Sahih on the authority of Jarir bin Hazim: I heard Abu Raja Al-Attardi, I heard Ibn Abbas, may God be pleased with them both, while he was on the pulpit saying: "The Messenger of God, may God bless him and grant him peace, said: The affair of this nation will continue to be favorable or close to that as long as they do not speak about parents and destiny." Ibn Hibban said: He means the children of the polytheists. This is how Abu Bakr Al-Bazzar narrated it on the authority of Jarir bin Hazim, then he said: A group narrated it on the authority of Abu Raja on the authority of Ibn Abbas, with a chain of transmission ending with him.

Fath al-Qadir

15- Whoever is guided is only guided for [the benefit of]

himself. God, the Almighty, made clear that the reward for a righteous deed and the punishment for its opposite are specific to the doer and do not extend from him to others. Whoever is guided by doing what God has commanded him to do and leaving what God has forbidden him to do, then the benefit of that returns to himself. **And whoever goes astray** from the path of truth and does not do what he has commanded or leave what he has forbidden, **then he only goes astray to his own detriment.** That is, the consequences of his misguidance fall upon himself and do not extend beyond him. Everyone is held accountable for himself, rewarded for his obedience and punished for his disobedience. Then He emphasized this statement with the most eloquent emphasis, saying: **And no bearer of burdens shall bear the burden of another.** And burden is sin. It is said, **wazara yuzra he bears a burden** and **wazra a sin.** The plural is **awzaar burdens**, and **wazr** is a weight. And from it, **They will bear their burdens on their backs**, meaning the weight of their sins. The meaning of the verse is: No soul carrying a burden will bear the burden of another soul until the other is freed from its burden and the first is held accountable for it. Something similar to this has been mentioned in Al-An'am. Al-Zajaj said in his interpretation of this verse: The sinner and the guilty will not be held accountable for the sin of another. **And We never punish until We have sent a messenger.** When God, the Almighty, mentioned that the one who is guided is singled out for His guidance and the one who goes astray is singled out for his misguidance, and that a person will not be held accountable for the crime of another, He mentioned that He does not punish His servants except after giving them an excuse by sending His messengers and revealing His books. So God, the Almighty, made clear that He did not leave them in vain, and He does not hold them accountable before establishing proof against them. It appears that He will not punish them, neither in this world nor in the Hereafter, except after giving them an excuse by sending messengers, and this is what a group of scholars said. The majority of scholars said that what is negated here is the punishment of this world, not the punishment of the Hereafter.

Tafsir al-Baghawi

15 - **Whoever is guided is guided only for the benefit of himself**, for his reward is due, **and whoever goes astray only goes astray to his own detriment**, for his punishment is due to him.

And no bearer of burdens shall bear the burden of another, meaning: no bearer of burdens shall bear the burden of another of sins, meaning: no one shall be punished for the sin of another, **and We never punish until We have sent a messenger**, establishing the proof and cutting off the excuse, and in it is evidence that what is obligatory is obligatory by hearing, not by reason.

Tafsir al-Baidawi

15. **Whoever is guided is only guided for [the benefit of]**

Surat al-Isra' 17:15

Whoever is guided is only guided for [the benefit of] himself, and whoever goes astray only goes astray to his own detriment. And no bearer of burdens will bear the burden of another, and We never punish until We have sent a messenger.

himself, and whoever goes astray only goes astray to his own detriment. His guidance will not save anyone else, and his misguidance will not be destroyed by anyone else. **And no bearer of burdens will bear the burden of another.** No soul that carries a burden will bear the burden of another soul, but rather it will only bear its own burden. **And We never punish until We have sent a Messenger.** He explains the arguments and prepares the way for the laws, so the argument is binding on them, and in it is evidence that there is no obligation before the law.

Surat al-Isra' 17:16

And when We intend to destroy a city, We command its affluent ones, but they defiantly disobey therein; so the word comes into effect upon it, and We destroy it with [complete] destruction.

Tafsir al-Jalalayn

16 - **And when We desire to destroy a city, We command its affluent ones** its pampered ones, meaning its leaders, to obey on the tongues of Our messengers **but they defiantly disobey therein** so they go against Our command **so the word comes into effect upon it** of punishment **and We destroy it with [complete] destruction** We destroy it by killing its people and ruining it.

Tafsir al-Suyuti

Tafsir al-Tabari

The reciters differed in their reading of the statement, **We commanded its affluent ones**. The majority of the reciters of the Hijaz and Iraq read it as **we commanded** with a shortened alif, without a long one, and with a lightened and open meem. If it is read in this way, then the most common interpretation is: We commanded its affluent ones to obey, but they committed wickedness in it by disobeying God and disobeying His command. Many of those who read it in this way interpreted it in this way.

Who said that?

Al-Qasim narrated to us, he said: Al-Husayn narrated to us, he said: Hajjaj narrated to us, on the authority of Ibn Jurayj, he said: Ibn Abbas said: **We commanded its affluent ones** he said: To obey God, but they disobeyed. Al-Qasim narrated to us, he said: Al-Husayn narrated to us, he said: Sharik narrated to us, on the authority of Salamah or someone else, on the authority of Saeed bin Jubair, he said: We commanded obedience, but they disobeyed. It may also be possible, if it is read in this way, that its meaning is: We made them leaders, but they committed corruption in it, because the Arabs say: He is a leader who is not commanded. Some of the scholars of the Arabic language from Basra used to say: Its meaning, if it is read in this way, may change to the meaning: We made most of its affluent ones. And he used as evidence to correct this the hadith that was narrated on the authority of the Messenger of God, may God bless him and grant him peace, that he said: The best wealth is a well-mannered mare or a well-trodden path. And he said: The meaning of his saying: well-mannered: is one with many offspring. Some of the scholars of the Arabic language from Kufa used to reject this from its saying, and they did not accept the meaning of **our command** in the sense of **most of us** except by extending the alif from **our command**. He says about his statement, **an ordered mare**: It was said that in imitation of the coming of *mabourah* after it, just as it was said, **return visited, not**

rewarded, so he hamzated *ma'zurat* for the hamzah of *ma'jurat*, and it is from *wazarat*, in imitation of some words with others. Abu Uthman read that as **our command** with a shaddah on the *mim*, meaning: the emirate.

22152 - Ahmad bin Yusuf told us, he said: Al-Qasim told us, he said: Hisham told us, on the authority of Awf, on the authority of Abu Uthman Al-Nahdi, that he read **our affair** with emphasis on the word *emirate*. A group of people of interpretation interpreted this statement in this way.

Who said that?

22153 - Ali bin Dawud told us, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **We commanded its affluent ones**, meaning: We gave authority to its wicked ones, so they disobeyed therein, and if they did that, We destroyed them with punishment, and this is His statement, **And thus We have appointed in every city the greatest of its criminals, that they may plot therein**.

Al-Harith told me, he said: Al-Qasim told us, he said: I heard Al-Kisa'i narrating on the authority of Abu Ja'far Al-Razi, on the authority of Al-Rabi' bin Anas, that he read it as **He commanded us** and said: He gave us authority.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Abu Hafs, on the authority of Al-Rabi', on the authority of Abu Al-Aaliyah, he said: **Our command** is heavy: We made its affluent ones: its arrogant ones.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty, **We commanded its affluent ones**, he said: We sent.

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Hajjaj narrated to me, on the authority of Ibn Jurayj, on the authority of Mujahid, similarly. And it was mentioned on the authority of Al-Hasan Al-Basri that he read it as *amrana* with an extension of the alif of *amrana*, meaning: we made most of them so we made them immoral. A group of the people of interpretation directed the interpretation of this letter to this interpretation, except that those who narrated to us did not distinguish for us the difference of the readers in that, and how the interpreters read that, except for a few of them. Those who interpreted that in this way mentioned:

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 statement, **And when We desire to destroy a city, We command its affluent ones, but they defiantly disobey therein**, meaning: We increase their number.

Hanad told us, he said: Abu Al-Ahwas told us, on the authority of Samak, on the authority of Ikrimah, regarding his statement, **We commanded its affluent ones**, he said: We made them many.

Surat al-Isra' 17:16

And when We intend to destroy a city, We command its affluent ones, but they defiantly disobey therein; so the word comes into effect upon it, and We destroy it with [complete] destruction.

Yaqub bin Ibrahim told me: Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding his statement, **We commanded its affluent ones**, he said: We made them more numerous.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh, who said: Abd bin Sulayman told us, who said: I heard Al-Dahhak say regarding His statement, **We commanded its affluent ones**, meaning: Most of us are its affluent ones: meaning its leaders.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And when We desire to destroy a city, We command its affluent ones, but they defiantly disobey therein; so the word comes into effect upon it**, meaning: We increase its affluent ones, meaning its tyrants, so they defiantly disobey therein and commit acts of disobedience to God. **So We destroy it with [complete] destruction**. And it was said: And when He desires to destroy it, He increases its affluent ones.

22163 - Muhammad bin Abdul-A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **We commanded its affluent ones** he said: We made them more numerous.

22164 - Muhammad ibn Abd al-A'la narrated to us: Muhammad ibn Thawr narrated to us, on the authority of Muammar, on the authority of al-Zuhri, who said: The Messenger of God, may God bless him and grant him peace, entered upon Zaynab one day and he was saying: There is no god but God. Woe to the Arabs from an evil that has drawn near. Today a hole has been opened in the barrier of Gog and Magog like this, and he made a circle between his thumb and the one next to it. She said: O Messenger of God, will we perish while there are righteous people among us? He said: Yes, if evil increases.

22165 - Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **And when We desire to destroy a city, We command its affluent ones, but they defiantly disobey therein**, he said: Some of the people of knowledge mentioned that We command: We increase. He said: The Arabs say about something that is abundant, *Amr common*, because of its abundance. But if a people are described as having become numerous, then it is said: Banu so-and-so commanded, and the people commanded an affair, and that is when they became numerous and their affair became great, as Labid said:

If they are angered, they will be lowered, and if they are commanded one day, they will become weak and exhausted.

The imperative is the source, and the imperative noun, as God Almighty said: **You have certainly done something terrible**.

He said: Great, and it was said in a similar verse: evil, meaning a lot.

The most correct reading in my opinion is the reading of those who read **amrana mutrafeeha** with a

shortened alif in amrana and a lightened meem, because the authoritative readers unanimously agreed to correct it and not any other. If that is the most correct reading, then the most correct interpretation of it is the interpretation of those who interpreted it:

We commanded its people to obey, but they disobeyed and committed wickedness therein. So the word was justified against them, because the most common meaning of our command is the command, which is the opposite of the prohibition and nothing else. And directing the meanings of the words of God, may He be glorified, to the most famous and well-known of its meanings is more deserving of finding a way to it than anything else.

The meaning of His statement, **So they disobeyed therein** is: they disobeyed God's command therein and went out of His obedience. **So the word came into effect upon it** means: it became incumbent upon them because of their disobedience to God and their disobedience therein, and the threat of God that He threatened those who disbelieved in Him and disobeyed His messengers, of destruction after the excuse and warning through the messengers and proofs. **So We destroyed it with complete destruction** means: so We destroyed it with complete destruction, and We destroyed whoever was in it from its people with complete destruction, as Al-Farazdaq said:

And they were like the firstborn of Thamud when he roared at noon and destroyed them completely.

Tafsir al-Qurtubi

There are three issues:

First: God Almighty informed us in the previous verse that He did not destroy the cities before sending the messengers, not because it would be ugly for Him to do so, but because it was a promise from Him, and He does not break His promise. So if He wanted to destroy a city while fulfilling His promise as God Almighty said, He would command its affluent people to commit sin and injustice therein, so the word of destruction would come true for it. This teaches you that whoever perishes perishes by His will, for He is the One who causes the causes and leads them to their ends so that the previous word from God Almighty would come true.

The second: The Almighty's saying: **We have commanded**. Abu Uthman al-Nahdi, Abu Raja', Abu al-Aaliyah, al-Rabi', Mujahid and al-Hasan read **We have commanded** with a shaddah, and it is the reading of Ali, may God be pleased with him, meaning We have given power to its wicked ones, so they disobeyed therein, and if they did that, We will destroy them. Abu Uthman al-Nahdi said **We have commanded** with a shaddah on the *mim*, meaning We made them rulers and rulers, and Ibn Aziz said the same. And **He commanded them** means He has power over them. And al-Hasan also read *Qatadah*, and Abu Haywah al-Shami, and Ya'qub and Kharijah from Nafi' and Hammad ibn Salamah from Ibn Kathir

and Ali and Ibn Abbas with differences from them **We have commanded** with a long vowel and a light vowel, meaning We have increased its tyrants and rulers, al-Kisa'i said. Abu Ubaidah said: **I commanded him** with a long vowel and **I commanded him**, two languages meaning I made him many, and from it is the hadith:

The best wealth is a mare that is commanded or a well-trodden path, meaning one that produces many offspring and offspring. Ibn Aziz also said: *Amarna* and *Amrna* have the same meaning, meaning **much of us**. Also on the authority of Al-Hasan and Yahya bin Muammar, *Amarna* with the short vowel and the kasra on the *fa' lana*, and it was narrated on the authority of Ibn Abbas. Qatada and Al-Hasan said: The meaning is **much of us**. Abu Zaid and Abu Ubaid narrated something similar, but Al-Kisa'i rejected it and said: **It is not said of abundance except "Amarna** with the long vowel. He said: Its origin is *Amarna* but it was shortened, narrated by Al-Mahdawi. In Al-Sahah: Abu Al-Hasan said: **Amar malhu** with the short vowel means it became abundant. And **Amar al-Qawm** means they became numerous. The poet said: **Some people do not inherit the share of Qad'ad**.

And God commanded what God commanded with extension. Al-Tha'labi: And it is said for a lot of things, and the verb from it is: the people commanded something if they became many. Ibn Mas'ud said: We used to say in the pre-Islamic era for a tribe if they became many: the command of the Banu so-and-so, Labid said:

All the free people have a fate, no matter how many you count.

If they are envied, they will be lowered, and if they are commanded one day, they will be destroyed and miserable.

I said: In the hadith of Heraclius, the authentic hadith: **The command of Ibn Abi Kabshah has been ordered, indeed the king of the yellow people fears him**, meaning he has become numerous. And all of it is intransitive, and that is why Al-Kisa'i rejected it, and God knows best. Al-Mahdawi said: Whoever reads *amar* it is a language, and the reason for the transitivity of *amar* is that he likened it to *Umar* in that the majority was the closest thing to the building, so **a number** is like **a number** of *Umar*. The rest of them are from *amr*, meaning we ordered them to obey as an excuse, warning, intimidation, and threat. So they rebelled, meaning they disobeyed us. So the word was made true upon them, so the threat became obligatory upon them, from Ibn Abbas. And it was said: **We ordered them, we made them emirs**, because the Arabs say: an emir who is not commanded, meaning not commanded. And it was said: its meaning is we sent its arrogant ones. Harun said: And it is the reading of Abu **we sent the greatest criminals among them, so they rebelled**. Al-Mawardi mentioned it. Copper fever: Aaron said in the reading of Abu: And when We desire to destroy a city, We send therein its greatest criminals, and they plot therein, so the word comes into effect upon it. It is permissible that Our command means We multiplied it, and from this is the best of wealth, a mare that is commanded, as mentioned above. And some people said: Commanded follows a mare that is

destroyed, like the mornings and evenings. And like His saying: Return, visited, not turned back. And based on this, it is not said: God commanded them in the sense of He multiplied them, rather it is said His command and His command. Abu Ubaid and Abu Hatim chose the reading of the general public. Abu Ubaid said: We chose Our command because the three meanings come together in it: command, emirate, and multitude. And the luxurious: the pampered, and they were singled out for the command because others follow them.

The third is the Almighty's saying: **So We destroyed it**. That is, We uprooted it through destruction. *Destruction* is mentioned as a source to exaggerate the torment that befell them. In the Sahih, in the hadith of Zaynab bint Jahsh, the wife of the Prophet, may God bless him and grant him peace, she said:

"The Messenger of God, may God bless him and grant him peace, went out one day, frightened, his face red, saying: 'There is no god but God. Woe to the Arabs from an evil that has drawn near. Today a hole has been opened in the barrier of Gog and Magog like this.' And he made a circle with his thumb and the finger next to it. She said: 'So I said, O Messenger of God, will we be destroyed while there are righteous people among us?' He said: 'Yes, if evil increases.'" We have already discussed this matter, and that if sins become apparent and are not changed, they are a cause of the destruction of all, and God knows best.

Tafsir Ibn Kathir

The readers differed in reading his statement **We commanded**, so the well-known reading is the alleviation, and the commentators differed in its meaning. It was said: Its meaning is that We commanded its affluent people, so they committed an immoral act therein, as in the statement of the Most High: **Our command came to them by night or by day**, for God does not command immorality. They said: Its meaning is that He subjected them to committing immoral acts, so they deserved punishment. It was also said: Its meaning is that We commanded them to do acts of obedience, so they committed immoral acts, so they deserved punishment. It was narrated by Ibn Jurayj on the authority of Ibn Abbas, and Saeed bin Jubayr also said the same. Ibn Jarir said: It is possible that its meaning is that we made them leaders. I said: This only comes according to the reading of those who read **We commanded its affluent ones**. Ali bin Talha said on the authority of Ibn Abbas: His statement: **We commanded its affluent ones, but they disobeyed therein** means: We gave authority to its wicked ones, so they disobeyed therein. If they did that, God would destroy them with punishment. This is His statement: **And thus have We appointed in every city its greatest criminals Al-Baqarah 2:176**. Abu Al-Aaliyah, Mujahid, and Al-Rabi' bin Anas said the same.

Al-Awfi said on the authority of Ibn Abbas: **And when We desire to destroy a city, We command its affluent ones, but they defiantly disobey therein**. He said, **We increase their number**. This is what Ikrimah, Al-Hasan, Ad-Dahhak and Qatadah said. And on the authority of

And when We intend to destroy a city, We command its affluent ones, but they defiantly disobey therein; so the word comes into effect upon it, and We destroy it with [complete] destruction.

Malik, on the authority of Az-Zuhri: **We command its affluent ones** means **We increase their number**. Some of them cited as evidence the hadith narrated by Imam Ahmad, where he said: Ruh bin Ubadah told us, Abu Nu'aym Al-Adawi told us, on the authority of Muslim bin Badil, on the authority of Iyas bin Zuhair, on the authority of Suwaid bin Hubairah, on the authority of the Prophet, may God bless him and grant him peace, who said: **The best wealth of a man is a well-trained mare or a well-tended path**. Imam Abu Ubaid Al-Qasim bin Salam, may God have mercy on him, said in his book Al-Gharib: **The well-tended one is the one with many offspring, the path is the well-arranged path of palm trees, and the well-tended one is the pollination**. Some of them said: This came in a proportional manner, like his saying, **rewarded but not rewarded**.

Fath al-Qadir

16- **And when We desire to destroy a city, We command** The commentators differed in the meaning of Our command into two opinions: The first is that what is meant by it is the command that is the opposite of the prohibition, and based on this they differed in what is commanded, and most of them say that it is obedience and goodness. He said in Al-Kashaf: Its meaning is We commanded them to be immoral, so they were immoral. He spoke at length in explaining this, and those who are able to interpret it followed him, and what he mentioned from those who followed him is opposed by something like the saying of the speaker, I commanded him, so he disobeyed me, because everyone who knows the Arabic language understands from this that what is commanded is something other than disobedience, because disobedience contradicts and contradicts the command. Likewise, I commanded him, so he was immoral, which indicates that what is commanded is something other than immorality, because immorality is an expression for doing the opposite of what is commanded, so its being immoral contradicts and contradicts its being commanded. The second opinion is that the meaning of **We commanded its affluent ones** is We made them many, so they were immoral. Al-Wahidi said: The Arabs say **the people commanded** if they became many, and **God commanded them** if He made them many. Abu Uthman Al-Nahdi, Abu Raja, Abu Al-Aaliyah, Al-Rabi', Mujahid and Al-Hasan read *amrana* with a shaddah on the *mim*: meaning we made them powerful leaders. Al-Hasan, Qatadah, Abu Haywah Al-Shami, Ya'qub and Kharijah from Nafi', Hammad bin Salamah from Ibn Kathir, Ali and Ibn Abbas also read *amrana* with a long and short vowel: meaning we increased its tyrants and leaders. Al-Kisa'i said. Abu Ubaidah said: *Amartuhu* with a long vowel and *amrtuhu* are two languages meaning **I increased it**. From this is the hadith: **The best of wealth is a mare with a mammura**, meaning one with many offspring and children. Ibn 'Aziz also said this. Al-Hasan and Yahya bin Ya'mar also read *amrana* with a short vowel and a kasrah on the *mim* meaning **we did**. This reading was narrated from Ibn 'Abbas. Qatadah and Al-Hasan said: The meaning is **we increased it**. Abu Zaid and

Abu Ubaid narrated something similar, but Al-Kisa'i rejected it and said: **It is not said of abundance except "amrana** with a long vowel." It is stated in As-Sahah: Abu Al-Hasan said **amr malahu** with a kasrah: meaning it increased, and **amr al-qawm** means they increased. From this is the saying of Labid:

If they are envied, they will be brought down, and if they are commanded one day, it will be for destruction and ruin.

The majority read **our command** from the command, and its meaning is what we presented in the first statement, and the meaning of **its affluent ones** is the pampered ones who have been spoiled by the blessing and the spaciousness of life, and the commentators say in the interpretation of the pampered ones: they are the tyrants, the oppressors and the unjust kings. He said: And they were specifically mentioned because those other than them are their followers, and the meaning of *fasqa* in it: they went out of obedience and rebelled in their disbelief because immorality is going out to what is more heinous. **So the word came true upon it** meaning it was established and the punishment was realized upon them after their immorality became apparent. **So we destroyed it with a great destruction** meaning a great destruction whose nature cannot be known due to its severity and the greatness of its impact. It has been said in the interpretation of our command that it is a metaphor for the command that led them to immorality, which is the bestowal of blessings upon them, and it has also been said that what is meant by **we wanted to destroy a village** is that the destruction of a village is close, and it is a deviation from the apparent meaning without resorting to it.

Tafsir al-Baghawi

16 - **And when We desire to destroy a city, We command its affluent ones**, Mujahid read: **We commanded** with emphasis, meaning: We gave power to its wicked ones, but they disobeyed. Al-Hasan, Qatada, and Ya'qub read **We commanded** with an extension, meaning: We increased its numbers.

The rest read it with a shortened and lightened vowel, meaning: We ordered them to obey, but they disobeyed. It is possible that it means we made them leaders, and it is possible that it means we made them many. It is said: God ordered them, meaning God made them many. In the hadith: **The best wealth is a mare that is ordered**, meaning one with many offspring. It is also said: From it, the people ordered an affair if they increased in number, and it is not from the word *order* in the sense of action, for God does not order immorality.

Abu Ubaidah chose the reading of the common people and said: Because the three meanings come together in it, meaning command, emirate, and abundance.

Its affluent people are its pampered and wealthy

people. **But they committed wickedness therein, so the word came into effect upon it**, meaning the punishment was due upon it. **So We destroyed it with complete destruction**, meaning: We ruined it and destroyed everyone in it.

Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Yahya bin Bakr told us, Al-Layth told us, on the authority of Aqeel, on the authority of Ibn Shihab, on the authority of Urwah bin Al-Zubayr, that Zainab bint Abi Salamah told him, on the authority of Umm Habibah bint Abi Sufyan, on the authority of Zainab bint Jahsh, that the Prophet, may God bless him and grant him peace, entered upon her in a state of fear and said: "There is no god but God, woe to the Arabs from an evil that has drawn near. Today a hole has been opened in the dam of Gog and Magog like this," and he made a circle with his thumb and the finger next to it. Zainab said: "I said: O Messenger of God, will we be destroyed while there are righteous people among us?" He said: **Yes, if evil increases**.

Tafsir al-Baidawi

16. **And if We desire to destroy a city** and if Our desire to destroy a people is related to the execution of Our previous judgment, or the time of its decree is near, as they say: If a sick person wants to die, his illness becomes more severe. **We ordered its affluent ones** to obey them on the tongue of a Messenger whom We sent to them, and what precedes and follows it indicates that, for transgression is going out of obedience and rebellion in disobedience, so it indicates obedience by way of reciprocity. It was said that We ordered them to transgress because of His saying: **So they transgressed therein**, like your saying I ordered him and he read, for nothing is understood from it except the order to read, on the basis that the order is a metaphor for the burden on him, or the cause of it by pouring upon them from the blessings that made them arrogant and led them to transgression. It is possible that it does not have an intended effect, like their saying: I ordered him and he disobeyed me. It was said that its meaning is we multiplied, it is said: I ordered the thing and I ordered it so it commanded if I multiplied it, and in the hadith: **The best wealth is a well-trodden path, and a mare that is ordered**, meaning one with many offspring. It is also a metaphor from the meaning of request, and it is supported by the reading, Ya'qub ordered us and the narration of **we ordered** from Abu 'Amr, and it is possible that it was transferred from the word *order* with the dammah as a sign, meaning we made them leaders, and the specification of the affluent ones because others are not like them. They follow them because they are quicker to foolishness and more capable of immorality. **Then the word came into effect upon it** means the previous word of punishment by its occurrence, or by the appearance of their sins or their immersion in sins. **So We destroyed it completely** We destroyed it by destroying its people and destroying their homes.

Surat al-Isra' 17:17

And how many generations have We destroyed after Noah? And sufficient is your Lord, concerning the sins of His servants, as Knower and Seeing.

Surat al-Isra' 17:17

And how many generations have We destroyed after Noah? And sufficient is your Lord, concerning the sins of His servants, as Knower and Seeing.

Tafsir al-Jalalayn

17 - **And how many** i.e. many **of the generations** of nations (have We destroyed after Noah. And sufficient is your Lord, concerning the sins of His servants, as Knower and Seer) Knowing of their inner and outer aspects, and this is related to the sins of

Tafsir al-Suyuti

Tafsir al-Tabari

This is a threat from God, the Most High, to the polytheists of Quraysh who denied His Messenger Muhammad, may God bless him and grant him peace, and a threat to them with punishment, and an announcement from Him that if they do not stop what they are doing of denying His Messenger, may God bless him and grant him peace, then He will bring down upon them His wrath and punishment as He brought down upon the nations before them who followed the path of disbelief in God and the denial of His Messengers. God, the Most High, says: And We have destroyed, O people, before you, from after Noah until your time, many generations who denied the signs of God, disbelieved in Him, and denied His Messengers, as you are doing, and you are not more honorable to God than they are, because there is no connection between anyone and God, the Most High, so He punishes some people in a way He does not punish others, or He pardons the sins of some people and punishes others for them. God the Almighty says: "Then turn to the obedience of God, your Lord. We have sent to you a Messenger who will alert you to Our proofs against you and awaken you from your heedlessness. We would never punish a people until We send to them a Messenger alerting them to the proofs of God, while you persist in your transgression. And sufficient is your Lord, O Muhammad, as Knower of the sins of His servants." He says: And God is sufficient for you, O Muhammad, as Knower of the sins of His creation, for nothing of the actions of these polytheists of your people, or the actions of others of His creation, is hidden from Him. He is All-Knowing, All-Aware, and All-Seeing of all that. He says: He sees all of that, so nothing of it is hidden from Him, and not even the weight of an atom on the earth or in the heavens is hidden from Him, nor anything smaller or larger than that. There is disagreement about the length of a century.

Mujahid bin Musa told us, he said: Yazid told us, he said: Hammad bin Salamah told us, on the authority of Abu Muhammad bin Abdullah bin Abi Awfa, he said:

The century is one hundred and twenty years, so the Messenger of God, may God bless him and grant him peace, was sent in the first century, and the last of them was Yazid bin Muawiyah. And others said: Rather, it is one hundred years.

Who said that?

Hassan bin Muhammad bin Abdul Rahman Al-Himsi Abu Al-Salt Al-Ta'i told us: Salamah bin Hawas told us, on the authority of Muhammad bin Al-Qasim, on the authority of Abdullah bin Busr Al-Mazini, who said: The Prophet, may God bless him and grant him peace, placed his hand on his head and said: This boy will live for a century. I said: How long is a century? He said: One hundred years.

Hassan bin Muhammad told us: Salamah bin Hawas told us, on the authority of Muhammad bin Al-Qasim, who said: We continued to count for him until he was one hundred years old, then he died.

Abu Al-Salt said: Salamah told me that this Muhammad bin Al-Qasim was the son-in-law of Abdullah bin Busr. Others said about that as follows:

Ismail bin Musa Al-Fazari narrated to us, saying: Omar bin Shakir narrated to us, on the authority of Ibn Sirin, who said: The Messenger of God, may God bless him and grant him peace, said: The century is forty years. And his saying, **And your Lord is sufficient for you**, the preposition *Ba* was inserted in his saying, **And your Lord is sufficient for you**, and it is in the nominative case, because the meaning of the statement is: And your Lord is sufficient for you, and your Lord is sufficient for you as an expert on the sins of His servants, indicating praise. And the Arabs do the same in every statement that has the meaning of praise or, they insert the preposition *Ba* in the noun and the noun that the preposition is inserted in the nominative case to indicate by its insertion praise or blame, like their saying: He honored a man with him, and he is sufficient for you as a man, and he was generous with your garment, and he tasted good food, and similar statements. And if the preposition *Ba* was dropped from what it enters from these nouns, it would be in the nominative case, because it is in the nominative case, as the poet said:

And he tells me about the absent man, his gift is sufficient as a gift for what the absent man tells me.

If there is no praise or blame in the speech, then they do not include the preposition *ba*. It is not permissible to say: **Your brother stood up**, and you mean: **Your brother stood up**, unless you mean: **Another man stood up with him**, and that is a meaning other than the first meaning.

Tafsir al-Qurtubi

The Almighty says: **And how many generations have We destroyed after Noah**. That is, how many people disbelieved and were destroyed. He is frightening the

disbelievers of Mecca. The mention of the generation has already been mentioned at the beginning of Surat Al-An'am. Praise be to God. **And sufficient is your Lord, concerning the sins of His servants, as Knower and Seer.** Knowing and All-Knowing of them, He sees their deeds. This has already been mentioned.

Tafsir Ibn Kathir

God the Almighty says, warning the infidels of Quraysh for their denial of His Messenger Muhammad, peace and blessings be upon him, that those who denied the messengers after Noah were destroyed. This indicates that the generations between Adam and Noah were Muslims, as Ibn Abbas said: There were ten generations between Adam and Noah, all of them Muslims. Its meaning is that you, the deniers, are not more honorable to God than them, and you have denied the most honorable of messengers and the most honorable of creation, so your punishment is more deserving and appropriate. And His statement: **And sufficient is your Lord as Knower and Seer of the sins of His servants** means that He is All-Knowing of all their deeds: good and bad, nothing is hidden from Him, glory be to Him.

Fath al-Qadir

Then He, the Almighty, mentioned that this is His custom with past generations, so He said: 17- **And how many generations have We destroyed** meaning, many times have We destroyed from them, so how many is the object of the verb *destroyed*, and **from generations** is an explanation of **how many** and a distinction for it: meaning, how many people disbelieved after Noah, such as *Aad* and *Thamud*, so destruction befell them and the scourge of punishment descended upon them, and in it is a frightening for the disbelievers of Mecca. Then He addressed His Messenger with what is a deterrent to all people, so He said: **And sufficient is your Lord, concerning the sins of His servants, as Knowing and Seeing** Al-Farra' said: It is only permissible to insert the preposition *ba* in the subject if it is praising or blaming its owner, like you saying *Kafaka*, **Akram bihi He honored a man with it**, and **Tabat bita'ik He made your food taste good**, and you do not say **Qama bi-khik** when you mean **Qama'ik brother He stood up**. This verse contains great good report for the obedient and a severe warning for those who do not disobey, because complete knowledge, perfect experience, and penetrating insight require that the reward be delivered to the one who deserves it according to his deservingness, and this does not contradict further favoring those who are worthy of that. What is meant by His being All-Knowing and All-Seeing is that He encompasses the realities of things, both outwardly and inwardly, and nothing of them is hidden from Him.

Al-Bayhaqi narrated in *Dalā'il al-Nubuwwah* and Ibn 'Asakir narrated on the authority of Sa'id al-Maqburi that 'Abdullah ibn Salam asked the Prophet, may God bless him and grant him peace, about the blackness in the moon. He said: They were two suns. God said: **And We have made the night and the day two signs,**

and We have erased the sign of the night. The blackness that you saw is the erasure. Ibn Jarir and Ibn Mardawayh narrated on the authority of Ibn 'Abbas on the authority of the Prophet, may God bless him and grant him peace, a longer meaning than this. Al-Suyuti said: Its chain of transmission is weak. Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Ibn al-Anbari narrated in *al-Masahif* on the authority of 'Ali regarding his statement: **And We have erased the sign of the night**, he said: It is the blackness in the moon. Ibn Jarir and Ibn al-Mundhir narrated something similar on the authority of Ibn 'Abbas. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Qatadah regarding his statement: **And We have made the sign of the day visible**, he said: Illuminating, **that you may seek bounty from your Lord**, he said: He made for you a long path. Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn 'Abbas regarding his statement: **We have explained it**, he said: We have made it clear. Ahmad, Abd ibn Humayd and Ibn Jarir narrated with a good chain of transmission on the authority of Jabir that he heard the Messenger of God (blessings and peace of God be upon him) say: **The bird of every man is around his neck**. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **We have fastened his bird to his neck**, he said: His happiness and misery, and whatever God has decreed for him and upon him, he will be bound to it wherever he is. Ibn Abi Shaybah and Ibn al-Mundhir narrated on the authority of Anas regarding his statement: **His bird**, he said: His book. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas that he said: His deeds. **And We will bring forth for him on the Day of Resurrection a book which he will find spread out**, he said: It is his deeds that were counted against him, so what was written for him of deeds will be brought forth for him on the Day of Resurrection and he will read it spread out. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Qatadah regarding his statement: **Read your book**, he said: On that day, he who was not a reader in this world will read. Ibn Abd al-Barr narrated in *al-Tamhid* on the authority of Aisha regarding his statement: **And no bearer of burdens shall bear the burden of another**, he said: I asked Khadija about the children of the polytheists and he said: They are from their fathers. Then I asked him after that and he said: God knows best what they used to do. Then I asked him after Islam had become firmly established and **And no bearer of burdens shall bear the burden of another** was revealed and he said: They are upon the fitrah or he said: In Paradise. Al-Suyuti said: Its chain of transmission is weak. It has been proven in the two Sahih and others that "the Prophet (peace and blessings of God be upon him) was asked and it was said to him: O Messenger of God, do we share in the nights from the offspring of the polytheists? He said: They are from them." There are many hadiths and a long discussion on that. Ibn Kathir mentioned in his interpretation of this verse most of the hadiths reported about the children of the polytheists, then he quoted the words of the scholars on the issue, so let him refer to it. Ishaq bin Rahawayh, Ahmad, Ibn Hibban, Abu Nu'aym in *Al-Ma'rifah*, Al-Tabarani, Ibn Mardawayh, and Al-Bayhaqi in *Kitab Al-'Itiqad* narrated on the authority of Al-Aswad bin Sari' that the Prophet, may God bless him and grant him peace, said: "Four

Surat al-Isra' 17:17

And how many generations have We destroyed after Noah? And sufficient is your Lord, concerning the sins of His servants, as Knower and Seeing.

people will argue on the Day of al-Qiyamah 75: a deaf man who does not hear anything, an insane man, an old man, and a man who died during the Fatrah **interval between two periods of time**. Then he said: God will take their covenants to obey Him and will send to them a messenger saying: Enter the Fire. He said: By the One in Whose Hand is the soul of Muhammad, if they were to enter it, it would be cool and peaceful for them, and whoever does not enter it will be dragged to it." Its chain of transmission is with Ahmad. This is how 'Ali bin 'Abdullah narrated to us: Mu'adh bin Hisham narrated to us: My father narrated to me, on the authority of Abu Qatadah, on the authority of Al-Ahnaf bin Qais, on the authority of Al-Aswad bin Sari'. Ishaq bin Rahawayh, Ahmad, and Ibn Mardawayh narrated something similar on the authority of Abu Hurayrah, and it is with Ahmad with the aforementioned chain of transmission on the authority of Qatadah, on the authority of Al-Hasan, on the authority of Abu Rafi', on the authority of Abu Hurayrah. Qasim bin Asbagh, Al-Bazzar, Abu Ya'la and Ibn Abd Al-Barr in Al-Tamhid narrated on the authority of Anas who said: The Messenger of God (peace and blessings of God be upon him) said, and he mentioned something similar, and he replaced the fool with the imbecile. Al-Hakim Al-Tirmidhi narrated in Nawader Al-Usul, and Al-Tabarani and Abu Nu'aym narrated on the authority of Mu'adh bin Jabal on the authority of the Messenger of God (peace and blessings of God be upon him) who said: **On the Day of Resurrection, those who were permitted in reason, those who perished during the interregnum, and those who perished as children will be brought**, and he mentioned its meaning at length. Ibn Jarir narrated on the authority of Ibn Jurayh on the authority of Ibn Abbas regarding His statement, **We commanded its affluent ones**, he said: To obey God, but they disobeyed. Ibn Jarir and Ibn Abi Hatim narrated something similar on the authority of Saeed bin Jubair. Ibn Abi Hatim narrated on the authority of Shahr bin Hawshab who said: I heard Ibn Abbas say regarding the verse, **We commanded its affluent ones**, with truth, but they disobeyed Him, so destruction was due to them. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi in al-Asma' wa'l-Sifat narrated on his authority regarding the verse, saying: We gave power to our wicked ones, so they rebelled. When they did that, We destroyed them with punishment. It is like His statement: **And thus have We appointed in every city the greatest of its criminals to plot therein**. Al-Bukhari and Ibn Mardawayh narrated on the authority of Ibn Mas'ud, who said: We used to say to a tribe when they became numerous in the pre-Islamic period, **The sons of so-and-so have commanded**.

Tafsir al-Baghawi

17 - His saying: **And how many generations have We destroyed** meaning: the ones who denied, **after Noah**, frightening the infidels of Mecca, **And sufficient is your Lord as Knower and Seer of the sins of His servants**, Abdullah bin Abi Awfa said: A century is one hundred

and twenty years, so God sent the Prophet, may God bless him and grant him peace, in the first century, and at the end of it was Yazid bin Muawiyah.

It was said: One hundred years. It was narrated on the authority of Muhammad bin Al-Qasim on the authority of Abdullah bin Busr Al-Mazini, "The Messenger of God, may God bless him and grant him peace, placed his hand on his head and said: This boy will live for a century." Muhammad bin Al-Qasim said: We continued to count for him until he was one hundred years old, then he died.

Al-Kalbi said: Eighty years. It was also said: Forty years.

Tafsir al-Baidawi

17. **And how many generations have We destroyed and many have We destroyed.** is an explanation for you and a distinction for it. **After Noah** such as Aad and Thamud. **And sufficient is your Lord, concerning the sins of His servants, as Knower and Seer.** He perceives their inner and outer aspects and punishes for them, and presenting the Knower is to present its subject.

Surat al-Isra' 17:18

Whoever desires the immediate, We hasten for him therein whatever We will for whom We intend. Then We have made for him Hell, which he will burn, censured and banished.

Tafsir al-Jalalayn

18 - **Whoever desires** with his work **the immediate** meaning this world **We hasten for him therein what We will for whomever We intend** hastening for him is a substitute for whomever He wills by returning the neighbor **Then We have made for him** in the Hereafter **Hell which he will burn** he will enter it *blamed* *blamed* *repelled* banished from mercy.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Whoever seeks the immediate world and works and strives for it, and seeks it, has no certainty of the afterlife, and does not hope for reward or punishment from his Lord for his work, **We hasten for him therein what We will for whomever We will**. He says: God hastens for him in this world what He wills of the expansion of this world for him, or its stinginess for whomever God wills to do that to him, or his destruction with whatever punishments He wills. **Then We have made for him Hell, which he will burn**. He says: Then We will cast him into Hell when he comes to Us in the Hereafter, *censured* for his lack of gratitude to Us, and his bad deeds in what we have done to him in this world, *rejected*. He says: banished: cast out in the Fire. And similar to what we said about that, the people of interpretation said:

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Whoever desires the immediate, We hasten for him therein what We will for whomever We intend**, meaning: Whoever's concern, his obsession, his desire, and his intention is the world, God hastens for him therein what he desires, then He forces him to Hell. He said, **Then We have made for him Hell, which he will burn, censured and banished**, censured in God's blessing, banished in God's wrath.

Al-Qasim told us, he said: Al-Hussein told us, he said: Abu Taybah, a sheikh from the people of Misra, told me that he heard Abu Ishaq Al-Fazari say: **We hastened for him in it what We will for whomever We will**. He said: For whomever We will, His destruction.

Ali bin Dawud told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his saying *blameworthy* means: blameworthy.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Whoever desires the immediate, We hasten for him therein what We will**

for whom We intend, he said: The immediate is the world.

Tafsir al-Qurtubi

The Almighty said: **Whoever desires the immediate** meaning this world, and what is meant is the immediate abode, so He used the adjective to describe the described. **We hasten for him therein what We will for whomever We will** meaning We do not give him from it except what We will, then We hold him accountable for his deeds, and his consequence is entering the Fire. **Blameable and rejected** meaning expelled and banished from the mercy of God. This is the description of the immoral hypocrites and the hypocritical hypocrites, who dress up as Muslims and obey in order to obtain the immediate worldly gains of spoils and other things, but that work will not be accepted from them in the Hereafter, and they will not be given in this world any spoils or other things, so that work will not be accepted from them in the Hereafter, and they will not be given in this world except what is allotted to them. It was mentioned earlier in Hud that this verse indicates those absolute verses, so reflect on it.

Tafsir Ibn Kathir

God Almighty tells us that not everyone who seeks this world and the bliss it contains will obtain it, but rather it will only be obtained by whomever God wills and whatever He wills. This restricts the generality of the other verses, for He said: "We hasten for him therein whatever We will for whomever We will. Then We have made for him Hell" meaning in the Hereafter **which he will burn** meaning he will enter until it engulfs him from all sides *blamed* meaning in a state of being blamed for his bad behavior and actions, since he chose the perishable over the eternal *rejected* banished, excluded, humiliated and disgraced.

Imam Ahmad narrated: Hussain told us, Rawid told us, on the authority of Abu Ishaq, on the authority of Zur'ah, on the authority of Aisha, may God be pleased with her, who said: "The Messenger of God, may God bless him and grant him peace, said: 'The world is the home of those who have no home, and the wealth of those who have no wealth, and those who have no mind gather for it.'" And his statement: **And whoever desires the Hereafter** means he desires the Hereafter and what is in it of bliss and joy, **and strives for it with the necessary effort** means he seeks it through his path, which is following the Messenger, may God bless him and grant him peace, **while he is a believer** meaning his heart is a believer, meaning he believes in the reward and recompense, **their effort is ever appreciated**.

Fath al-Qadir

His saying: 18- **Whoever desires the immediate** This is a confirmation of what came before regarding the group of every human being whom we have obligated, and regarding the group of those who are guided, and

Whoever desires the immediate, We hasten for him therein whatever We will for whom We intend. Then We have made for him Hell, which he will burn, censured and banished.

what is meant by the immediate is the immediate benefit or the immediate home. Meaning: Whoever wants that through righteous deeds or deeds of the Hereafter, which includes the infidels, the wicked, the hypocrites, and the hypocrites, **We hasten for him** meaning We hasten for that desirer **in it** meaning in that immediate life. Then He restricted the hastener with two restrictions: The first: His saying: **what We will** meaning whatever God the Almighty wills to hasten for him from it, not what that desirer wills. For this reason you see many of those who desire the immediate life want in this world what they cannot attain and wish for what they cannot attain. The second restriction is His saying: **for whomever We will** meaning for whomever We will hasten from them what Our will requires. The phrase **for whomever We will** is a substitute for the pronoun in **for him** by repeating the preposition instead of some of the whole, because the pronoun refers to whom and it is for generality. This verse restricts the extended verses such as His saying, the Almighty: **Whoever desires the cultivation of this world, We give him thereof** and His saying: **Whoever desires the life of this world and its adornment, We fully repay them for their deeds therein, and they therein will not be deprived**. It has been said that **whatever He wills** was read with a ya'. The substratum, and we do not know who among the people of the anomalies read it that way, and according to this reading it was said that the pronoun refers to God Almighty: that is, whatever God wills, so its meaning is the meaning of the reading with the letter *nun*, and in it there is a distance because it contradicts what came before it: which is We hastened and what comes after it is for whomever We will, and it was said that the pronoun refers to whomever in His statement: **whoever wanted**, so that would be restricted by His statement for whomever We will: that is, We hastened for him what he wanted, but according to Our will, so whoever wanted the immediate will not get what he wanted unless God willed that for him. Then after all of this, behind these empty requests that have no effect except with the two mentioned restrictions is the eternal torment of the Hereafter, and for this reason He said: **Then We made for him Hell**, that is, We made for him because of his abandonment of what he was commanded to do of the Hereafter and his sincerity from impurities the torment of Hell in its various types, **He will burn in it** in the accusative case as a state: that is, he will enter it **condemned and rejected**, that is, expelled from the mercy of God and distanced from it, so this is his punishment in the Hereafter even though he will not get from this world except what God Almighty has decreed. For him, so where is the state of this wretched person compared to the state of the pious believer? He gets from this world what God has decreed for him and wanted for him without panic or worry, with his soul at peace, his heart at peace, and his trust in his Lord. He is, however, working for the Hereafter, awaiting the reward from God Almighty, which is Paradise.

Tafsir al-Baghawi

18 - **Whoever desires the immediate**, meaning this world, that is, the immediate home, **We hasten for him therein whatever We will**, of expansion and restriction, **for whomever We intend**, to do that to him or destroy him, **Then We have made for him**, in the Hereafter, **Hell, which he will burn**, entering its fire, **censured and expelled**, banished and banished.

Tafsir al-Baidawi

18. **Whoever desires the immediate** is limited to it. **We hasten for him therein what We will for whomever We will** The hastener and the hastened for him are restricted to the will and desire because not every wisher finds what he desires, nor does every finder desire it all. And let it be known that the matter is by will and concern is a favor. **For whomever We will** is a substitute for whomever He wills instead of some. And it was read as whatever He wills and the pronoun in it refers to God Almighty so that it matches the famous. And it was said **For whomever** so that it is specific to whomever God Almighty wanted that for. And it was said that the verse is about the hypocrites who were showing off to the Muslims and fighting with them and their only purpose was to share in the spoils and the like. **Then We made for him Hell which he will burn, censured and banished** banished from the mercy of God Almighty.

Surat al-Isra' 17:19

And whoever desires the Hereafter and strives for it with the necessary effort while he is a believer - it is those whose effort is ever appreciated.

Tafsir al-Jalalayn

19 - **And whoever desires the Hereafter and strives for it with the necessary effort** does its work that is appropriate for it **and is a believer** a state for those, **their effort is ever appreciated** with God, meaning accepted and rewarded.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: Whoever desires the Hereafter and seeks it, and for it he works its work, which is obedience to God and what pleases Him. He added striving to the ha and the alif, which is a metaphor for the Hereafter, so He said: And strives for the Hereafter with the striving of the Hereafter, and its meaning is: And does its work for it so that the listeners know the meaning of that, and that its meaning is: And strives for it with his striving for it and he is a believer, he says: He is a believer who believes in God's reward and His great recompense for his striving for it, not denying it as one who desires the immediate, God the Most High says: **Then those** meaning: whoever does that **their striving** meaning their work in obedience to God **will be appreciated** and God's thanks to them for their striving is His good reward for their good deeds, and His overlooking of their bad deeds with His mercy.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And whoever desires the Hereafter and strives for it with the necessary effort while he is a believer - for those, their effort is ever appreciated**, God will appreciate their good deeds and overlook their bad deeds.

Tafsir al-Qurtubi

And whoever desires the Hereafter meaning the Hereafter. **And strives for it with the necessary effort** meaning he does acts of obedience for it. **And he is a believer** because acts of obedience are not accepted except from a believer. **Then those, their effort will be appreciated** meaning accepted and not rejected. It was said: *Multiplied* meaning their good deeds will be multiplied to ten, to seventy, to seven hundred times, and to many times over, as was narrated on the authority of Abu Hurayrah when it was said to him:

Did you hear the Messenger of God, may God bless him and grant him peace, say: **God rewards for a single good deed with a thousand thousand good deeds?** He said: "I heard him say: 'God rewards for a single good deed with a thousand thousand good deeds.'"

Tafsir Ibn Kathir

God Almighty tells us that not everyone who seeks this world and the bliss it contains will obtain it, but rather it will only be obtained by whomever God wills and whatever He wills. This restricts the generality of the other verses, for He said: "We hasten for him therein whatever We will for whomever We will. Then We have made for him Hell" meaning in the Hereafter **which he will burn** meaning he will enter until it engulfs him from all sides *blamed* meaning in a state of being blamed for his bad behavior and actions, since he chose the perishable over the eternal *rejected* banished, excluded, humiliated and disgraced.

Imam Ahmad narrated: Hussain told us, Rawid told us, on the authority of Abu Ishaq, on the authority of Zur'ah, on the authority of Aisha, may God be pleased with her, who said: "The Messenger of God, may God bless him and grant him peace, said: 'The world is the home of those who have no home, and the wealth of those who have no wealth, and those who have no mind gather for it.'" And his statement: **And whoever desires the Hereafter** means he desires the Hereafter and what is in it of bliss and joy, **and strives for it with the necessary effort** means he seeks it through his path, which is following the Messenger, may God bless him and grant him peace, **while he is a believer** meaning his heart is a believer, meaning he believes in the reward and recompense, **their effort is ever appreciated**.

Fath al-Qadir

That is why He said: 19- **And whoever desires the Hereafter** meaning, he desires the Hereafter with his actions **and strives for it with the necessary effort** meaning, the true effort for it that befits its seeker, which is to do what he is commanded to do and to leave what he is forbidden to do, purely for God, without any taint. And doing it according to the Islamic law without innovation or whims **and he is a believer** in God with a true faith, because the doer of a righteous deed does not deserve a reward for it unless he is a believer **God only accepts from the righteous** and the sentence is in the accusative case as a state, and the reference in His saying: **Then those** is to those who desire the Hereafter and strive for it with their necessary effort and its predicate **their effort is ever appreciated** with God: meaning, accepted and not rejected, and it was said that it is added to many times over, for God Almighty considered three matters in the effort being appreciated: The first is the desire for the Hereafter. The second is that he strives for it with the effort that is right for it. The third is that he is a believer.

Tafsir al-Baghawi

19 - **And whoever desires the Hereafter and strives for it with the necessary effort**, does its work, **while he is a believer - for those, their effort is ever appreciated**, accepted.

Surat al-Isra' 17:19

And whoever desires the Hereafter and strives for it with the necessary effort while he is a believer - it is those whose effort is ever appreciated.

Tafsir al-Baidawi

19. **And whoever desires the Hereafter and strives for it with the necessary effort** its right of striving, which is to do what is commanded and refrain from what is forbidden, not to draw near to God through what they invent with their opinions. The benefit of the lam is to consider the intention and sincerity. **And he is a believer** with a correct faith with no polytheism or denial, for that is the mainstay. **Then those** are the ones who meet the three conditions. **Their effort is appreciated** by God the Most High, meaning accepted by Him and rewarded for it, for thanking God is the reward for obedience.

Surat al-Isra' 17:20

To both We provide, these and those, from the gift of your Lord. And the gift of your Lord is not restricted.

Tafsir al-Jalalayn

20 - *Both* of the two groups **We extend** We give **these and those** instead of *of* related to We extend **the gift of your Lord** in this world and **the gift of your Lord** in it is **not forbidden** prohibited from anyone

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Your Lord, O Muhammad, provides for both groups of those who desire this worldly life and those who desire the Hereafter, the one who strives for it as he should, and he is a believer in this world, from His gift. He provides for them both from His gift until they reach their term and complete the appointed time that was written for them. Then their conditions differ after death, and they are separated after reaching the sources. The group of those who desire this worldly life is Hell as their source, and the group of those who desire the Hereafter is Paradise as their destination. **And the gift of your Lord is not forbidden.** He says: And the gift of your Lord, which He gives to whomever He wills of His creation in this world, is not forbidden to whomever He extends it to. None of His creation is able to prevent him from that, and God has given it to him. And the people of interpretation said something similar to what we said about that.

Who said that?

Bishr ibn Muadh told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, "To both We provide from the bounty of your Lord. And the bounty of your Lord is not restricted," meaning diminished. And God Almighty divided the world between the righteous and the wicked, and the Hereafter is especially with your Lord for the righteous.

Muhammad Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And the gift of your Lord is not restricted.** He said: It is diminished.

Muhammad bin Abdullah Al-Mukhrami told us: Abd Al-Rahman bin Mahdi told us: Sahl bin Abi Al-Salt Al-Siraj told us: I heard Al-Hasan say: **We give to both these and those from the bounty of your Lord.** He said: We give to both the righteous and the wicked from this world.

Al-Qasim narrated: Al-Husayn narrated: Hajjaj narrated: On the authority of Ibn Jurayj: Ibn Abbas said: **Whoever desires the immediate, We hasten for him therein what We will.** The verse: **And whoever desires the Hereafter.** Then He said: **To both We provide from the gift of your Lord.** Ibn Abbas said: He provides for

whoever desires this world, and He provides for whoever desires the Hereafter. Ibn Jurayj said: **And the gift of your Lord is not forbidden.** He said: It is forbidden.

Bishr told us, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **To both We provide, these and those,** the people of this world and the people of the Hereafter, "from the gift of your Lord. And the gift of your Lord is not forbidden," he said: forbidden.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **No, We provide for these and those,** the people of this world and the people of the Hereafter, "from the gift of your Lord. And the gift of your Lord is not forbidden," from the righteous or the wicked, he said:

And the forbidden: the prohibited, and he read: **See how We have preferred some of them over others, and the Hereafter is greater in degrees and greater in preference.**

Tafsir al-Qurtubi

The Almighty says: **To both We provide from the bounty of your Lord.** I know that He provides for the believers and the disbelievers. **And the bounty of your Lord is not restricted.** That is, it is withheld and forbidden, from the root word *prohibition*, which means prohibition and prohibition.

Tafsir Ibn Kathir

God Almighty says: *Both* meaning each of the two groups who wanted this world and those who wanted the Hereafter, We will provide them with what is in it **from the bounty of your Lord** meaning He is the Disposer of affairs, the Ruler who does not act unjustly, so He gives each one what he deserves of happiness and misery, so there is no one who can reverse His judgment, nor prevent what He has given, nor change what He wills. For this reason He said **And the bounty of your Lord is not forbidden** meaning no one can prevent it, nor can anyone reject it. Qatada said: **And the gift of your Lord is not restricted,** meaning diminished. Al-Hasan and others said: meaning forbidden. Then the Almighty said: **See how We have favored some of them over others,** meaning in this world. Some of them are rich and some poor, and some are in between, some are handsome and some are ugly, and some die young, and some live to be old and some are in between. **And the Hereafter is greater in degrees and greater in preference,** meaning their differences in the Hereafter are greater than in this world. Some of them will be in the lowest levels of Hell and its chains and shackles, and some of them will be in the highest levels and its bliss and joy. Then the people of the lowest levels will differ in what they are in, just as the people of the levels will differ, for Paradise has one hundred levels, and between every two levels is like the distance between the heavens and the earth. In the two Sahihs: **The people of the highest ranks will see the people of the highest ranks as you see a distant star in the horizon of the sky.** That is why God

Surat al-Isra' 17:20

To both We provide, these and those, from the gift of your Lord. And the gift of your Lord is not restricted.

Almighty said: **And the Hereafter is greater in degrees and greater in preference.** And in At-Tabarani, on the authority of Zadan on the authority of Salman, with a chain of transmission traceable to the Prophet: **There is no servant who wants to rise a degree in this world and rises, except that God places him in the Hereafter greater than it.** Then he recited: **And the Hereafter is greater in degrees and greater in preference.** favor.

Fath al-Qadir

Then He, the Almighty, explained the perfection of His compassion and the comprehensiveness of His mercy, saying: 20- **To both We provide for these and those from the gift of your Lord.** The tanween in *both* is a substitute for the complement, and the meaning is that each one of the two groups We provide: that is, We increase him from Our gift in succession without interruption. We provide for the believers and the unbelievers, the people of obedience and the people of disobedience. The disobedience of the disobedient does not affect the cutting off of his provision. What is provided for is what He hastened for those who want this world, and what He bestowed in the first and the last upon those who want the Hereafter. In His saying: **from the gift of your Lord** is an indication that this is purely by grace and it is related to **to provide**. "And the gift of your Lord is not forbidden," that is, prohibited. It is said that he prohibited it, he prohibited it: he forbade it, and everything that stands between you and something He has prohibited it from you. "From these **is a substitute for both and these**" is conjoined with the substitute. Al-Zajjaj said: God, the Almighty, knew that He would give to the Muslim and the unbeliever and that He would provide for them both, the two groups, so He said: These and those are from the bounty of your Lord.

Tafsir al-Baghawi

20 - **Both of these and those We provide**, meaning: We provide for both groups, those who want this world and those who want the Hereafter, **from the gift of your Lord**, meaning: He provides for both of them, then their situation differs in the end, **and the gift of your Lord**, the provision of your Lord, **is not forbidden**, prohibited from His servants. What is meant by gift is gift in this world, otherwise the disbelievers have no share in the Hereafter.

Tafsir al-Baidawi

20. "Both" each of the two groups, and the tanween is a substitute for the complement. "We extend" with the gift one time after another and make its predecessor an extension for its predecessor. "These and those **is a substitute for both**". "From the gift of your Lord **from what He gives is related to** We extend". "And the gift of your Lord is not forbidden" forbidden, neither a believer nor a disbeliever prevents it in this world as a

Surat al-Isra' 17:21

See how We have favored some of them over others. And the Hereafter is greater in degrees and greater in preference.

Tafsir al-Jalalayn

21 - **See how We have favored some of them over others** in provision and status **and the Hereafter is greater** greater in degrees and greater in preference than this world, so it should be taken care of more than it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Look, O Muhammad, with the eye of your heart at these two groups, one of which is the immediate home, which he seeks and works for, and the other which wants the Hereafter and strives for it, certain of God's reward for its striving. How did We give preference to one group over the other, by Our sight, which guided it to the path that is most upright, and made easy for it that which is most rightly guided and most correct, and We let down this other group, so We led it astray from the path of truth, and covered its sight from the path of right guidance. **And the Hereafter is greater in degrees.** He says: And the group of those who desire the Hereafter is greater in degrees in the Hereafter than the others, due to the difference in their stations according to their deeds in Paradise, and greater in preference by God's preference of some of them over others than these other group in this world in what We have expanded for them in it.

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **See how We have favored some of them over others:** meaning in this world. **And the Hereafter has greater degrees and greater preference.** And the believers have mansions in Paradise, because they have virtues due to their deeds. And it was mentioned to us that the Prophet of God, may God bless him and grant him peace, said: There is a degree between the highest and lowest of the people of Paradise like a star that is seen in the middle and middle of the earth.

Tafsir al-Qurtubi

Then the Almighty said: **See how We have favored some of them over others** in provision and work, some are few and some are many. **And the Hereafter is greater in degrees and greater in preference** meaning for the believers, so the disbeliever, even if he is given plenty in this world once, and the believer is given little

once, the Hereafter is only divided once by their deeds, so whoever misses something from it will not make it up in it.

Tafsir Ibn Kathir

God Almighty says: *Both* meaning each of the two groups who wanted this world and those who wanted the Hereafter, We will provide them with what is in it **from the bounty of your Lord** meaning He is the Disposer of affairs, the Ruler who does not act unjustly, so He gives each one what he deserves of happiness and misery, so there is no one who can reverse His judgment, nor prevent what He has given, nor change what He wills. For this reason He said **And the bounty of your Lord is not forbidden** meaning no one can prevent it, nor can anyone reject it. Qatada said: **And the gift of your Lord is not restricted**, meaning diminished. Al-Hasan and others said: meaning forbidden. Then the Almighty said: **See how We have favored some of them over others**, meaning in this world. Some of them are rich and some poor, and some are in between, some are handsome and some are ugly, and some die young, and some live to be old and some are in between. **And the Hereafter is greater in degrees and greater in preference**, meaning their differences in the Hereafter are greater than in this world. Some of them will be in the lowest levels of Hell and its chains and shackles, and some of them will be in the highest levels and its bliss and joy. Then the people of the lowest levels will differ in what they are in, just as the people of the levels will differ, for Paradise has one hundred levels, and between every two levels is like the distance between the heavens and the earth. In the two Sahihis: **The people of the highest ranks will see the people of the highest ranks as you see a distant star in the horizon of the sky.** That is why God Almighty said: **And the Hereafter is greater in degrees and greater in preference.** And in At-Tabarani, on the authority of Zadan on the authority of Salman, with a chain of transmission traceable to the Prophet: **There is no servant who wants to rise a degree in this world and rises, except that God places him in the Hereafter greater than it.** Then he recited: **And the Hereafter is greater in degrees and greater in preference.**

Fath al-Qadir

21- **See how We have favored some of them over others** The address is to Muhammad, may God bless him and grant him peace, and it is possible that it is for anyone who has the capacity to look and consider, and this sentence confirms and explains what was mentioned above from the supply, and the meaning is: See how We have favored some servants over others in immediate gifts, so some are rich and some are poor, strong and some are weak, healthy and some are sick, some are wise and some are foolish, and this is for a profound wisdom that minds are unable to comprehend. **And the Hereafter has greater degrees and greater preference** This is because the ratio of the differentiation in the degrees of the Hereafter to the differentiation in the degrees of this world is like the ratio of the Hereafter to this world, and this world has no value in relation to the Hereafter, so the Hereafter

Surat al-Isra' 17:21

See how We have favored some of them over others. And the Hereafter is greater in degrees and greater in preference.

has greater degrees and greater preference. It was said that what is meant is that the believers will enter Paradise and the disbelievers will enter Hell, so the superiority of the believers over the disbelievers will be apparent. The gist of the meaning is that the differentiation in the Hereafter and its degrees is above the differentiation in this world and the ranks of its people in it of expansion and contraction and the like.

Tafsir al-Baghawi

21 - *Look*, O Muhammad, **how We have favored some of them over others**, in provision and [righteous] work, meaning: the seeker of the immediate and the seeker of the Hereafter, **and the Hereafter has greater degrees and greater preference**.

Tafsir al-Baidawi

21. **See how We have favored some of them over others** in provision, and the accusative of *how* with **We have favored** is in the state. **And the Hereafter is greater in degrees and greater in preference** meaning the difference in the Hereafter is greater, because the difference in it is in Paradise and its degrees and Hell and its levels.

Surat al-Isra' 17:22

Do not set up with God another god, lest you sit down blamed and forsaken.

Tafsir al-Jalalayn

22 - **Do not make with God another god, lest you sit down blamed and forsaken** with no helper for you.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says to His Prophet Muhammad, may God bless him and grant him peace: O Muhammad, do not make a partner with God in His divinity and worship, but be sincere in worshipping Him and single out divinity for Him, for there is no god but Him. If you make a god other than Him and worship other than Him, will you become blameworthy? He says: You will be blamed for what you have neglected in thanking God for the blessings He has bestowed upon you, and for making thanks to someone other than the one who has done you good, and for associating in praise someone with whom no one else has shared in the blessings upon you, you will be forsaken. Your Lord has surrendered you to someone who wants to harm you, and if your Lord, who is the supporter of His friends, surrenders you, then you will have no protector other than Him to support you and defend you.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Do not make with God another god, lest you sit down blamed and forsaken**, he said: blamed in God's blessings. And even though this statement was addressed to the Prophet of God, may God bless him and grant him peace, it is intended for all of God's servants who are obligated to perform duties, the Exalted and Majestic.

Tafsir al-Qurtubi

And His saying, **Do not make with God another god** is addressed to the Prophet, may God bless him and grant him peace, and what is meant is his nation. It was said that the address is to the human being, **so you will sit down** meaning you will remain **blamed and forsaken** with no supporter or guardian.

Tafsir Ibn Kathir

God Almighty says, and what is meant are those who are charged with the duty of worship from the nation: Do not, O you who are charged with the duty of worship, make a partner for your Lord, **lest you sit blamed**, meaning for associating partners with Him, *forsaken*, because God Almighty does not support you,

but rather leaves you to the one you worshipped with, and He does not possess for you harm or benefit, because the One Who possesses harm and benefit is God alone, with no partner for Him. Imam Ahmad said: Abu Ahmad al-Zubayri told us, Bashir ibn Salman told us, on the authority of Sayyar Abu al-Hakam, on the authority of Tariq ibn Shihab, on the authority of Abdullah ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever is afflicted with poverty and ascribes it to the people, his poverty will not be satisfied, but whoever ascribes it to God, God will send him wealth, either later or immediate wealth.** Narrated by Abu Dawud and al-Tirmidhi from the hadith of Bashir ibn Salman with it, and al-Tirmidhi said: Hasan Sahih Gharib.

Fath al-Qadir

Then when He, the Almighty, summarized the righteous deeds in His saying: **And strive for it with the effort it deserves while he is a believer**, He began to detail that, beginning with the most honorable of them, which is monotheism, so He said: 22- **Do not make with God another god.** The address is to the Prophet, may God bless him and grant him peace, and what is meant by it is his nation, as an agitation and incitement, or to every qualified person who is fit to direct him to it. It was said that it is on the implication of the statement, and the estimation is: Tell you, who is charged, do not make, and the accusative of *sit* is in response to the prohibition, and the estimation is: Do not make, then sit, and the meaning of *sit* is to become, from their saying: He sharpened the blade until it sat as if it were ruined, and what is meant is not the reality of sitting opposite to standing. It was said that it is a metaphor for the inability to obtain good deeds, for striving for it can only be achieved by standing, and the inability to do so requires him to be sitting from seeking, and it was said that it is the nature of the blameworthy and let down to sit regretting and atoning for what he has neglected, so sitting on this is the reality, and the accusative of *blameworthy Disappointed* is a noun phrase that is used to describe someone who is in a state of affairs, or a state of affairs: meaning that you become one who combines two matters: blame from God, His angels, and His righteous servants, and abandonment from Him, glory be to Him, or a state of being one who combines two matters.

Tafsir al-Baghawi

22 - **And do not make with God another god**, the address is to the Prophet, may God bless him and grant him peace, and what is meant is someone other than him.

It was said: Its meaning is, O human being, do not make [another god with God], **so that you will sit blamed and forsaken**, blamed without praise, forsaken without victory.

Tafsir al-Baidawi

22. **Do not make with God another god** The address is

Surat al-Isra' 17:22

Do not set up with God another god, lest you sit down blamed and forsaken.

to the Messenger, may God bless him and grant him peace, and what is meant by it is his nation or everyone. **Then you will sit down** This is from their saying **sharpen the blade until it sits down like a spear**, or **you will be unable** from their saying **he sat down from something** if he was unable to do it. **Blamed and forsaken** Collecting upon yourself blame from the angels and the believers and forsakenness from God Almighty, and its implication is that the monotheist will be praised and victorious.

Surat al-Isra' 17:23

And your Lord has decreed that you worship none but Him, and to parents, good treatment. Whether one or both of them reach old age with you, say not to them a word of contempt, nor repel them but speak to them a generous word.

Tafsir al-Jalalayn

23 - **And your Lord has decreed** that, that is, that **you worship none but Him** that you treat them well **and to parents, good treatment** that you be dutiful to them **if one of them or both of them attain old age [while] with you** is the subject **and in the reading they attain old age [while], one of them is a substitute for its alif (then say not to them a word of disrespect** with the opening of the fa' and its breaking with a tanween or without a tanween, a source meaning damn and ugly **and do not repel them** rebuke them **and speak to them a generous word** nice and gentle.

Tafsir al-Suyuti

Tafsir al-Tabari

By this, the Most High means: Your Lord, O Muhammad, has decreed that you worship none but God, for none but Him should be worshipped. The interpreters of the Qur'an have differed in their interpretation of His statement, **And your Lord has decreed**, even though the meaning of all of them is the same.

Mention what they said about that:

Ali bin Dawud told me, he said: Abdullah bin Saleh told us, he said: Sarawiya told us, on the authority of Ali, on the authority of Ibn Abbas: **And your Lord has decreed that you not worship except Him**. He said: He commanded.

Ibn Hamid told us: Al-Hakam bin Bashir told us: Zakariya bin Salam told us: A man came to Al-Hasan and said: He divorced his wife three times. He said: You disobeyed your Lord, and your wife has left you. The man said: Did God decree that for me? Al-Hasan, who was eloquent, said: What did God decree? What did God command. And he recited this verse: **And your Lord has decreed that you not worship except Him**. The people said: Al-Hasan has spoken about predestination.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And your Lord has decreed that you worship none but Him**: meaning, your Lord has commanded that you worship none but Him, so this is the immediate decree of God. And it was said in some wisdom: He who pleases his parents has pleased his Creator, and he who angers his parents has angered his Lord.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And your Lord has decreed that you worship**

none but Him. He said: He commanded that you worship none but Him. In the wording of Ibn Mas'ud, **Your Lord has commanded that you worship none but Him**.

Abu Kuraib told us: Yahya bin Isa told us: Nasir bin Abi Al-Ash'ath told us: Ibn Habib bin Abi Thabit told us, on the authority of his father: Ibn Abbas gave me a copy of the Qur'an and said: This is according to the recitation of Ubayy bin Ka'b. Abu Kuraib said: Yahya said: I saw the Qur'an with Nasir, in which was **And your Lord has commanded** meaning: And your Lord has decreed.

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: **And your Lord has decreed that you not worship except Him**. He said: And your Lord has commanded.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And your Lord has decreed that you worship none but Him**, he said: He commanded that you worship none but Him.

Al-Harith told me, he said: Al-Qasim told us, he said: Hisham told us, on the authority of Abu Ishaq Al-Kufi, on the authority of Al-Dahhak bin Muzahim, that he read it as **And your Lord has commanded**, and he said: They attached the waw to the sad, so it became a qaf.

And His statement, **And to parents, do good**, means: And He has commanded you to do good to your parents, that you be good to them and be dutiful to them. The meaning of the statement is: And He has commanded you to do good to your parents. So when the *an* was deleted, the decree is connected to the good, as is said in the statement: He commanded you to do good to him, and I advise you to do good to him, meaning: I command you to do good to him, then the *an* is deleted, so the command and the advice are connected to the good, as the poet said:

I was amazed at Dahma when he complained about us, and at Abu Dahma when he advised us to do good.

It was as if we were dry

And he recommended us to do good.

The reciters differed in their reading of the statement, **Either one of them or both of them reach old age with you**. The majority of the reciters of Medina and Basra, and some of the reciters of Kufa, read it as **either they reach old age** in the singular, directing that to one of them because one of them is one, so they made *yubulghan* singular because of its singularity, and made his statement, **or both of them** conjoined with the one. The majority of the reciters of Kufa read it as **either they reach old age** in the dual, with the kasra and shaddah of the noon, and they said: The parents were mentioned before, and his statement **they reach old age** is a report about them after he mentioned their names. They said: When the verb comes after the noun, the statement is to be evidence that it is a report about two or a group. They said: The evidence that it is a report about two in the future verb is the alif and the noon. They said: His statement, **one of them or both of them** is a renewed statement, as was said: **So they became blind and deaf, then God forgave them, then**

Surat al-Isra' 17:23

And your Lord has decreed that you worship none but Him, and to parents, good treatment. Whether one or both of them reach old age with you, say not to them a word of contempt, nor repel them but speak to them a generous word.

many of them became blind and deaf and like his statement, **And they whispered a secret:** then he began and said, **Those who wronged.**

The first of the two readings that is more correct in my opinion is the reading of the one who reads it **Either they attain old age** with the singular as report about one of them, because the report about the command to be kind to parents ended with His statement **And to parents, do good** and then He began with His statement **Either one of them or both of them attain old age with you.** And His statement **So say not to them a word of disrespect** means: Do not be disgusted by something that you see from one of them or both of them that people are offended by, but be patient with that from them, and expect reward for your patience with them, just as they were patient with you when you were young.

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Muhammad bin Bashir told us: Muhammad bin Muhibb told us: Sufyan told us, on the authority of Laith, on the authority of Mujahid, regarding his statement, **And do not say to them a word of disrespect, nor repel them,** he said: If they reach such old age in your life that they urinate and defecate, do not say to them a word of disrespect, to disgust them.

Al-Qasim told us: Al-Husayn told us: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid: If they reach old age with you, do not say to them *uff* when you see something offensive, and remove pee and toilet from them, as they used to remove it from you when you were young, and do not harm them. The people of knowledge of the Arabic language differed about the meaning of *uff*. Some of them said: Its meaning is: everything that is coarse and ugly in speech. Others said: *Uff* is the dirt of the fingernails, and *uff* is everything that you lift with your hand from the ground of something insignificant. The Arabs have six dialects for raising the letter *af* with tanween and without tanween, lowering it and making it accusative. Those who lowered it with tanween, which is the general reading of the people of Medina, likened it to sounds that have no meaning, like when they say in the story of a sound **ghaq ghaq**, so they lowered the qaf and added a nun to it, and its rule was *sukun*, because nothing can make it *sukun* because it comes after a silent letter, which is the alif. They hated to combine two silent letters, so they moved it to the closest vowel to *sukun*, which is *kasra*, because when a jussive letter is moved, it is only moved to *kasra*. As for those who lowered it without tanween, which is the general reading of the readers of Kufa and Basra, they said: They only include tanween in sounds that come incomplete, like that which comes with two letters like *mah*, "sah," and *bakh*, so it is completed with tanween because it is incomplete in the structures of nouns. They said: And *af* is complete, and we do not need to

complete it with anything else, because it came with three letters. They said: We only broke the second *fa* so that we do not combine two silent letters. As for the one who added a damma and a noon, he said: It is a noun like all other nouns that are declined but do not have a sound, and he deviated from the sounds with it. As for the one who added it without a tanween, he said: It is not a proper noun, so it is declined like the proper nouns. They said: We add it as we add the word **God's is the matter before and after** and as we add the noun in a singular vocative, so we say: O Zayd. And whoever puts it in the accusative without a tanween, which is the reading of some of the Meccans and the people of Syria, he likens it to their saying: Extend, O this one, and return. And whoever puts it in the accusative with a tanween, he has made the verb work on it and made it a proper noun, so he says: I did not say to him: Afa nor tafa. And some of the grammarians of Basra used to say: It was read: Af, and Afa is a language that they made like its description. And some of them read Af, and that is because some of the Arabs say: Af laka on the narration: meaning do not say this to them. He said: And raising is ugly, because it is not followed by a lam, and those who said: Af, many broke it, and that is better. And some of them broke the noon. Some of them said: *Afi*, as if he added this statement to himself, so he said: **Afi this for you both**, and the broken form of this has a tanween and without a tanween, as it is an incomplete noun, such as *ams* and the like, and the open form without a tanween is the same. Some of the Arabists said: All of these six movements are included in *afa*, as a way of resembling the noun at one time and the sound at another. He said: The sounds are mostly broken with the tanween if they are on two letters, such as *sah* and *mah* and *bakh*. And if they are on three letters, they are likened to the tools *af* "m'il": *layt* and *madd*, and *af* like *madd* is like the tools. And if he said *af* like *sah*. And they said **I heard mad, ya hana and mad**. And it was narrated from Al-Kisa'i that he said: I heard what your family taught you except *mad* and *mad*, and this is like *if* and *if*. And whoever said *afa* made it like *sahqan* and *ba'd*. What is more correct in my opinion in reading this is the reading of the one who read it *fa-la-quluhu-u-fa* with a *kasra* on the *fa* without a tanween for two reasons: One of them is that it is the most famous of the languages in it and the most eloquent among the Arabs, and the second is that the portion of every word that does not have an inflected object is *sukoon*, so since that was the case. And the portion of the *fa* in *af* was to stop, then there was no way for that to happen because of the two quiescent letters coming together in it. And the rule for a quiescent letter when it is moved is that it is moved to a *kasra*, so it is moved to a *kasra*, as it was said: *mad* and *shadd*: and *ward* of the door.

And His saying: **And do not scold them,** God Almighty says: And do not rebuke them.

Muhammad bin Ismail Al-Ahmasi told us: Muhammad bin Ubaid told us: Wasil Al-Raqashi told us, on the

authority of Ata bin Abi Rabah, regarding his statement, **So do not say to them a word of disrespect, nor repel them**, he said: Do not shake your hand against your parents. It is said from this: he rebuked him, he rebuked him, he rebuked him, he rebuked him.

As for his saying, **And speak to them a noble word**, He, the Most High, says: And speak to them a beautiful, good word.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, **And speak to them a generous word**. He said: The best word you can find.

Al-Qasim narrated to us, he said: Al-Hussein narrated to us, he said: Al-Mu'tamir bin Sulaiman narrated to us, on the authority of Abdullah bin Al-Mukhtar, on the authority of Hisham bin Urwah, on the authority of his father, on the authority of Umar bin Al-Khattab, **A noble word**. They said: Do not refrain from anything they want. Abu Ja'far said: This hadith is wrong, I mean the hadith of Hisham bin Urwah. Rather, it is on the authority of Hisham bin Urwah, on the authority of his father. It does not include Umar. It was narrated on the authority of Ibn Ulayyah and others, on the authority of Abdullah bin Al-Mukhtar.

Bishr bin Muadh told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And speak to them a noble word**: meaning, a gentle, easy word.

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.

Yunus told me, he said: Ibn Wahb told us, he said: Harmalah ibn Imran told me, on the authority of Abu al-Haddaj al-Tahbib, he said: I said to Saeed ibn al-Musayyab: Everything that God Almighty mentioned in the Qur'an about being kind to one's parents, I have understood, except His saying: **And speak to them a generous word**. What is this generous word? Ibn al-Musayyab said: The words of a sinful servant to a rude master.

Tafsir al-Qurtubi

It contains sixteen issues:

The first is *wa-qada* meaning he ordered, obligated, and made obligatory. Ibn Abbas, Al-Hasan, and Qatadah said: This is not a judgment of a ruling, but rather a judgment of an order. In the Mushaf of Ibn Mas'ud it is *wa-sāṭ* which is the reading of his companions and the reading of Ibn Abbas as well, and Ali and others, and it is also with Ubayy ibn Ka'b. Ibn Abbas said: It is **wa-sāṭ rabbik** and one of the two waws was attached so it was read **wa-qadaṭ rabbik** because if it were about the judgment no one would have disobeyed God. Ad-Dahhak said: It was corrupted for some people to *wa-sāṭ* because the waw and the sad were mixed when the Mushaf was written. Abu Hatim mentioned on the authority of Ibn Abbas the same as what Ad-Dahhak said and said: On the authority of Maymun ibn Mihran that he said: According to the statement of Ibn Abbas, there is light, God the Most High said: **He has ordained for you of religion what He enjoined upon Noah and that which**

We have revealed to you (Al-Nisa' 1:10). Abu Hatim refused that Ibn Abbas had said that. He said: If we said this, the heretics would have attacked our Qur'an. Then our scholars, theologians, and others said that the word *qada* is used in the language in several ways: *qada* means command, as in the saying of God the Almighty: **And your Lord has decreed that you worship none but Him** meaning a command. *Qada* means creation, as in the saying of God the Almighty: **Then He completed them as seven heavens in two days** meaning He created them. *Qada* means judgment, as in the saying of God the Almighty: **Then decide what you will decide** meaning rule as you rule. *Qada* means completion, as in the saying of God the Almighty: **The matter about which you are asking has been decided** meaning it has been completed. From this is the saying of God the Almighty: **So when you have completed your rites and His saying the Almighty: So when you have completed the prayer and Qada** means will, as in the saying of God the Almighty: **When He decrees a matter, He only says to it, 'Be,' and it is and Qada** means covenant, as in the saying of God the Almighty: **And you were not on the western side when We decreed the matter to Moses**

If the decree can bear these meanings, then it is not permissible to say that sins are by the decree of God, because if what is meant by it is a command, then there is no disagreement that this is not permissible, because God Almighty did not command them, as He does not command immorality. Zakariya bin Salam said: A man came to Al-Hasan and said that he had divorced his wife three times. He said: You have disobeyed your Lord and she has separated from you. The man said: God has decreed that upon me! Al-Hasan, who was eloquent, said: God has not decreed that! That is, God has not commanded it, and he recited this verse: And your Lord has decreed that you not worship except Him.

Second: God Almighty commanded us to worship Him and make Him One, and He made being dutiful to parents connected to that, just as He connected thanking them with thanking Him, saying: **And your Lord has decreed that you not worship except Him, and to parents, good treatment**. And He said, "Be grateful to Me and to your children. To Me is the final destination." And in Sahih Al-Bukhari, on the authority of Abdullah, he said: I asked the Prophet, may God bless him and grant him peace, which deed is most beloved to God Almighty? He said:

Praying on time. He said: Then what? He said: Then being kind to one's parents. He said: Then what? He said: Jihad in the way of God. So the Prophet (peace and blessings of God be upon him) informed us that being kind to one's parents is the best of deeds after prayer, which is the greatest pillar of Islam. He arranged that with *then*, which gives order and time.

Third: Part of being dutiful and kind to them is not to insult them or disobey them, because that is a major sin without dispute. This is what was stated in the established Sunnah. In Sahih Muslim, on the authority of Abdullah ibn Amr, the Messenger of God, may God bless him and grant him peace, said: **Among the major sins is a man insulting his parents**. They said: **O Messenger of God, does a man insult his parents?** He

Surat al-Isra' 17:23

And your Lord has decreed that you worship none but Him, and to parents, good treatment. Whether one or both of them reach old age with you, say not to them a word of contempt, nor repel them but speak to them a generous word.

said: **Yes, a man insults a man's father in return for insulting his father, or insults his mother in return for insulting his mother.**

Fourth: Disobeying parents is opposing their permissible purposes, just as being dutiful to them is agreeing with their purposes. Accordingly, if that command is not a sin, even if that command is permissible in its essence, and likewise if it is recommended. Some people have said that commanding them to do what is permissible makes it recommended for the child, and commanding them to do what is recommended increases its emphasis in its recommendation.

Fifth: Al-Tirmidhi narrated on the authority of Ibn Omar, who said:

I had a wife whom I loved, but my father hated her and ordered me to divorce her, but I refused. I mentioned that to the Prophet, may God bless him and grant him peace, and he said: O Abdullah ibn Umar, divorce your wife. He said: This is a good and authentic hadith.

Sixth: Al-Sahih narrated on the authority of Abu Hurairah, who said:

A man came to the Prophet (peace and blessings of God be upon him) and said: Who is most deserving of my good companionship? He said: Your mother. He said: Then who? He said: Your mother. He said: Then who? He said: Your mother. He said: Then who? He said: Your father. This hadeeth indicates that the love and compassion for the mother should be three times the love for the father, because the Prophet (peace and blessings of God be upon him) mentioned the mother three times and mentioned the father only the fourth time. If this meaning is understood, it will be confirmed by the eye. This is because the difficulty of pregnancy, the difficulty of childbirth, and the difficulty of breastfeeding and raising children are unique to the mother, not the father. These are three positions that the father is absent from. It was narrated from Malik that a man said to him: My father is in the land of the blacks, and he has written to me to come to him, but my mother prevents me from doing so. He said to him: Obey your father, but do not disobey your mother. Malik's statement indicates that dutifulness to her is equal in his view. Al-Layth was asked about this issue, and he ordered him to obey the mother, and he claimed that she deserves two-thirds of dutifulness. The hadeeth of Abu Hurayrah indicates that she deserves three-quarters of dutifulness, and it is the proof against those who disagree. Al-Muhasibi claimed in his book Al-Ri'ayah that there is no disagreement among scholars that the mother has three-quarters of righteousness and the father has one-quarter, based on the hadith of Abu Hurairah, may God be pleased with him. And God knows best.

Seventh: Honoring one's parents does not only mean that they are Muslims. Rather, if they are unbelievers, one should honor them and be good to them if there is

a covenant with them. God Almighty said: **God does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them.** And in Sahih al-Bukhari, on the authority of Asma', she said:

My mother came while she was a polytheist during the time of the Quraysh and their period when they made a treaty with the Prophet, may God bless him and grant him peace, with her father. So I asked the Prophet, may God bless him and grant him peace, and said: My mother came and she is desirous, should I maintain ties with her? He said: Yes, maintain ties with your mother. It was also narrated on the authority of Asma' who said: My mother came to me desirous during the time of the Prophet, may God bless him and grant him peace, so I asked the Prophet, may God bless him and grant him peace, should I maintain ties with her? He said: Yes. Ban 'Uyaynah said: Then God Almighty revealed about her: God does not forbid you from those who do not fight you because of religion. The first is suspended and the second is connected.

Eighth: It is part of being kind and righteous to them if jihad is not required, not to fight except with their permission. It was narrated in Sahih on the authority of Abdullah bin Amr, who said:

A man came to the Prophet (peace and blessings of God be upon him) asking his permission to go to jihad. He said: Are your parents alive? He said: Yes. He said: Then strive in jihad for them. The wording of Muslim is not in Sahih Muslim. He said: Yes, and I left them crying. He said: Go and make them laugh as you made them cry. In another report, he said: Sleeping with your parents on their bed while they laugh and play with you is better for you than striving with me. This was mentioned by Ibn Khuwayr Mandad. The wording of Al-Bukhari in the Book of Honoring Parents: Abu Nu'aym told us, Sufyan told us, on the authority of Ata' ibn Al-Sa'ib, on the authority of his father, on the authority of Abdullah ibn Amr, who said:

A man came to the Prophet (peace and blessings of God be upon him) to pledge allegiance to him for emigration, and he left his parents crying. He said: Go back to them and make them laugh as you made them cry. Ibn al-Mundhir said: In this hadith is the prohibition of going out without the permission of the parents unless the mobilization takes place. When it does take place, then going out becomes obligatory for everyone. This is clear in the hadith of Abu Qatada that the Messenger of God (peace and blessings of God be upon him) sent out the army of the princes..., and he mentioned the story of Zaid bin Haritha, Ja'far bin Abi Talib, and Ibn Rawahah, and that the crier of the Messenger of God (peace and blessings of God be upon him) called after that: The prayer is congregational. So the people gathered and he praised God and thanked Him, then he said:

O people, go out and support your brothers and let no one stay behind. So the people went out on foot and

on horseback in intense heat. His saying, **Go out and support your brothers**, indicates that the excuse for staying behind from jihad is only if the call to prayer has not taken place, along with his saying, peace be upon him.

If you are called to arms, then go forth.

I said: In these hadiths there is evidence that when the obligatory or recommended actions are combined, the most important of them should be given precedence. This accounting meaning has been fully explained in the book *Al-Ri'ayah*.

Ninth: They differed regarding the polytheist parents. Is it permissible for him to go out with their permission if jihad is a communal obligation? Al-Thawri used to say: He should not go out to fight except with their permission. Al-Shafi'i said: He can go out to fight without their permission. Ibn al-Mundhir said: The grandfathers are fathers and the grandmothers are mothers, so a person should not go out to fight except with their permission. I do not know of any evidence that requires this for other brothers and other relatives. Tawus used to consider striving for sisters to be better than jihad in the way of God, the Almighty.

Tenth: Part of being dutiful to them is maintaining ties with those who love them. In *Sahih*, on the authority of Ibn Umar, he said: I heard the Messenger of God, may God bless him and grant him peace, say:

One of the most pious acts of piety is for a man to maintain ties with his father after his death. Abu Usaid, who was a Badri, narrated that he said:

I was sitting with the Prophet (peace and blessings of God be upon him) when a man from the Ansar came and said: O Messenger of God, is there anything left to be done to show kindness to my parents after their death? He said: Yes. Praying for them, asking forgiveness for them, fulfilling their covenant after their death, honoring their friends, and maintaining ties of kinship for which you have no kinship except through them. This is what is left for you to do. The Prophet (peace and blessings of God be upon him) used to give gifts to Khadija's friends out of kindness and loyalty to her, she being his wife. So what do you think of your parents?

Eleventh: The Almighty's statement: **If one or both of them reach old age with you** *Al-Baqarah* 1:118. He specified the state of old age because it is the state in which they need His kindness due to the change in their situation with weakness and old age. So He obligated in this state to take into account their conditions more than He obligated before, because in this state they have become a burden on Him, so they need Him to fulfill from them in old age what they needed from Him in their youth. Therefore, He mentioned this state specifically. Also, a person's long stay usually causes him to become burdened and boredom occurs and impatience increases, so he shows his anger towards his parents and his veins swell for them, and he becomes ungrateful towards them with the evidence of his sonship and lack of religion. The least of what is disliked is what he shows with his hesitant breathing out of impatience. He was commanded to meet them with words described as

honorable, and they are free from every defect, so He said: **And do not say to them a word of disrespect, nor repel them, but speak to them words of honor**. Muslim narrated on the authority of Abu Hurairah that the Messenger of God, may God bless him and grant him peace, said:

In spite of his nose, in spite of his nose. It was said: O Messenger of God? He said: Whoever finds his parents in old age, one or both of them, and does not enter Paradise. Al-Bukhari said in the Book of Honoring Parents: Musaddad told us, Barr bin al-Mufaddal told us, Abd al-Rahman bin Ishaq told us, on the authority of Abu 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:

In the dust of a man who is mentioned in my presence and does not send blessings upon me. In the dust of a man who finds his parents in old age, or one of them, and they do not admit him into Paradise. In the dust of a man who enters Ramadan and then it passes before he is forgiven. Ibn Abi Uways told us, my brother told me, on the authority of Sulayman ibn Bilal, on the authority of Muhammad ibn Hilal, on the authority of Sa'd ibn Ishaq ibn Ka'b ibn 'Ujrah al-Salami, on the authority of his father, may God be pleased with him, who said: Ka'b ibn 'Ujrah, may God be pleased with him, said: The Prophet, may God bless him and grant him peace, said:

They brought Al-Munir, and when he came out, he ascended to the pulpit. He ascended the first step and said, *Ameen*. Then he ascended the second and said, *Ameen*. Then when he ascended the third, he said, *Ameen*. When he finished and came down from the pulpit, we said, **O Messenger of God, we heard from you today something we did not hear from you before**. He said, **And did you hear it?** We said, *Yes*. He said, "Gabriel, peace be upon him, interrupted and said, 'After him who witnessed Ramadan and was not forgiven.' So I said, "Ameen." When I ascended the second step, he said, 'After him who was mentioned in your presence and did not send blessings upon you.' I said, *Ameen*. When I ascended the third step, he said, 'After him who witnessed his parents reaching old age, or one of them, and they did not admit him to Paradise.' I said, *Ameen*. Abu Nu'aym narrated to us, Salamah ibn Wardan narrated to us, I heard Anas, may God be pleased with him, say:

The Messenger of God, may God bless him and grant him peace, ascended the pulpit one step and said, *Amen*. Then he ascended a third step and said, *Amen*. Then he sat up and sat down. His companions said, **O Messenger of God, on what do you believe?** He said, "Gabriel, peace be upon him, came to me and said, 'May the nose of the one in whose presence you are mentioned be rubbed in the dust and who does not send blessings upon you.' So I said, 'Amen. May the nose of the one who has one or both of his parents alive and does not enter Paradise be rubbed in the dust.' So I said, 'Amen.'" The hadith.

Happy is he who seizes the opportunity to be dutiful to them, lest he miss out on it with their death and regret it. Miserable is he who is chaste with them, especially he who is commanded to be dutiful to them.

Surat al-Isra' 17:23

And your Lord has decreed that you worship none but Him, and to parents, good treatment. Whether one or both of them reach old age with you, say not to them a word of contempt, nor repel them but speak to them a generous word.

Twelfth: The Almighty said: **And do not say to them so much as 'uff.'** That is, do not say to them anything that would show the slightest disgust. On the authority of Abu Raja' al-Attardi, he said: *Uff* is foul, obscene, and hidden speech. Mujahid said: Its meaning is that if you see from them in an old state the excrement and urine that they saw from you when you were young, do not find them disgusting and say 'uff.' The verse is more general than this. 'Uff' and 'taff' are the dirt of the nails. And it is said for everything that is annoying and burdensome: 'Uff to him.' Al-Azhari said: 'Taff' also refers to something insignificant. 'Uff' is read with a lowered tanween, just as sounds are lowered and given a tanween, as you say: 'Shhh and mah.' There are ten languages for it: 'Uff, 'Uff, 'Uff, 'Uff and 'Uff, 'Uff, 'Uff, 'Uff for you' with a kasra over the hamza, 'Uff with a damma over the hamza and a sukoon over the fa', and 'Uff with a light fa'. In the hadith:

Then he threw the edge of his garment over his nose and said, **Uff, uf.** Abu Bakr said, **Its meaning is to be proud of what he smelled.** Some of them said, "The meaning of 'uf' is to despise and belittle. It is taken from 'af' which means little." Al-Qutbi said, "Its origin is to blow something up and it falls on you from someone who threw it, or dust or something else. And for a place you want to remove something to sit in, so this word was said to you, 'It is heavy.'" Abu Amr ibn al-Ala' said, **Uff is dirt between the nails, and 'taff' is their clippings.** Al-Zajaj said, **The meaning of 'uf' is stench.** Al-Asma'i said, **Uff is dirt from the ear, and 'taff' is dirt from the nails.** It was used so often that it was mentioned for everything that causes harm. It was narrated from the hadith of 'Ali ibn Abi Talib, may God be pleased with him, who said, "The Messenger of God, may God bless him and grant him peace, said,

If God knew of anything worse than disobedience to parents, He would have mentioned it. So let the righteous do whatever he wants to do and not enter Hellfire. And let the disobedient do whatever he wants to do and not enter Paradise. Our scholars said: His saying "Uff" to parents is the worst thing because he rejected them, rejected the blessing, denied the upbringing, and rejected the commandment that He gave him in the revelation. *Uff* is a word used for everything that is rejected. That is why Abraham said to his al-Nas 114: **Uff to you and to what you worship other than God.** That is, he rejected you and these idols with you.

Thirteenth: The Almighty's saying: **And do not scold them.** Scolding means reprimanding and harshness. **And speak to them a generous word,** meaning soft and gentle, such as: **O my father** and **O my mother**, without naming them or giving them a nickname. This was said by Ata'. Abu al-Haddaj al-Tujibi said: I said to Saeed ibn al-Musayyab: I have known everything in the Qur'an about being kind to one's parents except the saying: **And speak to them a generous word.** What is this generous word? Ibn al-Musayyab said: The words of a sinful servant to a harsh, rough master.

Tafsir Ibn Kathir

God Almighty says, commanding that He be worshipped alone, with no partner for Him. The word *qada'* here means *command*. Mujahid said, **And He decreed** means He commanded. This is how Abi bin Ka'b, Ibn Mas'ud, and Ad-Dahhak bin Muzahim read, **And your Lord has decreed that you worship none but Him.** This is why He linked His worship with being dutiful to parents, saying, **And to parents, good treatment.** That is, He commanded that parents be treated well, like His saying in the other verse, "That you be grateful to Me and to your parents. To Me is the final destination." And His statement, **If one or both of them reach old age with you, say not to them a word of disrespect,** meaning do not let them hear a bad word, not even a sigh, which is the lowest level of bad speech. **And do not scold them,** meaning do not do anything bad to them, as Ata' ibn Rabah said about His statement, **And do not scold them,** meaning do not shake your hand at them. And when He forbade him from bad speech and bad actions, He ordered him to say and do good, saying, **And speak to them a generous word,** meaning soft, kind, and good, with politeness, reverence, and respect. **And lower to them the wing of humility out of mercy,** meaning be humble to them in your actions. And say, **'My Lord, have mercy upon them as they brought me up [when I was] small,'** meaning in their old age and upon their death. Ibn Abbas said, **Then God revealed, 'It is not for the Prophet and those who have believed to ask forgiveness for the polytheists,'** the verse.

There are many hadiths about honoring parents, including the hadith narrated by various chains of transmission on the authority of Anas and others, that when the Prophet, may God bless him and grant him peace, ascended the pulpit, he said: **Amen, amen, amen.** It was said: **O Messenger of God, on what did you say 'Amen?'** He said: "Gabriel came to me and said: 'O Muhammad, may the nose of a man in whose presence you are mentioned and he does not send blessings upon you be rubbed in the dust. Say: Amen.' So I said: Amen. Then he said: "May the nose of a man in whose presence Ramadan comes and he leaves and he is not forgiven be rubbed in the dust. Say: Amen." So I said: Amen. Then he said: "May the nose of a man in whose presence his parents or one of them were found and they did not admit him to Paradise be rubbed in the dust. Say: Amen." So I said: Amen.

Another hadith Imam Ahmad said: Hisham told us, Ali bin Zaid told us, Zurarah bin Awfa told us, on the authority of Malik bin Al-Harith, on the authority of a man from among them, that he heard the Prophet, may God bless him and grant him peace, say: "Whoever takes in an orphan from two Muslim parents, provides him with his food and drink until he no longer needs him, Paradise is guaranteed for him, and

whoever frees a Muslim man, his release from the Fire will be rewarded for every limb of his with a limb of his.” Then he said: Muhammad bin Ja’far told us, Shu’bah told us, I heard Ali bin Zaid, and he mentioned its meaning, except that he said on the authority of a man from his people called Malik or Ibn Malik, and he added, **And whoever finds his parents or one of them alive and enters the Fire, God will distance him.**

Another hadith Imam Ahmad said: Affan told us on the authority of Hammad bin Salamah, Ali bin Zaid told us on the authority of Zararah bin Awfa on the authority of Malik bin Amr Al-Qushayri, I heard the Messenger of God, may God bless him and grant him peace, say: “Whoever frees a Muslim slave, it is his ransom from the Fire, for every bone of his bones is freed by a bone of his bones. Whoever finds one of his parents and does not forgive him, God Almighty will distance him. Whoever takes in an orphan from two Muslim parents and provides him with his food and drink until God makes him rich, Paradise is obligatory for him.”

Another hadith Imam Ahmad said: Hajjaj and Muhammad bin Ja’far told us: Shu’bah told us on the authority of Qatadah, I heard Zararah bin Awfa narrating on the authority of Abi ibn Malik al-Qushayri who said: The Prophet, may God bless him and grant him peace, said: **Whoever finds his parents or one of them alive and then enters the Fire after that, may God distance him and crush him.** Abu Dawud al-Tayalisi narrated it on the authority of Shu’bah on his authority, and it contains other additions.

Another hadith Imam Ahmad said: Affan told us, Abu Uwanah told us, Suhayl ibn Abi Salih told us, on the authority of his father, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: “May his nose be rubbed in the dust, then may ... a man who finds one or both of his parents in old age and does not enter Paradise.” It is authentic from this source, and they did not include it except for Muslim from the hadith of Abu Uwanah, Jarir, and Sulayman ibn Bilal on the authority of Suhayl with it.

Another hadith Imam Ahmad said: Rab’i bin Ibrahim told us, Ahmad said, and he was the brother of Ismail bin Aliyah and he was preferred over his brother, on the authority of Abd al-Rahman bin Ishaq, on the authority of Sa’id bin Abi Sa’id, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: “May the nose of a man in whose presence I am mentioned and he does not send blessings upon me be rubbed in the dust, and may the nose of a man in whose presence the month of Ramadan comes and passes and he is not forgiven, and may the nose of a man in whose presence his parents reach old age and they do not let him enter Paradise be rubbed in the dust.” Rab’i said: I do not know of anyone except him saying, **or one of them.** Al-Tirmidhi narrated it on the authority of Ahmad bin Ibrahim al-Dawraqi on the authority of Rab’i bin Ibrahim, then he said: It is strange from this source.

Another hadith Imam Ahmad said: Yunus bin Muhammad told us, Abd al-Rahman bin al-Ghasil told us, Asid bin Ali told us, on the authority of his father Ali bin Ubaid, on the authority of Abu Asil, who is Malik bin Rabi’ah al-Sa’idi, who said: While I was sitting with the

Messenger of God, may God bless him and grant him peace, a man from the Ansar came to him and said: O Messenger of God, is there anything left for me to do to be dutiful to my parents after their death that I can do to them? He said: “Yes, four things: praying for them, asking forgiveness for them, fulfilling their will, honoring their friends, and maintaining the ties of kinship that you have no ties of kinship except through them. This is what remains for you to do to be dutiful to them after their death.” Abu Dawud and Ibn Majah narrated it on the authority of Abd al-Rahman bin Sulayman, who is Ibn al-Ghasil, with it.

Another hadith Imam Ahmad said: Ruh told us, Ibn Jurayj told us, Muhammad bin Talhah ibn Abdullah ibn Abd al-Rahman told me on the authority of Muawiyah ibn Jahimah al-Salami that Jahimah came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, I want to go on a military expedition and I have come to consult you. He said: **Do you have a mother?** He said: Yes. He said: **Then stick to her, for Paradise is at her feet.** Then the second, then the third, in various places, like this statement. Al-Nasa’i and Ibn Majah narrated it on the authority of Ibn Jurayj with it.

Another hadith - Imam Ahmad said: Khalaf bin Al-Waleed told us, Ibn Ayyash told us, on the authority of Yahya bin Saad, on the authority of Khalid bin Ma’dan, on the authority of Al-Muqaddam bin Ma’dikarib, on the authority of the Prophet, may God bless him and grant him peace, who said: “God commands you to be kind to your fathers. God commands you to be kind to your mothers. God commands you to be kind to your mothers. God commands you to be kind to your closest relatives.” Ibn Majah included it on the authority of Abdullah bin Ayyash.

Another hadith Ahmad said: Yunus told us, Abu Awana told us, on the authority of Ash’ath bin Salim, on the authority of his father, on the authority of a man from Banu Yaru’, who said: I came to the Prophet, may God bless him and grant him peace, and I heard him speaking to the people, saying: **The upper hand of the giver is your mother and your father, your sister and your brother, then your closest, your closest.**

Another hadith Al-Hafiz Abu Bakr Ahmad bin Amr bin Abdul Khaliq Al-Bazzar said in his Musnad: Ibrahim bin Al-Mustamir Al-Aruqi told us, Amr bin Sufyan told us, Al-Hasan bin Abi Jaafar told us, on the authority of Laith bin Abi Salim, on the authority of Alqamah bin Marthad, on the authority of Sulayman bin Buraydah, on the authority of his father, “A man was performing the Tawaf carrying his mother, so he asked the Prophet, may God bless him and grant him peace: Have you fulfilled her right? He said: No, not even a single sigh,” or something like that. Then Al-Bazzar said: We do not know that it is narrated except from this source. I said: Al-Hasan bin Abi Jaafar is weak, and God knows best.

Fath al-Qadir

Then when he mentioned what is the greatest pillar, which is monotheism, he followed it with all the rituals and laws, saying: 23- **And your Lord has decreed**

Surat al-Isra' 17:23

And your Lord has decreed that you worship none but Him, and to parents, good treatment. Whether one or both of them reach old age with you, say not to them a word of contempt, nor repel them but speak to them a generous word.

meaning He has commanded with a definite command, a decisive ruling, and a firm certainty **that you not worship** meaning that you should not worship, so *an* is a noun, and it is permissible for it to be an explanatory particle and not a prohibition. And it was read **And your Lord has commanded** meaning He has commanded His servants to worship Him alone, then He followed it up with the command to be dutiful to parents, saying: **And to parents, good treatment** meaning He has decreed that you be dutiful to your parents, or **and be dutiful to them**, and it is not permissible for it to be related to parents with good treatment, because the source is not preceded by what it is related to. It was said that the reason for mentioning kindness to parents after worshipping God the Almighty is that they are the apparent reason for the child being born between them, and in making kindness to parents a companion to the oneness of God and worshipping Him from the announcement of the confirmation of their right and the care for their affairs is not hidden, and thus the Almighty made in another verse thanking them coupled with thanking Him, so He said: **That you be grateful to Me and to your parents**. Then the Almighty specifically mentioned the state of old age because it is more in need of kindness from the child than others, so He said: **Either one of them or both of them reach old age with you**. Either is composed of the conditional *in* and the vague *ma* to emphasize the meaning of the condition, then the nun of emphasis was inserted in the verb to increase the confirmation as if it was said: This condition is something that will certainly happen in the usual way. The grammarians said: The condition is similar to the prohibition in terms of certainty and lack of proof, so this is why the introduction of the nun of emphasis into it is correct. Imzah and Al-Kisa'i read *yablaghna*. Al-Farra' said: It is dual because the parents were mentioned before it, so the verb was based on their number. Then he said: **either one of them or both of them** as a resumption. As for the reading *yablaghna*, one of them is the subject independently, and his saying **or both of them** is also the subject, but not independently, but rather as a consequence of the conjunction. It is better for one of them to be, according to the reading *yablaghna*, a substitute for the pronoun referring to the parents in the verb, and for both of them to be a conjunction of the substitute. It is not correct to make both of them an emphasis on the pronoun because the conjunction requires participation. The meaning of **with you** is in your protection and your care. The singularity of the pronoun in **with you** and **do not say** and what follows them is to indicate that each individual is forbidden by what is forbidden, and commanded by what is commanded. The meaning of **do not say to them "uff"** is do not say to either of them in the two cases of meeting or being alone. What is meant is not the case of meeting only. In *uff* there are different ways: adding a damma to the hamza with the three vowels in the fa', with or without tanween, and with a kasra to the hamza and the fa' without tanween, and *afy* is a mamal, and *af* with the ha'. Al-Farra' said: The Arabs say:

So-and-so is disgusted by the smell he finds, meaning he says **Uff, uff**. Al-Asma'i said: "Uff is dirt from the ear, and thaff is dirt from the nails. It is said when something is disgusting, then it became common until they used it for everything that bothers them." Tha'lab narrated on the authority of Ibn al-A'rabi that *uf* means boredom. Al-Qutaybi said: Its origin is that if dirt or the like falls on one, one blows into it to remove it, so the sound produced by that blow is the speaker saying *Uff*. Then they expanded and mentioned it for every unpleasant thing that reaches them. Al-Zajaj said: It means stench. Abu Amr ibn al-Ala' said: **Uff is dirt between the nails, and thaff is their clippings**. The result is that it is a verb that indicates annoyance and resentment, or wool that indicates that, so the son is forbidden from showing anything that indicates annoyance with his parents or resentment towards them, and from this prohibition is understood the prohibition of everything that hurts them by the content of the speech or its tone as is established in the principles. **And do not scold them**. Scolding means reprimanding and harshness. It is said that he scolded him and rebuked him: if he greeted him with words that reprimand him. Al-Zajaj said: Its meaning is do not speak to them with annoyance, shouting in their faces. **And speak to them** instead of groaning and scolding, **a generous word**, meaning softly and gently, the best expression of gentleness and dignity of speech with politeness, modesty, and decency.

Tafsir al-Baghawi

23 - The Almighty said: **And your Lord has decreed**, and your Lord has commanded, as Ibn Abbas, Qatada, and Al-Hasan said.

Al-Rabi' bin Anas said: And your Lord has made it obligatory.

Mujahid said: And your Lord recommended.

It was narrated on the authority of Ad-Dahhak bin Muzahim that he read it as **And your Lord commanded**. He said: They attached the *waw* to the *sad* so it became a *qaf*.

"That you worship none but Him, and to parents, good treatment," meaning: He commanded that you be good to your parents, being dutiful to them and compassionate towards them.

Either they reach old age with you, Hamza and Al-Kisa'i read it with an alif for the dual form. Based on this, his saying, **one of them or both of them**, is a new statement, like the Almighty's saying, **Then many of them became blind and deaf** (al-Ma'idah 5:71) and His saying, **And those who did wrong conferred secretly**, and His saying, **those who did wrong**, is the beginning. The rest read, **they will reach old age** for the singular form.

Do not say to them, 'uff', there are three versions of it. Ibn Kathir, Ibn Amir, and Yaqub read it with the fat-ha on the fa', and Abu Ja'far, Nafi', and Hafs read it with the kasra on the fa' and with tanween, and the rest read it with the kasra on the fa' without tanween, and its meaning is one and the same, which is the word of hatred.

Abu Ubaidah said: The origin of *taff* and *alaf* is dirt on the fingers when you twist them.

It was said: *Af* is what is in the groin area of dirt, and *taff* is what is in the fingers.

It was said: *Uff* is the dirt of the ear and *Taff* is the dirt of the nails.

It was said: *Uff* is the dirt of the nail, and *Taff* is what you lift from the ground with your hand of something insignificant.

Do not scold them, and do not rebuke them.

And speak to them a generous word, that is, good, beautiful, and gentle. Ibn Al-Musayyab said: Like the words of a sinful slave to a rude master.

Mujahed said: Do not name them, nor use their nicknames, but say: O my father [O my mother].

Mujahed said: In this verse also: If they reach such an age in your life that they urinate, do not feel disgusted by them, and do not say to them *ugh* when you remove the toilet and urine from them, as they used to remove it from you when you were young.

with the fatha for the sake of alleviation. It was read with a tanween and the damma for the sake of imitation like *mandh* with a tanween and without a tanween. The prohibition of that indicates the prohibition of all types of harm by analogy by way of first priority. It was said that it is customary like your saying: So-and-so does not own a speck or a small amount, and for this reason the Messenger of God, may God bless him and grant him peace, forbade Hudhayfah from killing his father while he was in the ranks of the polytheists. He forbade what would harm them after commanding them to be kind. "And do not scold them", and do not scold them harshly for what you do not like. It was said that scolding, scolding, and *nahm* are sisters. "And say to them, **instead of groaning and scolding**, a kind and beautiful word, without any ferocity."

Tafsir al-Baidawi

23. **And your Lord has decreed** and commanded a definite matter. **That you worship** that you worship **except Him** because the ultimate in glorification is only due to the One who has the ultimate in greatness and the ultimate in bounty, and it is like a detail for the pursuit of the Hereafter. It is permissible for *an* to be explanatory and *la* to be prohibitive. **And to parents, do good** and that you do good, or do good to parents, because they are the apparent reason for existence and livelihood, and it is not permissible for the *ba* to be related to goodness because its connection does not precede it. **Either one of them or both of them reach old age with you** "Either is the conditional in to which *ma* was added for emphasis, and therefore it is correct for the nun and the emphasis to follow the verb, and one of them is the subject of *yabulghna* and indicates the reading of Hamza and Al-Kisa'i from the alif *yabulghana*" referring back to the parents, and both of them are in apposition to one of them as a subject or a substitute, and therefore it is not permissible for it to be an emphasis for the alif, and the meaning of "with you" is that They will be under your protection and care. "So do not say to them a word of disrespect", so do not be annoyed by what you find disgusting from them or find their burdensome, and it is a sound that indicates annoyance. It was said that it is the name of the verb which is "atajadjar", and it is built on the kasra due to the meeting of two quiescent letters and its tanween in the reading of Nafi' and Hafs for the sake of indefiniteness. Ibn Kathir, Ibn Amir, and Ya'qub read it

Surat al-Isra' 17:24

And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small."

Surat al-Isra' 17:24

And lower to them the wing of humility out of mercy and say, **My Lord, have mercy upon them as they brought me up [when I was] small.**

Tafsir al-Jalalayn

24 - **And lower to them the wing of humility** because you are humiliated towards them **out of mercy** that is, out of your tenderness towards them (and say, **My Lord, have mercy upon them as they brought me up [when I was] small.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And be submissive to them out of mercy from you towards them. Obey them in what they command you to do that is not disobedience to God, and do not disobey them in what they like.

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Hisham ibn Urwah, on the authority of his father, regarding his statement, **And lower to them the wing of humility out of mercy**, he said: Do not refrain from anything they love.

Abu Kuraib told us, he said: Al-Ashja'i told us, he said: I heard Hisham bin Urwah, on the authority of his father, regarding his statement, **And lower to them the wing of humility out of mercy**, he said: It means that you are gentle with them so that you do not refuse them anything that they love.

Muhammad bin Abdullah bin Abdul Hakam told me: Ayoub bin Suwaid told us: Al-Thawri told us, on the authority of Hisham bin Urwah, on the authority of his father, regarding his statement, **And lower to them the wing of humility out of mercy**, he said: Do not refrain from something they love.

Yaqoub told me, he said: Ibn Ulayyah told us, on the authority of Abdullah bin Al-Mukhtar, on the authority of Hisham bin Urwah, on the authority of his father, regarding his statement, **And lower to them the wing of humility out of mercy**, he said: It is that you do not refrain from anything they want.

Abu Kuraib narrated: Al-Muqri' Abu Abd al-Rahman narrated to us, on the authority of Harmalah ibn Imran, on the authority of Abu al-Hudaj, who said: I said to Saeed ibn al-Musayyab: What does his statement, **And lower to them the wing of humility out of mercy**, mean? He said: Have you not seen the words of the sinful slave to the rude and harsh master? Humiliation,

with a damma on the dhal, and humiliation are two sources of the verb *dhaleel*, which means to humble oneself, and there is no one who is humbled in creation from the saying of the speaker: I have humbled myself to you, humiliated and humbled. This is similar to qal and qal, if you drop the ha', you add a dhammah on the dhal from humiliation, and the qaf from qal, and if you keep the ha', you make a kasrah on the dhal from humiliation, and the qaf from qal, because al-A'sha said:

I was not a little girl before that

He means: paucity. As for humiliation with the breaking of the dhal and the dropping of the ha, it is a source of humiliation from their saying: a docile animal: clearly humiliated, and that is if it is soft and not difficult. And from this is the saying of God, the Most High, **It is He who made the earth docile for you**, which includes humiliation, as He, the Most High, said: **So follow the ways of your Lord docilely**. And Mujahid interpreted that to mean that the place she followed would not be difficult for her.

The readers differed in reading this. The majority of the readers of Hijaz, Iraq and Syria read it as **and lower to them the wing of humility** with a damma on the dhal, as a source of humiliation. Saeed bin Jubair and Asim al-Jahdari read it as **wing of humiliation** with a kasra on the dhal.

Ibn Hamid told us: Bahz bin Asad told us: Abu Awana told us, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, that he recited: **And lower to them the wing of humility out of mercy**. He said: Be humble to them, but do not be humble to them.

Nasr bin Ali told us, he said: Omar bin Shaiq told me, he said: I heard Asim Al-Jahdary reciting: **And lower to them the wing of humility out of mercy**. He said: Be humble to them, but do not be humble to them.

Ibn Bashar told us: Omar bin Shaiq told us, on the authority of Asim, similarly. Abu Ja'far said: According to this interpretation that Asim interpreted, it should have been read with a damma on the dhal, not a kasra.

Nasr and Ibn Bashar told us, and I was told by Al-Farra', who said: Hisham told me, on the authority of Abu Bishr Ja'far Ibn Iyas, on the authority of Sa'id Ibn Jubayr, that he recited: **And lower to them the wing of humiliation**. Al-Farra' said: Al-Hakam Ibn Zuhair informed me, on the authority of Asim Ibn Abi Al-Najud, that he also recited it as humiliation, so I asked Abu Bakr and he said: Asim recited it as humiliation.

As for his saying, **And say, 'My Lord, have mercy upon them as they brought me up [when I was] small,'** he is saying: Ask God for mercy for your parents, and say, **My Lord, have mercy upon them**, and be kind to them with Your forgiveness and mercy, as they were kind to me when I was small, and had mercy on me and brought me up when I was small, until I became independent and no longer needed them.

As Bishr told us, he said: Yazid told us, Qan told us:

Saeed told us, on the authority of Qatada: **And lower to them the wing of humility out of mercy and say, 'My Lord, have mercy upon them as they brought me up [when I was] small.'** This is how you have learned, and this is how you have been commanded. Take the teachings and manners of God. It was mentioned to us that the Prophet of God, may God bless him and grant him peace, went out one day with his hands outstretched and his voice raised saying: Whoever finds his parents or one of them and then enters the Fire after that, God will distance him and crush him. But they saw that it was from being dutiful to his parents, and there was in it the slightest piety, for that is the extent of his great goodness. A group of the people of knowledge said: The statement of God, may He be glorified and exalted: **And say, 'My Lord, have mercy upon them as they brought me up [when I was] small.'** is abrogated by His statement: **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 the Fire.**

Who said that?

Ali bin Dawud 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 say, 'My Lord, have mercy upon them as they brought me up [when I was] small.'** Then God Almighty revealed after this, **It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives.**

Ibn Hamid told us: Yahya bin Wadh told us: Al-Hussein told us, on the authority of Yazid, on the authority of Ikrimah, who said in Surat Bani Israel: **If one or both of them reach old age with you... until His saying: And say, 'My Lord, have mercy upon them as they brought me up [when I was] small.'** Then it was abrogated by the verse in Bara'ah: **It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives.**

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, he said: Ibn Jurayj said, Ibn Abbas said: **And say, 'My Lord, have mercy upon them both.'** He said: It was abrogated by the verse in Bara'ah: **It is not for the Prophet and those who have believed to ask forgiveness for the polytheists.**

This verse may be interpreted as general in meaning to all fathers, without the meaning of abrogation, so that its interpretation is specific, and the meaning of the statement is: **And say, My Lord, have mercy upon them if they are believers, just as they brought me up [when I was] young.** So it is intended to be specific, as we said, and nothing of it is abrogated. And what he meant by his statement **brought me up** is: **gave me growth.**

Fourteenth: The Almighty said: **And lower to them the wing of humility out of mercy.** This is a metaphor for compassion and mercy towards them and humility towards them is the humility of the subjects to the prince and the slaves to the masters, as Saeed bin Al-Musayyab indicated. He gave the lowering of the wing and raising it as an example of the wing of a bird when it raises its wings for its child.

Humility is softness. The majority read it with a damma on the dhal, from dhala yadhil dhalan wa dhalah wa dhalah, so it is dhaal and dhaleel. Saeed bin Jubayr, Ibn Abbas, and Urwah bin Az-Zubayr read dhaal with a kasra on the dhal, and it was narrated from Asim, from their saying: a docile animal with humility in it. Humility in animals is easy and submissive, not difficult. So, by virtue of this verse, a person should make himself with his parents in the best humility, in his words, his stillness, and his looks, and he should not fix his gaze on them, for that is the look of an angry person.

Fifteenth: The address in this verse is to the Prophet, may God bless him and grant him peace, and what is meant by that is his nation, since he, peace be upon him, did not have parents at that time. Humiliation was not mentioned in the Almighty's saying: **And lower your wing to those who follow you among the believers.** It was mentioned here according to the greatness of the truth and its emphasis. The word *min* in His saying *min* (of mercy) is to clarify the type, meaning that this lowering is from the mercy hidden in the soul, not that it is used. It is correct that the end is the goal, then the Almighty commanded His servants to have mercy on their fathers and to pray for them, and to have mercy on them as they had mercy on you, and to be gentle with them as they were gentle with you, when they took care of you when you were young, ignorant and in need and preferred you over themselves, and stayed up all night while they were hungry and they fed you, and they were naked and they clothed you, so you will not be sufficient for them unless they reach the same age as you were young, then you will take from them what they took from you, and then they will have the advantage of precedence. The Prophet, may God bless him and grant him peace, said:

A child cannot repay his father unless he finds him a slave, buys him, and frees him. This hadith will be discussed in Surah Maryam.

Sixteenth: The Almighty's statement: **As they brought me up.** He specifically mentioned upbringing so that the servant would remember the compassion and effort of his parents in raising him, and this would increase his compassion for them and tenderness towards them. All of this applies to the believing parents. The Qur'an has forbidden asking forgiveness for dead polytheists, even if they were relatives, as mentioned above. It was mentioned on the authority of Ibn Abbas and Qatadah that all of this was abrogated by His statement: **It is not for the Prophet and those who have believed to ask forgiveness for the polytheists...** until His statement: **the companions of Hellfire.** The Muslim's parents were dhimmis, so he used with them what God commanded him here, except asking for mercy for them after their death in disbelief, because this alone was abrogated by the aforementioned verse. It was said: This is not a place for abrogation, as it is a supplication for worldly mercy for the polytheist parents as long as they are alive, as mentioned above. Or the generality of this verse may be specific to that, not mercy for the Hereafter, especially since it was said that His statement: **And say, 'My Lord, have mercy upon them.'** It was revealed about Sa'd ibn Abi Waqqas, who converted to Islam and his mother threw herself into the hot sand, naked. This was mentioned to Sa'd, who said: **May you die.**

Surat al-Isra' 17:24

And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small."

So the verse was revealed. It was said: The verse is specific to supplication for Muslim parents. The correct view is that it is general, as we have mentioned. Ibn Abbas said: The Prophet, may God bless him and grant him peace, said:

Whoever spends the night pleasing his parents and wakes up, he will spend the night and wake up with two open doors to Paradise, one after the other. Whoever spends the night and wakes up displeasing his parents, he will spend the night and wake up with two open doors to Hellfire, one after the other. A man said: O Messenger of God, even if they wronged him? He said: Even if they wronged him, even if they wronged him, even if they wronged him. We have narrated with a continuous chain of transmission on the authority of Jabir ibn Abdullah, may God be pleased with him, who said:

A man came to the Prophet (peace and blessings of God be upon him) and said: O Messenger of God, my father has taken my money. The Prophet (peace and blessings of God be upon him) said to the man: Bring your father to me. Gabriel (peace be upon him) came down to the Prophet (peace and blessings of God be upon him) and said: God the Almighty sends you His peace and says to you: When an old man comes to you, ask him about something he said to himself that your ears have not heard. When the old man came, the Prophet (peace and blessings of God be upon him) said to him: What is wrong with your son that he complains about? Do you want to take his money? He said: Ask him, O Messenger of God, should I spend it on anyone but one of his paternal aunts or my own self? The Messenger of God (peace and blessings of God be upon him) said to him: Okay, let us leave this. Tell me about something you said to yourself that your ears have not heard. The old man said: By God, O Messenger of God, God the Almighty has continued to increase our certainty in you. I said something to myself that my ears have not heard. He said: And I was listening. I said:

I fed you as a newborn and gave you birth as a young man, learning from what I bestowed upon you and drinking from it.

If one night I am sick, I will not spend the night without eating your food, except awake, tossing and turning.

As if I am the one who was knocked on without you by what you knocked on without me, so my eyes are neglectful

My soul fears death for you, and it knows that death is a postponed time.

When I reached the age and the goal that I had hoped for in you

You made my punishment harsh and rude, as if you were the generous benefactor.

If only you had not respected my fatherhood, you would have done as the neighbor next door does.

You gave me the rights of neighborliness and were not

stingy with me with money other than yours.

He said: Then the Prophet, may God bless him and grant him peace, took hold of his son's collar and said: You and your wealth belong to your father. Al-Tabarani said: Al-Lahmi does not narrate this hadith from Ibn Al-Munkadir in this complete form and with this verse except with this chain of transmission, and Ubayd God ibn Khalsa is the only one who narrated it. And God knows best.

Tafsir Ibn Kathir

God Almighty says, commanding that He be worshipped alone, with no partner for Him. The word *qada'* here means *command*. Mujahid said, **And He decreed** means He commanded. This is how Abi bin Ka'b, Ibn Mas'ud, and Ad-Dahhak bin Muzahim read, **And your Lord has decreed that you worship none but Him**. This is why He linked His worship with being dutiful to parents, saying, **And to parents, good treatment**. That is, He commanded that parents be treated well, like His saying in the other verse, "That you be grateful to Me and to your parents. To Me is the final destination." And His statement, **If one or both of them reach old age with you, say not to them a word of disrespect**, meaning do not let them hear a bad word, not even a sigh, which is the lowest level of bad speech. **And do not scold them**, meaning do not do anything bad to them, as Ata' ibn Rabah said about His statement, **And do not scold them**, meaning do not shake your hand at them. And when He forbade him from bad speech and bad actions, He ordered him to say and do good, saying, **And speak to them a generous word**, meaning soft, kind, and good, with politeness, reverence, and respect. **And lower to them the wing of humility out of mercy**, meaning be humble to them in your actions. **And say, 'My Lord, have mercy upon them as they brought me up [when I was] small,'** meaning in their old age and upon their death. Ibn Abbas said, **Then God revealed, 'It is not for the Prophet and those who have believed to ask forgiveness for the polytheists,'** the verse.

There are many hadiths about honoring parents, including the hadith narrated by various chains of transmission on the authority of Anas and others, that when the Prophet, may God bless him and grant him peace, ascended the pulpit, he said: **Amen, amen, amen**. It was said: **O Messenger of God, on what did you say 'Amen?'** He said: "Gabriel came to me and said: 'O Muhammad, may the nose of a man in whose presence you are mentioned and he does not send blessings upon you be rubbed in the dust. Say: Amen.' So I said: Amen. Then he said: 'May the nose of a man in whose presence Ramadan comes and he leaves and he is not forgiven be rubbed in the dust. Say: Amen.'" So I said: Amen. Then he said: 'May the nose of a man in whose presence his parents or one of them were found and they did not admit him to Paradise be rubbed in the dust. Say: Amen.'" So I said: Amen.

Another hadith Imam Ahmad said: Hisham told us, Ali bin Zaid told us, Zurarah bin Awfa told us, on the authority of Malik bin Al-Harith, on the authority of a man from among them, that he heard the Prophet, may God bless him and grant him peace, say: "Whoever takes in an orphan from two Muslim parents, provides him with his food and drink until he no longer needs him, Paradise is guaranteed for him, and whoever frees a Muslim man, his release from the Fire will be rewarded for every limb of his with a limb of his." Then he said: Muhammad bin Ja'far told us, Shu'bah told us, I heard Ali bin Zaid, and he mentioned its meaning, except that he said on the authority of a man from his people called Malik or Ibn Malik, and he added, **And whoever finds his parents or one of them alive and enters the Fire, God will distance him.**

Another hadith Imam Ahmad said: Affan told us on the authority of Hammad bin Salamah, Ali bin Zaid told us on the authority of Zurarah bin Awfa on the authority of Malik bin Amr Al-Qushayri, I heard the Messenger of God, may God bless him and grant him peace, say: "Whoever frees a Muslim slave, it is his ransom from the Fire, for every bone of his bones is freed by a bone of his bones. Whoever finds one of his parents and does not forgive him, God Almighty will distance him. Whoever takes in an orphan from two Muslim parents and provides him with his food and drink until God makes him rich, Paradise is obligatory for him."

Another hadith Imam Ahmad said: Hajjaj and Muhammad ibn Ja'far told us: Shu'bah told us on the authority of Qatadah, I heard Zurarah ibn Awfa narrating on the authority of Abi ibn Malik al-Qushayri who said: The Prophet, may God bless him and grant him peace, said: **Whoever finds his parents or one of them alive and then enters the Fire after that, may God distance him and crush him.** Abu Dawud al-Tayalisi narrated it on the authority of Shu'bah on his authority, and it contains other additions.

Another hadith Imam Ahmad said: Affan told us, Abu Uwanah told us, Suhayl ibn Abi Salih told us, on the authority of his father, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: "May his nose be rubbed in the dust, then may ... a man who finds one or both of his parents in old age and does not enter Paradise." It is authentic from this source, and they did not include it except for Muslim from the hadith of Abu Uwanah, Jarir, and Sulayman ibn Bilal on the authority of Suhayl with it.

Another hadith Imam Ahmad said: Rab'i bin Ibrahim told us, Ahmad said, and he was the brother of Ismail bin Aliyah and he was preferred over his brother, on the authority of Abd al-Rahman bin Ishaq, on the authority of Sa'id bin Abi Sa'id, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "May the nose of a man in whose presence I am mentioned and he does not send blessings upon me be rubbed in the dust, and may the nose of a man in whose presence the month of Ramadan comes and passes and he is not forgiven, and may the nose of a man in whose presence his parents reach old age and they do not let him enter Paradise be rubbed in the dust." Rab'i said: I do not know of anyone except him saying, **or one of them.**

Al-Tirmidhi narrated it on the authority of Ahmad bin Ibrahim al-Dawraqi on the authority of Rab'i bin Ibrahim, then he said: It is strange from this source.

Another hadith Imam Ahmad said: Yunus bin Muhammad told us, Abd al-Rahman bin al-Ghasil told us, Asid bin Ali told us, on the authority of his father Ali bin Ubaid, on the authority of Abu Asil, who is Malik bin Rabi'ah al-Sa'idi, who said: While I was sitting with the Messenger of God, may God bless him and grant him peace, a man from the Ansar came to him and said: O Messenger of God, is there anything left for me to do to be dutiful to my parents after their death that I can do to them? He said: "Yes, four things: praying for them, asking forgiveness for them, fulfilling their will, honoring their friends, and maintaining the ties of kinship that you have no ties of kinship except through them. This is what remains for you to do to be dutiful to them after their death." Abu Dawud and Ibn Majah narrated it on the authority of Abd al-Rahman bin Sulayman, who is Ibn al-Ghasil, with it.

Another hadith Imam Ahmad said: Ruh told us, Ibn Jurayj told us, Muhammad ibn Talhah ibn Abdullah ibn Abd al-Rahman told me on the authority of Muawiyah ibn Jahimah al-Salami that Jahimah came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, I want to go on a military expedition and I have come to consult you. He said: **Do you have a mother?** He said: Yes. He said: **Then stick to her, for Paradise is at her feet.** Then the second, then the third, in various places, like this statement. Al-Nasa'i and Ibn Majah narrated it on the authority of Ibn Jurayj with it.

Another hadith - Imam Ahmad said: Khalaf bin Al-Waleed told us, Ibn Ayyash told us, on the authority of Yahya bin Saad, on the authority of Khalid bin Ma'dan, on the authority of Al-Muqaddam bin Ma'dikarib, on the authority of the Prophet, may God bless him and grant him peace, who said: "God commands you to be kind to your fathers. God commands you to be kind to your mothers. God commands you to be kind to your mothers. God commands you to be kind to your closest relatives." Ibn Majah included it on the authority of Abdullah bin Ayyash.

Another hadith Ahmad said: Yunus told us, Abu Awana told us, on the authority of Ash'ath bin Salim, on the authority of his father, on the authority of a man from Banu Yarbu', who said: I came to the Prophet, may God bless him and grant him peace, and I heard him speaking to the people, saying: **The upper hand of the giver is your mother and your father, your sister and your brother, then your closest, your closest.**

Another hadith Al-Hafiz Abu Bakr Ahmad bin Amr bin Abdul Khaliq Al-Bazzar said in his Musnad: Ibrahim bin Al-Mustamir Al-Aruqi told us, Amr bin Sufyan told us, Al-Hasan bin Abi Jaafar told us, on the authority of Laith bin Abi Salim, on the authority of Alqamah bin Marthad, on the authority of Sulayman bin Buraydah, on the authority of his father, "A man was performing the Tawaf carrying his mother, so he asked the Prophet, may God bless him and grant him peace: Have you fulfilled her right? He said: No, not even a single sigh," or something like that. Then Al-Bazzar said: We do not know that it is narrated except from

Surat al-Isra' 17:24

And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small."

this source. I said: Al-Hasan bin Abi Jaafar is weak, and God knows best.

Fath al-Qadir

24- And lower to them the wing of humility out of mercy.

Al-Qaffal mentioned two aspects of the meaning of lowering the wing: The first is that when a bird wants to gather its chicks to itself for raising, it lowers its wing for them, so lowering the wing became a metaphor for good management, as if it said to the child, **Protect your parents by gathering them to yourself as they did to you when you were young.** The second is that when a bird wants to fly and rise, it spreads its wing, and when it wants to descend, it lowers its wing, so lowering the wing became a metaphor for humility and not rising. There are two aspects to adding the wing to humility: The first is like adding Hatim to generosity in your saying Hatim al-Joud, so the original meaning is the humiliated wing, and the second is following the path of metaphor as if he imagined a wing for humiliation and then established a lowering for that wing. The majority read humiliation with a damma on the dhal from dhala yadhil dhala wa dhala wa dhala fahuwa dhaleel. Saeed bin Jubair and Urwah bin Az-Zubayr read it with a kasra on the dhal, and it was narrated from Ibn Abbas and Asim, from their saying **a docile animal** with the intention of humility: meaning obedient and easy, with no difficulty in it. And from the mercy in it is the meaning of al-Sharh 94: meaning because of the extreme compassion and sympathy for them due to their old age and their need today for the one who was the poorest of God's creation to them yesterday. Then it is as if He said to him, Glory be to Him, **And do not be satisfied with Your mercy that does not last "and" but Say, My Lord, have mercy upon them as they brought me up [when I was] small.** And the kaf is in the accusative case as an attribute of a deleted source: meaning mercy like their bringing me up or like their mercy to me. And it was said that what is meant is not mercy like mercy, but the kaf is for their coupling in existence, so let this happen as that happened. And upbringing is development, and it is possible that the kaf is for al-Sharh 94: meaning because of their bringing me up like His saying: **And remember Him as He guided you.** And God, Glory be to Him, has exaggerated in recommending parents to an exaggeration that makes the skins of the disobedient shudder and their hair stand on end.

Ibn Abi Hatim narrated on the authority of Ad-Dahhak regarding his statement: **Whoever desires the immediate** he said: Whoever desires this world with his work, **We hasten for him therein what We will for whom We intend** that is his statement. Ibn Jarir, Ibn Abi Hatim and Abu Nu'aym in Al-Hilyah narrated on the authority of Al-Hasan regarding his statement: **No, We extend** the verse he said: God provides for everyone in this world, the righteous and the wicked. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Abbas regarding the verse he said: God provides for whoever desires this world and provides for whoever desires the Hereafter. Ibn Abi Hatim narrated on the authority of Ad-Dahhak he said: *Prohibited* is forbidden. Ibn Jarir

and Ibn Abi Hatim narrated something similar on the authority of Ibn Zayd. Al-Tabarani, Ibn Mardawayh and Abu Nu'aym in Al-Hilyah narrated on the authority of Salman on the authority of the Prophet, may God bless him and grant him peace, who said: "There is no servant who wants to rise a degree in this world and he rises by it, except that God will describe him in the Hereafter with a degree greater and longer than it. Then he recited: 'And the Hereafter is greater in degrees and greater in preference.'" This is narrated by Zadhan on the authority of Salman. It is proven in the two Sahihs that **the people of the highest degrees will see the people of 'Illyiyyin as they see a distant star in the horizon of the sky.** Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: *blameworthy*, meaning blamed. Al-Firyabi, Sa'id Ibn Mansur, Ibn Jarir, Ibn Al-Mundhir and Ibn Al-Anbari narrated in Al-Masahif on the authority of Sa'id Ibn Jubayr on the authority of Ibn Abbas that he recited: **And your Lord commanded,** instead of **and He decreed.** He said: The waw and the sad were attached, and you read it as **and your Lord decreed.** Ibn Abi Hatim narrated on the authority of Ad-Dahhak on his authority something similar. Abu Ubaid, Ibn Mani', Ibn Al-Mundhir, and Ibn Mardawayh also narrated from Maymun Ibn Mihran, on his authority, something similar, and he added: **If it had been revealed about the decree, no one would have associated partners with it.** I say: This is only necessary if the decree means the completion of the matter, and even though it is one of the meanings of the absolute decree, as in His statement: **The matter about which you two are asking has been decreed,** and His statement: **So when you have completed your rites,** "So when you have completed the prayer," but here it means the command, and it is one of the meanings of the decree, and the command does not entail that, for He, the Almighty, has commanded His servants with all that He has made obligatory, including singling Him out for worship and making Him One, and that does not entail that polytheists will not commit polytheism. Among the meanings of the absolute decree are other meanings besides these two, such as the decree meaning creation, from which is **So He decreed them seven heavens.** And in the meaning of will, as in His statement: **When He decrees a matter, He only says to it, 'Be,' and it is.** And in the meaning of the covenant, as in His statement: **And you were not on the western side when We decreed the matter to Moses.** Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ali bin Abi Talha on the authority of Ibn Abbas regarding his statement: **And your Lord has decreed,** he said: He commanded. Ibn Al-Mundhir narrated on the authority of Mujahid regarding the verse: He said: Your Lord has made a covenant. Ibn Abi Hatim narrated on the authority of Al-Hasan regarding his statement: **And to parents, good treatment,** he said: Kindness. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **So say not to them a word of disrespect,** when removing harm from them: toilet and urine, just as they did not say it when removing harm from you: toilet and urine. Al-Daylami narrated on the authority of Al-Husayn bin

Ali, with a chain of transmission traceable to the Prophet, **If God knew of anything less than disobedience to God, He would have forbidden it.** Ibn Abi Hatim narrated on the authority of Zuhair bin Muhammad regarding his statement: **And speak to them a generous word,** he said: If they call upon you, say: At your service and may you be pleased. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Qatadah regarding the verse: He said: A gentle and easy word. Al-Bukhari in Al-Adab, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Urwah regarding the statement of God, **And lower to them the wing of humility,** he said: Be gentle with them so that you do not refuse them anything they love. Ibn Abi Hatim narrated on the authority of Saeed bin Jubair regarding the verse, he said: Submit to your parents as a slave submits to his harsh and rough master. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ali bin Abi Talhah on the authority of Ibn Abbas regarding the statement of God, **And say, 'My Lord, have mercy upon them,'** then God revealed after this, **It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives.** Al-Bukhari in Al-Adab Al-Mufrad, Abu Dawud, Ibn Jarir and Ibn Al-Mundhir narrated similarly. Many authentic hadiths have been narrated about honoring parents in the two Sahihis and elsewhere, and they are well-known in the books of hadith.

Tafsir al-Baghawi

24 - **And lower to them the wing of humility,** meaning be gentle with them and submit. Urwah ibn al-Zubayr said, **Be gentle with them so that you do not withhold anything they love.** "Out of mercy, out of compassion, and say, 'My Lord, have mercy upon them as they brought me up [when I was] small," meaning: if they were Muslims. Ibn Abbas said: This is abrogated by the statement, "It is not for the Prophet and those who have believed to ask forgiveness for the polytheists" (al-Tawbah 9:13).

Abdul Wahid Al-Malhi told us, I told Abu Mansur Muhammad bin Muhammad bin Sam'an, Abu Ja'far Muhammad bin Ahmad bin Abdul Jabbar Al-Rayyani told us, Hamid bin Zanjawayh told us, Sulayman bin Harb told us, Hammad bin Yazid told us, on the authority of Ata' bin Al-Sa'ib, on the authority of Abu Abdul Rahman - meaning Al-Salami - on the authority of Abu Al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **The parent is the middle gate of Paradise, so protect him if you wish or neglect him.**

Abu Tahir Muhammad ibn Ali al-Zarrad told us, Abu Bakr Muhammad ibn Idris al-Jurjani told us, Abu al-Hasan Ali ibn al-Husayn al-Malini told us, Hasan ibn Sufyan told us, Yahya ibn Habib ibn Adi told us, Khalid ibn al-Harith told us, on the authority of Shu'bah, on the authority of Ya'la ibn Ata', on the authority of his father, on the authority of Abdullah ibn Amr, on the authority of the Prophet, may God bless him and grant him peace, who said: **The pleasure of God is in the pleasure of the parent, and the wrath of God is in the wrath of the parent.**

Ahmad bin Abdullah Al-Salihi told us, Abu Saeed Muhammad bin Musa Al-Sayrafi told us, Abu Abdullah Muhammad bin Abdullah Al-Saffar told us, Abu Jaafar Muhammad bin Ghaliib bin Tamam Al-Dhabi told us, Abdullah bin Muslima told us, Abdul Aziz bin Muslim told us, on the authority of Yazid bin Abi Ziyad, on the authority of Mujahid, on the authority of Abu Saeed Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: **No one who shows off, no one who disobeys his parents, and no one who is addicted to alcohol will enter Paradise.**

Imam Abu Ali al-Husayn ibn Muhammad al-Qadi told us, Abu Muhammad Abdullah ibn Yusuf ibn Muhammad ibn Bamwayh al-Isfahani told us, Abu Saeed Ahmad ibn Ziyad al-Basri told us, al-Hasan ibn Muhammad ibn al-Sabah told us, Rabi' ibn Ulayyah told us, on the authority of Abd al-Rahman ibn Ishaq, on the authority of Saeed ibn Abi Saeed 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: "May the nose of a man in whose presence I am mentioned and he does not send blessings upon me be rubbed in the dust. May the nose of a man in whose presence the month of Ramadan comes and he is not forgiven be rubbed in the dust. May the nose of a man in whose parents reach old age and they do not admit him into Paradise be rubbed in the dust."

Tafsir al-Baidawi

24. "And lower to them the wing of humility." Be humble and humble before them, and give humility a wing, as Labid did in his saying:

And the morning of the wind that has revealed its burden, as its reins are now in the hand of the north

To the north, a hand or to the reins of the Qur'an, and he ordered him to lower it as an exaggeration or he wanted to control it, as in the Almighty's saying: **And lower your wing to the believers.** And adding it to humiliation is for clarification and exaggeration, as Hatim was added to generosity, and the meaning is lower to them your humble wing. And humiliation was read with a kasra, which is submission, and the adjective from it is submissive. **From mercy** from your excessive mercy upon them for their need for the one who was the poorest of God Almighty's creation to them yesterday. **And say, 'My Lord, have mercy upon them,'** and ask God Almighty to have mercy upon them with His everlasting mercy, and do not be satisfied with Your fleeting mercy, even if they are disbelievers, because from mercy is to guide them: **As they brought me up [when I was] small,** mercy like their mercy upon me and their upbringing and guidance of me in my childhood, fulfilling Your promise to the merciful. It was narrated that a man said to the Messenger of God, may God bless him and grant him peace: My parents have reached such an old age that I cannot take from them what they took from me when I was young. Have I fulfilled their right to them? He said: No, for they used to do that and they loved for you to remain, and you do that and you want them to die.

Surat al-Isra' 17:24

And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small."

Surat al-Isra' 17:25

Your Lord knows best what is within yourselves. If you should be righteous - then indeed He is ever, to the frequently turning back [to Him], Forgiving.

Tafsir al-Jalalayn

25 - **Your Lord knows best what is in your souls** of concealing righteousness and disobedience **if you should be righteous** obedient to God **then indeed He is ever, to those who turn back [to Him]** those who return to His obedience *Forgiving* for what they did to their parents without concealing disobedience.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **Your Lord** O people, *knows* more than you **what is in your souls** of your veneration of your fathers and mothers and your honoring them, and your righteousness towards them, and what is in it of believing in belittling their rights, and disobeying them, and other than that from the secrets of your hearts, nothing of that is hidden from Him, and He will reward you for the good and bad of that, so beware of harboring evil towards them, and concluding disobedience towards them. And His statement, **if you are righteous** means: if you correct your intentions towards them, and obey God in what He has commanded you to do of being righteous towards them, and fulfilling their rights upon you, after a slip-up on your part, or a mistake in an obligation upon them, while fulfilling what He has obligated you in other than that of His obligations, then He is Forgiving to those who turn back after the slip-up, and those who repent after the mistake.

And in a similar manner to what we said in the interpretation of that, the people of interpretation said.

Who said that?

Abu Kuraib said: Ibn Idris told us: I heard my father and my uncle on the authority of Habib bin Abi Thabit, on the authority of Saeed bin Jubair, **Your Lord knows best what is in your souls**. He said: The initiative is from a man to his parents, intending nothing but good by that, so he said, **Your Lord knows best what is in your souls**.

Abu Al-Sa'ib told us: Ibn Idris told us: My father told me, on the authority of Habib bin Abi Thabit, on the authority of Saeed bin Jubair, something similar.

Ibn Hamid told us, he said: Al-Hakam bin Bashir told us, he said: Amr told us, on the authority of Habib bin Abi Thabit, regarding his statement, **For He is, to those who turn back [to Him], Forgiving**. He said: He is the man who hastens to his parents and in his intention and heart is that he will not be held accountable. The people of interpretation differed regarding the interpretation of his statement, **For He is, to those who turn back [to Him], Forgiving**. Some of them said: They

are those who glorify Him.

Who said that?

Sulayman ibn Abd al-Jabbar told me: Muhammad ibn al-Salt told us: Abu Kudayna told us. Ibn Sinan al-Qazzaz told me: al-Husayn ibn al-Hasan al-Ashqar told us: Abu Kudayna told us, on the authority of Ata', on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **For He is ever Forgiving to those who turn to Him**. He said: Those who glorify God.

Al-Harith told me, he said: Al-Hasan told us, he said: Abu Khaithama Zuhair told us, he said: Abu Ishaq told us, on the authority of Abu Maysarah, on the authority of Amr bin Shurahbil, he said: The one who repents is the one who glorifies God. And others said: They are the obedient and doers of good.

Who said that?

Ali bin Dawud 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 statement, **For He is ever Forgiving to those who turn to Him**, meaning: to the obedient and righteous.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **For He is Forgiving to those who turn back to Him**, he said: They are the obedient and the people of prayer.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **For He is Forgiving to those who turn to Him**. He said: To those who are obedient and pray.

Others said: Rather, they are those who pray between Maghrib and Isha.

Who said that?

Yunus told me, he said: Ibn Wahb told us, on the authority of Abu Sakhr Hamid bin Ziyad, on the authority of Ibn al-Munkadir, with a chain of transmission traceable to the Prophet, **For He is, to those who turn back [to Him], Forgiving**. He said: The prayer is between sunset and night prayers. Others said: They are those who pray the Duha prayer.

Who said that?

Amr bin Ali told us, he said: Rabah Abu Sulayman Al-Raqqa' told us, he said: I heard Awn Al-Uqayli say about this verse, **For He is ever Forgiving to those who turn to Him**. He said: Those who pray the Duha prayer.

Others said:

Rather, he is the one who returns from his sin and repents from it.

Who said that?

Asmad bin Al-Walid Al-Qurashi told us: Muhammad bin Jaafar told us: Shu'bah told us, on the authority of Yahya bin Saeed, on the authority of Saeed bin Al-Musayyab, that he said regarding this verse, **For He is ever Forgiving to those who turn back to Him**. He said: The one who commits a sin and then repents, then commits a sin and then repents.

Ibn Al-Muthanna told us: Sulayman bin Dawud told us,

Surat al-Isra' 17:25

Your Lord knows best what is within yourselves. If you should be righteous - then indeed He is ever, to the frequently turning back [to Him], Forgiving.

on the authority of Shu'bah, on the authority of Yahya bin Saeed, on the authority of Saeed bin Al-Musayyab, who said: He is the one who sins and then repents, then sins and then repents in this verse: **For He is, to those who turn back [to Him], Forgiving.**

Mujahid bin Musa told us: Yazid told us: Yahya bin Saeed told us that he heard Saeed bin Al-Musayyab being asked about this verse: **For He is, to those who turn back [to Him], Forgiving.** He said: He is the one who sins and then repents, then sins and then repents.

Yunus told me, he said: Ibn Wahb told us, he said: Jarir bin Hazim told me, on the authority of Yahya bin Saeed, on the authority of Saeed bin Al-Musayyab, something similar.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Saeed bin Al-Musayyab, in a similar manner.

Yunus told me, he said: Ibn Wahb told us, he said: Malik told me, on the authority of Yahya bin Saeed, on the authority of Saeed bin Al-Musayyab, **For He was Forgiving to those who turn to Him.** He said: He is the servant who sins and then repents, then sins and then repents.

Yunus told me, he said: Ibn Wahb told us, he said: Al-Layth bin Saad told me, on the authority of Yahya bin Saeed, he said: I heard Saeed bin Al-Musayyab say, and he mentioned something similar.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Al-Thawri and Muammar told us, on the authority of Yahya bin Saeed, on the authority of Ibn al-Musayyab, who said: The one who repents is the one who sins and then repents, then sins and then repents, then sins and then repents.

Ibn Bashar told us, he said: Muhammad ibn Ja'far told us, he said: Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, regarding this verse, **For He is ever Forgiving to those who turn back to Him,** he said: Those who return to goodness.

Ibn Al-Muthanna told us: Abd Al-Samad, Abu Dawud, and Hisham told us, on the authority of Shu'bah, on the authority of Abu Bishr, Saeed bin Jubair, in a similar manner.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, and Ibn Hamid told us, he said: Hakam told us, on the authority of Amr, all of them on the authority of Mansur, on the authority of Mujahid, on the authority of Ubayd ibn Umair, **For He is Forgiving to those who turn to Him.** He said: The one who remembers his sins in the toilet, and seeks forgiveness from God for them.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Al-Thawri told us, on the authority of Mansur, on the authority of Mujahid, who said: The one who constantly repents is the one who remembers his sins in the privacy and seeks forgiveness from God for them.

Muhammad bin Al-Muthanna told us: Muhammad bin Ja'far told us: Shu'bah told us, on the authority of Mansur, on the authority of Mujahid, on the authority of Ubayd bin Umair, that he said regarding this verse, **Indeed, He is Forgiving to those who turn back to Him.** He said: He who remembers his sin and then repents.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the words of God Almighty, **Forgiving to those who turn back,** he said: Those who turn back are those who return and repent.

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. Ibn Jurayj said, on the authority of Yahya ibn Saeed, on the authority of Saeed ibn Al-Musayyab: A man commits a sin and then repents three times.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid, on the authority of Ubaid bin Umair, regarding his statement, **For He is Forgiving to those who turn back to Him.** He said: He who remembers his sins and seeks forgiveness from God for them.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Shuraih told me, on the authority of Uqbah ibn Muslim, on the authority of Ata ibn Yasar, that he said regarding His statement, **For He is ever Forgiving to those who turn back [to Him],** the servant sins and then repents, so God accepts his repentance. Then he sins and repents, so God accepts his repentance. Then he sins a third time, and if he repents, God accepts his repentance with a repentance that will not be erased.

It was narrated on the authority of Ubaid bin Umair, other than the statement we mentioned on the authority of Mujahid, which is:

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muhammad bin Muslim told us, on the authority of Amr bin Dinar, on the authority of Ubayd bin Umair, regarding His statement, **For He is, to those who turn back [to Him], Forgiving.** He said: We used to consider the one who turns back to Him to be the Preserver, who says: O God, forgive me for what I have done in this gathering of mine.

The most correct of the sayings on this matter is the saying of the one who said: The one who repents is the one who repents from sin, who returns from disobeying God to obeying Him, and from what he dislikes to what pleases Him, because the one who repents is only an action, from the saying of the one who says: So-and-so returned from such-and-such, either from his journey to his home, or from one state to another, as Ubayd ibn al-Abrash said:

Everyone who is absent will return, but the one who is absent from death will not return.

He is a man who returns from his journey and repents

from his sins.

Tafsir al-Qurtubi

God the Almighty says: **Your Lord knows best what is in your hearts.** That is, from believing in mercy and compassion for them, or from other forms of disobedience, or from making the outward appearance of their righteousness a *yaa*. Ibn Jubayr said: He means the initiative that is sown, such as a slip or a mistake, that occurs from a man to his parents or one of them, he does not mean anything wrong with that. God the Almighty said: If you are righteous: that is, sincere in your intention to be righteous towards your parents, then God will forgive the initiative. And His statement: **Indeed, He is Forgiving to those who turn back to God,** He promised forgiveness with the condition of righteousness and returning after returning to obeying God the Almighty. Saeed bin Al-Musayyab said: He is the servant who repents, then sins, then repents, then sins. Ibn Abbas **may God be pleased with him** said: The one who turns back **to God** is the one who is mindful, who seeks forgiveness for his sins when he remembers them. Ubayd bin Umair said: They are those who remember their sins in private, then seek forgiveness from God the Almighty. These sayings are similar. Awn Al-Aqili said: The repentant are those who pray the Duha prayer. In Sahih:

The prayer of the repentant when the young camels are hungry. The true meaning of the word is from the word **aba ya'ub** which means to return.

Tafsir Ibn Kathir

Saeed bin Jubair said: He is the man who takes the initiative to his parents, and in his intention and heart that he will not be held accountable for it, and in another narration: He only wants good for that, so he said: **Your Lord knows best what is in your souls, if you are righteous.** And His statement: **For He is ever, to the frequently turning [to God], Forgiving.** Qatadah said: For the obedient, the people of prayer, and from Ibn Abbas: Those who glorify God, and in another narration from him: The obedient, the doers of good, and some of them said: They are those who pray between the two evening prayers, and some of them said: They are those who pray the Duha prayer. Shu'bah said from Yahya bin Saeed from Saeed bin Al-Musayyab regarding His statement: **For He is ever, to the frequently turning [to God], Forgiving,** he said: Those who commit a sin and then repent, and commit a sin and then repent, and Abd Al-Razzaq narrated it likewise from Ath-Thawri and Muammar from Yahya bin Saeed, from Ibn Al-Musayyab in a similar manner, and Al-Layth and Ibn Jarir narrated it likewise from Ibn Al-Musayyab.

Ata bin Yasar bin Jubair and Mujahid said: They are those who return to goodness. Mujahid said on the authority of Ubaid bin Umair regarding the verse: He is the one who, when he remembers his sins in the toilet, seeks forgiveness from God for them, and Mujahid agreed with him on that. Abd al-Razzaq said: Muhammad bin Muslim told us on the authority of Amr

bin Dinar on the authority of Ubaid bin Umair regarding His statement: **For indeed, He is, to the frequently turning [to God], Forgiving.** He said: We used to consider the frequently turning [to God] to be the one who remembers and preserves [the sins], who says: O God, forgive me for what I have done in this gathering of mine. Ibn Jarir said: The first opinion is that of those who said: He is the one who repents from sin, who returns from disobedience to obedience from what God dislikes to what He loves and is pleased with. What he said is correct, because the word *returning* is derived from *awwab*, which means returning. It is said: **So-and-so returned** if he returned. God the Almighty said: **Indeed, to Us is their return.** And in the authentic hadith, it is narrated that when the Messenger of God (blessings and peace of God be upon him) returned from a journey, he would say: **Returning, repentant, worshipping our Lord, praising Him.**

Fath al-Qadir

His saying: 25- **Your Lord knows best what is in your souls** meaning what is in your consciences of sincerity and lack thereof in all acts of obedience, and of repentance from the sin that you have neglected or persisting in it, and what is in the soul of righteousness and disobedience falls under this generality primarily, and it was said that the verse is specific to what is due to parents of righteousness, and what is forbidden for children of disobedience, and the first is more worthy of consideration due to the generality of the wording, so the context does not specify it nor restrict it **if you are righteous** intending righteousness, and repentance from sin and sincerity to obedience, then what has occurred of the sin that you have repented from will not harm you "for indeed He is ever, to those who turn back from sins to repentance, and from lack of sincerity to pure sincerity, forgiving what they have neglected of word, deed or belief, so whoever repents, God will accept his repentance, and whoever returns to God, God will return to him.

Tafsir al-Baghawi

25 - **Your Lord knows best what is in your souls**, of being dutiful to your parents and disobedient to them, **if you are righteous**, dutiful and obedient after falling short as you were in fulfilling what was required of you regarding the rights of your parents and other things, **then He is, to those who turn back [to Him],** after disobedience, *Forgiving*.

Saeed bin Jubair said about this verse: He is the man who hastens to his parents, intending nothing but good by doing so, and he will not be held accountable for it.

Saeed bin Al-Musayyab said: **The one who repents** is the one who sins and then repents, then sins and then repents.

Saeed bin Jubair said: Returning to goodness.

On the authority of Ibn Abbas, he said: It is returning to God in what He decrees and what befalls Him.

On the authority of Saeed bin Jubair, on the authority of Ibn Abbas: They are the ones who glorify God. His

Surat al-Isra' 17:25

Your Lord knows best what is within yourselves. If you should be righteous - then indeed He is ever, to the frequently turning back [to Him], Forgiving.

evidence is his saying: **O mountains, echo with him** (Saba': 10).

Qatada said: They are the worshippers.

Awf bin Aqil said: They are those who pray the Duha prayer.

Abu al-Hasan Tahir ibn al-Husayn al-Ruqi al-Tusi told us, Abu al-Hasan Muhammad ibn Ya'qub told us, Abu al-Nadr Muhammad ibn Muhammad ibn Yusuf told us, al-Hasan ibn Sufyan told us, Abu Bakr ibn Abi Shaybah told us, Waki' told us, on the authority of Hisham, the companion of al-Dastawai, on the authority of Qatada, on the authority of al-Qasim ibn Awf, on the authority of Zayd ibn Arqam, who said: The Messenger of God, may God bless him and grant him peace, went out to the people of Quba while they were praying the Duha prayer, and he said: **The prayer of the repentant is when the young camels have eaten their fill of the forenoon.**

Muhammad bin Al-Munkadir said: *Al-Awab* is the one who prays Maghrib and Isha prayers with me.

It was narrated on the authority of Ibn Abbas that he said: Angels surround those who pray between sunset and night prayers, and it is the prayer of the repentant.

Tafsir al-Baidawi

25. "Your Lord knows best what is in your souls" of intending righteousness towards them and believing what He loves for them of reverence, as if it is a threat that he harbors hatred and resentment towards them. "If you are righteous" intending righteousness. "For He is for those who turn back" for those who turn back. "Forgiving" for what they have neglected when the chest is tight of harm or negligence, and in it is great severity, and it is permissible for it to be general for every repentant person, and the one who has wronged his parents is included in it, the repentant person from his crime because it came after him.

Surat al-Isra' 17:26

And give the relative his right, and [also] the needy and the traveler, and do not spend wastefully.

Tafsir al-Jalalayn

26 - **And give** to the relative **his right** of righteousness and kinship **and to the needy and the traveler, and do not spend wastefully** by spending in other than obedience to God.

Tafsir al-Suyuti

The Almighty said: And give to the near of kin the verse. Al-Tabarani and others narrated on the authority of Abu Saeed Al-Khudri, who said: When the verse: And give to the near of kin his right was revealed, the Messenger of God, may God bless him and grant him peace, called Fatima and gave her Fadak. Ibn Kathir said: This is problematic, as it indicates that the verse is Medinan, but the well-known opinion is the opposite. Mardawayh narrated something similar on the authority of Ibn Abbas.

God Almighty said: And when you recite the Qur'an, the verse. Ibn al-Mundhir narrated on the authority of Ibn Shihab that when the Messenger of God, may God bless him and grant him peace, recited the Qur'an to the polytheists of Quraysh and called them to the Book, they said: They mock at it. Our hearts are covered from that to which you call us to God, and in our ears is deafness, and between us and you is a veil. So God revealed concerning that of their saying: And when you recite the Qur'an, the verses.

Tafsir al-Tabari

The people of interpretation differed regarding the meaning of his saying, **And give to the near of kin**. Some of them said: What is meant by it is the relatives of the deceased on his father's and mother's side. God, the Most High, commanded His servants to maintain ties with them.

Who said that?

Imran bin Musa told us: Abdul-Warith bin Saeed told us: Habib al-Mu'allim told us: A man asked al-Hasan: Should I give my relatives the zakat of my wealth? He said: They have a right to it other than the zakat. Then he recited this verse: **And give the relative his right**.

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 Ikrimah, regarding his statement, **And give the relative his right**, he said: The connection that you want to make with him is what you wanted to do for 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, regarding his statement, **And give the relative his right, and [also] the needy and the traveler**, he said: It is to maintain ties with the relative and the needy and to be good to the traveler. Others said:

Rather, it refers to the relatives of the Messenger of God, may God bless him and grant him peace. Mention of those who said that:

Muhammad bin Amara Al-Asadi told me: Ismail bin Abaan told us: Al-Sabah bin Yahya Al-Muzni told us, on the authority of Al-Suddi, on the authority of Abu Al-Daylam, who said: Ali bin Al-Hussein, peace be upon them both, said to a man from the people of Ash-Sham: Have you read the Qur'an? He said: Yes. He said: Have you not read in the Children of Israel: **And give the relative his right**? He said: And you are the relatives whom God, the Most High, has commanded to be given his right? He said: Yes.

The first of the two interpretations, in my opinion, is the correct interpretation, the interpretation of those who interpreted it as meaning God's commandment to His servants to maintain ties of kinship with their own fathers and mothers, and that is because God Almighty followed that with His urging His servants to be dutiful to fathers and mothers, so it is obligatory that it be an urging to maintain ties of kinship with their own, not with the kinship of others that were not mentioned. If that is the case, then the interpretation of the statement is: And, O Muhammad, give your relative his right of maintaining ties with him, being dutiful to him, and showing kindness to him, and that was presented in the form of an address to the Prophet of God, may God bless him and grant him peace, and what is meant by its ruling is all those upon whom God's obligations are obligatory.

This is indicated by his beginning the commandment with the words of God Almighty: "And your Lord has decreed that you worship none but Him, and to parents, good treatment. Whether one of them reaches old age while you are alive," so he directed the address with his words **And your Lord has decreed** to the Prophet of God, may God bless him and grant him peace, then he said **that you worship none but Him**, so he returned the address to everyone, then he diverted the address with his words **Whether they reach old age while you are alive** to singling him out.

The meaning of all of this is all those who are bound by the duties of God Almighty. The address was directed specifically to the Messenger of God, may God bless him and grant him peace, or it was directed to him and all of his nation.

His statement, **and the needy**, which is the weak among the needy. We have previously demonstrated the meaning of the needy in a way that makes it unnecessary to repeat it here. His statement, **and the wayfarer**, means the stranded traveler. God Almighty says: **Keep in touch with your relatives, so give them their right from your connection with them**. And the needy one who is in need, and the one passing by you who is stranded, so help him and strengthen him to complete his journey. And it has been said: What is meant by the command to give the wayfarer his right is that he be hosted for three days.

The first statement is more correct in my opinion, because God Almighty did not specify one of His rights over another in His Book, nor on the tongue of His Messenger. This is general in every right He has, that He should be given hospitality, a load, or assistance

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And give the relative his right, and [also] the needy and the traveler, and do not spend wastefully.

on his journey. And His statement, **And do not squander wastefully**, means: And do not squander, O Muhammad, what God has given you of wealth - in disobeying Him. The root of squandering is to squander in extravagance, and from this the poet said:

People who sheltered us, but their shelter was a storm of Iraq's profligate debauchery.

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Muhammad bin Ubaid Al-Maharbi told me: Abu Al-Ahwas told us, on the authority of Abu Ishaq, on the authority of Abu Al-Ubaidin, who said: Abdullah said regarding his statement, **And do not squander wastefully**, he said: Squandering is not right, which is extravagance.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Salamah, on the authority of Muslim al-Batin, on the authority of Abu al-Ubaydayn, who said: Abdullah was asked about the spendthrift, and he said: Spending without right.

Muhammad ibn al-Muthanna told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of al-Hakam, who said: I heard Yahya ibn al-Jazzar narrating on the authority of Abu al-Ubaydayn, the blind man, that Abdullah ibn Mas'ud was asked about this verse: **And do not spend wastefully**. He said: Spending money in ways other than its rightful use.

Zakariya bin Yahya bin Abi Zaida told me: 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, on the authority of Abdullah, the same.

Yaqub told me, he said: Ibn Ulayyah told us, he said: Shu'bah told us, on the authority of Al-Hakam Ibn Utaybah, on the authority of Yahya Ibn Al-Jazzar, that Abu Al-Ubaydayn was blind. He asked Ibn Mas'ud, saying: What is extravagance? He said: Spending money in a way that is not right.

Khallad bin Aslam told us: Al-Nadr bin Shumayl told us: Al-Mas'udi told us: Salamah bin Kuhayl told us, on the authority of Abu Al-Ubaydayn, and he had a period of time, and Abdullah knew that about him, so he said: O Abu Abd Al-Rahman, what is extravagance? And he mentioned something similar.

Ahmad bin Mansour Al-Ramadi told us, he said: Abu Al-Hawb told us, on the authority of Ammar bin Zuraiq, on the authority of Abu Ishaq, on the authority of Haritha bin Mudrab, on the authority of Abu Al-Ubaydayn, on the authority of Abdullah bin Masoud, he said: We, the companions of Muhammad, may God bless him and grant him peace, used to say that extravagance is spending on something that is not right.

Ibn Al-Muthanna told us: Yahya bin Katheer Al-Anbari told us: Shu'bah told us: I was walking with Abu Ishaq on the road to Kufa, and he came upon a house that was being built and tiled, and he said: This is

extravagance in the words of Abdullah, spending money in ways that are not right.

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 do not spend wastefully**, he said: The spendthrift is the one who spends in an unjust manner.

Al-Qasim told us, he said: Al-Hussein told us, he said: Ibad told us, on the authority of Hisain, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: The spendthrift is the one who spends in a way that is not right.

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 Ata' Al-Khurasani, on the authority of Ibn Abbas, he said: Do not spend on falsehood, for the spendthrift is the one who spends extravagantly without right.

Ibn Jurayj said and Mujahid said: If a person spent all his money on what is right, it would not be extravagance, but if he spent a mudd on what is wrong, it would be extravagance.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And do not spend wastefully**, he said: Wastefulness is spending in disobedience to God, in what is not right, and in corruption.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **And give the relative his right, and [also] the needy and the traveler**, he said: He began with the parents before this, then when he finished with the parents and their right, he mentioned these and said, **Do not spend wastefully**, do not give in disobedience to God.

Tafsir al-Qurtubi

There are three issues:

First: The Almighty's saying: **And give the relative his right**: meaning, just as you respect the rights of your parents, maintain family ties, then give charity to the poor and the wayfarer. Ali bin Al-Hussain said about the Almighty's saying: **And give the relative his right**: They are the relatives of the Prophet, may God bless him and grant him peace. He, may God bless him and grant him peace, commanded that they be given their rights from the public treasury, meaning from the share of relatives from the war and spoils, and it is addressed to the governors or those who take their place. He added to this verse what is required of maintaining family ties, filling a gap, offering financial assistance when in need, and helping in every way.

Second: The Almighty's saying: **And do not be wasteful** means: Do not be extravagant in spending in what is not right. Al-Shafi'i, may God be pleased with him, said: **Extravagance is spending money in what is not right, and there is no extravagance in doing good deeds**. This is the opinion of the majority. Ashab said on the authority of Malik: Extravagance is taking

money from its rightful place and spending it in what is not right, and it is wastefulness, and it is forbidden.

Tafsir Ibn Kathir

When God the Almighty mentioned honoring one's parents, He followed it with mentioning kindness to relatives and maintaining kinship ties. In the hadith, **Your mother and your father, then your closest, then your closest.** In another narration, **Then the closest, then the closest.** In the hadith, **Whoever loves to have his provision expanded and his life extended, let him maintain kinship ties.** Al-Hafiz Abu Bakr al-Bazzar said: Abbad ibn Ya'qub told us, Abu Yahya al-Tamimi told us, Fadil ibn Marzouq told us, on the authority of Atiyyah, on the authority of Abu Sa'id, who said: When the verse, **And give the near of kin his due**, was revealed, the Messenger of God, may God bless him and grant him peace, called Fatimah and gave her Fadak. Then he said: We do not know that anyone narrated it from Fadil ibn Marzouq except Abu Yahya al-Tamimi and Hamid ibn Hammad ibn Abi al-Khawar. This hadith is problematic, even if its chain of transmission is sound, because the verse is Meccan, and Fadak was only conquered with Khaybar in the year seven of the Hijrah. So how can this be reconciled with this? So it is a rejected hadith, and it is most likely that it was fabricated by the Rafidah, and God knows best. We have already discussed the poor and wayfarers in Surat Bara'ah, so there is no need to repeat it here.

And His statement, **And do not be wasteful**, when He commanded spending, He forbade extravagance in it, but rather it should be moderate as He said in the other verse, **And those who, when they spend, are neither extravagant nor niggardly**, the verse, then He said, deterring extravagance and wastefulness, **Indeed, the wasteful are brothers of the devils**, meaning they are similar to them in that. Ibn Masoud said: Extravagance is spending unjustly, and Ibn Abbas said the same. Mujahid said: If a person spent all of his money in the right way, he would not be a wasteful person, but if he spent a mudd unjustly, he would be a wasteful person. Qatada said: Extravagance is spending in disobedience to God, and unjustly and corruptly.

Imam Ahmad said: Hashim bin Al-Qasim told us, Al-Layth told us, on the authority of Khalid bin Yazid, on the authority of Saeed bin Abi Hilal, on the authority of Anas bin Malik, may God be pleased with him, that he said: "A man from Banu Tamim came to the Messenger of God and said: O Messenger of God, I have a lot of wealth, and I have a family, children, and a city. Tell me how to spend it, and how to act? The Messenger of God, may God bless him and grant him peace, said: Pay zakat from your wealth if you have it, for it is a purification that purifies you, and it connects with your relatives, and it recognizes the rights of the beggar, the neighbor, and the poor. He said: O Messenger of God, give me a little? Give the right of the relative, the poor, and the wayfarer, and do not spend wastefully. He said: It is enough for me, O Messenger of God, if I pay zakat to your messenger, then I have absolved myself of it before God and His

Messenger. The Messenger of God, may God bless him and grant him peace, said: Yes, if you pay it to my messenger, then I have absolved myself of it, and you will have its reward, and its sin is upon whoever changes it."

And His statement: **Indeed, the wasteful are brothers of the devils** meaning in their wastefulness, foolishness, abandoning the obedience of God and committing His disobedience. That is why He said: **And Satan was ever ungrateful to his Lord** meaning ingratitude, because he denied the blessing of God upon him and did not act in obedience to Him, rather he turned to disobeying Him and opposing Him. And His statement: **But if you turn away from them, seeking mercy from your Lord** the verse, meaning if your relatives and those We have commanded you to give to ask you and you do not have anything, you turn away from them because of the lack of provision, **then speak to them a gentle word** meaning promise them with ease and gentleness, if God's provision comes, then We will provide for you, God willing. This is how His statement: **then speak to them a gentle word** was interpreted as a promise by Mujahid, Ikrimah, Saeed bin Jubayr, Al-Hasan, Qatadah and others.

Fath al-Qadir

Then the Almighty mentioned the recommendation for relatives other than parents after recommending them, saying: 26- **And give the near of kin his right** and the address is either to the Messenger of God, may God bless him and grant him peace, to incite and incite others from the nation, or to everyone who is fit for that from those who are accountable, as in His saying: **And your Lord has decreed** and what is meant by the near of kin is the relative, and their right is the kinship that God has commanded, and He repeated the recommendation in it, and the disagreement among the people of knowledge about the obligation of spending on relatives, or on some of them such as parents on children, and children on parents is well-known. What should be relied upon is the obligation of maintaining their ties to the best of one's ability and according to what the situation requires. **And the needy** is conjoined with **the near of kin**, and in this conjoining is evidence that what is meant by the right is the financial right. **And the wayfarer** is conjoined with **the needy**, and the meaning is: And give whoever is characterized by poverty, or is one of the wayfarers, his right. The reality of the poor and the wayfarer has been explained in Surat Al-Baqarah and in At-Tawbah. What is meant in this verse is to give them charity from whatever you can afford of voluntary charity, or from whatever God has prescribed for them of obligatory charity, because they are among the eight categories that are eligible for zakat. Then when God, the Almighty, commanded what He commanded here, He forbade extravagance, saying: **And do not squander wastefully**. Extravagance is distributing money as one scatters seeds, however they are, without intending to place them. It is the blameworthy extravagance for exceeding the permissible limit in spending according to the Shariah, or it is spending in an unlawful manner, even if it is small. Al-Shafi'i said: Extravagance is spending money in an unlawful manner, and there is no extravagance in doing good

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deeds. Al-Qurtubi said after narrating this statement of Al-Shafi'i: This is the opinion of the majority. Ashhab said on the authority of Malik: Extravagance is taking money from its rightful place and spending it in an unlawful place, and it is wastefulness.

Tafsir al-Baghawi

26 - The Almighty's saying: **And give the relative his right**, meaning maintaining kinship ties, and what he meant by it is: human kinship, and most people agree with this.

On the authority of Ali bin Al-Hussein: He meant the kinship of the Messenger, may God bless him and grant him peace.

And the poor and the traveler, and do not spend wastefully, meaning: do not spend your money on sin.

Mujahed said: If a person spent all his money on what is right, it would not be extravagance, but if he spent a mudd on what is wrong, it would be extravagance.

Ibn Masoud was asked about extravagance and he said: Spending money in a way that is not right.

Shu'bah said: I was walking with Abu Ishaq on the road to Kufa, and he came to the door of a house made of plaster and brick, and he said: This is extravagance.

In Abdullah's words: Spending money unjustly.

Tafsir al-Baidawi

26. **And give the relative his right** of maintaining kinship ties, treating them well, and being kind to them. Abu Hanifa said: Their right, if they are poor mahrams, is that you spend on them. It was said that what is meant by the relative is the relatives of the Messenger, may God bless him and grant him peace. "And the needy and the traveler. And do not be wasteful" by spending money on what is not appropriate and spending it extravagantly. The origin of extravagance is separation. It was narrated on the authority of the Prophet, may God bless him and grant him peace, "that he said to Sa'd while he was performing ablution: What is this extravagance? He said: Is there extravagance in ablution? He said: Yes, even if you are by a flowing river."

Surat al-Isra' 17:27

Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.

Tafsir al-Jalalayn

27 - **Indeed, the spendthrifts are brothers of the devils** i.e., on their way **and ever has Satan been to his Lord ungrateful** extremely ungrateful for His blessings, so is his brother the spendthrift.

Tafsir al-Suyuti

Tafsir al-Tabari

As for his saying, **Indeed, the wasteful are brothers of the devils**, it means: Those who scatter their wealth in disobeying God and spend it in disobedience to Him are allies of the devils. Likewise, the Arabs say about every person who adheres to the way of a people and follows their path: He is their brother. **And the devil was ungrateful to his Lord**, meaning: The devil was ungrateful for the blessing that his Lord bestowed upon him, not thanking Him for it, but rather disbelieving in it by abandoning the obedience of God and committing His disobedience. Likewise, his brothers from the children of Adam who waste their wealth in disobeying God, do not thank God for His blessings upon them, but rather disobey His command and disobey Him, and follow the example of the wealth that God bestowed upon them, which He granted them, and the Almighty, the Exalted, has bestowed upon them, of not being thankful for it, and receiving it with ingratitude. Like the one who:

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Indeed, the wasteful**: Indeed, those who spend in disobedience to God **were brothers of the devils, and ever was Satan to his Lord ungrateful**.

Tafsir al-Qurtubi

Because God the Almighty said: **Indeed, the wasteful are brothers of the devils**. His saying *brothers* means that they are in their ruling, since the wasteful strive to corrupt like the devils, or that they do whatever their souls tempt them, or that they will be paired with them if they are in the Fire, three opinions. And the brothers here is the plural of brother by non-kinship, and from that is the saying of God the Almighty: The believers are but brothers. And the saying of God the Almighty: And Satan is ever ungrateful to his Lord, meaning beware of following him and imitating him in corruption. And Satan is the generic name. Ad-Dahhak read the brothers of Satan separately, and this is also recorded in the Mushaf of Anas bin Malik, may God be pleased with him.

Third: Whoever spends his money on desires in excess of his needs and exposes it thereby is a

spendthrift. Whoever spends the profit of his money on his desires and to preserve his origin or rank is not a spendthrift. Whoever spends a dirham on something forbidden is a spendthrift, and he is restricted from spending the dirham on something forbidden, but he is not restricted from spending it on desires unless there is fear that it will be exhausted.

Tafsir Ibn Kathir

When God the Almighty mentioned honoring one's parents, He followed it with mentioning kindness to relatives and maintaining kinship ties. In the hadith, **Your mother and your father, then your closest, then your closest. In another narration, Then the closest, then the closest.** In the hadith, **Whoever loves to have his provision expanded and his life extended, let him maintain kinship ties.** Al-Hafiz Abu Bakr al-Bazzar said: Abbad ibn Ya'qub told us, Abu Yahya al-Tamimi told us, Fadil ibn Marzouq told us, on the authority of Atiyah, on the authority of Abu Sa'id, who said: When the verse, **And give the near of kin his due**, was revealed, the Messenger of God, may God bless him and grant him peace, called Fatimah and gave her Fadak. Then he said: We do not know that anyone narrated it from Fadil ibn Marzouq except Abu Yahya al-Tamimi and Hamid ibn Hammad ibn Abi al-Khawar. This hadith is problematic, even if its chain of transmission is sound, because the verse is Meccan, and Fadak was only conquered with Khaybar in the year seven of the Hijrah. So how can this be reconciled with this? So it is a rejected hadith, and it is most likely that it was fabricated by the Rafidah, and God knows best. We have already discussed the poor and wayfarers in Surat Bara'ah, so there is no need to repeat it here.

And His statement, **And do not be wasteful**, when He commanded spending, He forbade extravagance in it, but rather it should be moderate as He said in the other verse, **And those who, when they spend, are neither extravagant nor niggardly**, the verse, then He said, deterring extravagance and wastefulness, **Indeed, the wasteful are brothers of the devils**, meaning they are similar to them in that. Ibn Masoud said: Extravagance is spending unjustly, and Ibn Abbas said the same. Mujahid said: If a person spent all of his money in the right way, he would not be a wasteful person, but if he spent a mudd unjustly, he would be a wasteful person. Qatada said: Extravagance is spending in disobedience to God, and unjustly and corruptly.

Imam Ahmad said: Hashim bin Al-Qasim told us, Al-Layth told us, on the authority of Khalid bin Yazid, on the authority of Saeed bin Abi Hiial, on the authority of Anas bin Malik, may God be pleased with him, that he said: "A man from Banu Tamim came to the Messenger of God and said: O Messenger of God, I have a lot of wealth, and I have a family, children, and a city. Tell me how to spend it, and how to act? The Messenger of God, may God bless him and grant him peace, said: Pay zakat from your wealth if you have it, for it is a purification that purifies you, and it connects with your relatives, and it recognizes the rights of the beggar, the neighbor, and the poor. He said: O

Surat al-Isra' 17:27

Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.

Messenger of God, give me a little? Give the right of the relative, the poor, and the wayfarer, and do not spend wastefully. He said: It is enough for me, O Messenger of God, if I pay zakat to your messenger, then I have absolved myself of it before God and His Messenger. The Messenger of God, may God bless him and grant him peace, said: Yes, if you pay it to my messenger, then I have absolved myself of it, and you will have its reward, and its sin is upon whoever changes it."

And His statement: **Indeed, the wasteful are brothers of the devils** meaning in their wastefulness, foolishness, abandoning the obedience of God and committing His disobedience. That is why He said: **And Satan was ever ungrateful to his Lord** meaning ingratitude, because he denied the blessing of God upon him and did not act in obedience to Him, rather he turned to disobeying Him and opposing Him. And His statement: **But if you turn away from them, seeking mercy from your Lord** the verse, meaning if your relatives and those We have commanded you to give to ask you and you do not have anything, you turn away from them because of the lack of provision, **then speak to them a gentle word** meaning promise them with ease and gentleness, if God's provision comes, then We will provide for you, God willing. This is how His statement: **then speak to them a gentle word** was interpreted as a promise by Mujahid, Ikrimah, Saeed bin Jubayr, Al-Hasan, Qatadah and others.

Fath al-Qadir

And it is forbidden because He said: 27- **Indeed, the wasteful are brothers of the devils**. This sentence is an explanation for the prohibition of wastefulness, and what is meant by brotherhood is complete similarity, and avoiding resembling the devil even in one of his characteristics is obligatory, so how about what is more general than that as indicated by the general similarity, and extravagance in spending is the work of the devil, so if one of the sons of Adam does it, then he has obeyed the devil and followed his example. **And the devil is ever ungrateful to his Lord**, meaning very ungrateful and greatly rebellious against the truth, because with his disbelief he only does evil, and only commands to do evil, and only whispers what is not good. In this verse there is a recording of the wasteful by resembling the devils, then a recording of the kind of devil that he is ungrateful, so this necessitates that the wasteful is similar to the devil, and everyone who is similar to the devil has the ruling of the devil, and every devil is ungrateful, so the wasteful is ungrateful.

Tafsir al-Baghawi

27 - **Indeed, the wasteful are brothers of the devils**, meaning: their allies. The Arabs say that anyone who adheres to the Sunnah of a people is their brother. **And Satan was ever ungrateful to his Lord**, ungrateful for a blessing.

Tafsir al-Baidawi

27. **The wasteful were brothers of the devils** their likes in the spark, for waste and destruction are evil, or their friends and followers because they obeyed them in extravagance and spending on sins. It was narrated: that they used to slaughter camels and were able to do so and squandered their money on fame, so God forbade them from that and ordered them to spend on acts of worship. **And Satan was ever ungrateful to his Lord** exaggerating in his disbelief in Him, so he should not be obeyed.

Surat al-Isra' 17:28

And if you turn away from them, seeking mercy from your Lord which you hope for, then speak to them a gentle word.

Tafsir al-Jalalayn

28 - **And if you turn away from them** meaning the mentioned relatives and those after them and do not give to them **seek mercy from your Lord which you hope for** meaning to seek provision that you are waiting for to come to you so that you give them from it **then speak to them a gentle word** soft and easy by promising them to give when the provision comes.

Tafsir al-Suyuti

The Almighty said: **But if you turn away from them, seeking mercy** *verse*. Saeed bin Mansour narrated on the authority of Ata' al-Khurasani, who said: Some people from Muzaynah came to the Messenger of God, may God bless him and grant him peace, asking for a mount to carry them. He said: **I do not find anything to carry you on**. So they turned away, their eyes overflowing with tears of grief. They thought that was because the Messenger of God, may God bless him and grant him peace, was angry. So God revealed: **But if you turn away from them, seeking mercy** *verse*. Ibn Jarir narrated on the authority of al-Dahhak, who said: It was revealed about those who used to ask the Prophet, may God bless him and grant him peace, from among the poor.

Tafsir al-Tabari

God the Most High says: And if you, O Muhammad, turn away from those whom I have commanded you to give their rights to, if you find a way to them, turn your face when they ask you for something that you cannot find a way to, out of shyness from them and mercy for them, **seeking mercy from your Lord**. He says: Waiting for a provision that you expect from your Lord, and you hope that God will make it easy for you, then do not make them despair, but speak to them a gentle word. He says: But promise them a beautiful promise, by saying: God will provide, so I will give to you, and similar words that are gentle and not harsh, as God the Most High said: **And as for the beggar, do not repel him**.

And in the same way as we said about that, the people of interpretation said.

Who said that?

Muhammad bin Bashar told us: Abd al-Rahman told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Ibrahim: **But if you turn away from them, seeking mercy from your Lord which you hope for**, he said: waiting for provision. **Then speak to them a gentle word**, he said: gently, promise them.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Ata' Al-Khurasani, on the authority of Ibn Abbas, **Seeking mercy from your Lord**. He said:

Provision. **Do they distribute the mercy of your Lord? We have divided among them their livelihood**.

Imran bin Musa told us, he said: Abd al-Warath told us, he said: Amara told us, on the authority of Ikrimah, regarding his statement, **But if you turn away from them, seeking mercy from your Lord which you hope for**, he said: Waiting for provision from God to come to you.

Al-Qasim narrated to us, Q: Al-Husayn narrated to us, he said: Hajjaj narrated to me, on the authority of Ibn Jurayj, on the authority of Ikrimah, regarding his statement, **But if you turn away from them, seeking mercy from your Lord which you hope for**, he said: If they ask you and do not find with you what you can give them, seeking mercy, he said: A provision that you await and hope for. **Then speak to them a gentle word**, he said: Count them a good number: if that happens, if that comes to us, we will do it, we will give you, so it is the gentle word.

Ibn Jurayj said, Mujahid said: If they ask you and you do not have anything to give them, so you turn away from them seeking mercy, he said: It is a provision that you are waiting for. **So speak to them a gentle word**.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty, **Seeking mercy from your Lord**, he said: Waiting for God's provision.

Ibn Bashar told us, he said: Yahya told us, he said: Sufyan told us, on the authority of Al-A'mash, on the authority of Abu Al-Dhaha, on the authority of Ubaidah, regarding his statement, **Seeking mercy from your Lord which you hope for**, he said: Seeking provision.

Ibn Hamid told us: Hakam told us, on the authority of Amr, on the authority of Ata', on the authority of Saeed: **But if you turn away from them, seeking mercy from your Lord which you hope for**, he said: meaning provision which you await. **Then speak to them a gentle word**, meaning a kind word.

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, **So speak to them a gentle word**. He said: Promise them good. Al-Hasan said: Speak to them a gentle, easy word.

It was narrated on the authority of Al-Husayn ibn Al-Faraj, who said: I heard Abu Muadh say: Ubayd ibn Sulayman narrated to us, who said: I heard Ad-Dahhak say, regarding His statement, **But if you turn away from them**, meaning: you do not find anything to give them, **seeking mercy from your Lord**, meaning: waiting for provision from your Lord. It was revealed regarding those who used to ask the Prophet, may God bless him and grant him peace, from among the poor.

Muhammad bin Al-Muthanna told us: Harami bin Amara told us: Shu'bah told us: Amara told us, on the authority of Ikrimah, regarding the statement of God, **So speak to them a gentle word**, he said: Kindness. And Ibn Zayd used to say what about that.

Surat al-Isra' 17:28

And if you turn away from them, seeking mercy from your Lord which you hope for, then speak to them a gentle word.

He told me about it, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **But if you turn away from them**, from those whom We have enjoined upon you, **seek[ing] mercy from your Lord which you hope for**, if you fear that if you give them, they will be strengthened by it to disobey God Almighty, and will seek help from it in doing so, so you see that you should prevent them from doing good, then if they ask you, **then speak to them a gentle word**, a beautiful word: May God provide for you, may God bless you.

This statement that we have mentioned about Ibn Zayd, despite its contradiction with the statements of the people of interpretation in the interpretation of this verse, is far-fetched in meaning, as indicated by its apparent meaning, and that is that God Almighty said to His Prophet, may God bless him and grant him peace: **But if you turn away from them, seeking mercy from your Lord which you hope for**, so He commanded him to say, if his turning away from the people whom he mentioned was awaiting mercy from Him which he hopes for from his Lord, **an easy word**. And that turning away is seeking mercy, and it will not be without one of two matters: Either it is turning away from him seeking God's mercy which he hopes for himself, in which case the meaning of the statement is as we have said,

And the people of interpretation whose statement we have mentioned said this, and it is contrary to his statement, or it is a turning away from him seeking mercy from God that he hopes for the questioners whom the Prophet of God, may God bless him and grant him peace, allegedly ordered to prevent them from what they asked him for fear that they would spend it in disobeying God. So it is known that God's wrath upon someone who is not trusted to spend what he was given in order to strengthen himself with it to obey God in disobeying Him is more feared than hoping for His mercy for him, and that is because God's mercy is only hoped for for the people of His obedience, not for the people of His disobedience, unless he intended to direct that to the fact that the Prophet of God, may God bless him and grant him peace, ordered them to prevent what they asked him for, so that they would repent from disobeying God and repent by preventing them from what they asked for, so that this would be a face that the interpretation of the verse can bear, even if it is contrary to the statement of the people of interpretation.

Tafsir al-Qurtubi

It has three issues:

The first: That He, the Most High, the Most Great, singled out His Prophet, may God bless him and grant him peace, by saying: **But if you turn away from them, seeking mercy from your Lord which you hope for**. This is an amazing discipline and a gentle and wonderful statement, meaning, do not turn away from them in a lighthearted way, despite your wealth and ability, thus depriving them. It is only permissible to

turn away from them when there is a weakness that arises or an obstacle that hinders, and at that time you hope from God, the Most High, the Most Great, to open the door of goodness so that you can reach it to comfort the one who asked. If the situation prevents you, then say to them a gentle word.

The second: In the reason for its revelation. Ibn Zayd said: The verse was revealed about a people who used to ask the Messenger of God, may God bless him and grant him peace, but he refused to give them, because he knew that they spent their money on corruption. So he used to reject the words of God the Almighty: **But if you turn away from them, seeking mercy from your Lord which you hope for**. He said: This is not about mentioning the parents. Some people from Muzaynah came to the Prophet, may God bless him and grant him peace, asking him to carry them, so he said: I do not find anything to carry you on, so they turned away with tears streaming from their eyes out of grief. Then God the Almighty revealed: **But if you turn away from them, seeking mercy from your Lord which you hope for**. And mercy is the bounty.

Third: The Almighty's saying: **Then speak to them a gentle word**. He ordered him to supplicate for them, meaning make their poverty easy for them by your supplication for them. It was also said: Supplicate for them a supplication that includes victory and reform for them. It was also said: The meaning is: **But if you turn away**, meaning if you turn away, O Muhammad, from giving them due to straitened circumstances, then speak to them a gentle word, meaning say the best words and make the most simple excuse, and supplicate for them for abundant provision, and say: **If you find it, you will do it and be generous**, for that works in his soul's joy as a consolation. And when the Prophet (peace and blessings of God be upon him) was asked and did not have anything to give, he would remain silent, waiting for provision to come from God, the Almighty, the Most High, out of dislike of refusing. So this verse was revealed. So when the Prophet (peace and blessings of God be upon him) was asked and did not have anything to give, he would say:

May God provide for us and you from His grace. According to this interpretation, *al-hammah* means the awaited provision. This is the opinion of Ibn Abbas, Mujahid, and Ikrimah. The pronoun in **about them** refers to those mentioned above from among the fathers, relatives, the poor, and wayfarers. And **a soft and easy word** means **soft, kind, and good**. It is a passive participle with the meaning of the subject, from the word *yusr* like *al-maymun*, meaning a beautiful promise, as we have explained. And he who said it well did:

Do not be a piece of paper that I give to those who ask for it, for I am soft and flexible.

Those who ask will not be deprived of goodness from my character, either my loyalty or my good reward.

You say: I made such-and-such easy for you if you prepared it.

Tafsir Ibn Kathir

When God the Almighty mentioned honoring one's parents, He followed it with mentioning kindness to relatives and maintaining kinship ties. In the hadith, **Your mother and your father, then your closest, then your closest.** In another narration, **Then the closest, then the closest.** In the hadith, **Whoever loves to have his provision expanded and his life extended, let him maintain kinship ties.** Al-Hafiz Abu Bakr al-Bazzar said: Abbad ibn Ya'qub told us, Abu Yahya al-Tamimi told us, Fadil ibn Marzouq told us, on the authority of Atiyyah, on the authority of Abu Sa'id, who said: When the verse, **And give the near of kin his due**, was revealed, the Messenger of God, may God bless him and grant him peace, called Fatimah and gave her Fadak. Then he said: We do not know that anyone narrated it from Fadil ibn Marzouq except Abu Yahya al-Tamimi and Hamid ibn Hammad ibn Abi al-Khawar. This hadith is problematic, even if its chain of transmission is sound, because the verse is Meccan, and Fadak was only conquered with Khaybar in the year seven of the Hijrah. So how can this be reconciled with this? So it is a rejected hadith, and it is most likely that it was fabricated by the Rafidah, and God knows best. We have already discussed the poor and wayfarers in Surat Bara'ah, so there is no need to repeat it here.

And His statement, **And do not be wasteful**, when He commanded spending, He forbade extravagance in it, but rather it should be moderate as He said in the other verse, **And those who, when they spend, are neither extravagant nor niggardly**, the verse, then He said, deterring extravagance and wastefulness, **Indeed, the wasteful are brothers of the devils**, meaning they are similar to them in that. Ibn Masoud said: Extravagance is spending unjustly, and Ibn Abbas said the same. Mujahid said: If a person spent all of his money in the right way, he would not be a wasteful person, but if he spent a mudd unjustly, he would be a wasteful person. Qatada said: Extravagance is spending in disobedience to God, and unjustly and corruptly.

Imam Ahmad said: Hashim bin Al-Qasim told us, Al-Layth told us, on the authority of Khalid bin Yazid, on the authority of Saeed bin Abi Hilal, on the authority of Anas bin Malik, may God be pleased with him, that he said: "A man from Banu Tamim came to the Messenger of God and said: O Messenger of God, I have a lot of wealth, and I have a family, children, and a city. Tell me how to spend it, and how to act? The Messenger of God, may God bless him and grant him peace, said: Pay zakat from your wealth if you have it, for it is a purification that purifies you, and it connects with your relatives, and it recognizes the rights of the beggar, the neighbor, and the poor. He said: O Messenger of God, give me a little? Give the right of the relative, the poor, and the wayfarer, and do not spend wastefully. He said: It is enough for me, O Messenger of God, if I pay zakat to your messenger, then I have absolved myself of it before God and His Messenger. The Messenger of God, may God bless him and grant him peace, said: Yes, if you pay it to my

messenger, then I have absolved myself of it, and you will have its reward, and its sin is upon whoever changes it."

And His statement: **Indeed, the wasteful are brothers of the devils** meaning in their wastefulness, foolishness, abandoning the obedience of God and committing His disobedience. That is why He said: **And Satan was ever ungrateful to his Lord** meaning ingratitude, because he denied the blessing of God upon him and did not act in obedience to Him, rather he turned to disobeying Him and opposing Him. And His statement: **But if you turn away from them, seeking mercy from your Lord** the verse, meaning if your relatives and those We have commanded you to give to ask you and you do not have anything, you turn away from them because of the lack of provision, **then speak to them a gentle word** meaning promise them with ease and gentleness, if God's provision comes, then We will provide for you, God willing. This is how His statement: **then speak to them a gentle word** was interpreted as a promise by Mujahid, Ikrimah, Saeed bin Jubayr, Al-Hasan, Qatadah and others.

Fath al-Qadir

28- And if you turn away from them It was mentioned earlier that the origin of this *either* is composed of the conditional *in* and the vague *ma*, and that the introduction of the nun of emphasis to the condition is due to its resemblance to the prohibition: that is, if you turn away from the near of kin, the needy, and the wayfarer for a matter that compelled you to do so, **seeking mercy from your Lord**, that is, for the loss of provision from your Lord. However, he made the cause, which is seeking God's mercy, the place of the reason, which is the loss of provision, because the one who loses provision seeks it. The meaning is: And if you turn away from them for the loss of provision from your Lord, hoping that God will open it up for you, **then speak to them a gentle word**, that is, a gentle, easy word like a beautiful promise or an acceptable apology. Al-Kisa'i said: I made the speech easy for him, meaning I made it gentle. Al-Farra' said: The meaning of the verse is: If you turn away from the questioner due to his difficulty or inability, then speak to them a gentle word, and count them as a good number. It is also possible that the meaning is: And if you turn away from them and do not benefit them due to your inability, then speak to them a gentle word. What is meant here is not turning away in the face. In this verse is a discipline from God, the Exalted, to His servants if a questioner asks them something they do not have, how to say it and what to respond to. And the one who said it did well:

If I am not a generous person for those who ask, then I am soft

Those who ask for good from my creation will not be deprived of either a gift or a good return.

Tafsir al-Baghawi

28 - And if you turn away from them, was revealed about Mahja', Bilal, Suhaib, Salim, and Khabbab, who

Surat al-Isra' 17:28

And if you turn away from them, seeking mercy from your Lord which you hope for, then speak to them a gentle word.

would sometimes ask the Prophet (peace and blessings of God be upon him) for what they needed, but he would not find anything, so he would turn away from them out of shyness from them and refrain from speaking, so **And if you turn away from them** was revealed, and if you turn away from these whom He commanded you to give, **seek mercy from your Lord which you hope for**, waiting for provision from God which you hope will come to you, **then speak to them a gentle word** gentle, which is the promise, meaning: promise them a beautiful promise. It was said: The gentle word is to say: May God provide for us and you.

Tafsir al-Baidawi

28. **And if you turn away from them** "And if you turn away from the near of kin, the needy, and the traveler out of shyness of rejection, and it is possible that what is meant by turning away from them is that it does not benefit them by way of metaphor. **Seeking mercy from your Lord which you hope for** to await a provision from God which you hope will come to you so you give it, or waiting for it, and it was said that its meaning is for the loss of a provision from your Lord which you hope will be opened for you, so seeking was put in its place because it is caused by it, and it is possible that it is related to the answer which is His statement: **Then speak to them a gentle word** meaning then speak to them a gentle word seeking the mercy of God through your mercy upon them by speaking to them in general terms. And for ease which is ease like may God Almighty enrich you and may God provide for us and you.

Surat al-Isra' 17:29

And do not make your hand [as] chained to your neck or stretch it out completely and become blamed and destitute.

Tafsir al-Jalalayn

29 - **And do not make your hand chained to your neck** meaning do not withhold it from spending completely **nor extend it** in spending **to its full extent lest you sit down blamed** referring to the first **and deprived** cut off, with nothing with you referring to the second.

Tafsir al-Suyuti

God Almighty said: And do not make your hand to be chained to your neck nor stretch it out, the verse. Saeed bin Mansour narrated on the authority of Sayyar Abu al-Hakam who said: The Messenger of God, may God bless him and grant him peace, was given wheat, and he was a generous giver, so he distributed it among the people. Then some people came to him and found that he had finished with it, so God revealed: And do not make your hand to be chained to your neck nor stretch it out, the verse.

Ibn Mardawayh and others narrated on the authority of Ibn Masoud who said: A young boy came to the Prophet, may God bless him and grant him peace, and said: My mother asks you for such and such. He said: We have nothing today. He said: So she says to you: Put on your shirt. So he took off his shirt and gave it to him, and he sat in the house bareheaded. Then God revealed: And do not make your hand chained to your neck nor stretch it forth completely lest you sit down blamed and destitute.

K and he also narrated on the authority of Abu Umamah that the Prophet, may God bless him and grant him peace, said to Aisha: Spend what is on the back of my hand. She said: Then nothing will remain. So God revealed: And do not make your hand chained to your neck, the verse. It appears from this that it is Medianan.

Tafsir al-Tabari

This is a parable that God, the Blessed and Exalted, has given for the one who refrains from spending on the rights that He has made obligatory on the wealth of those who have money, making him like someone whose hand is tied to his neck, unable to take it or give it. The meaning of the words is: O Muhammad, do not hold back your hand out of miserliness from spending on the rights of God, so that you do not spend anything on it like someone whose hand is tied to his neck, unable to extend it. **And do not extend it completely** means: Do not extend it completely in giving, so that you remain with nothing, and you do not find anything to give to the one who asks you, **and so you sit blamed and regretful** means: So you sit, and those who ask you blame you if you do not give them when they ask you, and you blame yourself for rushing with your money and its going away, regretful, meaning: faulty, cut off from you, with nothing to spend. Its origin is

from their saying about an animal that has been driven until its pace has stopped, and it has become worn out and exhausted from walking, that it is exhausted. It is said from it: I exhausted the animal, so I exhaust it, and I exhaust it with exhaustion, and that is if you exhaust it from walking, and I exhausted it with begging if you asked it, so you insisted, and the sight is exhausted, so it is exhausted, and that is if it reaches the furthest point of view and is exhausted. And from it is the saying of the Almighty: **The sight will return to you humbled and exhausted.**

And so it is with everything, I crawl until I am exhausted.

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Muhammad bin Bashir told us, he said: Hudha told us, he said: Aouf told us, on the authority of Al-Hasan, regarding his statement, **And do not make your hand chained to your neck**, he said: Do not make it chained from spending, **and do not extend it**: spend extravagantly.

Ibn Hamid told us: Yusuf ibn Bahz told us: Hawshab told us: When Al-Hasan recited this verse, **And do not make your hand chained to your neck nor stretch it forth to its utmost stretching, lest you sit down blamed and destitute**, he would say: Do not reduce My provision without My pleasure, and do not place it in My wrath, lest I take away from you what is in your hands, and you become destitute, with nothing of it in your hands.

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 do not make your hand to be chained to your neck nor extend it completely and you will sit down blamed and regretful**, he says this about spending. He says, **And do not make your hand to be chained to your neck**, he says: Do not extend it with good, **nor extend it completely and you will sit down blamed**, he says: He blames himself for what he has lost of his money, *regretful*, he means: all his money is gone, so he is regretful.

Ali 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 statement, **And do not make your hand chained to your neck**, means by that miserliness.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And do not make your hand to be chained to your neck**: meaning, do not hold it back from obeying God, nor from His right. **And do not extend it completely**: he says, do not spend it in disobeying God, nor in what is good for you, nor is it appropriate for you, which is extravagance. His statement, **So you will sit down blamed and regretful**: he said, blamed among the servants of God, regretful for what has passed of his time and what was lost.

Muhammad ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the

Surat al-Isra' 17:29

And do not make your hand [as] chained to your neck or stretch it out completely and become blamed and destitute.

authority of Qatada: **And do not make your hand chained to your neck.** He said: In spending, meaning: do not hold back from spending. **And do not extend it completely.** He said: do not spend wastefully. **So that you sit blamed** among the servants of God. *Regrettable.* He said: regretting what you have neglected.

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Do not withhold spending on what I have commanded you to do of truth, **and do not extend it completely** on what I have forbidden you, **lest you sit blamed**, he said: guilty, *regretful*, he said: cut off from you.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And do not make your hand chained to your neck**, he said: Chained, do not extend it with good or with a gift, **and do not extend it completely** in truth and falsehood, so that what you have and what is in your hands runs out, and someone comes to you wanting you to give to him, but he regrets you and blames you when you gave to these people and did not give to them.

Tafsir al-Qurtubi

It has four issues:

First: The Almighty's saying: **And do not make your hand chained to your neck.** This is a metaphor for the miser who is unable to give out any of his money from his heart, so he gave him an example of the chain that prevents him from acting with the hand. In Sahih al-Bukhari and Muslim, on the authority of Abu Hurayrah, may God be pleased with him, he said:

The Messenger of God (may God's peace and blessings be upon him) gave an example of a miser and a giver of charity. They are like two men wearing iron cloaks, whose hands are forced to their breasts and collarbones. Every time the giver gives charity, the cloak expands from him until it covers his fingers and erases his traces. And every time the miser intends to give charity, the cloak shrinks and each link takes its place. Abu Hurairah **may God be pleased with him** said: I saw the Messenger of God (may God's peace and blessings be upon him) putting his fingers in his cloak like this. If you had seen him expand it, it would not expand.

Second: The Almighty's statement: **And do not spread it out completely.** Spreading out the hand is an example of losing money. If one closes the hand, what is in it is retained, while spreading it out takes away what is in it. All of this is addressed to the Prophet, may God bless him and grant him peace, and what is meant is his nation. This has often been mentioned in the Quran, because the Prophet, may God bless him and grant him peace, was their master and intermediary to their Lord. He used to refer to them according to the Arabs' custom in this regard. Also, he, peace be upon him, did not save anything for

tomorrow, and he would go hungry until a stone would be tightened on his stomach from hunger. Many of the Companions spent all their money in the way of God, but the Prophet, may God bless him and grant him peace, did not rebuke them or denounce them because of the soundness of their faith and the strength of their insight. God, the Exalted, forbade extravagance in spending and spending what one has in one's hand of money for someone who fears regret for what has left his hand. As for someone who trusts in the promise of God, the Almighty, and His great reward for what he has spent, then this is not what is meant by the verse. And God knows best. It was said: This address was to the Prophet, may God bless him and grant him peace, specifically about himself, in which he taught him how to spend and ordered him to be economical. Jabir and Ibn Masoud said:

A boy came to the Prophet (peace and blessings of God be upon him) and said: My mother asks you for such and such. He said: I don't have anything today. He said: We will tell you to clothe me with your shirt. So he took off his shirt and gave it to him and sat in the house naked. In Jabir's narration: Bilal approached for prayer and waited for the Messenger of God (peace and blessings of God be upon him) to come out, and hearts were aroused. Some of them entered and found him naked, so this verse was revealed. All of this is about spending on charity. As for spending on corruption, both a little and a lot of it is forbidden, as mentioned above.

Third: This verse forbids letting one's grief run wild over what comes first from asking the believers, lest the one who comes after that be left with nothing, or lest the one who spends on them neglect his family. And similar to it are the words of wisdom: I have never seen extravagance except that with it wasted rights. And this is from the verses of the jurisprudence of the situation, so its ruling is not made clear except by considering a person from the people.

Fourth: The Almighty's statement: **So you will sit down blamed and regretful.** Ibn Arafa said: He means do not be extravagant and do not waste your wealth, leaving you regretful and cut off from spending and spending, just as a camel is regretful, which is one whose strength has gone and cannot be revived. From this is the statement of the Almighty: **Your sight will return to you, humbled and regretful**, meaning weary and cut off. Qatada said: That is, regretful for what has passed from you, so he made it from regret, and there is some error in this, because the agent of regret is regret and loss, and it is not said regretful, and the blamed is the one who is blamed for wasting his wealth or blamed by someone who does not give him.

Tafsir Ibn Kathir

The Almighty says, commanding moderation in living, blaming miserliness, and forbidding extravagance, **And do not make your hand chained to your neck**, meaning do not be miserly and withholding, do not

give anyone anything, as the Jews said - may God's curses be upon them - **God's hand is chained**, meaning they attributed it to miserliness, the Most High and Most Holy is the Generous Giver. And His saying, **And do not extend it completely**, meaning do not be extravagant in spending, giving beyond your capacity, and spending more than your income, so that you sit blamed and regretful. This is from the category of twisting and spreading, meaning that if you are miserly, you sit blamed, people blame you and criticize you and do not need you, as Zuhair bin Abi Salma said in the Mu'allaaqat:

And whoever has wealth and is stingy with it towards his people, he will be independent of them and will be blamed.

And when you stretch your hand beyond your capacity, you will sit without anything to spend, and you will be like the hasir, which is the animal that is unable to walk and stops due to weakness and inability, so it is called hasir, and it is taken from fatigue, as He said: **Then return your sight - do you see any flaw? Then return your sight a second time - your sight will return to you humbled and exhausted.** That is, exhausted from seeing a fault. This is how this verse was interpreted, that what is meant here is miserliness and extravagance: Ibn Abbas, Al-Hasan, Qatadah, Ibn Jurayj, Ibn Zayd, and others. It was reported in the two Sahihs from the hadith of Abu al-Zinad on the authority of al-A'raj, on the authority of Abu Hurayrah, that he heard the Messenger of God, may God bless him and grant him peace, say: "The example of the miser and the spender is like that of two men wearing iron cloaks from their chests to their collarbones. As for the spender, he does not spend except that it becomes thick or abundant on his skin, covering his fingers and obliterating his traces. As for the miser, he does not want to spend anything except that each link of it sticks to its place, so he expands it but it does not expand." This is the wording of al-Bukhari in Zakat.

In the two Sahihs, on the authority of Hisham bin Urwah, on the authority of his wife Fatimah bint al-Mundhir, on the authority of her grandmother Asma bint Abi Bakr, she said: The Messenger of God, may God bless him and grant him peace, said: **Spend like this and like this and like this, and do not hoard, lest God hoard for you, and do not count, lest God count for you.** And in another version: **And do not count, lest God count for you.** And in Sahih Muslim, on the authority of Abd al-Razzaq, on the authority of Muammar, on the authority of Abu Hurayrah, may God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace, said: "God said to me: Spend, and I will spend on you." And in the two Sahihs, on the authority of Muawiyah bin Abi Mazard, on the authority of Saeed bin Yasar, on the authority of Abu Hurayrah, may God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace, said: "There is no day on which the servants arise except that two angels descend from the heaven, one of them says: O God, give to the one who spends in charity a replacement, and the other says: O God, give to the one who withholds destruction."

Muslim narrated on the authority of Qutaybah on the

authority of Ismail bin Jaafar on the authority of Al-Ala' on the authority of his father on the authority of Abu Hurairah, with a chain of transmission traceable to the Prophet, peace and blessings of God be upon him: **No wealth is diminished by charity, and God does not increase a servant who spends except in honor, and whoever humbles himself before God, God will raise him.** And in the hadith of Abu Katheer on the authority of Abdullah bin Amr, with a chain of transmission traceable to the Prophet, peace and blessings of God be upon him: "Beware of miserliness, for it destroyed those who came before you. It commanded them to be miserly, so they were miserly. It commanded them to sever ties of kinship, so they severed ties of kinship. It commanded them to commit immorality, so they committed immorality." Al-Bayhaqi narrated on the authority of Sa'dan bin Nasr on the authority of Abu Mu'awiyah on the authority of Al-A'mash on the authority of his father who said: The Messenger of God, peace and blessings of God be upon him, said: **No man gives charity until he has freed seventy devils from his beard.**

Imam Ahmad said: Abu Ubaidah Al-Haddad told us, Sakin bin Abdul Aziz told us, Ibrahim Al-Hijri told us on the authority of Abu Al-Ahwas, on the authority of Abdullah bin Masoud, who said: The Messenger of God, may God bless him and grant him peace, said: **He who is moderate will not be poor.** His statement: **Indeed, your Lord expands provision for whom He wills and restricts it** is informing us that He, the Most High, is the Provider, the Withholder, the Expander, who disposes of His creation as He wills, so He enriches whom He wills and impoverishes whom He wills, because of the wisdom He has in that. For this reason, He said: **Indeed, He is All-Knowing and All-Seeing of His servants**, meaning He is All-Knowing and All-Seeing of who deserves wealth and who deserves poverty, as came in the hadith: "Some of My servants are not reformed except by poverty, and if I made them rich, I would corrupt their religion. Some of My servants are not reformed except by wealth, and if I made them poor, I would corrupt their religion." Wealth may be a means of enticement for some people, and poverty may be a punishment, God forbid.

Fath al-Qadir

When God the Almighty mentioned the etiquette of withholding after the prohibition of extravagance, He explained the etiquette of spending, saying: 29- **And do not make your hand chained to your neck nor stretch it forth completely.** This prohibition includes every accountable person, whether the address was to the Prophet, may God bless him and grant him peace, as an exposition to his nation and to teach them, or the address was to every accountable person who is suitable for it. What is meant is the prohibition for a person to withhold to the point of being tight-fisted with himself and his family, and not to be generous in spending to an extent that is not necessary, such that he becomes extravagant. It is a prohibition against both excess and deficiency. From this comes the legitimacy of moderation, which is the justice that God has urged:

Do not be excessive or excessive in it, both sides of

Surat al-Isra' 17:29

And do not make your hand [as] chained to your neck or stretch it out completely and become blamed and destitute.

the intention of things are reprehensible

In this verse, God Almighty likened the state of the miser to the state of someone whose hand is tied to his neck so that he cannot use it, and likened the state of someone who exceeds the limit in his use to the state of someone who extends his hand in an extension that has nothing to do with it that is held back by hands. This depiction is a great exaggeration. Then God Almighty explained the evil of the two prohibited extremes, saying: **So you will sit blamed** among the people because of your miserliness, *regretful* because of what you did of extravagance: meaning cut off from your goals because of poverty. Regretful in origin is the one who is cut off from traveling, from the word *hasra travel* when he reaches it. The hasir camel is the one whose strength has gone and he cannot rise again. From this is the saying of God Almighty: **The sight will return to you, humbled and weary** meaning weary and cut off. It was said that its meaning is regretful for what happened, so this speaker made it from the regret which is remorse, and there is a consideration in this because the doer of regret is hasran, and regret is only said to be blamed.

Tafsir al-Baghawi

29 - **And do not make your hand chained to your neck**, Jabir said: A boy came and said: O Messenger of God, my mother is asking you for a coat of mail, and the Messenger of God, may God bless him and grant him peace, had nothing but his shirt, so he said to the boy: From one hour to another it will appear, so he returned another time, and he returned to his mother and she said: Tell him: My mother is asking you for the coat of mail you are wearing, so the Messenger of God, may God bless him and grant him peace, entered his house and took off his shirt and gave it to him, and sat naked, so Bilal called the call to prayer, and they waited for him but he did not come out, so he occupied the hearts of his companions, so some of them entered upon him and saw him naked, so God Almighty revealed: **And do not make your hand chained to your neck**, meaning: And do not withhold your hand from spending in what is right like one whose hand is chained and is unable to extend it.

And do not extend it, by giving, **to the full extent**, so that you give everything you have, **so that you sit blamed**, with [your questioners] blaming you for withholding if you do not give them. And **the blamed one** is the one who has done something that he blames himself for, or that someone else blames him for, *deprived*, cut off from you, with nothing to spend. It is said: I made him regret asking if you insist on him, and a beast of burdens if it is exhausted and weak.

Qatada said: *regretful* regretting what you have missed.

Tafsir al-Baidawi

29. **And do not make your hand to be chained to your neck nor stretch it out completely.** Two examples to prevent the miser from being stingy and the wasteful from being extravagant. He forbade them both, commanding moderation between them, which is generosity. **Then you will sit blamed.** So you will be blamed before God and before the people for extravagance and poor management. *Regrettable.* Regretful or stranded with you, with nothing of the regret of the journey when you reach it. On the authority of Jabir, "While the Messenger of God, may God bless him and grant him peace, was sitting, a boy came to him and said: My mother is asking you for a coat of mail. He, may God bless him and grant him peace, said: 'Come back to us in an hour or so.' So he went to his mother and she said: 'Tell him that my mother is asking you for the coat of mail you are wearing.' So he entered his house, took off his shirt and gave it to him and sat naked. Bilal called the adhan and they waited for him to pray but he did not come out, so God revealed that." Then He consoled him with His statement: **Indeed, your Lord expands provision for whom He wills and restricts it.** He expands it and restricts it by His will that follows the perfect wisdom, so what burdens you from the addition is only for your benefit. **Indeed, He is ever, of His servants, All-Knowing, All-Seeing.** He knows their secrets and their public affairs, so He knows of their interests what is hidden from them. It is permissible to mean that expansion and contraction are from the command of God, the Most High, who knows the secrets and the outward appearances, so as for the servants, they must be moderate, or that He, the Most High, expands sometimes and contracts other times, so follow His Sunnah and do not contract completely and do not expand completely, and that it is a prelude to His statement. Come here:

Surat al-Isra' 17:30

Indeed, your Lord extends provision to whom He wills and restricts it. Indeed, He is ever, of His servants, Acquainted and Seeing.

Tafsir al-Jalalayn

30 - **Indeed, your Lord expands provision** He expands it **for whomever He wills and restricts it** He restricts it for whomever He wills **Indeed, He is ever, of His servants, Knowing and Seeing** Knowing their inner and outer selves, so He provides for them according to their interests.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says to His Prophet Muhammad, peace and blessings be upon him: Indeed, your Lord, O Muhammad, expands His provision for whomever He wills of His servants, so He makes it abundant for him, and restricts it for whomever He wills, meaning: And He restricts it for whomever He wills of them, so He makes it difficult for him. **Indeed, He is ever, with His servants, All-Aware.** He says: Your Lord is All-Aware of His servants, and who is reformed by abundance in provision and who is corrupted by poverty and narrowness, and who is reformed by poverty and narrowness and who is destroyed. *All-Seeing.* He says: He is All-Seeing of their management and their politics, meaning: So, O Muhammad, abide by Our command regarding what We have commanded you and forbidden you from extending your hand in what you extend it for, and for whom you extend it, and from withholding it from whom you withhold it, and withholding it for, for We know better than you the interests of the servants, and We are All-Aware of all creation's management.

Like what Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: Then the Blessed and Exalted informed us of how He does it, and He said: **Indeed, your Lord expands provision for whom He wills and restricts it.** He said: He restricts: He reduces, and everything in the Qur'an is restricted like that. Then He informed His servants that He does not diminish them nor burden them if He expanded it for them, but He is looking at them, so He said: "And if God were to expand provision for His servants, they would rebel on the earth, but He sends down in due measure as He wills. Indeed, He is, of His servants, Knowing and Seeing."

He said: When the Arabs were fertile and had plenty of wealth, they would rebel, kill each other, and corruption would come. But when it was the year, they would be distracted from that.

Tafsir al-Qurtubi

God Almighty says: "Indeed, your Lord expands provision for whom He wills and restricts it. Indeed, He is ever, of His servants, Knowing and Seeing."

Tafsir Ibn Kathir

The Almighty says, commanding moderation in living, blaming miserliness, and forbidding extravagance, **And do not make your hand chained to your neck,** meaning do not be miserly and withholding, do not give anyone anything, as the Jews said - may God's curses be upon them - **God's hand is chained,** meaning they attributed it to miserliness, the Most High and Most Holy is the Generous Giver. And His saying, **And do not extend it completely,** meaning do not be extravagant in spending, giving beyond your capacity, and spending more than your income, so that you sit blamed and regretful. This is from the category of twisting and spreading, meaning that if you are miserly, you sit blamed, people blame you and criticize you and do not need you, as Zuhair bin Abi Salma said in the Mu'allaqat:

And whoever has wealth and is stingy with it towards his people, he will be independent of them and will be blamed.

And when you stretch your hand beyond your capacity, you will sit without anything to spend, and you will be like the hasir, which is the animal that is unable to walk and stops due to weakness and inability, so it is called hasir, and it is taken from fatigue, as He said: **Then return your sight - do you see any flaw? Then return your sight a second time - your sight will return to you humbled and exhausted.** That is, exhausted from seeing a fault. This is how this verse was interpreted, that what is meant here is miserliness and extravagance: Ibn Abbas, Al-Hasan, Qatadah, Ibn Jurayj, Ibn Zayd, and others. It was reported in the two Sahihs from the hadith of Abu al-Zinad on the authority of al-A'raj, on the authority of Abu Hurayrah, that he heard the Messenger of God, may God bless him and grant him peace, say: "The example of the miser and the spender is like that of two men wearing iron cloaks from their chests to their collarbones. As for the spender, he does not spend except that it becomes thick or abundant on his skin, covering his fingers and obliterating his traces. As for the miser, he does not want to spend anything except that each link of it sticks to its place, so he expands it but it does not expand." This is the wording of al-Bukhari in Zakat.

In the two Sahihs, on the authority of Hisham bin Urwah, on the authority of his wife Fatimah bint al-Mundhir, on the authority of her grandmother Asma bint Abi Bakr, she said: The Messenger of God, may God bless him and grant him peace, said: **Spend like this and like this and like this, and do not hoard, lest God hoard for you, and do not count, lest God count for you.** And in another version: **And do not count, lest God count for you.** And in Sahih Muslim, on the authority of Abd al-Razzaq, on the authority of Muammar, on the authority of Abu Hurayrah, may God be pleased with him, he said: The Messenger of God,

Surat al-Isra' 17:30

Indeed, your Lord extends provision to whom He wills and restricts it. Indeed, He is ever, of His servants, Acquainted and Seeing.

may God bless him and grant him peace, said: "God said to me: Spend, and I will spend on you." And in the two Sahihs, on the authority of Muawiyah bin Abi Mazard, on the authority of Saeed bin Yasar, on the authority of Abu Hurayrah, may God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace, said: "There is no day on which the servants arise except that two angels descend from the heaven, one of them says: O God, give to the one who spends in charity a replacement, and the other says: O God, give to the one who withholds destruction."

Muslim narrated on the authority of Qutaybah on the authority of Ismail bin Jaafar on the authority of Al-Ala' on the authority of his father on the authority of Abu Hurairah, with a chain of transmission traceable to the Prophet, peace and blessings of God be upon him: **No wealth is diminished by charity, and God does not increase a servant who spends except in honor, and whoever humbles himself before God, God will raise him.** And in the hadith of Abu Katheer on the authority of Abdullah bin Amr, with a chain of transmission traceable to the Prophet, peace and blessings of God be upon him: "Beware of miserliness, for it destroyed those who came before you. It commanded them to be miserly, so they were miserly. It commanded them to sever ties of kinship, so they sever ties of kinship. It commanded them to commit immorality, so they committed immorality." Al-Bayhaqi narrated on the authority of Sa'dan bin Nasr on the authority of Abu Mu'awiyah on the authority of Al-A'mash on the authority of his father who said: The Messenger of God, peace and blessings of God be upon him, said: **No man gives charity until he has freed seventy devils from his beard.**

Imam Ahmad said: Abu Ubaidah Al-Haddad told us, Sakin bin Abdul Aziz told us, Ibrahim Al-Hijri told us on the authority of Abu Al-Ahwas, on the authority of Abdullah bin Masoud, who said: The Messenger of God, may God bless him and grant him peace, said: **He who is moderate will not be poor.** His statement: **Indeed, your Lord expands provision for whom He wills and restricts it** is informing us that He, the Most High, is the Provider, the Withholder, the Expander, who disposes of His creation as He wills, so He enriches whom He wills and impoverishes whom He wills, because of the wisdom He has in that. For this reason, He said: **Indeed, He is All-Knowing and All-Seeing of His servants**, meaning He is All-Knowing and All-Seeing of who deserves wealth and who deserves poverty, as came in the hadith: "Some of My servants are not reformed except by poverty, and if I made them rich, I would corrupt their religion. Some of My servants are not reformed except by wealth, and if I made them poor, I would corrupt their religion." Wealth may be a means of enticement for some people, and poverty may be a punishment, God forbid.

Fath al-Qadir

Then he comforted his Messenger and the believers that those who are burdened by the addition are not

because they are insignificant to God, the Most High, but because of the will of the Creator, the Provider, so he said: 30- **Indeed, your Lord expands the provision for whom He wills and restricts it.** That is, He expands it for some and restricts it for others for a profound wisdom, not because the one for whom He expands his provision is honored by Him, and the one for whom He restricts it is content with Him. It was said that it is possible that what is meant is that expansion and restriction are from the command of God, whose treasures are inexhaustible. As for His servants, they must be moderate. Then he explained what he mentioned about expansion for some and restriction for others by saying: **Indeed, He is ever, of His servants, Knowing and Seeing.** That is, He knows what they conceal and what they declare. Nothing of that is hidden from Him, for He is the Knowing of their conditions and the Seeing of how they manage their provisions.

Tafsir al-Baghawi

30 - **Indeed, your Lord expands** - expands **the provision for whom He wills and restricts** - that is, He restricts and restricts - **Indeed, He is ever, of His servants, Knowing and Seeing.**

Tafsir al-Baidawi

30. **Indeed, your Lord expands provision for whom He wills and restricts it.** He expands it and restricts it by His will that is subject to perfect wisdom, so that what burdens you in addition is only for your benefit. **Indeed, He is ever, of His servants, Knowing and Seeing.** He knows their secrets and their public affairs, so He knows of their interests what is hidden from them. It is possible that what is meant is that expansion and restriction are from the command of God Almighty, the Knower of secrets and appearances, so as for the servants, they must be moderate, or that He Almighty expands sometimes and restricts other times, so follow His example and do not restrict completely nor expand completely, and that it is a prelude to His saying, the Most High:

Surat al-Isra' 17:31

And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin.

Tafsir al-Jalalayn

31 - **And do not kill your children** by burying them alive **for fear of poverty** poverty (We provide for them and for you. Indeed, their killing is a great mistake) a great sin.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **And your Lord has decreed, O Muhammad, that you worship none but Him, and to parents, good treatment,** "and do not kill your children for fear of poverty," so the position of *kill* is in the accusative case, in apposition to **do not worship**.

What he means by his saying **fear of poverty** is fear of scarcity and poverty. We have explained this with evidence previously, and we have mentioned the narration about it.

Because God Almighty said that to the Arabs, because they used to kill their female children out of fear of losing their livelihood by spending on them.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And do not kill your children for fear of poverty:** meaning fear of poverty. The people of ignorance used to kill their children for fear of poverty, so God admonished them about that, and informed them that their sustenance and the sustenance of their children is from God, so He said, "We provide for them and for you. Indeed, killing them is a great sin."

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **For fear of poverty.** He said: They used to kill the girls.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Mujahid said: **And do not kill your children for fear of poverty.** He said: Need and poverty.

Ali 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 statement, **fear of poverty,** meaning: poverty.

As for his saying, **Indeed, killing them was a great mistake,** the readers differed in their reading of it. The majority of the readers of Medina and Iraq read it as, **Indeed, killing them was a great mistake,** with a kasra on the kha' from khatāt and a sukun on the ta'. If it is read in this way, it has two interpretations: One of them is that it is a noun from the saying of the speaker: I made a mistake, so I made a mistake, meaning: I sinned and I was sinful. It is narrated from the Arabs: I

made a mistake: if you sinned intentionally, and I made a mistake: if you committed a sin unintentionally. The second: that it means khatāt with a fatha on the kha' and the ta', then the kha' was broken and the ta' was sukun, as it was said: qatab and qatab, and qarā and qarā, and najis and najis. Khatā' with a kasra is a noun, and khatā' with a fatha on the kha' and the ta' is a verbal noun from their saying: khata' al-rajul, and it may be a noun from their saying: akhtā'. As for the verbal noun from it, it is ikhtā'. It has been said: khatī' means akhtā'.

As the poet said:

Oh, Hind's sorrow when she made a mistake

Meaning: two mistakes. Some of the readers of Medina read that their killing was a mistake with a fatha on the kha and the ta, restricting it to the fact that it is a noun from their saying: someone made a mistake. Some of the readers of Mecca read that their killing was a mistake with a fatha on the kha and the ta, and lengthened the khata in a similar sense to the one who read it khata with a fatha on the kha and the ta, except that he differs from him in lengthening the letter.

The majority of the scholars of the Arabic language from the people of Kufa and some of the Basrans among them saw that khāt and khātā have the same meaning, except that some of them claimed that khāt with a kasra on the khā' and a sukūn on the tā' in reading is more common, and that khāt with a fathah on the khā' and a tā' in people's speech is more widespread, and that khāt with a sukūr on the khā' and a sukūn on the tā' has not been heard in any of their speech or poetry, except in a verse recited by some poets:

A mistake is a grave sin, and a sin is a voluntary sin, like a date palm planted in the ground, which is to be considered.

I mentioned the difference between the letter *kha'* with a kasra on the letter *kha* and the letter *ta'* with a sukoon and a fatha on both of them.

The most correct of the readings in this regard, in our view, is the reading that the readers of Iraq and the majority of the people of Hijaz follow, due to the consensus of the proof of the readers on it, and the exception of what is not. The meaning of that was a sin and a mistake, not an error in the action, because they were killing them intentionally, not by mistake, and for their intention in that, their Lord rebuked them and forbade them from it.

And in a similar manner to what we said, the people of interpretation said. Those who said that mentioned:

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **A great mistake,** he said: meaning a sin.

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: **Indeed, killing them was a great mistake.** He said: A sin.

Surat al-Isra' 17:31

And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin.

Ibn Jurayj said, and Ibn Abbas said: Error: meaning sin.

Tafsir al-Qurtubi

There are two issues:

First: We have already discussed this verse in Al-An'am, and praise be to God. Poverty means poverty and lack of property. A man is impoverished, meaning he has nothing left but the *malqat*, which are large, smooth stones. Al-Hudhali said, describing a hunter:

She was given a very strong and powerful spear if she poisoned the poisonous ones.

The singular is malqa. Al-Aqdar is the diminutive of al-Aqdar, which is a short man. Al-Hasheef from the Thayyat means good character. Samat passed. Shammar said: Amlaq is intransitive and transitive, amlaq if he becomes poor, and time impoverished what is in his hand. Aws said:

I am not flattered by the troubles that befall me

The second: The Almighty's saying: *khataa*: khataan is the reading of the majority with a kasra on the kha and a sukoon on the ta and with a hamza and shortened. Ibn Amir read khata with a fatha on the kha and the ta and a shortened hamza, and it is the reading of Abu Jaafar Yazid. These two readings are taken from khata if the sin is committed intentionally. Ibn Arafa said: It is said that he khataan fi sinbu khataan if he sinned in it, and akhtaan if he took a wrong path intentionally or unintentionally. He said: It is said khataan in the meaning of akhtaan. Al-Azhari said: It is said khata yakhtaan khataan if he deliberately made a mistake, like athama ya'thama ghatman. And akhtaan if he did not do it intentionally, ikhtaan and khataan. The poet said:

Leave me alone, my mistake and my correction are upon me, and I did not waste money

The noun khata stands for mistakes, and is the opposite of correctness. There are two forms of it: short, which is good, and long, which is little. It was narrated on the authority of Ibn Abbas, may God be pleased with them both, khata with a fatha on the kha, a sukoon on the ta and a hamza. Ibn Kathir read it with a kasra on the kha, a fatha on the ta and a long hamza. An-Nahhas said: I do not know of a basis for this reading, and that is why Abu Hatim considered it khata. Abu Ali said: It is a source of khata'a yakhati', although we do not find khata'a, but we found takhata'a, which is the passive form of khata'a, so he guided us to it. From this is the saying of the poet:

Nobility has mistaken his guts and my day has ended, so I did not hurry

And another said in describing Maha:

The sniper followed him until he found him with his trunk in the stagnant water pool.

Al-Jawhari: He made a mistake, meaning he missed him. Awfi bin Matar Al-Mazini said:

Tell my aunt Jabir that your friend was not killed

Nobility has mistaken his guts and my last day has come, so he did not hurry

Al-Hasan read *khataa* with the kha and taa open and the hamza extended. Abu Hatim said: This is not known in the language and it is an impermissible mistake. Abu al-Fath said: Khataa is from akhta'ata, like ataa is from ata'ata. It is a noun meaning a source. Also from al-Hasan: khataa with the kha and taa open and with a tanween without a hamza.

Tafsir Ibn Kathir

This noble verse indicates that God Almighty is more merciful to His servants than a father is to his son, because He forbade killing children as He recommended fathers to inherit children. The people of ignorance did not give inheritance to daughters, but one of them might kill his daughter so that his illness would not increase, so God Almighty forbade that and said, **And do not kill your children for fear of poverty**, meaning fear that you will become poor in a second situation. For this reason, He presented the concern for their sustenance, saying, **We provide for them and for you**. And in Al-An'am, **And do not kill your children for fear of poverty**, meaning poverty, **We provide for you and for them**. And his saying, **Indeed, killing them was a great mistake**, meaning a great sin. Some of them read: **It was a great mistake**, and it has the same meaning. In the two Sahihs, on the authority of Abdullah bin Masoud, I said: O Messenger of God, which sin is the greatest? He said: **That you make a rival to God, even though He created you**. I said: **Then what?** He said: **That you kill your child for fear that he will eat with you**. I said: **Then what?** He said: **That you commit adultery with your neighbor's wife**.

Fath al-Qadir

In this verse there is evidence that He is the One who provides for His servants, so He said after it 31- **And do not kill your children for fear of poverty**. A poor man has nothing left for him except the *malqat*: which are large, smooth stones. Al-Hudhali said, describing a hunter:

She was given a very strong and powerful sword if she were to poison the poor.

Al-Aqdar is the diminutive of Al-Aqdar, which is a short man. Al-Khashif of clothes means: creation. Samat passed by. It is said that he is poor if he is destitute and time has taken away what he has. Aws said:

I am not flattered by the troubles that befall me

God the Almighty forbade them from killing their children for fear of poverty, and they used to do that. Then He explained to them that their fear of poverty

until they killed their children was baseless, because God the Almighty is the Provider for His servants, He provides for children as He provides for fathers, so He said: **We provide for them and for you.** And you are not their providers until you do this to them. A similar verse was mentioned in Al-An'am. Then God the Almighty explained the prohibition of killing children for that by saying: **Indeed, killing them was a great mistake.** The majority of scholars read it with a kasra on the kha' and a sukoon on the ta' and with a shortened hamza. Ibn 'Amir read *khata'an* with a fatha on the kha' and the ta' and a shortened hamza. It is said that he committed a sin in his religion, khataan, if he sinned, and akhta'a: if he took a wrong path intentionally or unintentionally. Al-Azhari said, khata'a khataan is like athama ya'thamaan, if he intentionally made a mistake, and akhta'a: if he did not intentionally make mistakes and khita'a. The poet said:

Leave me alone, it is only a mistake and a deception against me, and I have only wasted my money

The noun khat is used to replace mistakes. There are two forms of khat: short, which is good, and long, which is rare. Ibn Kathir read it with a kasra on the kha, a fatha on the ta, and a long hamza. An-Nahhas said: I do not know of any basis for this reading. Abu Hatim also considered it a khat. Al-Hasan read khat with a fatha on the kha and the ta with a tanween without a hamza.

trunk in a pool of water.

It is based on it and it was read as *khataa* with the fatha and extension and *khataa* with the deletion of the hamza, open and broken.

Tafsir al-Baghawi

31 - The Almighty said: **And do not kill your children for fear of poverty**, poverty, **We provide for them and for you**, and that is because the people of ignorance used to bury their daughters alive for fear of poverty, so they were forbidden from doing so, and they were informed that their sustenance and the sustenance of their children was from God Almighty, **Indeed, killing them was a great sin**, Ibn Amir and Abu Jaafar read **a sin** with a fatha on the kha and a shortened ta. Ibn Kathir read with a kasra on the kha and an extended ta, and the others read with a kasra on the kha and a jazm on the ta, and the meaning of all is the same, i.e. a great sin.

Tafsir al-Baidawi

31. **And do not kill your children for fear of poverty** fear of poverty, and killing their sons is burying their daughters alive for fear of poverty, so he forbade them from it and guaranteed them their provisions, saying: "We provide for them and for you. Indeed, killing them is a great mistake" a great sin because it involves cutting off offspring and the species, and *mistake* is sin. It is said that he khattā' khātā' is the opposite of correctness, and it was said that it is a language in it like mithl and mithl and haḍar and haḍar. Ibn Kathir read khātā' with a long and broken vowel, and it is either a language in it or a source of khātā', and even if it is not heard, it came as khātā' in and his saying:

The storyteller followed him until he found him with his

Surat al-Isra' 17:32

And do not come near to adultery. Indeed, it is ever an immorality and is evil as a way.

Surat al-Isra' 17:32

And do not come near to adultery. Indeed, it is ever an immorality and is evil as a way.

Tafsir al-Jalalayn

32 - **And do not come near adultery** I am telling you not to commit it **For it is ever an immorality** ugly **and an evil** evil *way* a path that is

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And He also decreed that **do not approach** O people, **adultery, for it is ever an immorality**. He says: Adultery was ever an immorality. **And an evil way**. He says: And the way of adultery is an evil way, because it is the way of those who disobey God and oppose His command, so the worst way is for it, for it leads its follower to the fire of Hell.

Tafsir al-Qurtubi

There is one issue:

Scholars said: The Almighty's saying: **And do not come near to adultery** is more eloquent than saying: **And do not commit adultery**, because its meaning is: **Do not come near to adultery**. Adultery is extended and shortened, two languages. The poet said:

It was a duty to say what you say, just as adultery was a duty to be stoned.

And a way: is an accusative of specification, the meaning is: and his way is an evil way. That is, because it leads to the Fire. And adultery is one of the major sins, and there is no disagreement about it and its ugliness, especially with the wife of the neighbor. And it results in using the child of another and taking him as a son and other things of inheritance and corrupting lineages due to the mixing of waters. And in the Sahih, it is reported that the Prophet, may God bless him and grant him peace, came to a woman who was lying on the ground at the door of a tent and said:

Perhaps he wanted to touch it, so they said: Yes. The Messenger of God, may God bless him and grant him peace, said: I was thinking of cursing him with a curse that would enter his grave with him. How can he inherit it when it is not permissible for him? How can he use it when it is not permissible for him?

Tafsir Ibn Kathir

God Almighty says, forbidding His servants from adultery, from approaching it, and from mixing with its

causes and motives: "And do not come near adultery. Indeed, it is ever an immorality" meaning a great sin **and an evil way** meaning an evil path and course.

Imam Ahmad said: Yazid bin Harun narrated to us, Salim bin Aamer narrated to us on the authority of Abu Umamah, "A young man came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, give me permission to commit adultery. The people turned to him and rebuked him, and said: Stop, stop. He said: Come closer. So he came close to him, and he said: Sit down. So he sat down. He said: Would you like it for your mother? He said: No, by God, may God make me your ransom. He said: Nor do people like it for their mothers. He said: Would you like it for your daughter? He said: No, by God, O Messenger of God, may God make me your ransom. He said: Nor do people like it for their daughters. He said: Would you like it for your sister? He said: No, by God, may God make me your ransom. He said: Nor do people like it for their sisters. He said: Would you like it for your aunt? He said: No, by God, O Messenger of God, may God make me your ransom. He said: Nor do people like it for their aunts. He said: Would you like it for your maternal aunt? He said: No, by God, O Messenger of God, may God make me your ransom. He said: Nor do people like it for their maternal aunts. He said: Then he put his hand on him and said: O God, forgive his sin, purify his heart, and protect his private parts. He said: After that, the young man did not pay attention to anything. Ibn Abi Al-Dunya said: Ammar bin Nasr told us, Baqiyah told us, on the authority of Abu Bakr bin Abi Maryam, on the authority of Al-Haitham bin Malik Al-Ta'i, on the authority of the Prophet, may God bless him and grant him peace, who said: "There is no sin after polytheism greater in the sight of God than a drop of sperm that a man places in a womb that is not permissible for him."

Fath al-Qadir

And when the Almighty forbade the killing of children, which would lead to the annihilation of the offspring, He mentioned the prohibition of adultery, which would lead to that, because of the mixing of lineages, and He said: 32- **And do not come near adultery**. And in the prohibition of coming near it by directly engaging in its preliminaries, there is a prohibition against it a fortiori, because if the means to something is forbidden, then the means to it is forbidden by the implication of the address, and adultery has two dialects: lengthening and shortening. The poet said:

It was a duty to say what you say, just as adultery was a duty to be stoned.

Then he explained the prohibition of adultery by saying: **It is an abomination**, meaning it is ugly, exceedingly ugly, and exceeding the limit. **And an evil path**, meaning it is an evil path, because it leads to Hellfire. There is no disagreement that it is one of the major sins. There is evidence that condemns it and warns against it, which is well-known.

Tafsir al-Baghawi

32 - "And do not come near adultery. Indeed, it is ever an immorality and an evil way."

Tafsir al-Baidawi

32. **And do not come near to adultery** by intending and doing the preliminaries, let alone by going through with it. **Indeed, it is an immorality** an act of obvious ugliness, its addition. **And an evil way** and an evil path, which is the usurpation of women, which leads to severing lineages and stirring up sedition.

Surat al-Isra' 17:33

And do not kill the soul which God has forbidden, except by right. And whoever is killed unjustly - We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he is supported.

Surat al-Isra' 17:33

And do not kill the soul which God has forbidden, except by right. And whoever is killed unjustly - We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he is supported.

Tafsir al-Jalalayn

33 - (And do not kill the soul which God has forbidden, except by right. And whoever is killed unjustly - We have given his heir authority over the killer. But let him not exceed the limit in killing, by killing someone other than his killer or by something other than that with which he was killed. Indeed, he will be supported.)

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: And He also decreed that **do not kill** O people **the soul which God has forbidden** to be killed **except by right** and its right is that it not be killed except for disbelief after Islam, or fornication after marriage, or fornication after marriage, and if she was a disbeliever whose disbelief was not preceded by Islam, then if her killing was not preceded by Islam, then she has a covenant and safety. 284 2 2 - As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement **And do not kill the soul which God has forbidden, except by right** and by God we do not know of any lawful killing of a Muslim man except in one of three cases, except a man who killed intentionally, in which case he is subject to retaliation, or who committed adultery after marriage, in which case he is subject to stoning, or who disbelieved after his Islam, in which case he is subject to killing.

Ibn Wakee' narrated: Ibn Uyaynah narrated on the authority of Az-Zuhri on the authority of Urwah or someone else who said: It was said to Abu Bakr: Will you kill someone who does not pay zakat? He said: If they withheld from me anything of what they confessed to the Messenger of God (may God bless him and grant him peace), I would fight them. It was said to Abu Bakr: Did not the Messenger of God (may God bless him and grant him peace) say: I was commanded to fight the people until they say: There is no god but God. If they say it, their blood and wealth are protected from me except for a right, and their reckoning is with God. Abu Bakr said: This is its right.

Musa bin Sahl told me: Amr bin Hashim told us: Sulayman bin Hayyan told us, on the authority of Humayd al-Tawil, on the authority of Anas bin Malik, who said: The Messenger of God, may God bless him and grant him peace, said: I have been commanded to

fight the people until they say, **There is no god but God**. If they say it, their blood and their wealth are protected from me, except for a right, and their reckoning is with God. It was said: What is its right? He said: Adultery after marriage, disbelief after faith, and killing a soul, for which he is killed. And His statement, **And whoever is killed unjustly**, means: And whoever is killed for a reason other than the one we mentioned, if he is killed for it, it is a rightful killing. **We have given his heir authority**, meaning: We have given the heir of the one who is killed unjustly authority over the killer of his heir. If he wishes, he may seek retribution from him and kill him through his heir, or if he wishes, he may pardon him, or if he wishes, he may seize his hand. The people of interpretation have differed regarding the meaning of the authority given to the heir of the one who is killed, and some of them said something similar to what we have said.

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 do not kill the soul which God has forbidden, except by right. And whoever is killed unjustly - We have given his heir authority," He said: Evidence from God Almighty that He revealed and the heir of the murdered person seeks it, the blood money, or retaliation, and that is the authority.

Muhammad bin Bashir told us: Abd al-Rahman told us: Sufyan told us, on the authority of Juwaybir, on the authority of al-Dahhak bin Muzahim, regarding His statement, **Then We have given his heir authority**, he said: If he wishes, he may pardon, and if he wishes, he may take the blood money. Others said: Rather, that authority is killing.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And whoever is killed unjustly - We have given his heir authority**, which is the retaliation that God Almighty has given. The most correct of the two interpretations of that is the interpretation of the one who interpreted it: that the authority that God Almighty mentioned in this place is what Ibn Abbas said, that the heir of the murdered person has the right to kill if he wishes, or to take the blood money, or to pardon if he wishes, due to the authenticity of the report from the Messenger of God, may God bless him and grant him peace, that he said on the day of the conquest of Mecca: "And whoever has someone killed for him, he has the choice of two options: to kill or to take the blood money." I have explained the ruling on that in our book: The Book of Wounds.

And his saying, **So do not be excessive in killing**. The reciters differed in reading that. The majority of the reciters of Kufa read it as **so do not be excessive**, meaning addressing the Messenger of God (peace

and blessings of God be upon him), and what is meant by it is him and the Imams after him. He says: Do not kill unjustly for the one killed other than his killer. This is because the people of ignorance used to do that. If a man killed a man, the guardian of the killed man would go to the noble of the killer's tribe, and kill him through his guardian, and leave the killer. So God, the Almighty, forbade His servants from doing that, and said to His Messenger (peace and blessings of God be upon him): Killing someone other than the killer for the one killed is a sin and an excess, so do not kill someone other than his killer. If you kill the killer for the one killed, do not mutilate him. The majority of the reciters of Medina and Basra read it as **so do not be excessive** with a *ya*, meaning: The guardian of the killed man should not be excessive, so he should kill someone other than the killer of his guardian. It has been said that what is meant by it is: The first killer should not be excessive, not the guardian of the killed man.

The correct thing to say about this, in my opinion, is to say: They are two readings that are close in meaning, and that is because God Almighty's addressing of His Prophet, may God bless him and grant him peace, with a command or prohibition in the rulings of religion is a decree from Him regarding all of His servants, and likewise His command and prohibition of some of them is a command from Him and a prohibition from all of them, except in what indicates that it is specific to some and not others. So if that is the case with what we have explained in our book, Kitab al-Bayan, on the foundations of rulings, then it is known that His Almighty's addressing of His Prophet, may God bless him and grant him peace, with His saying, **So do not exceed limits in killing**, is to His Prophet, may God bless him and grant him peace, because it was directed to him, that it is intended for all of His servants. Likewise, His prohibition of the guardian of the one killed or the killer from excess in killing and transgression in it is a prohibition for all of them, so whichever way the reader reads it, then he is correct in his reading of that.

The interpreters differed in their interpretation of this, just as the reciters differed in their reading of it.

Those who interpreted this as meaning addressing the Messenger of God, may God bless him and grant him peace, said:

Ibn Bashir told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Mansur, on the authority of Talq bin Habib, regarding his statement, **So do not exceed the limits in killing**, he said: Do not kill anyone other than his killer, and do not mutilate him.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Talq bin Habib, in a similar manner.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Al-Thawri told us, on the authority of Khasif, on the authority of Saeed bin Jubair, regarding his statement, **So do not exceed the limits in killing**, he said: Do not kill two people for one.

It was narrated on the authority of Al-Husayn ibn

Al-Faraj, who said: I heard Abu Muadh say: Ubayd told us: I heard Ad-Dahhak say about His statement, "So do not exceed limits in killing. Indeed, he will be supported." This was in Mecca, and the Prophet of God, may God bless him and grant him peace, was there. It was the first thing revealed in the Qur'an concerning killing. The polytheists used to assassinate the companions of the Prophet, may God bless him and grant him peace, so God, the Blessed and Exalted, said: "Whoever kills you from among the polytheists, do not let killing lead you. Beware of killing his father or brother or any of his relatives. And if they are polytheists, then do not kill anyone except your killer." This was before Bara'ah was revealed, and before they were commanded to fight the polytheists. So His statement, **So do not exceed limits in killing**, means: Do not kill anyone other than your killer. And today it is in that position with the Muslims, it is not permissible for them to kill anyone other than their killer.

It was mentioned that he said: It refers to the guardian of the murdered person.

Yaqub told me, he said: Ibn Ulayyah told us, he said: Abu Raja' told us, on the authority of Al-Hasan, regarding his statement, **And whoever is killed unjustly - We have given his heir authority**, he said: A man would be killed and his heir would say: I will not be satisfied until I kill so-and-so and so-and-so from the nobles of his tribe.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **Do not be excessive in killing**. He said: Do not kill anyone other than your killer, and do not mutilate him.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **He should not be excessive in killing**. He said: He should not kill anyone other than his killer. Whoever kills with an iron object should be killed with an iron object, whoever kills with a piece of wood should be killed with a piece of wood, and whoever kills with a stone should be killed with a stone. It was mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say that the three most disobedient people to God, may His praise be exalted, are: a man who kills someone other than his killer, or who kills with smoke in the pre-Islamic era, or who kills in the sanctuary of God.

Yunus told me, he said: Ibn Wahb told us, he said: I heard him, meaning Ibn Zayd, say about the statement of God, the Most High, **And whoever is killed unjustly - We have given his heir authority**, he said: When one of the Arabs was killed, they would not be satisfied to kill the killer of their companion until they killed someone more honorable than the one who killed him. So God, the Most High, said, **We have given his heir authority**, to support him and take revenge for his right, **so let him not exceed limits in killing**, killing an innocent person.

Mention of what the killer said about me:

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 Abdullah bin Katheer, on the authority of Mujahid: **So let him not be excessive in killing**. He said:

Surat al-Isra' 17:33

And do not kill the soul which God has forbidden, except by right. And whoever is killed unjustly - We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he is supported.

The killer should not be excessive in killing.

We have mentioned the correct reading of this in our view, and if both aspects of the reading are correct in our view, then so are all aspects of its interpretation that we have mentioned, except for one aspect of it being correct, because the speech is possible in this way, and in God's prohibition of some of His creation from extravagance in killing, He prohibits all of them from it.

As for his saying, **He was victorious**, the people of interpretation differed about who was meant by the *ha* in his saying, **He was**, and what it refers to. Some of them said: It refers to the guardian of the murdered one, and he is the one meant by it, and he is the one victorious over the murderer.

Who said that?

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **He was victorious**. He said: The imam was handed over to him, meaning to the guardian, so if he wanted to kill him, he could kill him, and if he wanted to pardon him, he could pardon him.

Others said: Rather, it refers to the one who was killed. According to this statement, it refers back to the one in his statement, **And whoever was killed unjustly**.

Who said that?

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 Abdullah bin Katheer, on the authority of Mujahid: **He was victorious**. The one who was killed was victorious.

Others said: It refers to the blood of the murdered person. They said: The meaning of the statement is: The blood of the murdered person was victorious over the murderer.

And what is most likely to be correct in my opinion is the statement of the one who said that it refers to the guardian, and it is based on that, because he is the oppressed one, and his guardian is the murdered one, and it is closer to mentioning him than mentioning the murdered one, and he is also the victorious one, because God, may He be glorified and exalted, decreed in His revealed Book that He gave him power over the murderer of his guardian, and His judgment in it is that he may kill him if he wishes, and keep him for the blood money if he likes, and pardon him if he sees fit, and that is enough victory for him from God, may He be glorified and exalted, so for that reason we said: He is the one meant by the *ha*' in His statement, **Indeed, he was victorious**.

Tafsir al-Qurtubi

The Almighty said: **And do not kill the soul which God**

has forbidden, except by right. This has already been discussed in Al-An'am.

God Almighty says: "And whoever is killed unjustly - We have given his heir authority, but let him not exceed limits in taking life. Indeed, he has been supported." There are three issues in this:

First: The Almighty's statement: **And whoever is killed unjustly** means without a reason that warrants killing. **We have made for his heir** means for the one who deserves his blood. Ibn Khuwayr Mandad said: The heir must be male, because He singled him out for guardianship with the masculine form. Ismail bin Ishaq mentioned in His statement: **We have made for his heir** what indicates that women are excluded from the general term *guardian*, so there is no harm. Women have no right to retaliation for that, nor does her forgiveness have any effect, and she does not have the right to exact retribution. The opponent said: What is meant here by the guardian is the inheritor, and God Almighty said: **The believing men and believing women are allies of one another**. And He said: **And those who believed and did not emigrate - you have no right to their guardianship in any way**. And He said: **And those of kinship are more worthy of one another in the Book of God**. This necessitated establishing retaliation for all the heirs. As for what they mentioned that the guardian is apparently masculine and is one, it is as if what was in the meaning of the gender is equal for the male and the female, and its completion is in the books of disagreement. Sultan, meaning authority, if he wants to kill, or if he wants to pardon, or if he wants to take the blood money, said Ibn Abbas, may God be pleased with them, and Ad-Dahhak, Ashhab, and Ash-Shafi'i. Ibn Wahb said: Malt said: The Sultan demanded it until it was delivered to him. Ibn Al-Arabi said: These statements are close, and the clearest of them is the statement of Malik: It is the command of God. Then the command of God, the Almighty, was not mentioned explicitly, so the scholars differed concerning it. Ibn Al-Qasim said, on the authority of Malik and Abu Hanifa: Killing specifically. Ashhab said: The choice, as mentioned earlier, and Ash-Shafi'i said the same. This meaning has already been mentioned in Surat Al-Baqarah.

Second: The Almighty's saying: **And let him not exceed limits in killing**. There are three opinions: **He should not kill anyone other than his killer**, said Al-Hasan, Ad-Dahhak, Mujahid, and Saeed bin Jubair. Second: He should not kill two people instead of his guardian, as the Arabs used to do. Third: He should not mutilate the killer, said Talq bin Habib. All of this is intended because it is an excess that is forbidden. The discussion of this has already been completed in Al-Baqarah. The majority read *yaraf* with a *ya*, meaning the guardian. Ibn Amir, Hamza, and Al-Kisa'i read *tasraf* with a *ta* above it, which is the reading of Hudhayfah. Al-Ala' bin Abdul Karim narrated on the authority of Mujahid who said: It is for the first killer, and the meaning according to us is: **Do not exceed limits, O killer**. At-Tabari said: It is in the sense of

addressing the Prophet, may God bless him and grant him peace, and the Imams after him, meaning: **Do not kill anyone other than the killer.** In the wording of Abi, **Do not exceed limits in killing.**

Third: The Almighty's statement: **Indeed, he was supported** means, he means the guardian. If it is said: **And how many a guardian has been forsaken and does not attain his right?** We say: "The support is sometimes by the appearance of the proof and other times by its fulfillment and by their combination a third time, so whichever it is, it is a victory from God, the Most High and Exalted." Ibn Kathir narrated on the authority of Mujahid who said: **Indeed, the one who was killed was supported.** An-Nahhas said: The meaning of his statement is that God supported him through his guardian. It was narrated that in the reading of Abi, do not be excessive in killing, for the guardian of the one who was killed was supported. An-Nahhas said: *Abayn* with the letter *ya* is for the guardian, because it is only said: **He should not be excessive if he has the right to kill**, so this is for the guardian. It is also permissible with the letter *ta* and is for the guardian, except that it requires changing the addressee. Ad-Dahhak said: This is the first thing revealed in the Qur'an regarding killing, and it is Meccan.

Tafsir Ibn Kathir

God Almighty says, forbidding the killing of a soul without a legitimate right, as it was proven in the two Sahih's that the Messenger of God, may God bless him and grant him peace, said: "The blood of a Muslim man who bears witness that there is no god but God and that Muhammad is the Messenger of God is not permissible to be shed except in one of three cases: a life for a life, a married adulterer, and one who abandons his religion and separates from the community." And in the Sunan: **The loss of the world is easier in the sight of God than the killing of a Muslim.** And his saying: **And whoever is killed unjustly, We have given his heir authority** meaning authority over the killer, so he has the choice in it. If he wants to kill him in retaliation, or if he wants to pardon him for blood money, or if he wants to pardon him for free, as the Sunnah has established, then he has the choice. The scholar Ibn Abbas, from the generality of this noble verse, Muawiyah's authority over the sultanate is that he will rule because he was the heir of Uthman, and he was killed unjustly, may God be pleased with him. Muawiyah was demanding that Ali, may God be pleased with him, hand over his killers so that he could exact retribution from them, because he was an Umayyad. Ali, may God be pleased with him, was asking him to delay the matter until he was able to do so, and Ali was asking Muawiyah to hand over the Levant to him, but Muawiyah refused that, until he handed over the killers to him, and he refused to pledge allegiance to Ali, he and the people of the Levant. Then, with the delay, Muawiyah was able to do so and the matter became his, as Ibn Abbas said and deduced from this noble verse. This is an amazing matter.

Al-Tabarani narrated this in his Mu'jam, where he said:

Yahya bin Abdul-Baqi told us, Abu Umair bin Al-Nahhas told us, Damrah bin Rabi'ah told us, on the authority of Ibn Shawdab, on the authority of Matar Al-Warraaq, on the authority of Zahdam Al-Jarmi, who said: We were in the company of Ibn Abbas, and he said: I am going to tell you a story that is neither secret nor public. When this man's affair meaning Uthman happened, I said to Ali: Stay away, even if you were in a hole, I would search until you were extracted, but he disobeyed me. By God, Mu'awiyah will rule over you, because God says: **And whoever is killed unjustly - We have given his heir authority, but let him not exceed limits in [the matter of] taking life** (al-Ma'mun 3:17). And the Quraysh will force you to follow the ways of the Persians and the Romans, and the Christians, Jews, and Magians will rule over you. Whoever among you takes what he knows on that day will be saved, and whoever leaves it - and you are leaving it - you will be like a generation of generations that perished among those who perished. And his saying: **Let him not exceed limits in [the matter of] taking life**, they said: Its meaning is that the heir should not exceed limits in killing the killer by mutilating him or taking revenge. Other than the killer. And his saying: **He was victorious** means that the guardian is victorious over the killer according to the law and usually according to fate.

Fath al-Qadir

When he finished mentioning the prohibition of killing children in particular and the prohibition of adultery which leads to what killing children leads to in terms of mixing lineages and their instability, he prohibited killing innocent souls in general, saying: 33- **And do not kill the soul which God has forbidden, except by right.** What is meant by what God has forbidden is the one whom He has made innocent by the inviolability of religion or the inviolability of the covenant, and what is meant by the right which He made an exception is what allows killing innocent souls in principle, such as apostasy and adultery by a married person, and retaliation for a murderer who intentionally kills out of aggression and what is connected to that, and the exception is empty: that is, do not kill her for any reason except for a reason that is involved in the right or except in those involved in the right, and the discussion of this has been presented in Al-An'am. Then He explained the ruling on some of those killed unjustly, saying: **And whoever is killed unjustly**, meaning not for a reason that justifies his killing according to the Shari'ah, **We have given his heir authority**, meaning for whoever is in charge of his affairs from his heirs if they are present, or whoever has authority if they are not present. Authority is the power over the killer: if he wishes, he may kill, if he wishes, he may pardon, and if he wishes, he may take blood money. Then, when He explained the permissibility of retaliation for whoever is entitled to the blood of the murdered person, or what is compensation for retaliation, He forbade him from exceeding the limit, saying: "So let him not exceed what God has permitted him to do, by killing two or a group for one person, or mutilating the killing or torturing him. The majority of scholars read "la yasrif" with a lower ya', meaning the heir. Hamza and al-Kisa'i read *tasrif* with a higher ta', which is addressed to the first murderer, and He forbade him from killing:

And do not kill the soul which God has forbidden, except by right. And whoever is killed unjustly - We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he is supported.

meaning, do not be excessive, O murderer, in killing, for retaliation is due to you along with the punishment, wrath, and curse of God. Ibn Jarir said: The address is to the Prophet (peace and blessings of God be upon him) and to the Imams after him: i.e., do not kill, O Muhammad, other than the killer, and do not let the Imams after you do that. And in Abu's reading: **Do not be extravagant**. Then he gave a reason for the prohibition of extravagance, saying: **Indeed, he was supported**, i.e., supported and aided: meaning the guardian, for God, the Exalted, aided him by establishing retaliation for him through the arguments he presented and the clearest evidence, and He ordered the people of authority to aid him and fulfill his right until he receives it. And it is possible that the pronoun refers to the one killed: i.e., God aided him through his guardian. It was said that this verse was among the first to be revealed in the Qur'an concerning killing because it was revealed in Mecca.

Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Saeed bin Jubair regarding his statement: **If you are righteous**, he said: The initiative is from the son to the father, so God said: If you are righteous, if the intention is sincere, **Then He is ever, to the frequently turning, Forgiving**, for the initiative that he took. Ibn Abi Al-Dunya and Al-Bayhaqi in Al-Shu'ab narrated on his authority regarding his statement: **Then He is ever, to the frequently turning, Forgiving**, he said: Those who return to goodness. Saeed bin Mansour, Hannad, Ibn Abi Hatim and Al-Bayhaqi narrated on the authority of Ad-Dahhak regarding the verse, he said: Those who return from sin to repentance, and from bad deeds to good deeds. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **The frequently turning**, he said: Those who are obedient and do good. Ibn Al-Mundhir, Ibn Abi Hatim and Al-Bayhaqi narrated on his authority in Al-Shu'ab, he said: Those who repent. Al-Bukhari in his history, Ibn al-Mundhir and Ibn Abi Hatim also narrated from him regarding his statement: **And give the relative his right**, he said: He ordered him to do the most deserving of rights, and taught him what to do if he had it, and what to do if he did not have it, so he said: **But if you turn away from them, seeking mercy from your Lord which you hope for**, he said: If they ask you and you do not have anything, you are waiting for provision from God. **Then speak to them a gentle word**, God willing, it will be like the waiting period. Sufyan said: The waiting period from the Prophet, may God bless him and grant him peace, is a debt. Ibn Jarir and Ibn Abi Hatim also narrated from him regarding the verse, he said: It is to maintain ties with relatives, feed the poor and treat the wayfarer well. Ibn Jarir narrated from Ali ibn al-Husayn that he said to a man from the people of Ash-Sham: Have you recited the Qur'an? He said: Yes. He said: So what did you recite regarding the Children of Israel: **And give the relative his right**, he said: And you are the relatives whom God has commanded to be given their right? He said: Yes. Ibn Abi Hatim narrated from al-Suddi regarding the verse. He said: The relatives are the relatives of Banu Abd al-Muttalib.

I say: There is nothing in the context that indicates this specification, nor is there any evidence for that. The meaning of the Qur'anic system is clear if the address is to everyone from the nation who is suitable for it, because its meaning is a command to every responsible person who is able to maintain his kinship ties to give them their rights, which is the connection that God has commanded. If the address is to the Prophet, may God bless him and grant him peace, if it is indirectly to his nation, then the command is the same as the first. If it is addressed to him without indirectly, then his nation is his example, so the command to him, may God bless him and grant him peace, to give his relatives their rights is a command to every individual from his nation. It appears that this address is not specific to the Prophet, may God bless him and grant him peace, based on what precedes this verse, which is His statement: **And your Lord has decreed that you worship none but Him** and what follows it, which is His statement: "And do not spend wastefully. Indeed, the wasteful are brothers of the devils."

There are many hadiths on the meaning of this verse indicating the obligation of maintaining kinship ties. Ahmad and Al-Hakim narrated, and authenticated it, on the authority of Anas, "A man said: O Messenger of God, I have much wealth, a family, children and a city, so tell me how to spend it and what to do? He said: Pay the obligatory zakat, for it is a purification that purifies you, and maintain kinship ties, and recognize the rights of the beggar, the neighbor and the poor. He said: O Messenger of God, give me less? He said: Give the relative his right, and the poor and the wayfarer, and do not spend wastefully. He said: It is sufficient for me, O Messenger of God." Al-Bazzar, Abu Ya'la, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Abu Sa'id Al-Khudri, who said: When this verse was revealed: **And give the relative his right**, the Messenger of God, may God bless him and grant him peace, called Fatimah and gave her Fadak. Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: When the verse: **And give the relative his right**, the Messenger of God, may God bless him and grant him peace, gave Fadak to Fatimah. Ibn Kathir said after citing this hadith of Abu Saeed, word for word: This hadith is problematic even if its chain of transmission is authentic, because the verse is Meccan, and Fadak was conquered with Khaybar in the seventh year of the Hijra, so how can this be reconciled with this? End quote. Al-Firyabi, Saeed bin Mansour, Ibn Abi Shaybah, Al-Bukhari in Al-Adab, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani, Al-Hakim **who authenticated it**, and Al-Bayhaqi in Al-Shu'ab narrated on the authority of Ibn Mas'ud regarding his statement, **And do not be wasteful**, he said: Wastefulness is spending money in ways other than its right. Ibn Jarir narrated on his authority that he said: We, the companions of Muhammad, used to say that wastefulness is spending in ways other than its right. Saeed bin Mansour, Al-Bukhari in Al-Adab, Ibn Jarir, Ibn Al-Mundhir, and Al-Bayhaqi in Al-Shu'ab narrated on the authority of

Ibn Abbas regarding his statement, **Indeed, the wasteful**, he said: They are those who spend money in ways other than its right. Al-Bayhaqi narrated in Al-Shu'ab on the authority of Ali, who said: Whatever you spend on yourself and your family except extravagance or wastefulness, and whatever you give in charity, is yours. And whatever you spend for show and reputation, that is the portion of Satan. Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding the statement of God, **So speak to them a gentle word**, he said: **The number**. Saeed bin Mansour and Ibn Al-Mundhir narrated on the authority of Sayyar Abu Al-Hakam who said: A grain from Iraq came to the Messenger of God, may God bless him and grant him peace, and he was a generous giver, so he divided it among the people. report of that reached a group of Arabs, so they said: We will go to the Prophet, may God bless him and grant him peace, and ask him, but they found that he had already finished with it, so God revealed: **And do not make your hand chained to your neck**, he said: *Confined*, "And do not stretch it forth completely and you will sit down blamed," people will blame you, *destitute*, with nothing in your hand. I say: I do not know how this is? The verse is Meccan, and at that time there were no Arabs who would go to the Messenger of God, may God bless him and grant him peace, nor were anything brought to him from Iraq or from what was closer to it, although the conquest of Iraq did not occur until after his death, may God bless him and grant him peace. Ibn Jarir narrated on the authority of Al-Munhal bin Amr: "A woman sent her son to the Prophet (peace and blessings of God be upon him) and said: Tell him to give me a garment. He said: I do not have anything. She said: Go back to him and tell him to give me your shirt. So he went back to him and took off his shirt and gave it to her, and the verse, "And do not make your hand chained" was revealed." Ibn Mardawayh narrated something similar on the authority of Ibn Mas'ud. Ibn Mardawayh narrated on the authority of Abu Umamah: "The Prophet (peace and blessings of God be upon him) said to Aisha and struck him with his hand: Spend what is on the back of my hand. She said: Then nothing will remain. He said that three times, and God revealed, "And do not make your hand chained" the verse." What is detracted from this is that the Prophet (peace and blessings of God be upon him) did not marry Aisha until after the migration. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **And do not make your hand chained** he said: He meant miserliness. And they narrated from him regarding the verse, he said: This is about spending, he says: Do not make it shackled, do not expand it with good, and do not expand it completely, meaning extravagance, **so that you sit blamed**, blaming yourself for what he missed of his money, *deprived*, all of his money is gone. And Ibn Abi Hatim narrated from Al-Hasan regarding his statement: **Indeed, your Lord expands provision for whom He wills and restricts it**, he said: He looks at him, if wealth is better for him, He enriches him, and if poverty is better for him, He impoverishes him. And Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated from Ibn Abbas regarding his statement: **Fear of poverty**, he said: Fear of poverty and need. And Ibn Jarir and Ibn Al-Mundhir narrated from him regarding his statement: *Mistake*, he said: A sin. And Ibn Abi Hatim narrated

from Al-Suddi regarding his statement: **And do not come near to adultery**, he said: On the day this verse was revealed, there were no limits, then the limits came after that in Surat An-Nur. Abu Ya'la and Ibn Mardawayh narrated on the authority of Abi bin Ka'b that he recited, "And do not come near adultery. Indeed, it is ever an immorality and an evil way," except for those who repent, for indeed, God is Forgiving and Merciful. This was mentioned to `Umar, so he went to him and asked him. He said, **You took it from the mouth of the Messenger of God, and you have no other work to do except clapping in al-Baqi'**. Many hadiths have been narrated to warn against the immorality of adultery. Ibn Jarir and Ibn al-Mundhir narrated on the authority of al-Dahhak regarding his statement: **And do not kill the soul** the verse, he said: This was in Mecca and the Prophet of God, may God bless him and grant him peace, was there, and it is the first thing revealed in the Qur'an regarding killing. The polytheists of Mecca used to assassinate the companions of the Messenger of God, may God bless him and grant him peace, so God said: Whoever kills you from among the polytheists, do not let his killing lead you to kill his father or brother or one of his relatives. And if they are polytheists, then do not kill anyone except your killer. This was before Bara'ah was revealed. It was said that he was commanded to fight the polytheists, so that is what his statement: "And do not exceed limits in killing. Indeed, he is to be supported." He said: Do not kill anyone other than your killer. And today it is in that position with the Muslims, and it is not permissible for them to kill anyone other than their killer. Al-Bayhaqi narrated in his Sunan on the authority of Zaid bin Aslam that the people in the pre-Islamic era, if a man killed a man, they would not be satisfied until they killed a noble man. If their killer was not noble, they would not kill their killer and would kill someone else. They were admonished in this by the words of God, the Most High: **And do not kill the soul** until His words: **And do not exceed limits in killing**. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Awfi on the authority of Ibn Abbas regarding his words: **And whoever is killed unjustly - We have given his heir authority**, he said: Evidence from God revealed, which the heir of the murdered person seeks, retaliation or blood money, and that is the authority. Ibn Abi Hatim narrated on the authority of Mujahid on his authority: **And do not exceed limits in killing**, he said: He does not kill excessively. Ibn Al-Mundhir narrated on the authority of Abu Salih on his authority as well: He does not fight except a killer of his kin.

Tafsir al-Baghawi

33 - **And do not kill the soul which God has forbidden, except by right**, and its right is what we narrated that the Prophet, may God bless him and grant him peace, said: "The blood of a Muslim man is not permissible except in one of three cases: a man who disbelieved after his belief, or committed adultery after being married, or killed a soul without a soul in which case he is killed."

And whoever is killed unjustly - We have given his heir authority, meaning: power and authority over the killer

Surat al-Isra' 17:33

And do not kill the soul which God has forbidden, except by right. And whoever is killed unjustly - We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he is supported.

by killing him, Mujahid said.

Al-Dahhak said: His authority is that he has the choice. If he wants, he can take revenge from him, if he wants, he can take blood money, and if he wants, he can forgive.

Do not be excessive in killing. Hamza and Al-Kisa'i read: **Do not be excessive** with a ta', addressing the guardian of the murdered person. The others read: with a ya' for the absent person, meaning: The guardian should not be excessive in killing.

They differed about this extravagance that was forbidden. Ibn Abbas and most of the commentators said: Its meaning is that no one should be killed except the killer. This is because in the pre-Islamic era, if one of them was killed, they would not be satisfied with killing his killer until they killed someone more honorable than him.

Saeed bin Jubair said: If the killer is one person, then a group of people should not be killed instead of one person. And the people of the Age of Ignorance, if the one killed was a nobleman, would not be satisfied with killing the killer [alone] until they killed a group of his relatives with him.

Qatada said: It means that the killer should not be mutilated.

He was victorious, so the *ha* refers back to the one killed in his statement: **And whoever is killed unjustly**, meaning: The one killed is victorious in this world by requiring retaliation for his killer, and in the hereafter by expiating his sins and requiring Hell for his killer. This is the statement of Mujahid.

Qatada said: The letter *ha* refers to the guardian of the murdered person, meaning that he is victorious over the murderer by obtaining compensation from him or the blood money.

It was said in his saying: **So he should not exceed the limits in killing**, that he meant the aggressive killer, saying: He should not exceed the limits in killing without right, because if he did that, then the guardian of the murdered person would be victorious on my behalf by fulfilling the retribution from him.

The killer should not exceed the limits meaning in **killing** by killing someone who does not deserve to be killed, as a wise person does not do what would lead to his own destruction or the heir's mutilation, or killing someone other than the killer. The first is supported by Abu's reading: **Do not exceed the limits**. Hamza and Al-Kisa'i read **Do not be excessive** addressing one of them: **Indeed, he was supported**. The reason for the prohibition is the resumption and the pronoun is either for the one killed, for he is supported in this world by the establishment of retaliation for killing him and in the hereafter by the reward, or for his guardian, for God Almighty supported him by making retaliation obligatory for him and commanding the guardians to assist him, or for the one killed by the guardian excessively by making retaliation obligatory or punishment and sin upon the one who was excessive.

Tafsir al-Baidawi

33. **And do not kill the soul which God has forbidden, except by right** except for one of three reasons: disbelief after belief, adultery after marriage, and intentional killing of a believer who is protected by God. **And whoever is killed unjustly** does not deserve to be killed. **We have given his heir** the one who takes charge of his affairs after his death, who is the inheritor. *Authority* is authority to punish the one who committed the crime, or to exact retribution from the killer. The Almighty's statement *unjustly* indicates that intentional killing is aggression, as a mistake is not called injustice.

Surat al-Isra' 17:34

And do not approach the property of an orphan, except in a way that is best, until he reaches maturity. And fulfill [every] covenant. Indeed, the covenant will be questioned about.

Tafsir al-Jalalayn

34 - (And do not approach the property of an orphan, except in a way that is best, until he reaches maturity. And fulfill your covenant) if you make a covenant with God or the people **for the covenant will be questioned about**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And He also decreed that you should not approach the orphan's property by consuming it extravagantly and hastily, lest they grow old. But approach it with the best action and the most beautiful trait, which is to dispose of it for him in a productive manner, in a prudent manner, and with caution. Qatada used to say about that what:

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And do not approach the property of an orphan, except in a way that is best**, when this verse was revealed, it was difficult for the companions of the Messenger of God, may God bless him and grant him peace, so they would not mix with them in food or eating or anything else, so God, the Blessed and Exalted, revealed, **But if you mix with them, they are your brothers, and God knows the corrupter from the reformer.**

So they had a license for this.

Muhammad ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And do not approach the property of an orphan, except in a way that is best.** He said: They did not mix with them in terms of money, food, or transportation, until the verse was revealed: **And if you mix with them, then they are your brothers.**

Ibn Zayd said about this:

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And do not approach the property of an orphan, except in a way that is best**, he said: Eating in a reasonable manner, that you eat with him if you need him, my father used to say that.

And His statement, **until he reaches maturity**, means: until he reaches the time of maturity in his mind, managing his money, and improving his condition in his religion. **And fulfill the covenant**, means: fulfill the contract that you make with people in peace between the people of war and Islam, and also among yourselves, and sales, drinks, rents, and other contracts. **Indeed, the covenant will be questioned**

about, means: Indeed, God, the Most High, will question the covenant breaker about his breach of it. He says: So do not break the valid covenants between you and those with whom you have made a covenant, O people, lest you break them and betray the one to whom you gave them. And what He meant by that is that the covenant was required. It is said in speech: So-and-so will be questioned about the covenant of so-and-so.

Tafsir al-Qurtubi

There are two issues:

The first: The Almighty's saying: **And do not approach the property of an orphan, except in a way that is best, until he reaches maturity.**

It has been discussed in Al-An'am.

Second: The Almighty's saying: **And fulfill the covenant.** We have already discussed this in more than one place. Al-Zajaj said: Everything that God has commanded and forbidden is from the covenant. The covenant was something that was asked about, so it was deleted, like His saying: And they do what they are commanded to do. And it was said: The covenant is asked to rebuke the one who breaks it, so it is said: **I broke it**, just as the girl buried alive is asked to rebuke the one who buried her alive.

Tafsir Ibn Kathir

God the Almighty says: **And do not approach the property of an orphan, except in a way that is best, until he reaches maturity.** That is, do not dispose of the orphan's money except for the sake of envy. "And do not consume it extravagantly or hastily, lest they grow up. And whoever is rich, let him abstain, and whoever is poor, let him eat in moderation." It was reported in Sahih Muslim that the Messenger of God, may God bless him and grant him peace, said to Abu Dharr: "O Abu Dharr, I see that you are weak, and I love for you what I love for myself: Do not be in charge of two people, and do not take charge of the wealth of an orphan." And His statement, **And fulfill the covenant**, that is, what you make with people and the contracts that you deal with them, for each covenant and contract will be questioned about its partner. **Indeed, the covenant will be questioned about**, that is, about it.

And His statement: **And give full measure when you measure** means without defrauding people and do not deprive them of their things. **And weigh with an even balance** is read with a damma or kasra on the qaf, like qirtas, which is the scale. Mujahid said: It is justice in Roman. And His statement: **The straight** means that which is free of crookedness, deviation or disorder. **That is better** means for you in your life and your afterlife. That is why He said **and better in outcome** meaning better in reward and better in consequence in your afterlife. Saeed said on the authority of Qatadah **That is better and better in outcome** meaning better in reward and better in consequence. And Ibn Abbas used to say: O group of clients, you have been

Surat al-Isra' 17:34

And do not approach the property of an orphan, except in a way that is best, until he reaches maturity. And fulfill [every] covenant. Indeed, the covenant will be questioned about.

entrusted with two matters by which people before you were destroyed: this measure and this balance. He said: It was mentioned to us that the Prophet of God, peace and blessings be upon him, used to say: "No man is able to do something forbidden and then abandons it for no other reason than fear of God, except that God will replace it for him in this worldly life before the hereafter with something better for him than that."

Fath al-Qadir

When God the Almighty mentioned the prohibition of destroying lives, He followed it with the prohibition of destroying wealth, the most important of which is preserving and caring for the orphan's wealth, as He said: 34- **And do not approach the wealth of the orphan.** The prohibition of approaching it is an exaggeration in the prohibition of directly dealing with it and destroying it. Then God the Almighty explained that the prohibition of approaching it does not mean the prohibition of dealing directly with it in what improves or corrupts it, but rather it is permissible for the guardian of the orphan to do what improves the orphan's wealth, and that necessitates dealing with it. He said: **Except in a way that is best**, meaning except in the best of ways, which is preserving it, seeking profit from it, and striving to increase it. Then He mentioned the purpose of the prohibition of approaching the orphan's wealth, as He said: **Until he reaches maturity**, meaning do not approach it except in a way that is best until the orphan reaches maturity. When he reaches maturity, you may hand him over to him, or dispose of him with his permission. This has been discussed in detail in Al-An'am. **And fulfill the covenant.** This has been discussed in more than one place. Al-Zajaj said: Everything that God has commanded and forbidden is a covenant, so that includes what is between the servant and his Lord, and what is between the servants of one another. Fulfilling the covenant means preserving it in the manner prescribed by the Shari'ah and the lawful and acceptable manner, unless there is specific evidence indicating that it is permissible to break it. **The covenant was to be questioned about**, meaning one is responsible for it. The one responsible here is its owner. It has been said that the covenant is to be questioned as a rebuke to the one who breaks it.

Tafsir al-Baghawi

34 - "And do not approach the property of an orphan, except in a way that is best, until he reaches maturity. And fulfill your covenant," by doing what God has commanded and refraining from what God has forbidden. It was said: He meant by the covenant what a person commits himself to.

The covenant was questioned, Al-Suddi said: It was required. It was said: The covenant is asked about the one who made the covenant, so it is said: Why did you break it, like the buried girl who is asked: Why was she

killed?

Tafsir al-Baidawi

34. **And do not approach the property of an orphan** let alone dispose of it. **Except in a way that is best.** Except in a way that is best. **Until he reaches maturity.** The limit for the permissibility of the disposal indicated by the exception. **And fulfill the covenant** with what God has promised you of its obligations, or what you have promised and other things. **The covenant was asked about** required, the covenanted one is asked not to waste it and to fulfill it, or he is responsible for it, the breaker of the covenant is asked and reprimanded for it, why did you break it, or the covenant is asked to rebuke the breaker, as it is said to the buried girl, **For what sin were you killed?** So it is an imaginary and it is permissible, or it is intended that the owner of the covenant was responsible.

Surat al-Isra' 17:35

And give full measure when you measure, and weigh with a straight balance. That is better and more suitable for final outcome.

Tafsir al-Jalalayn

35 - **And give full measure complete it when you measure, and weigh with a straight balance** the right balance **that is better and more suitable for final outcome** the outcome.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: "And He has decreed that you should give full measure to people when you measure their rights before you, and do not defraud them. And weigh with a straight balance." He says: And He has decreed that you should also weigh with a straight balance, which is justice in which there is no crookedness, deceit, or trickery.

The interpreters differed about the meaning of the scale. Some of them said: It is the balance.

Who said that?

Muhammad bin Bashir told us: Safwan bin Isa told us: Al-Hasan bin Dhakwan told us, on the authority of Al-Hasan: **And weigh with the straight balance.** He said: The scales. Others said: It is justice in Roman.

Who said that?

Ali bin Sahl told us: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid: Al-Qistas is justice in Roman. Others said: It is the scale, whether small or large. There are two pronunciations for it: Al-Qistas with a kasra on the qaf, and Al-Qistas with a damma on it, like Al-Qirtas and Al-Qirtas. The majority of the reciters of Kufa read it with a kasra, and the majority of the reciters of Medina and Basra read it with a damma. Some of the reciters of Kufa also read it with it. Whichever of them the reciter recites, he is correct, because they are two well-known pronunciations, and two readings that are widespread among the reciters of the regions.

His statement: **That is better** means: Your giving back to those to whom you measure, and your weighing justly for those to whom you give, is better for you than your withholding that from them and wronging them in it. His statement: **And better in the end** means: And better in the return to you and more appropriate for Him in it is your doing that, because God, the Blessed and Exalted, is pleased with that from you, so He rewards you well for it. And the people of interpretation said something similar to what we said about that.

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 give full measure when you measure, and weigh with a straight balance. That is better and more suitable for final outcome." That is, better in reward and outcome. And he informed us that Ibn Abbas used to say: O group of Mawali, you have been entrusted with two matters by which the people before you were destroyed: this measure and this balance. He said: And it was mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say: No man is able to do something forbidden and then abandons it for no other reason than fear of God, except that God will replace it for him in this world before the Hereafter with something better for him than that.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And the best interpretation.** He said: The consequence and reward.

Tafsir al-Qurtubi

There are two issues:

The first: The Almighty's saying: **And give full measure when you measure.** This was also discussed in Al-An'am. This verse requires that the seller must measure, and this has already been mentioned in Surat Yusuf, so there is no point in repeating it. Al-Qistas, with a damma or kasra on the qaf, is the scale in the Roman language, as stated by Ibn 'Aziz. Al-Zajjaj said: Al-Qistas is the scale, whether it is small or large. Mujahid said: Al-Qistas is justice, and he used to say: It is a Roman language, as if it was said to the al-Nas 114: Weigh with justice in your weight. Ibn Kathir, Abu 'Amr, Nafi', Ibn 'Amir, and 'Aasim, according to the narration of Abu Bakr, read Al-Qistas with a damma on the qaf. Hamzah, Al-Kisa'i, and Hafs from 'Aasim read it with a kasra on the qaf, and they are two languages:

Second: The Almighty's saying: **That is better and more suitable for outcome,** meaning fulfilling the measure and establishing the weight is better in the sight of your Lord and more blessed and more suitable for outcome, meaning the consequence. Al-Hasan said: It was mentioned to us that the Messenger of God, may God bless him and grant him peace, said: No man is able to do something forbidden and then abandons it, having nothing but fear of God Almighty, except that God will replace it for him in this world before the Hereafter with something better for him than that.

Tafsir Ibn Kathir

God the Almighty says: **And do not approach the property of an orphan, except in a way that is best, until he reaches maturity.** That is, do not dispose of the orphan's money except for the sake of envy. "And do not consume it extravagantly or hastily, lest they grow up. And whoever is rich, let him abstain, and whoever is poor, let him eat in moderation." It was reported in Sahih Muslim that the Messenger of God, may God

Surat al-Isra' 17:35

And give full measure when you measure, and weigh with a straight balance. That is better and more suitable for final outcome.

bless him and grant him peace, said to Abu Dharr: "O Abu Dharr, I see that you are weak, and I love for you what I love for myself: Do not be in charge of two people, and do not take charge of the wealth of an orphan." And His statement, **And fulfill the covenant**, that is, what you make with people and the contracts that you deal with them, for each covenant and contract will be questioned about its partner. **Indeed, the covenant will be questioned about**, that is, about it.

And His statement: **And give full measure when you measure** means without defrauding people and do not deprive them of their things. **And weigh with an even balance** is read with a damma or kasra on the qaf, like qirtas, which is the scale. Mujahid said: It is justice in Roman. And His statement: **The straight** means that which is free of crookedness, deviation or disorder. **That is better** means for you in your life and your afterlife. That is why He said **and better in outcome** meaning better in reward and better in consequence in your afterlife. Saeed said on the authority of Qatadah **That is better and better in outcome** meaning better in reward and better in consequence. And Ibn Abbas used to say: O group of clients, you have been entrusted with two matters by which people before you were destroyed: this measure and this balance. He said: It was mentioned to us that the Prophet of God, peace and blessings be upon him, used to say: "No man is able to do something forbidden and then abandons it for no other reason than fear of God, except that God will replace it for him in this worldly life before the hereafter with something better for him than that."

Fath al-Qadir

35- **And give full measure when you measure** meaning complete the measure and do not lose it when you measure for people. **And weigh with an even balance**. Al-Zajjaj said: It is the balance of justice: any balance of dirhams and other things. There are two languages for it: with the qaf pronounced with a damma or with a kasra. It was said that it is the qaban called the qarstaun, and it was said that it is justice itself, which is the language of the Romans, and it was said that it is a Syriac language. Ibn Kathir, Nafi', Abu Amr, Ibn Amir, and Asim in the narration of Abu Bakr read **the balance** with the qaf pronounced with a damma. Hamzah, Al-Kisa'i, and Hafs from Asim read with the qaf pronounced with a kasra. The reference in his saying: *That is to giving full measure and weight. It is a subject and its predicate is good meaning good for you with God and with people, as it affects good reputation and encourages people to deal with those who are like that.* **And the best outcome** meaning the best outcome, from *aal* if he returns.

Tafsir al-Baghawi

35 - **And give full measure when you measure, and weigh with an even balance**. Hamzah, Al-Kisa'i, and Hafs read **with an even balance** with a kasra on the qaf,

while the rest read it with a damma. They are two languages, and it is the scale, whether small or large, meaning: with the scales of justice. Al-Hasan said: It is the qiban. Mujahid said: It is Roman. Another said: It is Arabic, taken from qist, which means justice, meaning: weigh with justice. **The straight path - that is better and more suitable in outcome**, meaning: in consequence.

Tafsir al-Baidawi

35. **And give full measure when you measure** and do not cheat therein. **And weigh with a straight balance** with a sound balance, and it is Roman and Arab, and that does not detract from the Arabic language of the Qur'an, because if the Arabs use a foreign word and make it follow their language in grammar, definiteness, indefiniteness, and the like, it becomes Arabic. Hamzah, Al-Kisa'i, and Hafs read with a kasra on the qaf here and in Ash-Shu'ara': **That is better and more suitable for interpretation and the best consequence** is a verb from the root *aal* if it returns.

Surat al-Isra' 17:36

And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those one will be questioned.

Tafsir al-Jalalayn

36 - **And do not pursue** that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those one will be questioned.) What did its owner do to it?

Tafsir al-Suyuti

Tafsir al-Tabari

The interpreters differed in their interpretation of his statement: **And do not pursue that of which you have no knowledge**. Some of them said: Its meaning is: And do not say that of which you have no knowledge.

Who said that?

Ali bin Dawud 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 statement: **And do not pursue that of which you have no knowledge**, meaning: do not say. Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: "And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those one will be questioned." Do not say, **I saw** when you did not see, and **I heard** when you did not hear, for God, the Blessed and Exalted, will ask you about all of that.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And do not pursue that of which you have no knowledge**. He said: Do not say, **I saw** and you did not see, "I heard and you did not hear," **I knew** and you did not know.

It was narrated on the authority of Muhammad bin Rabi'ah, on the authority of Ismail al-Azraq, on the authority of Abu Umar al-Bazzar, on the authority of Ibn al-Hanafiyyah, who said: False testimony. Others said: Rather, its meaning is: Do not throw. Mention of those 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 statement: **And do not pursue that of which you have no knowledge** means: Do not accuse anyone of that of which you have no knowledge.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And do not stop** and do not throw.

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. These two interpretations are close in meaning, because saying what the speaker does not know includes false testimony, accusing people of falsehood, claiming to have heard what one did not hear, and seeing what one did not see. The root of qafw is: to bite and slander.

And from it is the saying of the Prophet, may God bless him and grant him peace: We are the sons of Al-Nadr bin Kinanah, we do not follow the lineage nor do we deny our father. And some of the Basrans used to recite a verse about that:

Like dolls, the two naked ones are filled with modesty, not shyness.

By taqāfi he means: throwing. And it is claimed that the meaning of his saying: **Do not stop** is do not follow what you do not know, and that does not concern you. Some of the Arabists from Kufa claimed that its origin is qiyāfah, which is following the trace, and since it is as they mentioned, the reading must be do not stop with a ḍammah on the qaf and a sukūn on the fa', like in the verse: do not say. He said: The Arabs say: qafut atharhu, waqfat atharhu, so sometimes the waw comes before the fa' and sometimes it comes after it, as it is said: qa' al-jamal an-naqah: if he rides it, he falls and ravages and ravages, and it was recited by listening to the following from the Arabs:

Even if I threw you from close by, you would be as ungrateful as a wolf prays.

It means an obstacle, and there are many similar words in Arabic speech.

The most correct of the sayings on this matter is the saying of the one who said: The meaning of this is: Do not say to people, while they are not aware of something about which you have no knowledge, so that you accuse them of falsehood and testify against them without the truth, for that is backbiting.

Rather, we said that this is the most correct of the sayings about it, because that is the most common usage of the Arabs in the word *qafwa*. As for his saying: **Indeed, the hearing, the sight, and the heart - about all those one will be questioned**, its meaning is: God will ask these organs about what their owner said, that he heard or saw or knew, and his limbs will bear witness against him at that time with the truth. And he said *those*, and he did not say *those*, as the poet said:

Blame the houses after the house of Al-Lawa and life after those days

It was said: those, because those and those are for the small plural that occurs for the masculine and feminine, and this and those are for the large plural. So the masculinity for the small is like the masculinity in the nouns before the femininity, so the masculinity for the first plural, and the femininity for the second plural, which is the large plural, because the Arabs make the plural based on the example of the nouns.

Surat al-Isra' 17:36

And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those one will be questioned.

Tafsir al-Qurtubi

It has six issues:

First: The Almighty's saying: **And do not follow** means do not follow what you do not know and that does not concern you. Qatada said: Do not say I saw when you did not see, and I heard when you did not hear, and I knew when you did not know. Ibn Abbas, may God be pleased with them both, said the same. Mujahid said: Do not criticize someone for something you do not know. Ibn Abbas, may God be pleased with them both, said the same. Muhammad ibn al-Hanafiyyah said: It is false testimony. Al-Qutbi said: The meaning is do not follow intuition and suspicion, and they are all close together. The root of qafw is slander and false accusation, and from this is the saying of the Prophet, may the peace and blessings of God be upon him:

We are the sons of Al-Nadr bin Kinanah. We do not follow our mothers nor do we deny our fathers, that is, we do not attribute our mothers' lineage. Al-Kumait said:

I do not accuse the innocent without guilt, nor do I follow the guards if we follow them.

It is said: qafwatu aqfuhu, waqafatu aqwafuhu, waqfatuhu if you follow his traces. And from this comes the word qafah for their following the traces and the rhyme of everything is its last, and from this comes the rhyme of poetry, because it follows the verse. And from this comes the name of the Prophet, may God bless him and grant him peace, al-Muqfi, because he came last of the prophets. And from this comes the word qaif, who is the one who follows the trace of the likeness. It is said: qaf al-qaif yaquwuf if he did that. And you say: faqt al-athar, by placing the fa before the qaf. Ibn Atiyyah: It seems that this is from the Arabs' play on some words, as they said: ra'mali fi li-'omri. Al-Tabari narrated from a group that they said: qaf and qaf, like 'ata and 'ata. Mundhir ibn Sa'id went to the view that qaf and qaf are like jabadh and jadhb. In short, this verse forbids lying and slandering, and similar false and bad statements. Some people read, as narrated by al-Kisa'i, taqwaf with a damma on the qaf and a sukoon on the fa. Al-Jarrah read the letter *fa* with the letter *fa* open. This is the language of some people, but Abu Hatim and others rejected it.

Second: Ibn Khuwayr Mandad said: This verse includes the ruling on fortune-tellers, because when He said: **And do not pursue that of which you have no knowledge**, it indicates the permissibility of that of which we have knowledge. So whatever a person knows or what he thinks is most likely, it is permissible to rule by it. And with this we have provided evidence to prove the drawing of lots and eagerness, because it is a type of preponderance of suspicion. And it may be called knowledge by extension. So the fortune-teller attributes the child to his father through the similarity between them, just as the jurist attributes the branch to the root through the similarity. In the Sahih on the authority of Aisha.

The Messenger of God, may God bless him and grant

him peace, entered upon me, happy, his face beaming with joy, and said: Didn't you see that Mujazziz looked at Zaid bin Haritha and Usama bin Zaid, who had a blanket covering their heads, but their feet were showing, and he said: Some of these feet belong to some. And in the hadith of Yunus bin Yazid: Mujazziz was a soothsayer.

Third: Imam Abu Abdullah Al-Mazari said: The pre-Islamic era used to cast aspersions on Usama's lineage because he was very black, and Zaid, his father, was whiter than cotton. This is how Abu Dawud mentioned it on the authority of Ahmad ibn Salih. Judge Iyad said: Other than Ahmad, Zaid was rosier in complexion, and Usama was very dark-skinned. Zaid ibn Haritha was a pure Arab from Kalb, and he was taken captive, as will come in Surat Al-Ahzab, God willing:

Fourth: The majority of scholars have provided evidence for referring to a fortune teller when there is a dispute over a child, based on the pleasure of the Prophet, may God bless him and grant him peace, when he says this fortune teller. He, may God bless him and grant him peace, was not one who would be pleased by falsehood and not be pleased with it. Abu Hanifa, Ishaq, Ath-Thawri and their companions do not accept this, holding fast to the Prophet's, may God bless him and grant him peace, abolishment of doubt in the hadith of cursing, as will come in Surat An-Nur, God willing:

Fifth: Those who take the sayings of the fortune tellers differed as to whether this should be taken into account in the children of free women and slave women or is it limited to the children of slave women? There are two opinions. The first is the opinion of Al-Shafi'i and Malik **may God be pleased with them** in the narration of Ibn Wahb from him, and the well-known opinion of his school is to limit it to the children of the slave woman. The correct opinion is what Ibn Wahb narrated from him and what Al-Shafi'i **may God be pleased with him** said, because the hadith that is the basis for this chapter only occurred in the case of free women. Usamah and his father were free, so how can the reason for which the evidence of the ruling was derived be nullified, which is the motive for it? This is something that is not permissible according to the scholars of the principles of jurisprudence. Likewise, these people differed as to whether the saying of one fortune teller is sufficient or two are necessary because it is testimony. Ibn Al-Qasim said the first, and it is the apparent meaning of the hadith, rather its text. Malik and Al-Shafi'i **may God be pleased with them** said the second.

Sixth: The Almighty's saying: Indeed, the hearing, the sight and the heart - about all those one will be questioned.

That is, each one of them will be asked about what he acquired. The heart will be asked about what he thought about and believed, and the hearing and sight about what he saw and heard. It was said that the meaning is that God Almighty will ask man about what

he has contained: his hearing, sight, and heart. Similar to this is the saying of the Prophet, may God bless him and grant him peace:

Each of you is a shepherd and each of you is responsible for his flock. So man is a shepherd over his limbs, so it is as if he said that man was responsible for all of this, so it is with the deletion of an added word. The first meaning is more eloquent in the argument, because his denial comes from his limbs, and that is the height of shame, as He said: Today We shall seal up their mouths, and their hands will speak to Us, and their feet will bear witness to what they used to earn, and His statement: Their hearing, their sight, and their skins will bear witness against them as to what they used to do. He referred to the hearing, sight, and heart as *those* because they are senses that have perception, and He made them responsible in this verse, so they are in the state of one who has reason, so He referred to them as *those*. Sibawayh, may God have mercy on him, said about the Almighty's statement: **I saw them prostrating to Me**, "He only said: I saw them in the stars," because when He described them as prostrating, which is from the action of one who has reason, He referred to them with a metaphor of one who has reason, and this has been mentioned previously. Al-Zajjaj narrated that the Arabs refer to what has reason and what does not have reason as *those*, and he and Al-Tabari recited:

Blame the houses after the house of Al-Lawa and life after those days

This is a matter to be considered. As for the verse, the narration of it is from the peoples, and God knows best.

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas that he said: Do not say. Al-Awfi said: Do not accuse anyone of what you have no knowledge of. Muhammad bin Al-Hanafiyyah said: It means false testimony. Qatada said: Do not say I saw when you did not see, I heard when you did not hear, I knew when you did not know, because God will ask you about all of that. The implication of what they mentioned is that God forbade speaking without knowledge, but rather with conjecture, which is imagination and fantasy, as He said: **Avoid much suspicion, for some suspicion is sin.** And in the hadith: **Beware of suspicion, for suspicion is the falsest of speech.** And in Sunan Abi Dawud: **They claimed that a man's mount is evil.** And in another hadith: **The most fabricating of lies is for a man to show with his own eyes what he did not see.** And in the Sahih: **Whoever dreams a dream will be asked on the Day of Resurrection to tie two barley grains together, and he will not do it.**

And his saying: **All of those** meaning these attributes of hearing, sight, and the heart **he will be questioned about** meaning the servant will be asked about them on the Day of Resurrection, and he will be asked about what he did in them. It is correct to use *those* instead of *those*, as the poet said:

Blame the houses after the house of Al-Lawa and life

after those days

Fath al-Qadir

Then God the Almighty ordered the correction of the tongue and the heart, saying: 36- **And do not pursue that of which you have no knowledge** meaning do not follow what you do not know, from your saying qafut so-and-so if you follow his trace, and from it is the rhyme of poetry because it follows every verse, and from it is the tribe known as the qafah because they follow the traces of people's feet. Ibn Jarir narrated from a group that they said: quf waqaf like 'atha and 'atha. Mundhir bin Saeed al-Buti said: qafa and qaf, like jdhab and jabadh. Al-Kisa'i narrated from some of the reciters that he read *taguf* with a damma on the qaf and a sukoon on the fa. Al-Farra' read with a fatha on the qaf, which is the language of some Arabs, and Abu Hatim and others rejected it. The meaning of the verse: the prohibition of a person saying what he does not know or doing what he has no knowledge of, and this is a general issue, and a group of commentators made it specific to matters: it was said do not criticize someone for what you do not know, and it was said that it is in false testimony, and it was said that it is in slander. Al-Qatibi said: The meaning of the verse is: Do not follow intuition and assumptions. This is correct, because everything other than that is knowledge. It was said that what is meant by knowledge here is the preponderant belief derived from a source, whether definitive or conjectural. Abu Al-Su'ud said in his interpretation: Its use in this sense is something that cannot be denied as being widespread. I say: This verse has indicated that it is not permissible to act on what is not based on knowledge, but it is general and specific to the evidence that has been reported regarding the permissibility of acting on conjecture, such as acting on the general, on the report of a single person, acting on testimony, and ijthad in the direction of the qiblah, in the penalty for hunting, and the like. So nothing is excluded from its generality and from the generality of **Indeed, conjecture does not avail against the truth at all** except what there is evidence for the permissibility of acting on. Acting on opinion in matters of the Shari'ah, if it is due to the absence of evidence in the Book and the Sunnah, then the Prophet, may God bless him and grant him peace, has permitted it, as in his statement, may God bless him and grant him peace, to Mu'adh when he sent him as a judge, **By what do you judge?** He said, **By the Book of God.** He said, **If you do not find it?** He said, **Then by the Sunnah of the Messenger of God.** He said, **If you do not find it?** He said, **I will exert my opinion.** This is a hadith that is suitable for use as evidence, as we have explained in a separate discussion. As for jumping on an opinion when there is evidence in the Book or the Sunnah, but the one who has the opinion has refrained from research and has come up with his opinion, then he is included under this prohibition primarily, because it is purely an opinion in the law of God, and people are sufficient for it in the Book of God, the Most High, and the Sunnah of His Messenger, may God bless him and grant him peace, and there is no need for it. However, the permission to have an opinion when there is no evidence is only a permission for the mujtahid who is permitted to act upon it, and no evidence indicates that it is permissible for others to act upon it and treat it as

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And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those one will be questioned.

a matter of the law. With this, it becomes clear to you in the most complete clarity and becomes clear to you in the most complete manner that these opinions recorded in the subsidiary books are not from the law at all, and the one who acts upon them is on the brink of a precipice. The mujtahid who has a lot of opinion has followed what he has no knowledge of, and the poor imitator who acts upon the opinion of that mujtahid has acted upon what he has no knowledge of, nor does the one who imitates him. **Darknesses, one upon another.** It has been said that this verse is specific to beliefs, and there is no evidence for that at all. Then the Almighty explained the prohibition of acting on what one does not know by saying: **Indeed, the hearing, the sight and the heart - about all those one will be questioned**, referring to the three organs, and they were treated like rational beings because they are responsible for their conditions and witness to their owners. Al-Zajjaj said: The Arabs express what is rational and what is not rational by *those*, and Ibn Jarir recited, as evidence for the permissibility of this, the words of the poet:

Blame the houses after the house of Al-Lawa and life after those days

It was objected that the narration was after those people, and others followed him in this error, such as the author of Al-Kashshaf. The pronoun in *kana* in his saying: **was responsible for it** refers to *all*, and so does the pronoun in **about it**, and it was said that the pronoun in *kana* refers to the rhyme indicated by his saying: **and do not stop**. And his saying **about it** is in the nominative case because of the attribution of being responsible to it, and it was responded to by what Al-Nahhas narrated of the consensus on the impermissibility of presenting the one who takes the place of the subject if it is a preposition or a noun. It was said that it is better to say that it is the subject of the deleted *responsible*, and the mentioned is an explanation of it. The meaning of asking these limbs is that He asks their owner about what he used them for because they are tools, and what is used with them is the human soul. If he used them for good, he deserves reward, and if he used them for evil, he deserves punishment. It was said that God Almighty makes these limbs speak when they are asked, so they tell about what their owner did.

Tafsir al-Baghawi

36 - **And do not pursue that of which you have no knowledge.** Qatada said: Do not say: I saw, but you did not see it, I heard, but you did not hear it, I knew, but you did not know it.

Mujahed said: Do not accuse anyone of something you do not know.

Al-Qatibi said: Do not follow it with intuition and guesswork. In the language, it means following the trace. It is said: I followed someone, I followed him, and I followed him, and I followed his traces, and the

rhyme was named after it, because they follow the traces.

Al-Qatibi said: It is taken from the nape of the neck, as if he follows things, he follows them and gets to know them. The true meaning is: Do not speak [O human] based on guesswork and conjecture.

Indeed, the hearing, the sight, and the heart - about all those one will be questioned. It was said that its meaning is that a person will be questioned about his hearing, sight, and heart.

It was said: Hearing, sight, and heart will be asked about what a person has done.

His saying: **All of those** means: all of these limbs and organs. According to the first opinion, *those* refers back to their owners.

Abdul Wahid Al-Malhi told us, Abu Tahir Ahmad bin Muhammad bin Al-Hussein told us, Abu Ali Hamid bin Muhammad Al-Rafa' told us, Abu Al-Hasan Ali bin Abdul Aziz told us, Al-Fadl bin Dukayn told us, Saad bin Aws Al-Absi told us, Bilal bin Yahya Al-Absi told me that Shatir bin Shaki told him on the authority of his father Shaki bin Hamid who said: "I came to the Prophet, may God bless him and grant him peace, and said: O Prophet of God, teach me an incantation with which I may seek refuge. So he took my hand and said: Say: O God, I seek refuge in You from the evil of my hearing, the evil of my sight, the evil of my tongue, the evil of my heart, and the evil of my semen." So I memorized it. Saad said: Semen is its fluid.

Tafsir al-Baidawi

36. **And do not stop** and do not follow. It was read **and do not stop** from qaf athrahu if he followed him and from it the qafah. **That which you have no knowledge of** unless your knowledge is related to it by imitation or guessing, and it was used as evidence by those who forbade following conjecture and their answer is that what is meant by knowledge is the preponderant belief derived from a chain of transmission, whether it is certainty or conjecture and its use in this meaning is permissible and common. It was said that it is specific to beliefs. It was said to be stoning and false testimony and it is supported by his saying, peace and blessings be upon him, **Whoever follows a believer in what is not in him, God will imprison him in the mire of destruction until he brings a way out.** Al-Kumait said:

I do not accuse the innocent without guilt, nor do I follow the guards if we follow them.

The hearing, the sight, and the heart, all those meaning all these organs, so He treated them as rational beings because they are responsible for their conditions and bear witness to their owner. This is even though *they* is often used in rational beings, but since it is a collective noun, and therefore it includes both tribes, it came for others, like His saying:

And live after those days

He was responsible for it in all three of them is the pronoun for each, meaning each one of them was responsible for himself, meaning for what his companion did to him. The pronoun in **about him** may be for the source of **do not stop** or for the one who has hearing and sight. It was said that *responsible* is attributed to **about him** like the Almighty's saying: **not those who have incurred wrath** and the meaning is that his companion will be asked about him, and this is wrong because the agent and what takes its place do not come before it, and in it is evidence that the servant will be held accountable for his intention to commit a sin. And **and the heart** was read by changing the hamza to a waw after the damma and then replacing it with a fatha.

Surat al-Isra' 17:37

And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height.

Surat al-Isra' 17:37

And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height.

Tafsir al-Jalalayn

37 - **And do not walk upon the earth exultantly** meaning exultantly with arrogance and conceit **Indeed, you will never tear the earth apart** you will not pierce it until you reach its end with your arrogance **And you will never reach the mountains in height** meaning that you will not reach this level, so how can you contrive?

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And do not walk on the earth arrogantly. **You will never tear the earth apart.** He says: You will not tear the earth apart with your arrogance, as Ru'bah said:

Dark and empty of penetration

What is meant by the verse **and you will never reach the mountains in height** is the passage **with your pride and arrogance**. Rather, this is a prohibition from God to His servants from arrogance, pride, and conceit. He presented it to them in it, informing them that they will not attain, with their arrogance and pride, anything that others fall short of. And the people of interpretation said something similar to what we said about that.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: "And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height," meaning with your arrogance and exultation.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And do not walk on the earth exultantly.** He said: Do not walk on the earth with pride and arrogance, for that will not make you reach the mountains, nor will you tear through the earth with your pride and arrogance.

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj: **And do not walk on the earth.** He said: Do not boast. It was said: And do not walk exultantly, and he did not say exultantly, because he did not mean by the speech: Do not be exultant, making it from the verb of the one walking, but rather he meant: Do not walk on the earth exultantly, so he explained the intended meaning of his saying: And do not walk, as Al-Zajir said:

He loves hot food, juice and dates with a love that has no end.

He said: *Love*, because in his saying: **He likes it**, there is the meaning of **He loves**, so he excluded his saying: *Love*, from its meaning, not its wording.

Tafsir al-Qurtubi

It has five issues:

First: The Almighty's saying: **And do not walk on the earth exultantly.** This is a prohibition against arrogance and an order to be humble. Exultation is intense joy. It was also said: It is haughtiness in walking. It was also said: It is a person exceeding his limits. Qatada said: It is arrogance in walking. It was also said: It is insolence and wickedness. It was also said: It is activity. These sayings are similar but they are divided into two parts: one is reprehensible and the other is praiseworthy. So arrogance, haughtiness, conceit, and a person exceeding his limits are reprehensible, while joy and activity are praiseworthy. God the Almighty described Himself with one of them, as in the authentic hadith:

God is more pleased with the repentance of a servant than a man. Laziness is reprehensible in the Shariah, and activity is its opposite. Arrogance and what is similar to it may be praiseworthy, but this is against the enemies of God and the oppressors. Abu Hatim Muhammad Ibn Hibban narrated on the authority of Ibn Jabir Ibn Atik on the authority of his father on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "There is jealousy that God hates and there is that which God loves, and there is conceit that God loves and there is that which God hates. As for the jealousy that God loves, it is jealousy in religion, and the jealousy that God hates is jealousy in other than His religion, and the conceit that God loves, a man's conceit in battle and when giving charity, and the conceit that God hates, is conceit in falsehood." Abu Dawud narrated it in his Musannaf and others. They recited:

Do not walk on the earth except in humility, for there are many people beneath it who are more exalted than you.

Even if you are in glory, protection and strength, how many people have died who were more secure than you?

Second: A person's preoccupation with hunting and the like out of arrogance without need for that is included in this verse, as is the torture of an animal and its use for no reason. As for men who rest on the rare day and hour of their day in which they force themselves to lie down and rest in order to help themselves with righteous work, such as studying knowledge or praying, this is not included in this verse.

The Almighty said: *Marriage*. The majority read it with the opening of the *ra*. The reading of the group Fiman, Ya'qub narrated, is with the breaking of the *ra* based

on the active participle. The first is more expressive, because your saying: **Zaid came running** is more expressive than your saying: **Zaid came running**. So too is your saying *marriage*. Marriage is a verbal noun that is more expressive than saying *marriage*.

Third: The Almighty's saying: **Indeed, you will never tear the earth apart** means you will never enter its interior and know what is in it, and you will never reach the mountains in height, meaning you will never be equal to the mountains in height or reach your height. It is said: **to tear a garment** means to split, and **to tear the earth** means to cut it. *Tearing* is a wide part of the earth. Meaning, you will never tear the earth with your greatness and walking on it. And you will never reach the mountains in height with your greatness, meaning, with your power you will not reach this level, rather you are a humble slave, surrounded from below and above you, and the one who is surrounded is confined and weak, so arrogance is not appropriate for you. What is meant by **to tear the earth** here is to penetrate it, not to cut it in distance, and God knows best. Al-Azhari said: Its meaning is you will never cross it. Al-Nahhas: This is clearer, because it is taken from *kharaq* which is a wide desert. It is said: So-and-so is more *akhraq* than so-and-so, meaning he travels more, has more honor and is more secure. It is narrated that Saba' subdued the earth with his armies, east and west, plain and mountain, and killed masters and took captives, and thus he was called Saba' and the people submitted to him. When he saw that, he separated from his companions for three days, then he went out to them and said: When I attained what no one else attained, I saw the beginning of thanking for these blessings, and I did not see anything more effective in that than prostrating to the sun when it rose, so they prostrated to it, and that was the first worship of the sun. This is the consequence of arrogance, haughtiness and mirth. We seek refuge in God from that.

Tafsir Ibn Kathir

God Almighty says, forbidding His servants from being arrogant and swaggering in their gait: **And do not walk on the earth exultantly**, meaning swaggering and swaying like the tyrants. **Indeed, you will never tear the earth apart**, meaning you will never be cut apart by your walking. Ibn Jarir said this, and he cited as evidence for this the words of Ru'bah ibn al-'Ajaj:

Dark and empty of penetration

And his saying: **And you will not reach the mountains in height** means with your swaying, pride and self-admiration. Rather, the one who does that may be punished with the opposite of what he intended, as it was proven in the Sahih: "While a man was walking among those who came before you, and he was wearing two cloaks, strutting in them, the earth swallowed him up and he will continue to sink into it until the Day of Resurrection." And likewise, God the Most High informed us about Qarun that he came out to his people in his finery, and that God the Most High swallowed him up and his house. And in the hadith: "Whoever humbles himself for the sake of God, God will raise him up, for he is insignificant in his own eyes

and great in the eyes of the people. And whoever is arrogant, God will humiliate him, for he is great in his own eyes and insignificant in the eyes of the people, until he is more hated by them than a dog or a pig." Abu Bakr bin Abi Al-Dunya said in the Book of Indolence and Humility: Ahmad bin Ibrahim bin Katheer told us, Hajjaj bin Muhammad told us on the authority of Abu Bakr Al-Hudhali, he said: While we were with Al-Hasan, Ibn Al-Ahim passed by him intending to go to Al-Mansur, and he was wearing silk cloaks, some of which were arranged on top of each other, on his legs, and his cloak was parted, and he was walking and strutting, when Al-Hasan looked at him with a glance. He said: Uff, ff, his nose raised, his cheek turned up, looking into his sides. What fool looks into his sides at blessings that are not appreciated or mentioned, not taking God's command into them, nor fulfilling God's right in them. By God, if one of them walks by nature, he stutters like a madman in every part of him. It is a blessing, and Satan has a curse on him. Ibn al-Ahim heard him and returned to apologize to him. He said: Do not apologize to me, and repent to your Lord. Have you not heard the words of God Almighty: "And do not walk upon the earth exultantly. Indeed, you will never tear the earth apart, and you will never reach the mountains in height."

Al-Bukhtari the pious saw a man from the family of Ali walking in a swaying gait, so he said to him: O man, the One Who honored you with him did not walk like this. He said: So he left it. Ibn Omar saw a man walking in a swaying gait, so he said: The devils have brothers. Khalid bin Ma'dan said: Beware of swaying, for a man's hand is part of the rest of his body. Both were narrated by Ibn Abi Al-Dunya. Ibn Abi Al-Dunya said: Khalaf bin Hisham Al-Bazzar told us, Hammad bin Zaid told us, on the authority of Yahya, on the authority of Saeed, on the authority of Bahnas, who said: The Messenger of God, may God bless him and grant him peace, said: **When my nation walks in a swaying gait, and the Persians and Romans serve them, some of them will have power over others.**

And his saying: **All of that is evil and hateful to your Lord**. As for the one who reads *evil*, meaning an indecency, then its meaning to him is all of that which we have forbidden from His saying: **And do not kill your children for fear of poverty**, up to here, then it is an evil for which he will be held accountable and hateful to God, which He does not love or approve of. As for the one who reads *evil* as an addition, then its meaning to him is all of that which we have mentioned from His saying: **And your Lord has decreed that you worship none but Him**, up to here, then it is evil, meaning its ugliness is hateful to God. This is how Ibn Jarir, may God have mercy on him, interpreted it.

Fath al-Qadir

37- **And do not walk on the earth exultantly**. Exultation: It was said that it is intense joy. It was said that it is arrogance in walking, and it was said that a person exceeds his capacity, and it was said that it is conceit in walking, and it was said that it is insolence and wickedness, and it was said that it is activity. It appears that what is meant by it here is conceit and

Surat al-Isra' 17:37

And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height.

pride. Al-Zajaj said in his interpretation of the verse: Do not walk on the earth exultantly and proudly. He mentioned the earth even though walking can only be done on it or on what is depended on it as an emphasis and confirmation. And he who said it did well:

Do not walk on the earth except in humility, for there are many people beneath it who are more exalted than you.

Even if you are in glory, protection and strength, how many people have died who were more powerful than you?

Marah is a verbal noun that occurs in the state of being happy, and there is a kind of emphasis in placing the verbal noun in the place of the adjective. The majority read *marah* with the opening of the *ra* on the verbal noun. Yaqub narrated from a group that he broke it as an active participle, then the Almighty explained this prohibition by saying: **You will never tear the earth.** It is said that **kharak al-thawb** means **he split it**, and **kharak al-ard** means **cutting it**, and **kharak al-ard** is a wide part of the earth. The meaning is that you will never tear the earth by walking on it arrogantly, and in it is mockery of the arrogant and haughty person. **And you will never reach the mountains in height**, meaning that your power will never reach the level of the mountains until the size of your body carries you to arrogance and haughtiness, so you have no strength to tear the earth by walking on it, and no bone in your body to reach the level of the mountains. So what carries you in what you are in? *Tall* is a verbal noun in the place of a state, or a distinguishing feature, or an object for it. It was said that what is meant by **kharak al-ard** is to pierce it, not to cut it by distance. Al-Azhari said: *kharak* means to cut it. Al-Nahas said: This is clearer, as if it is taken from the word *kharak*, which means a wide opening. It is said that someone is more akhrak than someone else, meaning he travels more.

Tafsir al-Baghawi

37 - **And do not walk upon the earth exultantly**, meaning with arrogance, haughtiness, and conceit, which is the interpretation of walking, so he took it out in the source, **Indeed, you will never tear the earth apart**, meaning: you will not traverse it with your arrogance until you reach its end, **and you will never reach the mountains in height**, meaning: you will not be able to reach the mountains and be equal to them with your arrogance. Its meaning is: that a person does not attain anything with his arrogance and haughtiness, like someone who wants to tear the earth apart and reach the mountains but does not attain anything.

It was said: This was mentioned because someone who walks with arrogance walks sometimes on his heels and sometimes on the balls of his feet, so it was said to him: You will not dig through the earth if you walk on your heels, and you will not reach the height of the mountains if you walk on the balls of your feet.

Abu Muhammad Abdullah bin Abdul Samad Al-Juwzjani told us, Abu Al-Qasim Ali bin Ahmad Al-Khuza'i told us, Al-Haitham bin Kulayb told us, Abu Isa Al-Tirmidhi told us, Sufyan bin Wakee' told us, my father told us, on the authority of Al-Mas'udi, on the authority of Uthman bin Muslim bin Hormuz, on the authority of Nafi' bin Jubayr bin Mut'am, on the authority of Ali, who said: "When the Messenger of God, may God bless him and grant him peace, walked, he would walk with a swaying motion, as if he were descending from a steep slope."

Abu Muhammad al-Jurjani told us, Abu al-Qasim al-Khuza'i told us, al-Haytham ibn Kulayb told us, Abu 'Isa al-Tirmidhi told us, Qutaybah ibn Sa'd told us, Ibn Lahi'ah told us, on the authority of Abu Yunus, on the authority of Abu Hurayrah, may God be pleased with him, who said: "I have never seen anything more beautiful than the Messenger of God, may God bless him and grant him peace. It was as if the sun was running in his face, and I have never seen anyone walk faster than the Messenger of God, may God bless him and grant him peace. It was as if the earth was being folded up for him. We would exert ourselves, but he did not care."

Tafsir al-Baidawi

37. **And do not walk on the earth exultantly** meaning with exultation, which is swaggering. It was also read *exultantly*, which is more eloquent in consideration of the ruling, even though the source is more emphatic than the explicit description. **Indeed, you will never tear the earth** You will not make a hole in it with the force of your tread. **And you will never reach the mountains in height** with your arrogance, which is a mockery of the arrogant, and the reason for the prohibition is that arrogance is sheer foolishness that does not return any benefit, not in humiliation.

Surat al-Isra' 17:38

All of that, its evil, is hateful to your Lord.

Tafsir al-Jalalayn

38 - All of that mentioned is evil in the sight of your Lord, hateful

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **All of that was evil in the sight of your Lord and detestable**, the reciters differed concerning it, so some of the reciters of Medina and most of the reciters of Kufa recited it: **All of that was evil in the sight of your Lord and detestable** with the addition meaning: All of this that we mentioned of these matters that we enumerated from the beginning of our saying: **And your Lord has decreed that you worship none but Him** . . . to our saying: **And do not walk on the earth exultantly** "was evil" meaning: What we enumerated for you was evil in the sight of your Lord and detestable. The reciters of this reading said: **All of that was bad** was said with the addition, because among what we have enumerated from His statement, **And your Lord has decreed that you worship none but Him**, there are matters that are a command to do good, such as His statement, **And to parents, good treatment**, and His statement, **And give the relative his right**, and the like. They said: Not everything in it is a prohibition of bad, rather it contains a prohibition of bad and a command to do good, so that is why we read *asihi*. The majority of the reciters of the people of Medina and Basra and some of the reciters of Kufa read **all of that was bad** and they said: What is meant by that is: everything we have enumerated from our statement, **And do not kill your children for fear of poverty**, and what came before that is not included in it. They said: Everything we have enumerated from that place to this place is bad and has no good in it, so the correct reading is with the tanween. Whoever recites this reading, his intention should be that the disliked should precede the bad, and the meaning of the speech should be: All of that was disliked and bad, because if he makes his saying: disliked, we count the bad as a description of the bad, then the reading should be: All of that was bad and disliked by your Lord, and that is contrary to what is in the copies of the Muslims' Qur'ans.

The first of the two readings in my opinion is the correct reading of the one who reads **All of that was his badness** with the addition of the bad to the ha', meaning: All of that which we have enumerated from **And your Lord has decreed that you worship none but Him**. "It was his badness" because in that there are matters that are forbidden and matters that are commanded, and the beginning of the will and covenant from that place without his saying: **And do not kill your children** is only a conjunction to what came before from his saying: **And your Lord has decreed that you worship none but Him**. So if that is

the case, then his reading with the addition of the bad to the ha' is more appropriate and more deserving than his reading it as badness with the tanween, meaning a single badness.

The interpretation of the words then is: All of the things that we mentioned to you and that we enumerated against you were bad and hated by your Lord, O Muhammad. He hates it and forbids it and is not pleased with it, so avoid committing it and acting upon it.

Tafsir al-Qurtubi

Fourth: The Almighty's saying: **All of that was evil in the sight of your Lord and detestable**. This is a reference to the whole of what was mentioned previously of what He commanded and prohibited. This is valid for singular and plural, feminine and masculine. Asim, Ibn Amir, Hamza, Al-Kisa'i and Masruq read *bad* with the addition of bad to the pronoun. Therefore, he said: *Makruha* is in the accusative case as the predicate of *kana*. Bad is what is detestable and is what God, the Almighty, does not approve of and does not command. God, the Almighty, mentioned in this verse from His saying: **And your Lord has decreed until His saying: was evil**, commanded and prohibited. He does not describe all of it as evil, so that what is commanded is included in what is prohibited. Abu Ubaid chose this reading. Because in Abu's reading, **All of that was his evil**, this can only be for addition. Ibn Kathir, Nafi' and Abu Amr read *bad* with the tanween, meaning that everything that God and His Messenger prohibited is evil. And on this the speech was cut off at his saying: And the best interpretation, then he said: And do not pursue that of which you have no knowledge, and do not walk, then he said: **All of that was bad** with the tanween. And it was said: His saying: And do not kill your children until this verse was bad, not good, so they made each encompassing what is prohibited without others. And his saying: disliked is not an attribute of bad, but rather it is a substitute for it and the estimate was bad and it was disliked. And it was said: Disliked is a second predicate for it was carried on the word each, and bad is carried on the meaning in all of these things mentioned before. Some of them said: And an attribute of bad, because since it was a feminine that is not real to be described, it is permissible to be described with a masculine. Ibn Ali al-Farisi weakened this and said: If the feminine is mentioned, then what comes after it should be masculine, and the only leniency is that the verb attributed to the feminine is absent and it is in the form of what indicates the masculine, do you not see the saying of the poet:

There is no rain and its rain and its rain and its rain and its land is not green and its vegetation is not green

It is considered ugly by them. If someone said: **The most barren land**, it would not be ugly. Abu Ali said: But it is permissible for his saying *disliked* to be a substitute for *bad*. And it is permissible for it to be a state of the pronoun in **with your Lord**, and for **with your Lord** to be in the place of an attribute of *bad*.

Fifth: Scholars have used this verse as evidence to condemn dancing and engaging in it. He said: **And do not walk on the earth exultantly.** And he condemned the arrogant. Dancing is the most extreme form of exultation and insolence. Are we not those who compare wine to alcohol because they both cause intoxication and joy? So why do we not compare the reed and the melody of poetry with it to the tambourine, flute, and drum because they come together? How ugly is a bearded man, and how can he be if he is gray-haired, dancing and clapping to the rhythm of melodies and reeds, especially if they are the voices of women and beardless men, while he is good to those who have before him death, questioning, resurrection, and the path, then he is to one of the two abodes, shining with the sun of splendor in dancing, and clapping like women do. I have seen sheikhs of an age who did not show their age from smiling, let alone laughing, despite my frequent mixing with them. Abu al-Faraj Ibn al-Jawzi, may God have mercy on him, said: Some of the sheikhs told me on the authority of Imam al-Ghazali that he said: Dancing is foolishness between the shoulders that does not go away except by playing. This chapter will be further explained in Al-Kahf and elsewhere, God willing.

Tafsir Ibn Kathir

God Almighty says, forbidding His servants from being arrogant and swaggering in their gait: **And do not walk on the earth exultantly**, meaning swaggering and swaying like the tyrants. **Indeed, you will never tear the earth apart**, meaning you will never be cut apart by your walking. Ibn Jarir said this, and he cited as evidence for this the words of Ru'bah ibn al-'Ajaj:

Dark and empty of penetration

And his saying: **And you will not reach the mountains in height** means with your swaying, pride and self-admiration. Rather, the one who does that may be punished with the opposite of what he intended, as it was proven in the Sahih: "While a man was walking among those who came before you, and he was wearing two cloaks, strutting in them, the earth swallowed him up and he will continue to sink into it until the Day of Resurrection." And likewise, God the Most High informed us about Qarun that he came out to his people in his finery, and that God the Most High swallowed him up and his house. And in the hadith: "Whoever humbles himself for the sake of God, God will raise him up, for he is insignificant in his own eyes and great in the eyes of the people. And whoever is arrogant, God will humiliate him, for he is great in his own eyes and insignificant in the eyes of the people, until he is more hated by them than a dog or a pig." Abu Bakr bin Abi Al-Dunya said in the Book of Indolence and Humility: Ahmad bin Ibrahim bin Katheer told us, Hajjaj bin Muhammad told us on the authority of Abu Bakr Al-Hudhali, he said: While we were with Al-Hasan, Ibn Al-Ahim passed by him intending to go to Al-Mansur, and he was wearing silk cloaks, some of which were arranged on top of each other, on his legs, and his cloak was parted, and he

was walking and strutting, when Al-Hasan looked at him with a glance. He said: Uff, ff, his nose raised, his cheek turned up, looking into his sides. What fool looks into his sides at blessings that are not appreciated or mentioned, not taking God's command into them, nor fulfilling God's right in them. By God, if one of them walks by nature, he stutters like a madman in every part of him. It is a blessing, and Satan has a curse on him. Ibn al-Ahim heard him and returned to apologize to him. He said: Do not apologize to me, and repent to your Lord. Have you not heard the words of God Almighty: "And do not walk upon the earth exultantly. Indeed, you will never tear the earth apart, and you will never reach the mountains in height."

Al-Bukhtari the pious saw a man from the family of Ali walking in a swaying gait, so he said to him: O man, the One Who honored you with him did not walk like this. He said: So he left it. Ibn Omar saw a man walking in a swaying gait, so he said: The devils have brothers. Khalid bin Ma'dan said: Beware of swaying, for a man's hand is part of the rest of his body. Both were narrated by Ibn Abi Al-Dunya. Ibn Abi Al-Dunya said: Khalaf bin Hisham Al-Bazzar told us, Hammad bin Zaid told us, on the authority of Yahya, on the authority of Saeed, on the authority of Bahnas, who said: The Messenger of God, may God bless him and grant him peace, said: **When my nation walks in a swaying gait, and the Persians and Romans serve them, some of them will have power over others.**

And his saying: **All of that is evil and hateful to your Lord.** As for the one who reads *evil*, meaning an indecency, then its meaning to him is all of that which we have forbidden from His saying: **And do not kill your children for fear of poverty**, up to here, then it is an evil for which he will be held accountable and hateful to God, which He does not love or approve of. As for the one who reads *evil* as an addition, then its meaning to him is all of that which we have mentioned from His saying: **And your Lord has decreed that you worship none but Him**, up to here, then it is evil, meaning its ugliness is hateful to God. This is how Ibn Jarir, may God have mercy on him, interpreted it.

Fath al-Qadir

And the reference in his saying: 38- "All of that" to all of what was mentioned previously of commands and prohibitions, or to what he prohibited only from his saying: "And do not stand And do not walk **Asim, Ibn Amir, Hamza, Al-Kisa'i and Masruq** read his bad" with the addition of bad to the pronoun and this reading is supported by his saying: "disliked" because bad is disliked, and it is also supported by the reading of Abu: his bad deeds were, and Abu Ubaid chose this reading. Ibn Kathir, Nafi' and Abu Amr read "bad" as one of the bad deeds, and its accusative is on the predicate of was, and disliked is an attribute of bad according to the meaning, because it means bad, or it is a substitute for bad, and it was said that it is a second predicate for was based on the wording of all and Abu Ali Al-Farisi preferred the substitute, and it was said in explaining it in a way other than this which contains arbitrariness

that is not hidden. Al-Zajaj said: The addition is better, because the verses that preceded it contain bad and good, so the bad is the disliked, and this is strengthened by the reminder of the disliked. He said: And whoever reads with the tanween makes **all of that** encompass the forbidden without the good, meaning: Everything that God has forbidden is bad and disliked. He said: The disliked according to this reading is a substitute for the bad and not a description, and what is meant by the disliked in the sight of God is that which He hates and is not pleased with, not that it is not meant absolutely, because of the conclusive evidence that things happen by His will, glory be to Him. And mentioning absolute dislike even though in the things that preceded there are those that are major sins is an indication that mere dislike in the sight of God, glory be to Him, causes the listener to be repelled and avoid that. The result is that in the previous characteristics there is what is good, which is what is commanded, and what is disliked, which is what is forbidden. So according to the reading of the addition, there is a reference to the prohibitions, then the report about these prohibitions that they are bad and disliked in that case.

bad and it has been read with it, and it is permissible for disliked to be erected as a state of what is implied in was or in the circumstance as a description of his evil", and what is meant by it is the hated opposite to the sick, not what is opposite to what is intended, so that the decisive proof is established that all events occur by His Almighty will.

Tafsir al-Baghawi

38 - "All of that was evil and hateful to your Lord," Ibn Amir and the people of Kufa read: raising the hamza and adding the ha', as an addition, and its meaning is: All of what we mentioned from His statement: "And your Lord has decreed that you worship none but Him was evil" meaning: What we counted for you was evil and hateful to your Lord, because He has counted good things like His statement: "And give the relative his right And lower to them the wing of humility" and other than that.

Others read: *bad* in the accusative case with a tanween, meaning: everything we mentioned from His saying: **And do not kill your children** to this point is bad, with no good in it, since it all refers back to what is prohibited and nothing else, and he did not say *disliked* because it includes an advancement and a delay, and its meaning is: all of that was disliked, bad: [And his saying *disliked* is for repetition, not for description, its metaphor is: all of that was bad and it was disliked], or it refers back to the meaning and not the word, because bad is the sin and it is masculine.

Tafsir al-Baidawi

38. "All of that" refers to the twenty-five mentioned qualities. From the Almighty's saying: "Do not make with God another god." And from Ibn Abbas, may God be pleased with them: that they are written in the tablets of Moses, peace be upon him. "His evil" means what is forbidden, for the mentioned things are commands and prohibitions. The Hijazis and Basrans read "his evil **as the predicate of was and the noun is the pronoun of all, and that**" refers to what he specifically forbade. And based on this, his saying: "With your Lord it is disliked **instead of his evil or a description of it carried on the meaning, for it means**

Surat al-Isra' 17:39

This is from the wisdom that your Lord has revealed to you. And do not set up with God another god, lest you be thrown into Hell, blamed and banished.

Surat al-Isra' 17:39

This is from the wisdom that your Lord has revealed to you. And do not set up with God another god, lest you be thrown into Hell, blamed and banished.

Tafsir al-Jalalayn

39 - **This is from what has been revealed to you** O Muhammad **of wisdom** the admonition **and do not set up with God another god, lest you be thrown into Hell, blamed and banished** banished from God's mercy.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: This which we have shown you, O Muhammad, of the beautiful morals that we have commanded you to do and forbidden you to do, is **from what your Lord has revealed to you of wisdom**. He says: from the wisdom that we have revealed to you in this book of ours.

As Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **This is from what your Lord has revealed to you of wisdom**, he said: The Qur'an.

We have explained the meaning of wisdom in the previous part of this book, so there is no need to repeat it here.

And do not make with God another god, lest you be thrown into Hell, blamed and banished. He says: And do not make with God partners in your worship, lest you be thrown into Hell, blamed, blamed by yourself and by those who know you among the people. *Banished*. He says: Far away and excluded from the Fire. Rather, sincerely worship God, the One, the Subduer, and you will be saved from His punishment.

And similar to what we said about his statement: **Blameable and rejected**, the people of interpretation said.

Who said that?

Ali bin Dawud told me, he said: Abdullah bin Saleh told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **Blamed and expelled**, he said: banished.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **Blamed and rejected**. He said: Blamed in the worship of God, rejected in the Fire.

Tafsir al-Qurtubi

This refers to these manners, stories and rulings that are included in these previous verses that were

brought down by Gabriel, peace be upon him. That is, these are the actions that are required by the wisdom of God, the Almighty, in His servants and His creation for them of good morals, wisdom, laws of sound meanings and virtuous actions. Then He connected His statement, **And do not make** to what came before of prohibitions. The address is to the Prophet, peace and blessings of God be upon him, and what is meant is every human being who hears the verse. And the one who is rejected is the one who is humiliated, banished and excluded. This has been mentioned previously in this surah. And if he says in supplication, **O God, repel Satan from us**, that is, keep him away.

Tafsir Ibn Kathir

God Almighty says: This is what we have commanded you to do of good morals, and what we have forbidden you from of bad qualities, from what we have revealed to you, O Muhammad, so that you may command the people with it, **And do not make with God another god, lest you be thrown into Hell, blamed**, meaning your soul will blame you and God and creation will blame you, *rejected*, meaning banished from all good. Ibn Abbas and Qatadah said: banished, and what is meant by this address is the nation through the Messenger, may God's prayers and peace be upon him, for he, may God's prayers and peace be upon him, is infallible.

Fath al-Qadir

39- **This is from what your Lord has revealed to you of wisdom** The reference is to what was mentioned previously from His saying **Do not make** to this end and it rises to twenty-five duties, **from what your Lord has revealed to you**: that is, from its type or some of it, and it is called wisdom because it is a well-established statement, and it is what he taught of the laws or from the well-established rulings that are not subject to corruption. And according to the philosophers, wisdom is the knowledge of the truth for its own sake, and **from wisdom** is related to an omitted word that occurred as a state, that is, being from wisdom, or in place of the relative pronoun by repeating the preposition, or related to revealed **And do not make with God another god** The Almighty repeated the prohibition of polytheism as an emphasis, confirmation, and warning that it is the head of the characteristics of religion and its pillar. It was said that God Almighty took into consideration a minute in this emphasis, so He arranged for the first to be blamed and abandoned, and that is an indication of the state of polytheism in this world, and He arranged for the second to be thrown **into Hell, blamed and rejected**, and that is an indication of his state in the Hereafter, and in sitting there, and the throwing here is an indication that man in this world has a form of choice, unlike the Hereafter, and the explanation of blamed and rejected has been presented.

Tafsir al-Baghawi

39 - *That* which we mentioned, **is from what your Lord has revealed to you of wisdom**. And everything that God has commanded or forbidden is His wisdom.

And do not make with God another god, the Prophet, may God bless him and grant him peace, addressed these verses, and what is meant by that is the nation, **or you will be thrown into Hell, blamed and expelled**, banished and removed from all good.

Tafsir al-Baidawi

39. *That* refers to the previous rulings. **From what your Lord has revealed to you of wisdom** which is knowing the truth for its own sake and the goodness to act upon it. **And do not make with God another god** repeated it to draw attention to the fact that monotheism is the beginning and end of the matter, for whoever has no intention, his knowledge is invalidated, and whoever intends to do it or someone else leaves it, his effort is lost, and that it is the head of wisdom and its angel, and He first arranged for it what will result in polytheism in this world and second what will be its outcome in the hereafter, so God Almighty said: **Then you will be thrown into Hell, blamed** blaming yourself. *Rejected* banished from the mercy of God Almighty.

Surat al-Isra' 17:40

Has your Lord preferred you to sons and taken for Himself daughters from among the angels?
Indeed, you are saying a terrible word.

Surat al-Isra' 17:40

Has your Lord preferred you to sons and taken for Himself daughters from among the angels? Indeed, you are saying a terrible word.

Tafsir al-Jalalayn

40 - **Has your Lord chosen you** O people of Mecca, chosen you **with sons and taken for Himself from among the angels females** daughters for Himself, according to your claim **Indeed, you are saying** about that **a terrible word**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to those polytheists of the Arabs who said: The angels are daughters of God: **Has your Lord chosen you, O people, for sons?** He says: Has your Lord chosen you for male children? **And taken for Himself females from among the angels?** And you are not pleased with them for yourselves, rather you bury them alive and kill them. So you have attributed to God what you are not pleased with for yourselves. **Indeed, you are saying a terrible saying.** God Almighty says to these polytheists who said the slander against God that we have mentioned: "O people, you are saying with your saying: The angels are daughters of God, a terrible saying, and you are fabricating a slander against God from you."

Qatada used to say about that:

Muhammad told us, he said: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, **And He took from among the angels females.** He said: The Jews said: The angels are the daughters of God.

Tafsir al-Qurtubi

This is a response to the one who said that the Arabs are the daughters of God, and they also had daughters along with the sons, but he meant: Should He keep the sons for you instead of Him and make the daughters shared between you and Him? **You are saying a terrible thing** meaning in the sight of God Almighty.

Tafsir Ibn Kathir

The Almighty says, responding to the lying polytheists who claim, upon them be the curses of God: that the angels are the daughters of God, so they made the angels who are the servants of the Most Gracious females, then they claimed that they were the

daughters of God, then they worshipped them and made a great mistake in each of the three positions, so the Almighty said, denouncing them, **Has your Lord preferred you to sons?** meaning, has He singled you out with males, **and taken for Himself females from among the angels?** meaning, has He chosen for Himself, according to your claim, daughters? Then He intensified the denunciation of them, saying, **Indeed, you are saying a terrible thing.** meaning, in your claim that God has a son, then He made you His daughters, whom you are reluctant to have and perhaps you killed them by burying them alive, so that is indeed an unfair division. The Almighty said, "And they say, 'The Most Gracious has taken a son.' You have certainly done a terrible thing." 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. ' And it is not befitting for the Most Gracious to take a son." There is none in the heavens and the earth but will come to the Most Merciful as a servant. He has enumerated them and counted them exactly. And all of them will come to Him on the Day of Resurrection alone."

Fath al-Qadir

40- **Has your Lord chosen you with sons and taken for Himself daughters from among the angels?** Abu Ubaidah said: He chose you, and Al-Fadl said: He made you pure. This is addressed to the infidels who say that the angels are daughters of God. It contains a severe rebuke and a severe rebuke for what these people who are like livestock, rather they are more astray, used to say. The *fa* is for conjunction with something understood, like its counterparts that we have repeated. **Indeed, you say,** meaning those who say that they have males and God has females, **a tremendous statement,** exceeding in magnitude and boldness towards God to a place whose magnitude cannot be measured.

Tafsir al-Baghawi

40 - The Almighty's saying: **Has your Lord chosen you?** meaning: He chose you and made for you the chosen ones and for Himself what is not chosen, meaning: He chose you, **with sons and took for Himself daughters from among the angels,** because they used to say that the angels were the daughters of God, **Indeed, you are saying a terrible word,** addressing the polytheists of Mecca.

Tafsir al-Baidawi

40. **Has your Lord chosen you with sons?** Addressing those who say that the angels are the daughters of God, the hamza is for denial and the meaning is: Your Lord has chosen you with the best of children, which are the sons. **And He took from the angels females** daughters for Himself, and this is contrary to what you

minds and customs are based on. **Indeed, you are saying a terrible word** by attributing children to Him, which is specific to some bodies due to their quick disappearance, then by detailing yourselves to Him where you make for Him what you dislike, then He makes the angels, who are among the most noble of God's creation, the lowest of them.

Surat al-Isra' 17:41

And We have certainly presented in this Qur'an [a verse] that they may be reminded, but it only increases them in aversion.

Surat al-Isra' 17:41

And We have certainly presented in this Qur'an [a verse] that they may be reminded, but it only increases them in aversion.

Tafsir al-Jalalayn

41 - **And We have certainly presented** clear in this Qur'an examples, promises and threats **that they may remember** be admonished **but that only increases them in aversion** from the truth.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: **And We have certainly presented** to these polytheists who slander God in this Qur'an lessons, verses, and arguments, and We have given them examples in it, and We have warned them and admonished them in it **that they may remember** meaning: that they may remember those arguments against them, so that they may understand the error of what they are doing, and take heed from the lessons, so that they may learn from them, and turn from their ignorance, for they do not take heed from them, nor do they remember what is brought to them of verses and warnings, and what increases their reminding of them **except in aversion** meaning: except in turning away from the truth, and in distancing from it and fleeing. And aversion in this place is a source from their saying: So-and-so was averse to this matter, he is averse and averse.

Tafsir al-Qurtubi

The Almighty said: **And We have certainly diversified** meaning We have explained. It was also said that We repeated. **In this Qur'an** was said to be redundant, and the meaning is: And We have certainly diversified this Qur'an, like **And make good for me in my offspring** meaning make good my offspring. And diversification: diversifying something from one direction to another. What is meant by this diversification is clarification and repetition. It was also said: contrast, meaning We diversified between the sermons so that they may remember, consider, and take heed. The general reading is *diversified* with renewal on the increase wherever it occurs. Al-Hasan read it with alleviation. And His saying **in this Qur'an** means examples, lessons, wisdom, sermons, rulings, and information. Al-Tha'labi said: I heard Abu al-Qasim al-Husayn say in the presence of Imam Sheikh Abu al-Tayyib: The Almighty's saying, **We have divided** has two meanings. One of them is that He did not make it a single type, but rather a promise and a threat, clear and ambiguous, a prohibition and an order, abrogating and

abrogated, report and parables, such as the division of winds from east to west, south to north, and the division of verbs from past and future, commands and prohibitions, actions, subject and object, and the like. The second is that it was not revealed all at once, but in stages, such as His saying, **And a Qur'an which We have divided into parts**, and its meaning is that We divided Gabriel, peace be upon him, to you. **That they may remember** is the reading of Yahya, al-A'mash, Hamza, and al-Kisa'i, **that they may remember** with a lightened vowel. Likewise in al-Furqan, **And We have indeed divided it among them that they may remember** with a shaddah. Abu Ubaid chose it because its meaning is that they may remember and be admonished. Al-Mahdawi said: Whoever stresses *li-dhakkiru* means contemplation. Likewise, whoever recites *li-yadhikru* and similar to the first is **And We have certainly conveyed to them the Word that perhaps they will be reminded**. The second is **And remember what is in it**. "And it does not increase them" meaning the transformation and reminder. **Except aversion** meaning distancing themselves from the truth and neglecting to look and consider. This is because they believed in the Qur'an that it was a trick, magic, divination, and poetry.

Tafsir Ibn Kathir

God Almighty says: **And We have certainly presented for the people in this Qur'an from every [kind of] example**. That is, We have presented in it threats so that they may remember what is in it of arguments, clear proofs, and admonitions, and so that they may be deterred from what they are doing of polytheism, injustice, and slander. **But it only increases them**, that is, the wrongdoers among them, **in aversion**, that is, from the truth and distance from it.

Fath al-Qadir

41- **And We have certainly diversified in this Qur'an** meaning We have explained the types of sayings in it from examples and other things, or We have repeated it in it. It was said that *in* is redundant and the meaning is that We have certainly diversified this Qur'an. Diversification in origin means diversifying something from one direction to another. It was said that the meaning of diversification is contrast: meaning We have diversified between the sermons so that they may remember and consider. The majority read *diversified* with emphasis, and Al-Hasan read with emphasis. Then the Almighty explained that by saying: **so that they may remember** meaning so that they may learn a lesson and ponder with their minds and think about it until they realize the falsehood of what they say. Yahya ibn Waththab, Al-A'mash, Hamza and Al-Kisa'i read *li-dhakru* with a light *la*, and the rest with a shaddah. Abu Ubaid chose it because it conveys the meaning of multiplication. The phrase **wa ma yazidhum huwa nafaran** is in the accusative case as a state: that is, while the fact is that this inflection and reminder only increases their distance from the truth

and their neglect of looking at what is correct, because they have believed that the Qur'an is a trick, magic, divination and poetry, and they do not refrain from this misguidance and they have no deterrent that will incite them to guidance.

Ibn Jarir narrated on the authority of Qatada regarding his statement: **And do not approach the property of orphans**, he said: They did not mix with them in wealth, food, or vehicles until the verse: **But if you mix with them, then they are your brothers** was revealed. Ibn Abi Hatim narrated on the authority of Saeed bin Jubair regarding his statement: **Indeed, the covenant will be questioned about**, he said: God will ask the one who breaks the covenant about his breach. Ibn Al-Mundhir narrated on the authority of Ibn Jurayj regarding the verse: He will ask about his covenant from the one who gave it to him. Ibn Abi Hatim narrated on the authority of Saeed bin Jubair regarding his statement: **And give full measure when you measure**, meaning to others, **and weigh with an even balance**, meaning the scales, and in the language of the Romans the scale is the qistas, **that is better**, meaning fulfilling the measure and the scale is better than deficiency, **and better in outcome**, the outcome. Ibn Abi Shaybah, Al-Firyabi, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Mujahid, who said: The qistas is justice in the Roman language. Ibn Al-Mundhir narrated on the authority of Ad-Dahhak, who said: The qistas is the scale. Ibn Abi Hatim narrated on the authority of Al-Hasan who said: Iron. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And do not hesitate**, he said: Do not say. Ibn Jarir narrated on his authority that he said: Do not accuse anyone of what you have no knowledge of. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Al-Hanafiyyah regarding the verse that he said: False testimony. Ibn Abi Hatim narrated on the authority of Ikrimah regarding his statement: **Indeed, the hearing, the sight and the heart - about all those one will be questioned**, he said: His hearing, sight and heart will testify against him. Al-Faryabi narrated on the authority of Ibn Abbas regarding his statement: **About all those one will be questioned**, he said: His hearing, sight and heart will testify against him. Al-Faryabi narrated on the authority of Ibn Abbas regarding his statement: **About all those one will be questioned**, he said: On the Day of Resurrection, was it like that or not? Ibn Jarir and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **And do not walk upon the earth exultantly**, he said: Do not walk boastfully and haughtily, for that will not reach the mountains nor will you tear through the earth with your boasting and haughtiness. Ibn Jarir narrated on the authority of Ibn Abbas, who said: The Torah contains fifteen verses from the Children of Israel, then he recited: **And do not make with God another god**. Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ali ibn Abi Talha on the authority of Ibn Abbas, regarding his statement: *repelled*, he said: banished.

Tafsir al-Baghawi

41 - The Almighty said: **And We have certainly explained in this Qur'an**, meaning: [what was mentioned of] lessons, wisdom, examples, rulings, arguments, and information, and the emphasis is for emphasis and repetition, **that they may remember**, meaning: that they may remember and be admonished. Hamzah and Al-Kisa'i read with a sukoon on the dhal and a damma on the kaf, and likewise in Al-Furqan. **And it does not increase them**, our explanation and our remembrance, **except in aversion**, going away and distancing from the truth.

Tafsir al-Baidawi

41. **And We have certainly diverted** We have repeated this meaning in several ways from the report. **In this Qur'an** in several places in it, and it is possible that what is meant by this Qur'an is the nullification of the addition of daughters to it on the assumption: And We have certainly diverted this statement in this for a meaning or We have placed diversion in it, and **We have diverted** was read with the alleviation. **So that they may remember** So that they may remember, and Hamza and Al-Kisa'i read here and in Al-Furqan **So that they may remember** from the remembrance which is in the meaning of remembrance. **And it only increases them in aversion** from the truth and lack of reassurance with it.

Surat al-Isra' 17:42

Say, "If there had been with Him gods, as they say, then they would have sought a way to the Lord of the Throne."

Surat al-Isra' 17:42

Say, **If there had been with Him gods, as they say, then they would have sought a way to the Lord of the Throne.**

Tafsir al-Jalalayn

42 - Say to them **if there were with Him** meaning God **gods as they say, then they would have sought** asked to the Lord of the Throne meaning God **a way** to fight Him.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to these polytheists who have made another god with God: If the matter were as you say, that there were gods with Him, and it is not as you say, then those gods would have sought closeness to God, the Lord of the Mighty Throne, and sought nearness to Him and a position from Him.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: "Say: If there were with Him gods as they say, then they would have sought a way to the Lord of the Throne." He says: If there were gods with Him, then they would have known His virtue, His rank, and His position over them, and they would have sought what would bring them closer to Him.

Muhammad ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Then they would have sought a way to the Lord of the Throne.** He said: They would have sought closeness to Him, even though it is not as they say.

Tafsir al-Qurtubi

The Almighty's saying: **Say, 'If there were other gods with Him,'** This is connected to the Almighty's saying: **And do not make with God another god.** It is a response to the idol worshippers. **As they say.** Ibn Kathir and Hafs read **they say** with a ya'. The rest read **you say** with a ta' as a direct address. **If they would have sought** meaning the gods. **A way to the Lord of the Throne.** Ibn Abbas, may God be pleased with them both, said: They would have sought with God a dispute and a fight as the kings of the world do to each other. Sa'id ibn Jubayr, may God be pleased with him, said: The meaning is if they sought a way to reach Him in order to remove His kingdom, because they are His partners. Qatada said: The meaning is if the gods sought to be close to the Lord of the Throne, and

sought to be close to Him because they are below Him, and the people believed that the idols bring them closer to God, so if they believed that the idols are in need of God, the Most High, then they have nullified their being gods.

Tafsir Ibn Kathir

God Almighty says: Say, O Muhammad, to these polytheists who claim that God has a partner from among His creation, worshipping others besides Him, to bring them closer to Him, if the matter were as they say, and that there were gods with Him who are worshipped to bring them closer to Him and intercede with Him, then those worshipped ones would worship Him and seek closeness to Him and seek a means of approach and closeness to Him, so worship Him alone as those whom you call upon besides Him worship Him, and you have no need for a god who would be an intermediary between you and Him, for He does not love that and is not pleased with it, rather He hates it and rejects it, and He has forbidden that on the tongues of all His messengers and prophets, then He purified and sanctified His noble self and said: **Glory be to Him and He is exalted above what they say,** meaning these transgressing, unjust polytheists in their claim that there are other gods with Him, **with great exaltation,** meaning great exaltation, rather He is God, the One, the Eternal Refuge, who did not give birth and was not born, and there is none comparable to Him.

Fath al-Qadir

His saying: 42- "Say: If there were with Him other gods as they say" Ibn Kathir and Hafs read it with the lower yaa', and the rest read it with the upper yaa' as an address to those who say that there are other gods with God, and then it is an answer to their false statement and a reward for *if* "they would have sought to the Lord of the Throne **who is God, the Most High,** a way" a path to overcome and resist as kings do with each other by fighting and wrestling, and it was said that its meaning is: then the gods would have sought to draw near to God and be close to Him, because they are below Him, and the polytheists only believed that it would bring them closer to God. The first meaning is apparent, and similar to its meaning is His, the Most High's, saying: "If there were within them gods besides God, they both would have been ruined."

Tafsir al-Baghawi

42 - Say, O Muhammad, to these polytheists, **If there were with Him gods as they say,** Hafs and Ibn Kathir read **they say** with a ya' and the others read it with a ta', **then they would have sought,** meaning the gods, **a way to the Lord of the Throne,** with exaggeration and force to remove His kingdom, as the kings of the world do to each other.

It was said: Its meaning is that they sought a way to the Lord of the Throne by drawing closer to Him.

Qatada said: So that they may know God and His grace and seek what brings them closer to Him.

The first is more correct. Then He exonerated Himself, and the Almighty said:

Tafsir al-Baidawi

42. . "Say, 'If there were with Him gods as they say,' O polytheists," and Ibn Kathir and Hafs from Asim read with the letter 'ya' in it and what follows it on the basis that the speech is with the Messenger, may God bless him and grant him peace, that he addresses the polytheists with it, and the second is from what he exonerated himself from their statement. **Then they would have sought a way to the Lord of the Throne** is an answer to their statement and a reward for if, and the meaning is: they would have sought a way to the One who is the Owner of the Kingdom by honoring one another as kings do with one another, or by drawing near to Him and obeying Him because of their knowledge of His power and their inability as God Almighty says: **Those are the ones whom they call upon, seeking a means of access to their Lord.**

Surat al-Isra' 17:43

Glory be to Him and He is far above what they say, far above.

Surat al-Isra' 17:43

Glory be to Him and He is far above what they say, far above.

Tafsir al-Jalalayn

43 - **Glory be to Him** in purity of speech **and exalted be He above what they say** of partners **with a great exaltation**

Tafsir al-Suyuti

Tafsir al-Tabari

This is a purification from God Almighty, who mentioned Himself, from what the polytheists described Him with, who made gods other than Him, and attributed daughters to Him. He said: Purification of God and exaltation of Him from what they say, O people, of slander and lies, for what you attribute to Him of these matters is not from His attribute, and it is not appropriate for Him to have an attribute.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Glory be to Him, and He is far above what they say, far above.** He glorifies Himself when slander is said about Him. And the Most High said: **far above what they say**, and He did not say: exalted, as He said: **And devote yourself to Him with a complete devotion**, as the poet said:

You are the ransom for the Kaaba that you demolished and dug up with your own hands, every hole in it

The pigeons were prevented from taking a nap from the roof and from the debris, so every bird flew away.

Tafsir al-Qurtubi

Glory be to Him, and He is far above what they say, far above. He, glory be to Him, has purified, sanctified, and glorified Himself from what is not befitting of Him. And glorification means sanctification. And it has been mentioned before.

Tafsir Ibn Kathir

God Almighty says: Say, O Muhammad, to these polytheists who claim that God has a partner from among His creation, worshipping others besides Him, to bring them closer to Him, if the matter were as they say, and that there were gods with Him who are worshipped to bring them closer to Him and intercede with Him, then those worshipped ones would worship Him and seek closeness to Him and seek a means of approach and closeness to Him, so worship Him alone as those whom you call upon besides Him worship Him, and you have no need for a god who would be an

intermediary between you and Him, for He does not love that and is not pleased with it, rather He hates it and rejects it, and He has forbidden that on the tongues of all His messengers and prophets, then He purified and sanctified His noble self and said: **Glory be to Him and He is exalted above what they say**, meaning these transgressing, unjust polytheists in their claim that there are other gods with Him, **with great exaltation**, meaning great exaltation, rather He is God, the One, the Eternal Refuge, who did not give birth and was not born, and there is none comparable to Him.

Fath al-Qadir

Then the Almighty exalted Himself, saying 43- **Glory be to Him** and glorification and sanctification, and **and He is exalted** has already been mentioned, **far removed from what they say** of heinous sayings and great slander *exaltedly* meaning exaltedly, but He placed exaltation in place of transcendence as in His saying: **And God caused you to grow from the earth as plants** then He described exaltation with greatness as an exaggeration of transcendence, and as a warning that between the necessary in itself and the possible in itself, and between the absolutely rich and the absolutely poor, there is a difference that cannot be increased.

Tafsir al-Baghawi

43 - **Glory be to Him, and He is far above what they say.** Hamza and Al-Kisa'i read **you say** with a ta' and the others with a ya', **a great exaltation.**

Tafsir al-Baidawi

43. **Glory be to Him.** He is *absolutely* exalted. "He is far above what they say, far removed from what they say, for He is in the highest ranks of existence, which is that He is the Necessary Being and Eternal for Himself, and taking a son is from His lowest ranks, for it is from the special ones whose eternity is impossible.

Surat al-Isra' 17:44

The seven heavens and the earth and whoever is in them exalt Him. And there is not a thing but exalts [God] with praise of Him, but you do not perceive their exaltation. Indeed, He is Forbearing and Forgiving.

Tafsir al-Jalalayn

44 - (The seven heavens and the earth and whatever is in them glorify Him. And there is not a thing) of the creatures **but glorifies Him** clothed in **His praise** that is, it says, Glory be to God and praise be to Him **but you do not understand** you do not comprehend **their glorification** because it is not in your language **He is Forbearing and Forgiving** since He did not hasten to punish you.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **The seven heavens and the earth and whoever is in them glorify Him** means: God is far removed, O polytheists, from what you have described Him with in glorification and reverence for Him, the seven heavens and the earth, and whoever is in them of the believers in Him from the angels, mankind and jinn, and you, despite His blessings upon you and His beautiful favors with you, fabricate against Him what you fabricate.

And His saying: **There is not a thing but glorifies Him with praise.** God Almighty says: There is not a thing of His creation but glorifies Him with praise.

As Nasr ibn Abd al-Rahman al-Awdi narrated to me, he said: Muhammad ibn Ya'la narrated to us, on the authority of Musa ibn Ubaydah, on the authority of Zayd ibn Aslam, on the authority of Jabir ibn Abdullah, he said: The Messenger of God, may God bless him and grant him peace, said: Shall I not tell you of something that Noah commanded his son to do? Noah said to his son: O my son, I command you to say: Subhan God wa bihamdihi, for it is the prayer of creation and the glorification of creation, and with it creation is provided for. God said: **There is not a thing but glorifies Him with praise.**

Ibn Hamid told us: Yahya bin Wadh told us: Isa bin Ubaid told us: I heard Ikrimah say: No one should criticize his animal or his clothing, for everything glorifies Him with praise.

Ibn Hamid told us: Yahya bin Wazeh told us: Al-Hussein told us, on the authority of Yazid, on the authority of Ikrimah: **There is nothing but glorifies Him with praise.** He said: The tree glorifies, and the column glorifies.

Ibn Hamid told us: Yahya bin Wadh and Zaid bin Habbab told us: Jarir Abu Al-Khattab told us: We were with Yazid Al-Raqashi and Al-Hasan was with him at a meal, and they brought the tray. Yazid Al-Raqashi said: O Abu Saeed, does this tray glorify God? He said: It

used to glorify God once.

Yaqub told me, he said: Hisham told us, he said: Juwaybir told us, on the authority of Ad-Dahhak and Yunus, on the authority of Al-Hasan, that they said regarding His statement: **And there is not a thing but glorifies Him with praise,** they said: Everything that has a soul.

Muhammad bin Bashir told us: Abdul Kabir bin Abdul Majeed told us: Sufyan told us, on the authority of Mansur, on the authority of Ibrahim, who said: Food glorifies God.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **There is not a thing but glorifies Him with praise.** He said: Everything that has a soul glorifies Him, whether it is a tree or something that has a soul.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, on the authority of Abdullah bin Ubay, on the authority of Abdullah bin Amr, that when a man says: There is no god but God, it is the word of sincerity, and God will not accept any action from anyone until he says it. When he says: Praise be to God, it is the word of gratitude, and no servant has ever thanked God until he says it. When he says: God is Great, it fills what is between the heavens and the earth. When he says: Glory be to God, it is the prayer of the creation, and God has not left any of His creation without illuminating it with prayer and glorification. When he says: There is no power or strength except with God, He says: My servant has submitted and surrendered.

And His statement, **But you do not understand their glorification,** God Almighty says: But you do not understand the glorification of anything other than the glorification of those who glorify with the same tongues as you. **Indeed, He is Forbearing,** meaning: God is Forbearing and does not hasten His creation, who disobey His command and disbelieve in Him. If it were not for that, He would have hastened the punishment of these polytheists who call upon gods and rivals with Him. **Forgiving,** meaning: He covers their sins if they repent from them by pardoning them from Him.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Indeed, He was Forbearing** with regard to His creation, so He does not hasten as some of them hasten with others, **Forgiving** of them if they repent.

Tafsir al-Qurtubi

The Almighty's saying: **The seven heavens and the earth and whoever is in them glorify Him.** He repeated the pronoun of a rational being to the heavens and the earth, because He attributed to God the action of a rational being, which is glorification. And His saying: **and whoever is in them** means the angels, mankind, and jinn. Then He made all things general in His saying: **And there is not a thing but glorifies Him with praise.** There is a difference of opinion regarding this generality, whether it is specific or not. A group said: It is not specific, and what is meant by it is glorification of

The seven heavens and the earth and whoever is in them exalt Him. And there is not a thing but exalts [God] with praise of Him, but you do not perceive their exaltation. Indeed, He is Forbearing and Forgiving.

evidence. And every created thing bears witness against itself that God Almighty is the Creator and Able. A group said: This glorification is real, and everything in general glorifies God with a glorification that humans do not hear or understand. What the ancients said, that it is the result of artifice and evidence, would have been an understandable matter, and the verse speaks of glorification that is not understood. They were answered that what is meant by His saying: **You do not understand** are the disbelievers who are presented for consideration and do not understand the wisdom of God, the Most High, in things. A group said: His saying: **Of anything** is general, and its meaning is specific to every living and sleeping thing, and this is not the case with inanimate objects. From this is the saying of Ikrimah: The tree glorifies God, but the column does not glorify God. Yazid al-Raqashi said to al-Hasan while they were eating and the tray was brought forward: Does this tray glorify God, O Abu Saeed? He said: It used to glorify God once, meaning that the tree used to glorify God when it was bearing fruit and in moderation, but now it has become a greased tray.

I said: This statement is supported by the Sunnah in what was proven from Ibn Abbas **may God be pleased with him** that the Messenger of God (blessings and peace of God be upon him) 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 clean himself from urinating." He said: So he called for a fresh palm branch, split it in two, then planted one on this one and one on that one, then said: **Perhaps it will be made easier for them as long as they do not dry.** His (blessings and peace of God be upon him) saying **as long as they do not dry** indicates that as long as they are fresh, they glorify God, but when they dry, they become solid. And God knows best. In the Musnad of Abu Dawud al-Tayalisi: So he placed one half on one of them and the other half on the other, and said: **Perhaps the punishment will be made easier for them as long as there is some wetness in them.** Our scholars said: This can be understood from planting trees and reciting the Qur'an on graves. If it is made easier for them by trees, then how about a believing man reciting the Qur'an? We have explained this meaning in the book *At-Tadhkira* in a clear manner, and that the reward of what is given to the dead reaches him. Praise be to God for that. According to the second interpretation, there is no need for that, because everything, inanimate and otherwise, glorifies God.

I said: This interpretation and this statement are supported by the Book in the words of the Most High: "And remember Our servant David, the possessor of strength. Indeed, he was one who frequently turned back [to God]. Indeed, We subjected the mountains to him, exalting [God] in the evening and at sunrise." And His saying: **And among them are those who fall down for fear of God** according to the words of Mujahid, and His saying: **And the mountains fall down in devastation** * **Because they attribute to the Most Merciful a son.** Ibn

al-Mubarak mentioned in his Raqa'iq that Mis'ar told us on the authority of Abdullah bin Wasil on the authority of Awn bin Abdullah who said: Abdullah bin Mas'ud, may God be pleased with him, said: A mountain says to a mountain: O so-and-so, did anyone who remembered God the Almighty pass by today? If he says yes, be pleased with him. Then Abdullah recited: **And they say, 'The Most Merciful has taken a son' 1:10.** He said: Do you think they hear falsehood and do not hear good? And in it on the authority of Anas bin Malik, may God be pleased with him, who said: There is no morning or evening except that the uprooters of the earth call out to one another: O my neighbor, did a slave pass by you today who prayed to God or remembered God over you? Some say no, and some say yes, and she sees that this is an advantage for her. The Messenger of God, may God bless him and grant him peace, said:

No jinn, human, tree, stone, mud or anything else hears the voice of the muezzin but that it will testify for him on the Day of Resurrection. Narrated by Ibn Majah in his Sunan and Malik in his Muwatta' from the hadith of Abu Sa'id al-Khudri **may God be pleased with him.** Al-Bukhari narrated on the authority of Abdullah **may God be pleased with him** who said: We used to hear the food glorifying God while it was being eaten. In another narration on the authority of Ibn Mas'ud **may God be pleased with him:** We used to eat with the Messenger of God (blessings and peace of God be upon him) and we would hear him glorifying God. In Sahih Muslim, on the authority of Jabir ibn Samurah **may God be pleased with him**, who said: The Messenger of God (blessings and peace of God be upon him) said: "I know a stone in Mecca that used to greet me before I was sent as a prophet. I know it now." It was said that it was the Black Stone, and God knows best. There are many narrations with this meaning, and we have mentioned a number of them in Al-Lum' Al-Lu'lu'iyah in explanation of Al-'Ishraniyat Al-Nabawiyyah by Al-Qadari **may God have mercy on him.** The narration of Al-Jad' is also well-known in this regard, and Al-Bukhari narrated it in several places in his book. If this is proven in one inanimate object, it is permissible in all inanimate objects, and there is no impossibility in any of that, for everything glorifies God in general. And Al-Nakha'i and others said the same: It is general in what has a soul and what does not have a soul, even the creaking of a door. And they used as evidence the hadiths that we mentioned. And it was said: The glorification of inanimate objects is that they call the one looking at them to say: Glory be to God! because they do not perceive. And the poet said:

It is received with a rosary from wherever it goes, and the heart of the seer is settled with trembling.

That is, whoever sees it says: Glory be to its Creator. The correct view is that everything glorifies God, based on the reports indicating that. If that glorification was a glorification indicating that, then what specificity would there be for David? Rather, that is the glorification of the statement of the creation of life and

the utterance of glorification, as we mentioned. The Sunnah has stated what the apparent meaning of the Qur'an indicates about the glorification of everything, so saying that is more appropriate. And God knows best. Al-Hasan, Abu Amr, Ya'qub, Hafs, Hamzah, Al-Kisa'i, and Khalaf read *ta-faḥḥunu* with a ta' to feminize the subject. The rest read it with a ya', and Abu Ubaid chose it. He said: It is a barrier between the verb and the femininity. **Indeed, He was Forbearing** about the sins of His servants in this world. *Forgiving* to the believers in the Hereafter.

Tafsir Ibn Kathir

God Almighty says: The seven heavens and the earth and whoever is in them, that is, the creatures, sanctify Him, glorify Him, venerate Him, and magnify Him above what these polytheists say, and bear witness to His Oneness in His Lordship and Divinity:

In everything there is a sign that indicates that He is One.

God the Almighty said: **The heavens almost burst from it, and the earth splits open, and the mountains collapse in ruin, because they attribute to the Most Gracious a son.** Abu al-Qasim al-Tabarani said: Ali ibn Abd al-Aziz told us, Saeed ibn Mansur told us, Maskeen ibn Maimun, the muezzin of the Ramla Mosque told us, Urwah ibn Ruwaym told us, on the authority of Abd al-Rahman ibn Qart, that the Messenger of God, may God bless him and grant him peace, on the night of his Isra' was taken to the Al-Aqsa Mosque, he was between the Maqam and Zamzam, Gabriel was on his right and Michael was on his left, and they flew until they reached the seven heavens. When he returned, he said: "I heard glorification in the highest heavens, along with much glorification. The highest heavens glorify the One of Majesty, fearing the One of the Most High for what is high. Glory be to the Most High, the Most High, glory be to Him and He is Most High."

And His statement: **And there is not a thing but glorifies Him with praise** meaning, there is not a thing among the creatures but glorifies God with praise. **But you do not understand their glorification** meaning, you do not understand their glorification, O people, because it is different from your languages. This is general for animals, inanimate objects, and plants, and this is the more famous of the two opinions, as it was proven in Sahih al-Bukhari on the authority of Ibn Mas'ud that he said: We used to hear the glorification of food while it was being eaten. In the hadith of Abu Dharr, the Prophet, may God bless him and grant him peace, took pebbles in his hand and heard them glorifying God like the humming of bees. The same was true in the hands of Abu Bakr, Umar, and Uthman, may God be pleased with them. It is a well-known hadith in the Musnads. Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, Zaban told us, on the authority of Sahl ibn Mu'adh, on the authority of Ibn Anas, on the authority of his father, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, "that he entered upon some people while they were standing on their mounts

and camels, and he said to them: Ride them safely and leave them safe, and do not use them as chairs for your conversations in the streets and markets, for many a mount is better than its rider, and remembers God more than he does."

In Sunan An-Nasa'i, on the authority of Abdullah bin Amr, he said: "The Messenger of God, may God bless him and grant him peace, forbade killing frogs, and said that their croaking is glorification." Qatada said on the authority of Abdullah bin Ubayy on the authority of Abdullah bin Amr that when a man says, **There is no god but God**, it is the word of sincerity, and God will not accept any action from anyone until he says it. And when he says, **Praise be to God**, it is the word of gratitude, and no servant has ever thanked God until he says it. And when he says, **God is Great**, it fills the space between heaven and earth. And when he says, **Glory be to God**, it is the prayer of all creation, and God has not left any of His creation without making him pray and glorify Him. And when he says, **There is no power or strength except with God**, He says, **My servant has submitted and surrendered**.

Imam Ahmad said: Wahb bin Jarir told us, my father told us, I heard Al-Saqab bin Zuhair narrating on the authority of Zaid bin Aslam on the authority of Ata bin Yasar on the authority of Abdullah bin Amr who said: "A Bedouin came to the Prophet, may God bless him and grant him peace, wearing a cloak of cloaks edged with brocade, or decorated with brocade, and he said: Your master wants to raise every shepherd who is the son of a shepherd and lower every head who is the son of a head. The Prophet, may God bless him and grant him peace, stood up angrily and grabbed the edges of his cloak and pulled him and said: I do not see you wearing the clothes of someone who does not have reason. Then the Messenger of God, may God bless him and grant him peace, returned and sat down and said: When death approached Noah, peace be upon him, he called his two sons and said: I am telling you my will. I command you to do two things and forbid you from two things. I forbid you from associating partners with God and from arrogance. I command you to say, 'There is no god but God.' If the heavens and the earth and everything in them were to say, 'There is no god but God,' it would break them or they would break them. I command you to say, 'Glory be to God and praise be to Him,' for it is the prayer of everything." And through it He provides for everything." Imam Ahmad also narrated it on the authority of Sulayman ibn Harb on the authority of Hammad ibn Zayd on the authority of Mus'ab ibn Zuhayr, with a longer chain of transmission than this, and he is the only one to narrate it.

Ibn Jarir said: Nasr bin Abdul Rahman Al-Awdi told me, Muhammad bin Ya'la told us, on the authority of Musa bin Ubaidah, on the authority of Zaid bin Aslam, 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, said: Shall I not tell you of something that Noah commanded his son to do? Noah, peace be upon him, said to his son: O my son, I command you to say: Subhan God, for it is the prayer of creation and the glorification of creation, and with it creation is provided for." God Almighty said: **And there is not a thing but glorifies Him with praise**. Its chain of

The seven heavens and the earth and whoever is in them exalt Him. And there is not a thing but exalts [God] with praise of Him, but you do not perceive their exaltation. Indeed, He is Forbearing and Forgiving.

transmission is weak, for Al-Awdi is weak according to the majority. And Ikrimah said about the Almighty's saying: **And there is not a thing but glorifies Him with praise**, he said: The column glorifies and the tree glorifies - the column - the mast. And some of the predecessors said: The creaking of the door is His glorification and the gurgling of the water is His glorification. God Almighty said: **And there is not a thing but glorifies Him with praise**, and Sufyan al-Thawri said on the authority of Mansur on the authority of Ibrahim, he said: Food glorifies, and the verse of prostration in Hajj bears witness to this statement. And others said: Only that which has a soul glorifies, meaning animals and plants.

Qatada said about His statement, **And there is nothing but glorifies Him with praise**, he said: Everything that has a soul glorifies Him, from a tree or something in it. Al-Hasan and Ad-Dahhak said about His statement, **And there is nothing but glorifies Him with praise**, they said: Everything that has a soul. Ibn Jarir said: Muhammad ibn Hamid told us, Yahya ibn Wadheeh and Zaid ibn Habbab told us, they said: Jarir Abu Al-Khattab told us, he said: We were with Yazid Al-Raqashi and Al-Hasan were eating, and they brought out a tray, so Yazid Al-Raqashi said: O Abu Saad, does this tray glorify Him? He said: He was once glorifying God - I said: The table is made of wood - so it seems that Al-Hasan, may God have mercy on him, went to the fact that when he was alive and had greenery in him, he was glorifying God, but when he was cut and became dry wood, his glorification stopped. This statement may be supported by the hadith of Ibn Abbas that the Messenger of God, 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 anything major. As for one of them, he did not protect himself from urine, and as for the other, he used to spread gossip." Then he took a fresh palm branch and split it in half, then he stuck one in each grave, then he said: **Perhaps it will be lightened for them as long as they do not dry up**. They included it in the two Sahihs. Some of the scholars who spoke about this hadith said: He only said as long as they do not dry up because they glorify God as long as there is greenery in them, but when they dry up, their glorification stops, and God knows best.

And His saying, **Indeed, He was Forbearing and Forgiving**, meaning that He does not hasten to punish those who disobey Him, but rather He gives them respite and gives them time. If they persist in their disbelief and stubbornness, He will seize them with the grasp of the Mighty, the Powerful, as it came in the two Sahihs. **Indeed, God gives respite to the wrongdoer until, when He seizes him, He does not let him escape**. Then the Messenger of God, may God bless him and grant him peace, recited, **And thus does your Lord seize when He seizes the towns while they are wrongdoers**. And God the Almighty said, **And how many a town have I granted respite while they were wrongdoers?** And He said, **How many a town have We destroyed while they were wrongdoers?** And the two

verses. And whoever abandons what he is in of disbelief or disobedience, and returns to God, He will repent to Him and He will accept his repentance, as God the Almighty said, **And whoever does evil or wrongs himself but then seeks forgiveness from God** and He said here, **Indeed, He is Forbearing and Forgiving**, as He said at the end of Fatir, "Indeed, God holds the heavens and the earth lest they cease to exist. And if they should cease, no one could hold them after Him. Indeed, He is Forbearing and Forgiving." Until he said. **And if God were to punish people** to the end of the Surah.

Fath al-Qadir

Then, the Almighty, explained the majesty of His kingdom and the greatness of His authority, saying: 44- **The seven heavens and the earth and whoever is in them glorify Him**. It was read with the lower thana in yusbah and with the upper, and He said **in them** with the pronoun of rational beings because He attributed to them the glorification which is the action of rational beings. The Almighty informed about the heavens and the earth that they glorify Him, as well as whoever is in them of His creatures who have minds, and they are the angels, humans, jinn, and other things that do not have minds. Then He increased that in generalization and emphasis, saying: **And there is not a thing but glorifies Him with praise**, so it included everything that is called a thing, whatever it may be. It was said that His statement: **and whoever is in them** is interpreted as referring to the angels and the two heavy things, and **and there is not a thing but glorifies Him with praise** is interpreted as referring to everything other than that of the creatures.

Scholars have differed on this generality: is it specific or not? A group said: It is not specific, and they interpreted the glorification as glorification of proof because every creature bears witness to itself and guides others that God is the Creator and the Almighty. A group said: This glorification is in its true sense and the generality is in its apparent sense. What is meant is that all creatures glorify God, the Most High, with this glorification that means sanctification, even if humans do not hear that or understand it. This is supported by His statement, the Most High: **But you do not understand their glorification**, because if what was meant was glorification of proof, it would have been something that would be understood by everyone. It was answered that what is meant by His statement: **You do not understand** are the disbelievers who turn away from consideration. A group said: This generality is specific to the angels and the two heavy things, not to inanimate objects. It was said that it is specific to growing bodies, so plants are included, as this statement was narrated from Ikrimah and Al-Hasan. He specified the glorification of plants at the time of their growth, not after they are cut down. Evidence for this was provided by the hadith: "The Prophet, may God bless him and grant him peace, passed by two graves," in which it says: "Then he called for a fresh

stalk and split it in two, and said: It will lighten their burden as long as they do not dry up." The interpretation of the verse as general is supported by his statement: **Indeed, We subjected the mountains to him, glorifying God in the evening and at sunrise,** and his statement: **And among them are those that fall down for fear of God,** and his statement: **And the mountains fall down in utter ruin,** and similar verses. It was established in the Sahih that they used to hear the glorification of food while they were eating with the Messenger of God, may God bless him and grant him peace. Likewise, the hadith of Hanin al-Jad', and the hadith that a stone in Mecca used to greet the Prophet, may God bless him and grant him peace, and all of them are in the Sahih, including the glorification of pebbles in his hand, may God bless him and grant him peace. And defending the generality of this verse with mere exclusions is not the habit of those who believe in God Almighty and believe in what came from Him. The meaning of **except glorify Him with praise** is except glorify Him while praising Him, **but you do not understand their glorification.** Al-Hasan, Abu Amr, Ya'qub, Hafs, Hamza, Al-Kisa'i, and Khalaf read *glorifies* with the first letter of address, and the rest read it with the second letter of address. Abu Ubaid chose this reading: **Indeed, He was Forbearing, Oft-Forgiving.** So part of His forbearance is that He gives you respite and does not inflict His punishment upon you, and part of His forgiveness of you is that He does not punish those of you who repent.

Tafsir al-Baghawi

44 - **The seven heavens and the earth and whoever is in them glorify Him.** Abu Amr, Hamza, Al-Kisa'i, Hafs, and Ya'qub read *glorify* with a ta', and the others read it with a ya' because of the barrier between the verb and the feminine.

There is nothing but glorifies Him with praise. It was narrated on the authority of Ibn Abbas that he said: There is nothing living but glorifies Him with praise.

Qatada said: It means animals and plants.

Akrima said: The tree glorifies God, but the column does not.

On the authority of Al-Muqaddam bin Ma'dikarib, he said: The dust glorifies God as long as it does not get wet, but if it gets wet it stops glorifying God. The bead glorifies God as long as it is not lifted from its place, but if it is lifted it stops glorifying God. The leaf glorifies God as long as it is on the tree, but if it falls it stops glorifying God. The garment glorifies God as long as it is new, but if it gets dirty it stops glorifying God. The water glorifies God as long as it is running, but if it is still it stops glorifying God. The wild beasts and birds glorify God when they cry out, but if they are still they stop glorifying God.

Ibrahim Al-Nakha'i said: There is not a single inanimate or living thing that does not glorify Him with praise, even the creaking of a door and the cracking of a ceiling.

Mujahed said: All things glorify God, whether they are

alive, dead, or inanimate, and their glorification is: Glory be to God and praise be to Him.

Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Muhammad bin Al-Muthanna told us, Abu Ahmad Al-Zubayr told us, Israel told us, on the authority of Mansur, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, who said: "We used to consider the verses as a blessing, but you consider them as a warning. We were with the Messenger of God, may God bless him and grant him peace, on a journey and water became scarce, so he said: 'Seek some leftover water.' So they brought a vessel with a little water in it, so he put his hand in the vessel and said: 'Come to the blessed purification, and the blessing is from God.' I saw the water springing forth from between the fingers of the Messenger of God, may God bless him and grant him peace, and we used to hear the food glorifying God while it was being eaten."

Some of the scholars of meaning said: The heavens, the earth, inanimate objects, and all other animals, except rational beings, glorify God as long as they indicate, through their subtle composition and wondrous appearance, their Creator. This becomes like glorification from them.

The first is what was transmitted from the predecessors.

Know that God Almighty has knowledge of inanimate objects that no one else can comprehend, so His knowledge should be entrusted to Him.

But you do not understand their glorification, meaning you do not know the glorification of anyone except those who glorify Him in your languages and tongues. **He is Forbearing and Forgiving.**

Tafsir al-Baidawi

44. "The seven heavens and the earth and whoever is in them glorify Him. And there is not a thing but glorifies Him with praise." He purifies Him from what is necessary for possibility and the consequences of occurrence by means of the language of the state, as it indicates its possibility and occurrence to the ancient Creator who is necessary for Himself. **But you do not understand their glorification,** O polytheists, because you have failed to use the correct consideration by which their glorification is understood. It is permissible to carry glorification on the common ground between the word and the meaning, as it is attributed to what the word can be imagined from and to what cannot be imagined from it, and on them according to those who permit the application of the word to its two meanings. Ibn Kathir, Ibn Amir, Nafi', and Abu Bakr read glorifying with the letter ya. "Indeed, He was Forbearing," as He did not hasten to punish you for your heedlessness and polytheism. "Forgiving" to whoever among you repents.

Surat al-Isra' 17:44

The seven heavens and the earth and whoever is in them exalt Him. And there is not a thing but exalts [God] with praise of Him, but you do not perceive their exaltation. Indeed, He is Forbearing and Forgiving.

Surat al-Isra' 17:45

And when you recite the Qur'an, We place between you and those who do not believe in the Hereafter an invisible veil.

Tafsir al-Jalalayn

45 - **And when you recite the Qur'an, We place between you and those who do not believe in the Hereafter an invisible veil** meaning a veil for you from them so that they do not see you. It was revealed about those who wanted to kill him, may God bless him and grant him peace.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And when you, O Muhammad, recite the Qur'an to these polytheists who do not believe in the Resurrection, nor acknowledge reward and punishment, We place between you and them a veil, which prevents their hearts from understanding what you recite to them, so that they may benefit from it, as a punishment from Us to them for their disbelief. The veil here means the screen.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And when you recite the Qur'an, We place between you and those who do not believe in the Hereafter an invisible veil.** The invisible veil is coverings over their hearts so that they do not understand it and benefit from it. They obeyed Satan, so he took control of them.

Muhammad told us, he said: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, **A concealed veil.** He said: It is the coverings.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And when you recite the Qur'an, We place between you and those who do not believe in the Hereafter an invisible veil.** He said: My father said: They do not understand it, and He recited: Their hearts are covered and in their ears is deafness? That does not reach them.

Some of the grammarians of Basra said: The meaning of his saying **a veil that is concealed** is a concealing veil, but he excluded it while it is an agent in the form of the object, just as it is said: **You are ominous for us and auspicious**, but it is sha'im and yaman because it is from shamahum and yamanhum. He said: The veil here is the concealer. He said: concealed. Others from the Arab scholars said: The meaning of that is: a veil concealed from worship so that they do not see it.

This second statement is more evident in the meaning of the speech, that what is covered is the veil, so its meaning is: God has a veil from the sight of people, so their sight does not perceive Him, even though the first statement has an understandable aspect.

Tafsir al-Qurtubi

"On the authority of Asma bint Abi Bakr, may God Almighty be pleased with them both, she said: When the Surah **Perish the hands of Abu Lahab**, was revealed, the one-eyed woman, Umm Jamil bint Harb, came wailing and holding a stick in her hand, saying:

We disobeyed him, refused his command, and neglected his religion. The Prophet, may God bless him and grant him peace, was sitting in the mosque with Abu Bakr, may God be pleased with him. When Abu Bakr saw her, he said: O Messenger of God, she has come and I am afraid that she will see you! The Messenger of God, may God bless him and grant him peace, said: She will not see me. He recited the Qur'an, so hold fast to it as he said. He recited: **And when you recite the Qur'an, We place between you and those who do not believe in the Hereafter an invisible veil.** So she stopped at Abu Bakr, may God be pleased with him, and she did not see the Messenger of God, may God bless him and grant him peace, so she said: O Abu Bakr, I have been told that your companion satirized me! He said: No, by the Lord of this House, he did not satirize you. He said: She turned away saying: Quraysh know that I am the daughter of their master. Saeed bin Jubair **may God be pleased with him** said: When the verse, **Perish the hands of Abu Lahab, and perish he!** was revealed, Abu Lahab's wife came to the Prophet (peace and blessings of God be upon him) and Abu Bakr **may God be pleased with him** was with him. Abu Bakr said: Why don't you move away from her so that she doesn't hear what will hurt you, for she is a vulgar woman. The Prophet (peace and blessings of God be upon him) said: I will be separated from her, but she did not see him. She said to Abu Bakr: O Abu Bakr, your companion has insulted us! He said: By God, he does not recite or write poetry. She said: And you believe him. She turned back. Abu Bakr **may God be pleased with him** said: O Messenger of God, did she not see you? He said: No. **The angel remained between me and her, covering me until I left.** Ka'b **may God be pleased with him** said about this verse: The Prophet (peace and blessings of God be upon him) used to cover himself from the polytheists with three verses: the verse in al-Kahf 18: **Indeed, We have placed coverings over their hearts, lest they understand it, and in their ears deafness.** The verse in Al-Nahl: **Those are the ones over whose hearts, hearing and vision God has sealed.** The verse in al-Jathiyah 45: **Have you seen he who has taken as his god his own desire, and God has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his vision a veil?** The verse. So when the Prophet (peace and blessings of God be upon him) recited them, he would cover himself from the polytheists. Ka'b **may God be pleased with him** said: So I told them to a man from the people of Ash-Sham, so he went to the land of the Romans and stayed there for a while, then he fled, so they went out in pursuit of him, so he recited them, and they were with him on a path, but they did not see him. Al-Tha'labi said: This which they narrate from Ka'b, I told it to a man from the people of Rayy, so he was

And when you recite the Qur'an, We place between you and those who do not believe in the Hereafter an invisible veil.

taken prisoner in Daylam, so he stayed for a while, then he fled. They went out in search of him, and he read to them until their clothes touched his clothes, but they could not see him.

I said: And to this verse is added the beginning of Surah Yasin until His saying: **So they do not see.** For in the biography of the Prophet's migration, may God bless him and grant him peace, and the stay of Ali, may God be pleased with him, in his bed, it is said: And the Messenger of God, may God bless him and grant him peace, went out and took a handful of dirt in which there was dirt, and God Almighty took away their sight from him so that they did not see him, so he began to sprinkle that dirt on their heads while he was reciting these verses from Ya-Sin 36: "Ya Seen. By the Wise Qur'an. Indeed, you are among the messengers. On a straight path. A revelation from the Almighty, the Merciful." until His saying: **And We have placed before them a barrier and behind them a barrier and covered them so that they do not see.** Until the Messenger of God, may God bless him and grant him peace, finished these verses, and not a man remained among them except that he had dirt placed on his head, and he went away to wherever he wanted to go.

I said: It happened to me in our country, Andalusia, in a scattered fortress in the district of Cordoba like this. That was because I fled before the enemy and withdrew to a side from him. It was not long before two horsemen came out in pursuit of me while I was sitting in an open area with nothing to cover me from them, and I was reading the beginning of Surah Yasin and other parts of the Qur'an. They came upon me and then returned from where they came, and one of them said to the other: This is Dibla, meaning Satan. And God, the Almighty, blinded their sight so that they did not see me, and praise be to God abundantly for that. It was said: The hidden veil is a seal God has placed on their hearts so that they do not understand it or comprehend the wisdom in it, as Qatada said. Al-Hasan said: That is, because they turned away from your reading and ignored you, they are like someone between you and him a veil in your inability to see you, as if there were covers over their hearts. It was said: It was revealed about a people who used to harm the Messenger of God (peace and blessings of God be upon him) when he recited the Qur'an, and they were Abu Jahl, Abu Sufyan, Al-Nadr ibn Al-Harith, Umm Jameel, the wife of Abu Lahab, and Huwaytib. So God, the Most High, concealed His Messenger (peace and blessings of God be upon him) from their sight when he recited the Qur'an, and they would pass by him without seeing him. This was said by Al-Zajaj and others. This is the exact meaning of the first statement, and it is the most apparent in the verse, and God knows best. His statement, *concealed* has two opinions: One of them is that the veil is concealed from you and you do not see it. The second is that the veil conceals from you what is behind it, and concealed means concealing.

Tafsir Ibn Kathir

God the Almighty says to His Messenger Muhammad (*peace be upon him*): And when you recite the Qur'an, O Muhammad, to these polytheists, We will place between you and them a hidden veil. Qatada and Ibn Zayd said: It is the coverings over their hearts, as God the Almighty said: **And they say, 'Our hearts are within coverings from that to which you invite us, and in our ears is deafness, and between us and you is a veil.'** That is, a barrier preventing anything of what you say from reaching us. His statement **a hidden veil** means a cover, like auspicious and ominous, meaning auspicious and ominous, because it is from their auspiciousness and ominousness. It was said: hidden from the eyes so that you do not see it, and yet it is a veil between them and guidance. Ibn Jarir **may God have mercy on him** tended to prefer this.

Al-Hafiz Abu Ya'la al-Mawsili said: Abu Musa al-Harawi Ishaq ibn Ibrahim told us, Sufyan told us, on the authority of al-Walid ibn Kathir, on the authority of Yazid ibn Tadrus, on the authority of Asma' bint Abi Bakr, may God be pleased with her, who said: "When the verse 'Perish the hands of Abu Lahab' was revealed, the one-eyed Umm Jamil came, wailing and holding a stick in her hand, saying: 'We have come as a blameworthy person - or we have refused.' Abu Musa said: 'The doubt is on my part, and his religion is weak, and his command is disobeyed.' The Messenger of God, may God bless him and grant him peace, was sitting with Abu Bakr beside him. Abu Bakr, may God be pleased with him, said: 'She has come and I am afraid that she will see you.' He said: 'She will not see me.' He recited a Qur'an that he sought protection from her: 'And when you recite the Qur'an, We place between you and those who do not believe in the Hereafter an invisible veil.' So she came and stood over Abu Bakr, but she did not see the Prophet, may God bless him and grant him peace. She said: 'O Abu Bakr, I have heard that your companion has satirized me.' Abu Bakr said: 'No, by the Lord of this House, he has not satirized you.' She left, saying: Quraish knew that I was the daughter of their master.

And His statement: "And We have placed over their hearts coverings" which is the plural of kinan which covers the heart **lest they understand it** meaning so that they do not understand the Qur'an **and in their ears deafness** which is the heaviness that prevents them from hearing the Qur'an in a way that benefits them and guides them. And His statement, the Most High: **And when you mention your Lord alone in the Qur'an** meaning when you make God One in your recitation and say there is no god but God, **they turn back** meaning they turn their backs in aversion and *nafar* is the plural of *nafar* and *qa'ud* is the plural of *qa'id*. It is permissible for it to be a verbal noun other than the verb, and God knows best. As God Almighty said: **And when God alone is mentioned, the hearts of those who do not believe in the Hereafter are filled with disgust 17:1.** Qatada said about His statement: **And when your Lord is mentioned in the Qur'an 17:1,** that when the Muslims said, **There is no god but God,**

the polytheists denied it. It became too great for them and Satan and his soldiers found it difficult. But God refused except to carry it out, raise it up, support it, and make it prevail over those who opposed it. It is a word that whoever disputes with it will succeed, and whoever fights with it will be victorious. It is only known to the people of this expedition from the Muslims, which a rider can cover in a few nights, and time passes among groups of people who do not know it or acknowledge it.

Another saying about the verse

Ibn Jarir narrated: Al-Husayn bin Muhammad Al-Dhar'i' told me, Ruh bin Al-Musayyab Abu Raja Al-Kalbi told us, and Amr bin Malik told us on the authority of Abu Al-Jawza', on the authority of Ibn Abbas, regarding his statement: **And when you mention your Lord alone in the Qur'an, they turn their backs in aversion**, they are the devils, and this is very strange in its interpretation, otherwise the devils, when the Qur'an is recited or the call to prayer is made or God is mentioned, they turn away.

Fath al-Qadir

When He finished with the divine matters, He began to mention some of the verses of the Qur'an and what happens to its listeners, so He said: 45- **And when you recite the Qur'an, We place between you and those who do not believe in the Hereafter an invisible veil.**

We place between you, O Muhammad, and the polytheists who do not believe in the Hereafter a veil: meaning that they, due to their turning away from your recitation and their neglect of you, are like someone between you and whom there is a veil; they pass by you but do not see you. Its meaning was mentioned by Al-Zajjaj and others. The meaning of *hidden* is *concealer*. Al-Akhfash said: He meant *concealer*. The subject may be in the form of the object, as you say: **You are indeed ill-omened** and *auspicious*. Rather, it is *ill-omened* and *auspicious*. It was said that the meaning of *hidden* is **one who conceals**, like their saying **a flood**, meaning one who is full. It was said that it is a veil that the eyes do not see, so it is hidden from them. It was said that a veil is beyond a veil, so it is hidden by something else. It was said that what is meant by the hidden veil is the nature and the seal.

Tafsir al-Baghawi

45 - The Almighty said: **And when you recite the Qur'an, We place between you and those who do not believe in the Hereafter an invisible veil**, which prevents their hearts from understanding it and benefiting from it.

Qatada said: It is the covering, and the concealed means the covering, like His saying: **Indeed, His promise was to be fulfilled** (Maryam 19:61). The object means the subject.

It was said: It is hidden from people's eyes, so they do not see it.

Some of them interpreted it as a veil from the visible eyes, as narrated on the authority of Saeed bin Jubair

that "when the verse: 'Perish the hands of Abu Lahab' was revealed, Abu Lahab's wife came with a stone, and the Prophet, may God bless him and grant him peace, was with Abu Bakr, but she did not see him. She said to Abu Bakr: Where is your companion? I have heard that he has satirized me. He said: By God, he does not speak poetry, nor does he say it. She returned saying: I had brought this stone to crush his head. Abu Bakr said: She did not see you, O Messenger of God. He said: No, there has always been an angel between me and her, covering me."

Tafsir al-Baidawi

45. "And when you recite the Qur'an, We place between you and those who do not believe in the Hereafter a veil" that prevents them from understanding what you recite to them. "Concealed" means concealment, as in the Almighty's saying: "His promise is coming. **And their saying** a torrential flood, **or** concealed from the senses, **or** with another veil that they do not understand", that they do not understand, is a denial from them that they understand what was revealed to them of verses after He denied them the understanding of the evidences that are established in the souls and horizons, confirming it and clarifying that they are imprinted with misguidance, as He stated in His saying:

Surat al-Isra' 17:46

And We have placed coverings over their hearts, lest they understand it, and deafness in their ears.
And when you mention your Lord alone in the Qur'an, they turn their backs in aversion.

Surat al-Isra' 17:46

And We have placed coverings over their hearts, lest they understand it, and deafness in their ears. And when you mention your Lord alone in the Qur'an, they turn their backs in aversion.

Tafsir al-Jalalayn

46 - **And We have placed over their hearts coverings, lest they understand it, and in their ears deafness, and when you mention your Lord alone in the Qur'an, they turn back in aversion.**

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: And We have placed over the hearts of those who do not believe in the Hereafter, when you recite the Qur'an to them, coverings, which is the plural of Kinan, and that is what covers them because God has let them down from understanding what is recited to them. **And in their ears is deafness.** He says: And We have placed in their ears a deafness from hearing it, and a deafness. The word *waqar* in the ...

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And when you mention your Lord alone in the Qur'an, they turn away**, and when the Muslims said, **There is no god but God**, the polytheists denied it and it was too great for them, so Satan and his soldiers opposed it, but God refused except to carry it out and support it and triumph over it and make it prevail over whoever opposes it. It is a word that whoever disputes with it will triumph, and whoever fights with it will be victorious. Only the people of this peninsula among the Muslims know it, which a rider can cross in a few nights and time passes among groups of people who do not know it or acknowledge it.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And when you mention your Lord alone in the Qur'an, they turn back in aversion**, he said: Some of what he said so that they would not hear him, just as the people of Noah used to put their fingers in their ears so that they would not hear what he commanded them to do of seeking forgiveness and repentance, and they would cover themselves with their clothes, he said: They would wrap themselves in their clothes and put their fingers in their ears so that they would hear and not be looked at.

Others said: What he meant by his saying: **And they turned their backs in aversion** is the devils, and that they flee from reading the Qur'an and remembering

God.

Who said that?

Al-Husayn ibn Muhammad al-Dhar'i' told me: Ruh ibn al-Musayyab Abu Raja' al-Kalbi told us: Amr ibn Malik told us, on the authority of Abu al-Jawza', on the authority of Ibn Abbas, regarding His statement, **And when you mention your Lord alone in the Qur'an, they turn back in aversion**, they are the devils. The statement that we have made about that is more similar to what is indicated by the apparent meaning of the revelation, and that is that God Almighty followed that with His statement, **And when you recite the Qur'an, We place between you and those who do not believe in the Hereafter an invisible veil**, so it is more appropriate for that to be report about them, since it is connected to their report than it is report about someone who is not permitted to be mentioned. As for aversion, it is the plural of nafir, just as qa'ud is the plural of qa'id, and jilus is the plural of jalis. It is permissible for it to be a source that was extracted from other than its wording, since His statement *turned* means: nafiran, so the meaning of the statement is: they fled in aversion, as Imru' al-Qays said:

I was satisfied and was humiliated

Since *radhat* means **I humiliated**, then humiliation was removed from its meaning, not from its wording.

Tafsir al-Qurtubi

God the Almighty says: **And We have placed over their hearts coverings.** Coverings are the plural of Kinan, which is what covers something. It was mentioned earlier in Al-An'am. **That they may understand it** means so that they do not understand it, or out of hatred that they may understand it, meaning that they understand what is in it of commands, prohibitions, wisdom and meanings. This is a refutation of the Qadarites. **And in their ears is deafness** means deafness and heaviness. There is an implied meaning in the speech, meaning that they may hear it. **And when you mention your Lord alone in the Qur'an** means you say: There is no god but God while you are reciting the Qur'an. Abu Al-Jawza' Aws bin Abdullah said: There is nothing that drives Satan away from the heart more than saying: There is no god but God. Then he recited: **And when you mention your Lord alone in the Qur'an, they turn their backs in aversion.** Ali bin Al-Hussein said: It is His saying: In the name of God, the Most Gracious, the Most Merciful. This was mentioned earlier in the Basmalah: **And they turn their backs in aversion** It was said: He meant by that the polytheists. It was said that devils. And nafaruun is the plural of nafir, like shahud is the plural of shahid, and qa'ud is the plural of qa'id, so it is accusative in the state. And it is permissible for it to be a source other than the first letter, since his saying *walawu* means *nafaru*, so its meaning would be **nafaru nafaru**.

Tafsir Ibn Kathir

God the Almighty says to His Messenger Muhammad (*peace be upon him*): And when you recite the Qur'an, O Muhammad, to these polytheists, We will place between you and them a hidden veil. Qatada and Ibn Zayd said: It is the coverings over their hearts, as God the Almighty said: **And they say, 'Our hearts are within coverings from that to which you invite us, and in our ears is deafness, and between us and you is a veil.'** That is, a barrier preventing anything of what you say from reaching us. His statement **a hidden veil** means a cover, like auspicious and ominous, meaning auspicious and ominous, because it is from their auspiciousness and ominousness. It was said: hidden from the eyes so that you do not see it, and yet it is a veil between them and guidance. Ibn Jarir **may God have mercy on him** tended to prefer this.

Al-Hafiz Abu Ya'la al-Mawsili said: Abu Musa al-Harawi Ishaq ibn Ibrahim told us, Sufyan told us, on the authority of al-Walid ibn Kathir, on the authority of Yazid ibn Tadrus, on the authority of Asma' bint Abi Bakr, may God be pleased with her, who said: "When the verse 'Perish the hands of Abu Lahab' was revealed, the one-eyed Umm Jamil came, wailing and holding a stick in her hand, saying: 'We have come as a blameworthy person - or we have refused.' Abu Musa said: 'The doubt is on my part, and his religion is weak, and his command is disobeyed.' The Messenger of God, may God bless him and grant him peace, was sitting with Abu Bakr beside him. Abu Bakr, may God be pleased with him, said: 'She has come and I am afraid that she will see you.' He said: 'She will not see me.' He recited a Qur'an that he sought protection from her: 'And when you recite the Qur'an, We place between you and those who do not believe in the Hereafter an invisible veil.' So she came and stood over Abu Bakr, but she did not see the Prophet, may God bless him and grant him peace. She said: 'O Abu Bakr, I have heard that your companion has satirized me.' Abu Bakr said: 'No, by the Lord of this House, he has not satirized you.' She left, saying: Quraish knew that I was the daughter of their master.

And His statement: "And We have placed over their hearts coverings" which is the plural of *kinan* which covers the heart **lest they understand it** meaning so that they do not understand the Qur'an **and in their ears deafness** which is the heaviness that prevents them from hearing the Qur'an in a way that benefits them and guides them. And His statement, the Most High: **And when you mention your Lord alone in the Qur'an** meaning when you make God One in your recitation and say there is no god but God, **they turn back** meaning they turn their backs **in aversion** and *nafar* is the plural of *nafar* and *qa'ud* is the plural of *qa'id*. It is permissible for it to be a verbal noun other than the verb, and God knows best. As God Almighty said: **And when God alone is mentioned, the hearts of those who do not believe in the Hereafter are filled with disgust 17:1.** Qatada said about His statement: **And when your Lord is mentioned in the Qur'an 17:1,** that when the Muslims said, **There is no god but God,** the polytheists denied it. It became too great for them and Satan and his soldiers found it difficult. But God refused except to carry it out, raise it up, support it, and make it prevail over those who opposed it. It is a word

that whoever disputes with it will succeed, and whoever fights with it will be victorious. It is only known to the people of this expedition from the Muslims, which a rider can cover in a few nights, and time passes among groups of people who do not know it or acknowledge it.

Another saying about the verse

Ibn Jarir narrated: Al-Husayn bin Muhammad Al-Dhar'i told me, Ruh bin Al-Musayyab Abu Raja Al-Kalbi told us, and Amr bin Malik told us on the authority of Abu Al-Jawza', on the authority of Ibn Abbas, regarding his statement: **And when you mention your Lord alone in the Qur'an, they turn their backs in aversion,** they are the devils, and this is very strange in its interpretation, otherwise the devils, when the Qur'an is recited or the call to prayer is made or God is mentioned, they turn away.

Fath al-Qadir

46- And We have placed over their hearts coverings. Al-Akna: the plural of *kinan*. Its explanation has been presented in Al-An'am. It has been said that it is a narration of what they used to say, **Our hearts are covered.** "And in our ears is deafness, and between us and you is a veil. That they may understand it" is an object for which: meaning, out of dislike for them to understand it, or lest they understand it, meaning that they comprehend what is in it of commands, prohibitions, wisdom, and meanings. "And in their ears is deafness" meaning, deafness and heaviness. There is an omission in the speech, and the meaning is: that they may hear it. One of the ugly things about the polytheists is that they liked to have their gods mentioned as God Almighty is mentioned. So if they heard God mentioned without their gods mentioned, they would flee from the gathering. That is why God said: **And when you mention your Lord alone in the Qur'an,** meaning as one, not accompanied by the mention of their gods. It is a verbal noun that takes the place of a state. **They turned their backs in aversion** is a verbal noun, and the meaning is: they fled in aversion, or they fled in aversion. It was said that the plural of *nafir* is like *qa'id* and *qa'ud*. The first is more appropriate. The verbal noun would be in the place of a state: meaning they turned away in aversion.

Tafsir al-Baghawi

46 - "And We have placed over their hearts coverings, **covers**, lest they understand it", hatred that they understand it. It was said: lest they understand it, "and in their ears deafness", heaviness lest they hear it. "And when you mention your Lord alone in the Qur'an", meaning if you say: There is no god but God in the Qur'an and you are reciting it, "they turn back in aversion", plural of *nafir*, like: *qa'id*, *qa'ud*, *jalis*, and *julus*, meaning aversion.

Tafsir al-Baidawi

46. "And We placed over their hearts coverings"

Surat al-Isra' 17:46

And We have placed coverings over their hearts, lest they understand it, and deafness in their ears.
And when you mention your Lord alone in the Qur'an, they turn their backs in aversion.

covering them and preventing them from realizing the truth and accepting it. "That they should not understand it" hating that they should understand it. It is permissible that it is the object of what is indicated by His statement: "And We placed over their hearts coverings" meaning that We prevented them from understanding it. "And in their ears deafness" preventing them from listening to it. Since the Qur'an is miraculous in terms of wording and meaning, it was proven to its deniers that which prevents them from understanding the meaning and realizing the wording. "And if you mention your Lord alone in the Qur'an" one, not supported by their gods, a source that takes the place of a state and its origin is yahidun wahda meaning one alone. "And they turned their backs in aversion" fleeing from listening to monotheism and aversion or turning away, and it is permissible that it is the plural of nafir like qa'id and qa'ud.

Surat al-Isra' 17:47

We know best what they listen to when they listen to you and when they are in private conversation, when the wrongdoers say, **You are following none but a man bewitched.**

Tafsir al-Jalalayn

47 - **We know best what they listen to** because of the mockery **when they listen to you** your reading **and when they whisper** whisper among themselves, that is, they talk *when* instead of when before it **the wrongdoers say** in their whispering **you follow none but a man bewitched** deceived and overcome by his mind

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: We know best, O Muhammad, what these polytheists of your people who do not believe in the Hereafter are listening to, as they listen to you while you are reciting the Book of God, **And when they are whispering.** Some of the Arab scholars from Basra used to say: The whispering is their action, so he made them the whispering, just as he says: They are a people of contentment, but contentment is their action.

And His statement, **When the wrongdoers say, 'You follow none but a man bewitched,'** means: When the polytheists say, **You follow none but a man bewitched.** And what is meant by what was mentioned by the whispering is: those who consulted about the matter of the Messenger of God, may God bless him and grant him peace, in the House of Assembly.

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, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **When they listen to you,** he said: It is like what was said by Al-Walid bin Al-Mughirah and those with him in the House of Assembly.

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.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **When they listened to you and when they were in private conversation, when the wrongdoers said,** and their private conversation was that they claimed that he was crazy, and that he was a magician, and they said, **Legends of the ancients.**

Some of the Arabists from Basra used to say, **You follow none but a man bewitched,** to mean: You follow none but a man who has magic: that is, he has a lung.

The Arabs call the lung magic, and the bewitched comes from their saying to a man who is cowardly: his magic has blown up. Likewise, everything that is eaten or drunk, whether human or otherwise, is called bewitched or bewitched, as Labid said:

If you ask us what we are, then we are birds from this enchanted people

Others said: And we are enchanted by food and drink, meaning we are nourished by them. So its meaning, according to him, was: You are only following a man with lungs, who eats food and drinks drink, not a king who has no need for food and drink. And what he said about that is not far from the truth.

Tafsir al-Qurtubi

God the Almighty said: **We know best what they listen to when they listen to you.** It was said: The letter *ba* is redundant in His statement **by it** meaning they listen to it. They used to listen to the Qur'an from the Prophet (peace and blessings of God be upon him) and then they would flee and say: He is a magician and bewitched, as God the Almighty informed us about them, as stated by Qatada and others. **And when they were whispering** meaning they were whispering about your matter. Qatada said: Their whispering was that he was crazy, that he was a magician and that he brings up legends of the ancient Egyptians, and other things. It was said: It was revealed when Utbah invited the nobles of Quraish to a meal that he had prepared for them, and the Prophet (peace and blessings of God be upon him) entered upon them and recited the Qur'an to them and called them to God, so they whispered, saying: A magician and a madman. It was said: The Prophet, may God bless him and grant him peace, ordered Ali to prepare a meal and invite the nobles of the polytheists of Quraysh to it. Ali did that, and the Messenger of God, may God bless him and grant him peace, entered upon them and recited the Qur'an to them and called them to monotheism, and said: "Say: There is no god but God, so that the Arabs will obey you and the non-Arabs will submit to you." But they refused, and they were listening to the Prophet, may God bless him and grant him peace, and they were saying in secret: He is bewitched and he is bewitched. So the verse was revealed. Al-Zajjaj said: An-Najwa is the name of the source, meaning, when they were whispering, meaning he was walking. **When the wrongdoers say,** Abu Jahl, Al-Walid bin Al-Mughira and others like them. **You are following none but a bewitched man,** meaning someone who was wanted and whom magic had made insane and his affairs were confused. They say that to turn people away from him. Mujahid said: *Bewitched* means deceived, like his saying: **How are you bewitched?** meaning from where are you deceived? Abu Ubaidah said: *Bewitched* means that he has magic, meaning a lung, so he cannot do without food and drink, so he is like you and not an angel. The Arabs say to a coward: **His magic has blown up.** And everyone who eats or drinks from a human being or something else is bewitched and charmed. Labid said:

If you ask us what we are, then we are birds from this

Surat al-Isra' 17:47

We know best what they listen to when they listen to you and when they are in private conversation, when the wrongdoers say, "You are following none but a man bewitched."

enchanted people

Imru Al-Qais said:

He showed us two places for an unseen matter and we were enchanted by food and drink.

That is, we feed and entertain ourselves. In the hadith, "On the authority of Aisha, may God be pleased with her, she said: Who is this woman who is equal to me among the wives of the Prophet, may God bless him and grant him peace, when the Messenger of God, may God bless him and grant him peace, died between my throat and my chest?"

Tafsir Ibn Kathir

God Almighty informs His Prophet, may God bless him and grant him peace, of what the leaders of Quraysh were whispering when they came to listen to his recitation, may God bless him and grant him peace, secretly from their people, about what they said, that he was a man bewitched by magic, as is well-known, or by magic, which is the lung, meaning that if you follow Muhammad, you will follow nothing but a human being who eats, as the poet said:

If you ask us what we are, then we are birds from this enchanted people

The rajaz poet said:

We are enchanted by food and drink

That is, he nourishes. Ibn Jarir approved this statement, but it is questionable because they meant here that he was bewitched and had a vision that came to him with what they heard of the speech that he recited. Some of them said: a poet. Some of them said: a soothsayer. Some of them said: He is crazy and some of them said: He is a magician. That is why God Almighty said: **See how they have put forth for you examples, so they have gone astray and cannot find a way.** That is, they are not guided to the truth and cannot find a way out of it. Muhammad bin Ishaq said in the biography: Muhammad bin Muslim bin Shihab al-Zuhri told me that he was told that Abu Sufyan bin Harb, Abu Jahl bin Hisham, and al-Akhns bin Shuraik bin Amr bin Wahb al-Thaqafi, an ally of Banu Zuhrah, went out one night to listen to the Messenger of God, may God bless him and grant him peace, while he was praying at night in his house. Each one of them took a seat to listen in, and each one did not know where the other was. They spent the night listening to him until dawn came and they dispersed. When the road brought them together, they blamed each other, and some of them said to each other: Do not return, for if one of your fools saw you, you would cause something to affect his mind. Then they left until the second night, each man returned to his seat and they spent the night listening to him until dawn came and they dispersed and the road brought them together. Some of them said to each other the same as the first one had said. Once, then they departed until the third night, each

man took his seat and spent the night listening to him, until dawn came and they dispersed and the road brought them together, and some of them said to each other, **We will not leave until we promise not to return**, so they promised to do that and then dispersed. When morning came, Al-Akhnas bin Shuraik took his stick and went out until he came to Abu Sufyan bin Harb in his house and said: Tell me, O Abu Hanzala, what do you think of what you heard from Muhammad? He said: O Abu Tha'laba, by God, I have heard things that I know and I know what is meant by them, and I have heard things whose meaning I do not know or what is meant by them. Al-Akhnas said: And I, by Him by whom I swore. He said: Then he went out from him until he came to Abu Jahl and entered his house and said: O Abu Al-Hakam, what do you think of what you heard from Muhammad? He said: What did you hear? He said: We and Banu Abd Manaf disputed over honor: They fed and we fed, they carried and we carried, they gave and we gave, until when we knelt on our knees and were like two racehorses, they said: Among us is a prophet to whom revelation comes from the heavens, so when will we attain this? By God, we will never believe in him or trust him. He said: Then Al-Akhns got up from him and left him.

Fath al-Qadir

47- **We know best what they listen to** meaning they listen to you while they are belittling you and the Qur'an and making idle mention of your Lord alone. It was said that the letter *ba* is redundant and the circumstance in **when they listen to you** is related to **I know best**: meaning We know best when they listen to you what they listen to, and it emphasizes the threat. His statement, **and when they are whispering** is also related to **I know best**: meaning We know best what they are whispering to each other at the time of their whispering, and they were whispering to each other with denial and mockery. **He says** instead of **when they are whispering**. **You are following none but a man who has been bewitched** meaning each of them says to the others when they are whispering: You are following none but a man who has been bewitched so his mind has become confused and he has deviated from the bounds of moderation. Ibn al-A'rabi said: The bewitched one is the one who has lost his mind and who has been corrupted by their words. Enchanted food if it spoils his work, and enchanted land that has been affected by more rain than it should have been so it has spoiled it. It was said that the bewitched is the deceived, because magic is a trick and deception, and that is because they claimed that Muhammad, may God bless him and grant him peace, was learning from some people, and they were deceiving him with that teaching. Abu Ubaidah said: The meaning of bewitched is that he has magic: that is, a lung, so he cannot do without food and drink, so he is like you, and the Arabs say to the coward: his magic has blown up, and everyone who eats from a human or other is bewitched, and from that is the saying of Imru' al-Qais:

He showed us two places for an unseen matter and we were enchanted by food and drink.

That is, we feed and entertain. Ibn Qutaybah said: I do not know what led him to this abhorrent interpretation, although the predecessors interpreted it in clear ways.

Tafsir al-Baghawi

47 - **We know best what they listen to**, it was said: **to it** is a connection, meaning: they seek to hear it, **when they listen to you**, while you are reciting the Qur'an, **and when they are whispering**, whispering about your matter. It was said: whispering, some of them say: this is crazy, and some of them say: a soothsayer, and some of them say: a magician, and some of them say: a poet. **When the wrongdoers say**, meaning: Al-Walid bin Al-Mughira and his companions, **You follow none but a man bewitched**, bewitched. [Mujahid said]: deceived. It was said: diverted from the truth. It is said: What bewitched you from such-and-such, meaning what diverted you?

Abu Ubaidah said: That is, a man who has magic, and magic is the lung, that is, he is a human being like you, addicted to food and drink, he eats and drinks. The poet said:

We see two places where the unseen is inevitable and we are enchanted by food and drink.

That is: we feed and we entertain.

Tafsir al-Baidawi

47. **We know best what they listen to** because of it and for its sake of mocking you and the Qur'an. **When they listen to you** is an adverb for **I know** and so is **And when they are whispering** meaning We know best their purpose in listening when they are listening to you, implying it and when they are whispering about it, and *whispering* is a source and it is possible that it is the plural of *whispered* "When the wrongdoers say, **You follow none but a man bewitched** is understood by *mention*, or instead of **When they are whispering** by placing **the wrongdoers** in place of the pronoun to indicate that their whispering about what they say is from the category of injustice, and the bewitched is the one who is bewitched so his mind is gone. It was said that he who has magic is the lung, meaning except a man who breathes and eats and drinks like you.

Surat al-Isra' 17:48

See how they have put forth for you parables, then gone astray and are unable to find a way.

Surat al-Isra' 17:48

See how they have put forth for you parables, then gone astray and are unable to find a way.

Tafsir al-Jalalayn

48 - **See how they have given you examples** of the bewitched, the soothsayer, and the poet **and have thus gone astray** from guidance **and are unable to find a way** a path to it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Look, O Muhammad, with the eye of your heart and consider how they have presented examples to you and likened to you similitudes, by saying: He is bewitched, he is a poet, he is crazy. **They have gone astray** means: they have deviated from the right path by saying what they said. **They cannot find a way** means: they cannot find guidance to the path of truth because of their straying from it and their distance from it, and because God has let them down from finding it, so they are unable to find a way out of what they are in from their disbelief by being guided to faith in 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, and Al-Harith told me, he said: Al-Hasan told us, he said: Thata Warqa'a told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **They cannot find a way out**, he said: a way out, Al-Walid bin Al-Mughirah and his companions as well.

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, **Look how they have set forth parables for you, and have gone astray and are unable to find a way**. Narrated by Al-Walid bin Al-Mughira and his companions.

Tafsir al-Qurtubi

The Almighty said: **See how they put forth for you examples**. He was amazed at their fabrication, how they sometimes say, *magician*, "madman, **and sometimes** poet. They have gone astray and cannot find a way," meaning tricks to turn people away from you. It was also said: They have gone astray from the truth and cannot find a way, meaning to guidance. It was also said: A way out of the contradiction in their words in their saying: madman, magician, poet.

Tafsir Ibn Kathir

God Almighty informs His Prophet, may God bless him and grant him peace, of what the leaders of Quraysh were whispering when they came to listen to his recitation, may God bless him and grant him peace, secretly from their people, about what they said, that he was a man bewitched by magic, as is well-known, or by magic, which is the lung, meaning that if you follow Muhammad, you will follow nothing but a human being who eats, as the poet said:

If you ask us what we are, then we are birds from this enchanted people

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That is, he nourishes. Ibn Jarir approved this statement, but it is questionable because they meant here that he was bewitched and had a vision that came to him with what they heard of the speech that he recited. Some of them said: a poet. Some of them said: a soothsayer. Some of them said: He is crazy and some of them said: He is a magician. That is why God Almighty said: **See how they have put forth for you examples, so they have gone astray and cannot find a way**. That is, they are not guided to the truth and cannot find a way out of it. Muhammad bin Ishaq said in the biography: Muhammad bin Muslim bin Shihab al-Zuhri told me that he was told that Abu Sufyan bin Harb, Abu Jahl bin Hisham, and al-Akhnas bin Shuraik bin Amr bin Wahb al-Thaqafi, an ally of Banu Zuhrah, went out one night to listen to the Messenger of God, may God bless him and grant him peace, while he was praying at night in his house. Each one of them took a seat to listen in, and each one did not know where the other was. They spent the night listening to him until dawn came and they dispersed. When the road brought them together, they blamed each other, and some of them said to each other: Do not return, for if one of your fools saw you, you would cause something to affect his mind. Then they left until the second night, each man returned to his seat and they spent the night listening to him until dawn came and they dispersed and the road brought them together. Some of them said to each other the same as the first one had said. Once, then they departed until the third night, each man took his seat and spent the night listening to him, until dawn came and they dispersed and the road brought them together, and some of them said to each other, **We will not leave until we promise not to return**, so they promised to do that and then dispersed. When morning came, Al-Akhnas bin Shuraik took his stick and went out until he came to Abu Sufyan bin Harb in his house and said: Tell me, O Abu Hanzala, what do you think of what you heard from Muhammad? He said: O Abu Tha'laba, by God, I have heard things that I know and I know what is meant by them, and I have heard things whose meaning I do not know or what is meant by them. Al-Akhnas said: And I, by Him by whom I swore. He said: Then he went out from him until he came to Abu Jahl and entered his house and said: O Abu Al-Hakam, what do you think of what you heard from Muhammad? He said: What did you hear?

He said: We and Banu Abd Manaf disputed over honor: They fed and we fed, they carried and we carried, they gave and we gave, until when we knelt on our knees and were like two racehorses, they said: Among us is a prophet to whom revelation comes from the heavens, so when will we attain this? By God, we will never believe in him or trust him. He said: Then Al-Akhns got up from him and left him.

Fath al-Qadir

48- "Look how they have struck for you examples **meaning they said sometimes that you are a soothsayer and sometimes a magician, sometimes a poet, and sometimes a madman** they have gone astray **from the right path in all of that** so they cannot find a way" to guidance or to the criticism that the minds accept and that is believed, not the origin of the criticism, so they did what they were able to do of it, and it was said that they cannot find a way out due to the contradiction in their words like their saying: a mad magician. Ibn Abi Hatim narrated on the authority of Saeed bin Jubayr regarding his statement: "Then they would have sought a way to the Lord of the Throne" he said: to remove His kingdom. Sa'id ibn Mansur, Ibn Abi Hatim, al-Tabarani, Abu Nu'aym in al-Hilyah, and al-Bayhaqi in al-Asma' wa al-Sifat narrated on the authority of 'Abd al-Rahman ibn Qart that on the night of the Night Journey to al-Masjid al-Aqsa, Gabriel was on his right and Michael was on his left. He flew with him until he reached the highest heavens. When he returned, he said: I heard glorification from the highest heavens, along with much glorification. The highest heavens glorify the One of Majesty, fearing the One of Majesty in what is high. Glory be to the Most High, the Most High. Glory be to Him, the Most High. Ibn Mardawayh narrated on the authority of Anas that the Messenger of God, may God bless him and grant him peace, said while he was sitting with his companions when he heard a rumbling, and he said: The heavens groaned, and it has every right to groan. By the One in Whose Hand is the soul of Muhammad, there is not a space in it the size of a handspan except that there is the forehead of an angel prostrating, glorifying Him. Ibn Jarir, Ibn Abi Hatim and Abu Al-Shaykh in Al-Azmah narrated on the authority of Jabir that he said: The Messenger of God, may God bless him and grant him peace, said: "Shall I not tell you of something that Noah commanded his son to say? Noah said to his son: O my son, I command you to say Subhan God, for it is the prayer of creation, the glorification of creation, and by it creation is provided for." God, the Most High, said: **There is nothing but glorifies Him with praise.** Ahmad and Ibn Mardawayh narrated something similar from the hadith of Ibn Umar. Ibn Abi Hatim narrated on the authority of Abu Umamah that he said: There is no servant who glorifies God except that everything that God has created glorifies Him. He said: **There is nothing but glorifies Him with praise.** Ibn Kathir said: Its chain of transmission is weak. Al-Bukhari, Muslim and others narrated on the authority of Abu Hurairah that the Messenger of God, may God bless him and grant him peace, said: "An ant bit one of the prophets, so he ordered the ant colony to be burned, so God revealed to him: Because of a single ant, a nation of nations was burned while glorifying God." Al-Nasa'i, Abu Al-Shaykh and Ibn

Mardawayh narrated on the authority of Ibn Amr who said: "The Messenger of God (peace and blessings of God be upon him) forbade killing frogs and said: 'Its croaking is glorification of God.'" Abu Al-Shaykh narrated in Al-Azmah and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding the statement: **There is nothing but glorifies God with praise,** he said: The crop glorifies God and its reward is for its owner, and the garment glorifies God and the dirt says: 'If you are a believer, then wash me.'" Abu Al-Shaykh narrated on his authority that he said: **Everything glorifies God except the dog and the donkey.** Ibn Rahawayh narrated in his Musnad on the authority of Al-Zuhri who said: A crow with abundant wings was brought to Abu Bakr, and it began to spread its wings and say: 'No game was hunted or tree was cut except for what I lost of glorification.' Ahmad narrated it in Az-Zuhd and Abu Al-Shaykh on the authority of Maymun bin Mihran who said: Abu Bakr As-Siddiq was brought and he mentioned it from his statement without a chain of transmission traceable back to the Prophet (peace and blessings of God be upon him). Abu Nu'aym narrated it in Al-Hilyah and Ibn Mardawayh narrated it in a similar manner on the authority of Abu Hurayrah. Ibn Mardawayh narrated on the authority of Ibn Mas'ud with some of the same meaning. Abu Al-Sheikh narrated from the hadith of Abu Al-Darda' with a similar meaning. Ibn Asakir narrated from the hadith of Abu Ruhm something similar. Ibn Al-Mundhir narrated from Al-Hasan who said: This verse in the Torah is like a thousand verses: **And there is not a thing but glorifies Him with praise.** He said: In the Torah, the mountains glorify Him and the trees glorify Him, and so-and-so glorifies Him, and so-and-so glorifies Him. Ahmad and Abu Al-Sheikh narrated from Ibn Abbas who said: David prayed one night until morning, and when morning came he found joy in himself, so a frog called out to him: **O David, I was so persistent because of you, but I dozed off.** Al-Bayhaqi narrated in Al-Sha'b from Sadaqah bin Yasar who said: David was in his prayer niche when he saw a small worm, so he thought about its creation and said: **God does not care about the creation of this.** So God made it speak, and it said: **O David, do you marvel at yourself? Because I remember God and thank Him as much as God has given me, from you for what God has given you.** God said: **And there is not a thing but glorifies Him with praise.** There are hadiths and narrations from the Salaf in which it is explicit that all creatures glorify God. Abu Ya'la, Ibn Abi Hatim, Al-Hakim **who authenticated it,** Ibn Mardawayh, Abu Na'im and Al-Bayhaqi narrated on the authority of Asma' bint Abi Bakr, who said: When the verse **May the hands of Abu Lahab be ruined,** was revealed, Umm Jameel, the one-eyed woman, came wailing and holding a stick in her hand, saying:

We blame our father, despise his religion, and disobey his command.

The Messenger of God was sitting and Abu Bakr was beside him. Abu Bakr said: This woman has come and I am afraid that she will see you. He said: She will not see me. He recited the Qur'an and held fast to it, as God the Almighty said: **And when you recite the Qur'an, We place between you and those who do not believe in the Hereafter an invisible veil.** So she came and stood over Abu Bakr but did not see the Prophet,

Surat al-Isra' 17:48

See how they have put forth for you parables, then gone astray and are unable to find a way.

may God bless him and grant him peace. She said: O Abu Bakr, I have heard that your companion has satirized me. Abu Bakr said: No, by the Lord of this House, he has not satirized you. She left saying: Quraysh know that I am the daughter of their master. This story has been narrated with different wordings. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **And when you recite the Qur'an, We place between you and those who do not believe in the Hereafter an invisible veil.** He said: The invisible veil is a covering over their hearts so that they do not understand it or benefit from it. They obeyed Satan and he took control of them. Ibn Abi Hatim narrated on the authority of Zuhair bin Muhammad regarding the verse, he said: That was the Messenger of God, may God bless him and grant him peace, when he recited the Qur'an to the polytheists in Mecca, they heard his recitation but did not see him. Ibn Jarir, Ibn Abi Hatim, Al-Tabarani and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement: **And they turned their backs in aversion**, he said: The devils. Ibn Mardawayh narrated on his authority regarding his statement: **When they listened to you**, he said: Utbah and Shaibah, the sons of Rabi'ah, Al-Walid bin Al-Mughirah and Al-As bin Wa'il.

Tafsir al-Baghawi

48 - *Look*, O Muhammad, **how they have given you examples**, likenesses. They said: a poet, a magician, a soothsayer, and a madman. **They have gone astray**, so they are confused and have deviated, **so they cannot find a way**, meaning: to reach the path of truth.

Tafsir al-Baidawi

48. "Look how they have given you examples." They have given you examples of the poet, the magician, the soothsayer, and the one who is tempted. "They have strayed" from the truth in all of that. "They cannot find a way" to a directed attack, so they rush and stumble like someone who is confused about his situation and does not know what to do or what to do.

Surat al-Isra' 17:49

And they said, **When we are bones and fragments, will we indeed be resurrected as a new creation?**

Tafsir al-Jalalayn

49 - **And they said** denying the resurrection **When we are bones and dust, will we indeed be resurrected as a new creation?**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, informing us about what was said by those polytheists of Quraysh who do not believe in the Hereafter, and they said with their curse: **If we are bones** that have not been crushed or broken after our death and decay, **and dust** meaning dust in our graves.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all on the authority of Ibn Abi Nujayh, on the authority of Mujahid, God says, *dust*, he said: dust.

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.

Al-Muthanna 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, **And they said, 'Shall we then be bones and fragments?'** He said: dust. There is no singular for fragments, and it is like dust and debris. It is said from it: رَفَّتْ يَرَفَّتْ رَفَّتْ فَطَأَتْهُ مَرْفُوطٌ: if it becomes like debris and rubble.

And his saying, **Indeed, we will be resurrected as a new creation**, they said, denying the resurrection after death.

Indeed, we will be resurrected after our fate in the graves as unbroken bones and broken remains, and we have been worn out and have become dust in them, a creation created as we were before death, new, and we will be returned as we began? So He, the Most High, the Majestic, answered them, informing them of His power to resurrect them after their death and create them as they were before their affliction, a new creation, whatever their condition, bones or remains or stones or iron, or anything else that they find too great to create something like it, like them, living: Say, O Muhammad, be stones or iron or any creation that is too great in your hearts.

Tafsir al-Qurtubi

God the Almighty said: **And they said, 'When we are bones and fragments'** meaning, they said while they were whispering when they heard the Qur'an and

heard the matter of al-Qiyamah 75: If he had not been bewitched and deceived, he would not have said this. Ibn Abbas said: *Fatat* means dust. Mujahid: dirt. And *Fatat* is what is broken and decayed of everything, such as crumbs, debris and rubble, on the authority of Abu Ubaidah, Al-Kisa'i, Al-Farra' and Al-Akhfash. It is said from it that the thing was *rafat* means it was smashed, so it is *marfut*. **Shall we indeed be resurrected as a new creation?** "Ana" is an interrogative and what is meant by it is denial and rejection. "Khul'an" is in the accusative case because it is a source, meaning a new resurrection. This was the ultimate denial from them.

Tafsir Ibn Kathir

God Almighty says, informing about the infidels who reject the occurrence of the Resurrection and who say a question of denial about it, **When we are bones and dust**, meaning dust, as Mujahid said. Ali bin Abi Talhah said on the authority of Ibn Abbas, may God be pleased with them both: dust, **Shall we indeed be resurrected as a new creation?** meaning on the Day of Resurrection after we have decayed and become nothingness and are not remembered, as He informed about them in another place, **They say, 'Shall we indeed be returned to the grave? When we are decayed bones? They say, 'That then is a losing return.'** And the Almighty said: **And he has set forth for us an example and has forgotten his own creation 2:100.** So God Almighty commanded the Messenger of God, may God bless him and grant him peace, to answer them, saying: **Say, 'Be you stones or iron'** since they are more impenetrable than bones and dust, **or some creation of that which is great in your breasts.** Ibn Ishaq said on the authority of Ibn Abi Nujayh, on the authority of Mujahid: I asked Ibn Abbas about that, and he said: It is death. Atiyah narrated on the authority of Ibn Umar that he said in the interpretation of this verse: If you were dead, I would have brought you back to life. This is what Saeed bin Jubayr, Abu Salih, Al-Hasan, Qatadah, Ad-Dahhak, and others said. The meaning of that is that if you were to assume that you were to reach death, which is the opposite of life, God would bring you back to life if He willed, for nothing is impenetrable to Him if He wills it.

Ibn Jarir mentioned here a hadith: "Death will be brought on the Day of Resurrection as if it were a white ram, and it will be stopped between Paradise and Hell. Then it will be said: O people of Paradise, do you recognize this? They will say: Yes. Then it will be said: O people of Hell, do you recognize this? They will say: Yes. Then it will be slaughtered between Paradise and Hell. Then it will be said: O people of Paradise, eternity without death, and O people of Hell, eternity without death." Mujahid said: **Or a creation of what is great in your hearts**, meaning the sky, the earth, and the mountains. In another narration: Whatever you wish, be, for God will bring you back after your death. It was mentioned in the interpretation narrated from Imam Malik from al-Zuhri in his saying: **Or a creation of what is great in your hearts**, the Prophet, may God bless him and grant him peace, said: Malik said: And they say it is death.

Surat al-Isra' 17:49

And they said, "When we are bones and fragments, will we indeed be resurrected as a new creation?"

And the Almighty's saying: **And they will say, 'Who will restore us?'** meaning, who will restore us if we were stones or iron or some other strong creation? **Say, 'He who created you the first time.'** meaning, He who created you when you were nothing worth mentioning and then you became human beings spreading out, for He is able to restore you even if you become in any state. **And it is He who begins creation and then repeats it, and that is easier for Him.** The verse. And the Almighty's saying: **They shake their heads at you.** Ibn Abbas and Qatadah said: They move them in mockery. And what they said is what the Arabs know from their languages, because *inghaadh* means moving from the bottom to the top or from the top to the bottom. And from this, the gazelle, which is the young ostrich, is called *naghdh*, because when it walks, it hurries in its gait and moves its head. And it is said: **Naqafat Sanah** means that it moved and rose from its place. And the rajaz poet said:

And she lowered her teeth

And His statement: "And they say, 'When will it be?'" is an indication of their exclusion of that happening, as the Almighty said: "And they say, 'When will this promise be, if you should be truthful?'" And the Almighty said: "Those who do not believe in it hasten it." And His statement: "Say, 'Perhaps it is near.'" That is, beware of that, for it is near and will inevitably come to you, for everything that is coming will come. And His statement, the Almighty: "The Day He will call you," that is, the Lord, the Blessed and Exalted: "When He calls you with a single call from the earth, at once you will emerge," that is, when He commands you to emerge from it, for He will not disobey or prevent, but as the Almighty said: "And Our command is but one, like the twinkling of an eye, Our word to a thing when We intend it is only that We say to it, 'Be,' and it is." And His statement: "It is but a single cry * And at once they are awake," that is, it is only a single command to rebuke, and at once the people have emerged from the interior of the earth to its exterior, as the Almighty said: "The Day He will call you, and you will respond with His praise," that is, you will all stand up in response to His command and obedience to His will. Ali bin Abi Talha said on the authority of Ibn Abbas: **So you respond with His praise**, meaning with His command. Ibn Jurayj said the same. Qatada said with His knowledge and obedience.

Some of them said, **On the Day He calls you and you respond with His praise**, meaning, to Him be praise in every situation. It was mentioned in the hadith, "There is no loneliness in the graves of the people of 'There is no god but God.' It is as if I see the people of 'There is no god but God' rising from their graves, shaking the dirt off their heads, saying, 'There is no god but God.'" In another narration, they say, **Praise be to God who has removed sorrow from us.** This will come in Surah Fatir. And the Almighty said: **And you think** meaning on the Day you rise from your graves **that you had tarried** meaning in this worldly abode **except a little**, and like His Almighty's saying: **On the Day they see it, it will be as if they had not tarried except an afternoon or a morning thereof**, and the Almighty said: "On the

Day the Trumpet will be blown and We will gather the criminals that Day blue-eyed. They will whisper to one another, "You tarried only ten days." We are most knowing of what they say when the best of them in way will say, **You tarried only a day.** And the Almighty said: "And on the Day the Hour will appear, the criminals will swear that they had not tarried except an hour. Thus were they deluded." And the Almighty said: "He will say, 'How many years did you remain on the earth?' They will say, 'We tarried a day or part of a day. So ask the counters.' He will say, 'You tarried only a little, if you only knew.'"

Fath al-Qadir

When the Almighty finished narrating the people's doubts about the prophethoods, He narrated their doubts about the matter of the Resurrection, saying: 49- "And they said, 'When we are bones and dust?'" The question is for denunciation and rejection. The explanation of the doubt is that when a person dies, his bones dry up, scatter and disperse in the corners of the world, and their intermediate parts mix with their counterparts from the elements, so how can it be conceivable after that that they come together in their original form, then life returns to that group? The Almighty answered them by saying that returning the body of the dead to a state of life is possible, and if you suppose that his body has become the furthest thing from life and from the moisture of the living, such as stones and iron, it is like the saying of the speaker: Do you covet me while I am the son of so-and-so, so he says: Be the son of the sultan or the son of whomever you wish, and I will demand my right from you. The remains: what is broken and worn out of everything, such as crumbs, debris, and rubble. This was said by Abu Ubaidah, Al-Kisa'i, Al-Farra', and Al-Akhfash. You say from it: Rafat Al-Shi' Rafatan: meaning it was smashed, so it is marfut. It was said that the remains are dust, and it was said that the dirt. **Shall we indeed be resurrected as a new creation?** The question indicating denunciation and exclusion was repeated for emphasis and confirmation. The factor in *if* is what *lambu'athun* indicated, not itself, because what comes after *in* and the hamza and the lam do not act on what comes before them. The meaning is: Shall we, if we are bones and remains, be resurrected? The accusative of *khalaqan* is on the source without its wording, or on the state: meaning created, and *jadeedan* is an attribute of it.

Tafsir al-Baghawi

49 - "And they said, 'When we are bones' after death, 'and fragments?'" Mujahid said: dust. It was also said: debris. And *fragments* is everything that is broken and decayed of everything, like crumbs and debris.

"Will we indeed be resurrected as a new creation?"

Tafsir al-Baidawi

49. "And they said, 'When we are bones and debris, shall we then be resurrected as a new creation?'" In denial and exclusion of what is between the freshness of the living and the dryness of the decayed, of distance and contradiction, and the factor in if is what is indicated by resurrected, not itself, because what comes after if does not work on what comes before it, and "creation" is a source of mud.

Surat al-Isra' 17:50
Say, "Be you stones or iron."

Surat al-Isra' 17:50

Say, **Be you stones or iron.**

Tafsir al-Jalalayn

50 - Say to them **Be stones or iron**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to those among your people who deny the resurrection after death, who say, **When we are bones and dust, will we indeed be resurrected as a new creation?** If you are amazed at God's creation of you and His return of your bodies as a new creation after your decay in the dust and your fate as dust, and you deny that of His power, be stones or iron, or create something that is too great in your hearts if you are able to do that, then I will revive you and resurrect you as a new creation after your fate is the same as I began you the first time.

Tafsir al-Qurtubi

The Almighty said: "Say: Be you stones or iron." That is, say to them, O Muhammad, be, in a way that makes it impossible, stones or iron in strength and power. At-Tabari said: That is, if you are amazed at God's creation of bones and flesh for you, then be stones or iron if you are able. Ali bin Isa said: Its meaning is that if you were stones or iron, you would not have escaped God Almighty if He wanted you, except that it was stated in the form of a command, because it is more eloquent in its obligation. It was said: Its meaning is if you were stones or iron, He would have returned you as He began you, and He would have caused you to die and then brought you back to life. Mujahid said: The meaning is, be whatever you wish and you will be returned. An-Nahhas said: This is a good statement, because they cannot be stones, but the meaning is that they have acknowledged their Creator and denied the resurrection, so it was said to them, **Feel the possibility of being whatever you wish, for if you were stones or iron, you would have been resurrected as you were created the first time.**

Tafsir Ibn Kathir

God Almighty says, informing about the infidels who reject the occurrence of the Resurrection and who say a question of denial about it, **When we are bones and dust**, meaning dust, as Mujahid said. Ali bin Abi Talhah said on the authority of Ibn Abbas, may God be pleased with them both: dust, **Shall we indeed be**

resurrected as a new creation? meaning on the Day of Resurrection after we have decayed and become nothingness and are not remembered, as He informed about them in another place, **They say, 'Shall we indeed be returned to the grave? When we are decayed bones?' They say, 'That then is a losing return.'** And the Almighty said: **And he has set forth for us an example and has forgotten his own creation 2:100.** So God Almighty commanded the Messenger of God, may God bless him and grant him peace, to answer them, saying: **Say, 'Be you stones or iron'** since they are more impenetrable than bones and dust, **or some creation of that which is great in your breasts.** Ibn Ishaq said on the authority of Ibn Abi Nujayh, on the authority of Mujahid: I asked Ibn Abbas about that, and he said: It is death. Atiyah narrated on the authority of Ibn Umar that he said in the interpretation of this verse: If you were dead, I would have brought you back to life. This is what Saeed bin Jubayr, Abu Salih, Al-Hasan, Qatadah, Ad-Dahhak, and others said. The meaning of that is that if you were to assume that you were to reach death, which is the opposite of life, God would bring you back to life if He willed, for nothing is impenetrable to Him if He wills it.

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And the Almighty's saying: **And they will say, 'Who will restore us?'** meaning, who will restore us if we were stones or iron or some other strong creation? **Say, 'He who created you the first time.'** meaning, He who created you when you were nothing worth mentioning and then you became human beings spreading out, for He is able to restore you even if you become in any state. **And it is He who begins creation and then repeats it, and that is easier for Him.** The verse. And the Almighty's saying: **They shake their heads at you.** Ibn Abbas and Qatadah said: They move them in mockery. And what they said is what the Arabs know from their languages, because *inghaadh* means moving from the bottom to the top or from the top to the bottom. And from this, the gazelle, which is the young ostrich, is called *naghdh*, because when it walks, it hurries in its gait and moves its head. And it is said: **Naqafat Sanah** means that it moved and rose from its place. And the rajaz poet said:

And she lowered her teeth

And His statement: **And they say, 'When will it be?'** is an indication of their exclusion of that happening, as the Almighty said: **And they say, 'When will this promise be, if you should be truthful?'** And the Almighty said: **Those who do not believe in it hasten it.** And His statement: **Say, 'Perhaps it is near.'** That is, beware of that, for it is near and will inevitably come to you, for everything that is coming will come. And His statement, the Almighty: **The Day He will call you,** that is, the Lord, the Blessed and Exalted: **When He calls you with a single call from the earth, at once you will emerge,** that is, when He commands you to emerge from it, for He will not disobey or prevent, but as the Almighty said: **And Our command is but one, like the twinkling of an eye,** "Our word to a thing when We intend it is only that We say to it, 'Be,' and it is." And His statement: "It is but a single cry * And at once they are awake," that is, it is only a single command to rebuke, and at once the people have emerged from the interior of the earth to its exterior, as the Almighty said: "The Day He will call you, and you will respond with His praise," that is, you will all stand up in response to His command and obedience to His will. Ali bin Abi Talha said on the authority of Ibn Abbas: **So you respond with His praise,** meaning with His command. Ibn Jurayj said the same. Qatada said with His knowledge and obedience.

Some of them said, **On the Day He calls you and you respond with His praise,** meaning, to Him be praise in every situation. It was mentioned in the hadith, "There is no loneliness in the graves of the people of 'There is no god but God.' It is as if I see the people of 'There is no god but God' rising from their graves, shaking the dirt off their heads, saying, 'There is no god but God.'" In another narration, they say, **Praise be to God who has removed sorrow from us.** This will come in Surah Fatir. And the Almighty said: **And you think** meaning on the Day you rise from your graves **that you had tarried** meaning in this worldly abode **except a little,** and like His Almighty's saying: **On the Day they see it, it will be as if they had not tarried except an afternoon or a morning thereof,** and the Almighty said: "On the Day the Trumpet will be blown and We will gather the criminals that Day blue-eyed. They will whisper to one another, 'You tarried only ten days.' We are most knowing of what they say when the best of them in way will say, **You tarried only a day.** And the Almighty said: "And on the Day the Hour will appear, the criminals will swear that they had not tarried except an hour. Thus were they deluded." And the Almighty said: "He will say, 'How many years did you remain on the earth?' They will say, 'We tarried a day or part of a day. So ask the counters.' He will say, 'You tarried only a little, if you only knew.'"

Fath al-Qadir

50- "Say, 'Be you stones or iron, or some other creation' of that which is great in your hearts." Ibn Jarir said: Its meaning is that if you are amazed at God's creation of bones and flesh for you, then be stones or iron if you are able to do so. Ali ibn Isa said: Its meaning is that if you were stones or iron, He would restore you as He began you and would cause you to die and then bring you back to life. An-Nahhas said: This is a good statement, because they cannot be

stones or iron. Rather, the meaning is that they have acknowledged their Creator and denied the resurrection, so it was said to them, 'Feel free to be whatever you wish. If you were stones or iron, you would be resurrected as you were created the first time.' I said: And in this manner we decided the answer to the doubt before this.

Tafsir al-Baghawi

50 - Say to them, O Muhammad: **Be stones or iron,** in severity and strength. This is not an obligatory command, but rather an incapacitating command, meaning: Feel in your hearts that you are stones or iron in strength.

Tafsir al-Baidawi

50. "Say" in response to them. "Be stones or iron."

Surat al-Isra' 17:51

Or a creation of that which is greater in your hearts. Then they will say, "Who will bring us back?" Say, "He who created you the first time." Then they will shake their heads at you and say, "When will that be?" Say, "Perhaps it will be soon."

Surat al-Isra' 17:51

Or a creation of that which is greater in your hearts. Then they will say, **Who will bring us back?** Say, **He who created you the first time.** Then they will shake their heads at you and say, **When will that be?** Say, **Perhaps it will be soon.**

Tafsir al-Jalalayn

51 - **Or a creation of what is too great in your breasts** is too great to accept life, let alone bones and remains, so it is necessary to create the soul within you. **Then they will say, Who will restore us?** to life. **Say, He who created you** created you **the first time** and you were nothing, because the One who is able to begin is able to restore, rather it is easier. **Then they will shake** move **at you their heads** in amazement **and say** in mockery **When is it** meaning the resurrection? **Say, Perhaps it will be soon.**

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed regarding the meaning of his statement, **Or a creation of what is great in your hearts.** Some of them said: He meant death by it, and what is meant by it is: Or be death, for if you were it, your nation would be resurrected after that on the Day of Resurrection.

Who said that?

Zakariya bin Yahya bin Abi Zaida told us: Ibn Idris told us, on the authority of his father, on the authority of Atiya, on the authority of Ibn Umar: **Or a creation of what is great in your hearts.** He said: Death. He said: If you were dead, I would have brought you back to life.

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 statement, **Or a creation of what is great in your hearts,** meaning death, he says: If you are death, I will revive you.

Muhammad bin Ubaid Al-Maharbi told me, he said: Abu Malik Al-Junbi told us, he said: Ibn Abi Khalid told us, on the authority of Abu Salih, regarding his statement, **Or a creation of what is great in your hearts,** he said: Death.

Muhammad bin Al-Muthanna told us, he said: Sulayman Abu Dawud told us, he said: Shu'bah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding his statement, **Or a creation of what is great in your hearts,** he said: Death.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said:

Saeed bin Jubair said, regarding His statement, **Or a creation of what is greater in your hearts,** Become death if you are able, for death will die. He said: And nothing is greater in the soul of the son of Adam than death.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: It was conveyed to me, on the authority of Saeed ibn Jubayr, who said: It is death.

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 Abdullah bin Omar, that he used to say: Death will be brought on the Day of Resurrection like a white ram until it is placed between Paradise and Hell, and a caller will call out, and the people of Paradise and the people of Hell will hear, saying: This is death, we have brought it and we will destroy it, so be certain, O people of Paradise and people of Hell, that death has perished.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh, who said: Ubayd ibn Sulayman told us, who said: I heard Ad-Dahhak say regarding His statement, **Or a creation of what is great in your hearts,** meaning death, saying: If you were death for your nation.

Abdullah bin Amr bin Al-Aas used to say: "God will bring death on the Day of Resurrection, when the people of Paradise and the people of Hell have already reached their homes. It will be like a white ram, and it will stand between Paradise and Hell. The people of Paradise and the people of Hell will call out: 'This is death, and we are its slaughterers.' They will be certain of eternity." Others said: He meant the sky, the earth, and the mountains.

Who said that?

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Or a creation of what is great in your hearts.** He said: The sky, the earth, and the mountains. Others said: Rather, what is meant by that is: Be whatever you wish.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **Be stones or iron * Or a creation of that which is great in your hearts.** He said: Be whatever you wish, for God will return you as you were.

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.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, "Say: Be you stones or iron, or some creation of that which is great

in your hearts.” He said: From the creation of God, for God will cause you to die and then resurrect you on the Day of Resurrection as a new creation.

The most correct of the sayings on this matter is to say: God Almighty disliked saying, **Or a creation of what is great in your hearts**, and it is possible that He meant death by it, because it is great in the hearts of the children of Adam, and it is possible that He meant by it the heavens and the earth, and it is possible that He meant by it something else, and there is no clearer explanation of that than what He, may His praise be glorified, has explained, which is everything that is great in the hearts of the children of Adam from His creation because He did not specify a thing from it over another.

As for his statement, **And they will say, 'Who will bring us back?'** He is saying: So those who do not believe in the Hereafter will say to you, O Muhammad, **Who will bring us back?** a new creation, if we were stones or iron or a creation that is greater in our hearts, so say to them: **He who created you the first time will bring you back.** He says: He will bring you back as you were before you became stones or iron, living human beings, He who created you as human beings from nothing the first time.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, “Say: He who created you the first time,” meaning He created you. **And they will nod their heads at you**, he says: If you say that to them, they will nod their heads at you, raising and lowering them. And so is *naghdh* in the speech of the Arabs. It is a movement of rising and then lowering, or lowering and then rising. And for this reason the gazelle was called *naghdh*, because when it walks quickly, it rises and lowers, and moves its head, as the poet said: **Walk *naghdh*, not slumbering, alert.**

It is said: **Naghdat Sanah** means that it moved and rose from its base. From this comes the saying of the rajaz poet:

And she lowered her teeth

And the other said:

When she saw me, she lowered her head.

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Then they will shake their heads at you**, meaning they will move their heads in denial and mockery.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **They will shake their heads at you.** He said: They will move their heads.

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 statement, **Then they will shake their heads at you**, meaning: They will move them at you in

mockery.

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 Ata' Al-Khurasani, on the authority of Ibn Abbas: **Then they will shake their heads at you.** He said: They will move their heads in mockery and say: When will it be?

Ali told me, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **Then they will shake their heads at you**, meaning they will mock.

And His statement, **And they say, 'When will it be?'** God Almighty says: And they say, **When will the Resurrection be?** And in what state and time will He restore us as a new creation, as we were the first time? God Almighty said to His Prophet: Say to them, O Muhammad, when they say to you, **When will it be?** When is this Resurrection that you promise us? **Perhaps it will be soon.** Rather, its meaning is: It is soon, because *perhaps* is obligatory from God. Therefore, the Prophet, may God bless him and grant him peace, said: **I and the Hour were sent like these two**, and he pointed with his index and middle fingers, because God Almighty had informed him that He was near and responsive.

Tafsir al-Qurtubi

Or a creation of what is great in your hearts. Mujahid said: He means the heavens, the earth, and the mountains because of their greatness in the souls. This is the meaning of what Qatada said. He says, Be whatever you wish, for God will cause you to die and then resurrect you. Ibn Abbas, Ibn Omar, Abdullah bin Amr bin Al-Aas, Ibn Jubayr, Mujahid also, Ikrimah, Abu Salih, and Ad-Dahhak said: He means death, because there is nothing greater in the soul of the son of Adam than it. Umayyah bin Abi Al-Salt said:

Death has a terrible effect on souls.

He says: If you were created from stone or iron or were death, I would surely cause you to die and resurrect you, because the power with which I created you, with the power with which I will bring you back. This is the meaning of His statement: **And they will say, 'Who will bring us back?'** Say, **'He who created you the first time.'** And in the hadith it says: **Death will come on the Day of Resurrection in the form of a white ram, and it will be slaughtered between Paradise and Hell.** It was said that he meant resurrection, because it was greater in their hearts, as Al-Kalbi said. **He created you** means He created you and brought you into being. **And they will shake their heads at you.**

The rajaz poet said: He lowered his head towards me and covered his face.

He also said: **So-and-so moved his head**, meaning he moved it. It is transitive and intransitive, as narrated by Al-Akhfash. It is also said: **His tooth moved**, meaning it moved and fell out.

The rajaz poet said:

Surat al-Isra' 17:51

Or a creation of that which is greater in your hearts. Then they will say, "Who will bring us back?" Say, "He who created you the first time." Then they will shake their heads at you and say, "When will that be?" Say, "Perhaps it will be soon."

And she lowered her teeth

Another said: When she saw me, she lowered her head for me.

Another said:

There is no water in the reading room unless you rise with a tambourine above the dry place

Al-Mahal and Al-Mahala: the great pulley used to draw water for camels. **And they say, 'When is it?'** meaning the resurrection and the return of this time. **Say, 'Perhaps it is near.'** meaning it is near, because *perhaps* is obligatory, similar to **And what do you know? Perhaps the Hour is near.** And **Perhaps the Hour is near.** And everything that is coming is near.

Tafsir Ibn Kathir

God Almighty says, informing about the infidels who reject the occurrence of the Resurrection and who say a question of denial about it, **When we are bones and dust**, meaning dust, as Mujahid said. Ali bin Abi Talhah said on the authority of Ibn Abbas, may God be pleased with them both: dust, **Shall we indeed be resurrected as a new creation?** meaning on the Day of Resurrection after we have decayed and become nothingness and are not remembered, as He informed about them in another place, **They say, 'Shall we indeed be returned to the grave? When we are decayed bones?'** They say, **'That then is a losing return.'** And the Almighty said: **And he has set forth for us an example and has forgotten his own creation 2: 100.** So God Almighty commanded the Messenger of God, may God bless him and grant him peace, to answer them, saying: **Say, 'Be you stones or iron'** since they are more impenetrable than bones and dust, **or some creation of that which is great in your breasts.** Ibn Ishaq said on the authority of Ibn Abi Nujayh, on the authority of Mujahid: I asked Ibn Abbas about that, and he said: It is death. Atiyah narrated on the authority of Ibn Umar that he said in the interpretation of this verse: If you were dead, I would have brought you back to life. This is what Saeed bin Jubayr, Abu Salih, Al-Hasan, Qatadah, Ad-Dahhak, and others said. The meaning of that is that if you were to assume that you were to reach death, which is the opposite of life, God would bring you back to life if He willed, for nothing is impenetrable to Him if He wills it.

Ibn Jarir mentioned here a hadith: "Death will be brought on the Day of Resurrection as if it were a white ram, and it will be stopped between Paradise and Hell. Then it will be said: O people of Paradise, do you recognize this? They will say: Yes. Then it will be said: O people of Hell, do you recognize this? They will say: Yes. Then it will be slaughtered between Paradise and Hell. Then it will be said: O people of Paradise, eternity without death, and O people of Hell, eternity without death." Mujahid said: **Or a creation of what is great in your hearts**, meaning the sky, the earth, and the

mountains. In another narration: Whatever you wish, be, for God will bring you back after your death. It was mentioned in the interpretation narrated from Imam Malik from al-Zuhri in his saying: **Or a creation of what is great in your hearts**, the Prophet, may God bless him and grant him peace, said: Malik said: And they say it is death.

And the Almighty's saying: **And they will say, 'Who will restore us?'** meaning, who will restore us if we were stones or iron or some other strong creation? **Say, 'He who created you the first time.'** meaning, He who created you when you were nothing worth mentioning and then you became human beings spreading out, for He is able to restore you even if you become in any state. **And it is He who begins creation and then repeats it, and that is easier for Him.** The verse. And the Almighty's saying: **They shake their heads at you.** Ibn Abbas and Qatadah said: They move them in mockery. And what they said is what the Arabs know from their languages, because *inghaadh* means moving from the bottom to the top or from the top to the bottom. And from this, the gazelle, which is the young ostrich, is called *naghdh*, because when it walks, it hurries in its gait and moves its head. And it is said: **Naqafat Sanah** means that it moved and rose from its place. And the rajaz poet said:

And she lowered her teeth

And His statement: **And they say, 'When will it be?'** is an indication of their exclusion of that happening, as the Almighty said: **And they say, 'When will this promise be, if you should be truthful?'** And the Almighty said: **Those who do not believe in it hasten it.** And His statement: **Say, 'Perhaps it is near.'** That is, beware of that, for it is near and will inevitably come to you, for everything that is coming will come. And His statement, the Almighty: **The Day He will call you**, that is, the Lord, the Blessed and Exalted: **When He calls you with a single call from the earth, at once you will emerge**, that is, when He commands you to emerge from it, for He will not disobey or prevent, but as the Almighty said: **And Our command is but one, like the twinkling of an eye**, "Our word to a thing when We intend it is only that We say to it, 'Be,' and it is." And His statement: "It is but a single cry * And at once they are awake," that is, it is only a single command to rebuke, and at once the people have emerged from the interior of the earth to its exterior, as the Almighty said: "The Day He will call you, and you will respond with His praise," that is, you will all stand up in response to His command and obedience to His will. Ali bin Abi Talha said on the authority of Ibn Abbas: **So you respond with His praise**, meaning with His command. Ibn Jurayj said the same. Qatadah said with His knowledge and obedience.

Some of them said, **On the Day He calls you and you respond with His praise**, meaning, to Him be praise in every situation. It was mentioned in the hadith, "There is no loneliness in the graves of the people of 'There is no god but God.' It is as if I see the people of 'There is no god but God' rising from their graves, shaking the

dirt off their heads, saying, 'There is no god but God.'" In another narration, they say, **Praise be to God who has removed sorrow from us.** This will come in Surah Fatir. And the Almighty said: **And you think** meaning on the Day you rise from your graves **that you had tarried** meaning in this worldly abode **except a little**, and like His Almighty's saying: **On the Day they see it, it will be as if they had not tarried except an afternoon or a morning thereof**, and the Almighty said: "On the Day the Trumpet will be blown and We will gather the criminals that Day blue-eyed. They will whisper to one another, "You tarried only ten days." We are most knowing of what they say when the best of them in way will say, **You tarried only a day.** And the Almighty said: "And on the Day the Hour will appear, the criminals will swear that they had not tarried except an hour. Thus were they deluded." And the Almighty said: "He will say, 'How many years did you remain on the earth?' They will say, 'We tarried a day or part of a day. So ask the counters.' He will say, 'You tarried only a little, if you only knew.'"

Fath al-Qadir

51- "Or a creation that is great in your hearts" meaning that it is great in your eyes, which is greater than stones and iron, in contrast to life, for you will inevitably be resurrected. It was said that what is meant by it is the heavens, the earth, and the mountains, because of their greatness in the souls. A group of scholars and followers said: What is meant by it is death, because there is nothing greater in the soul of the son of Adam than it. The meaning is: If you were death, God would have killed you and then resurrected you. The remoteness of this is not hidden, for the meaning of the verse is the ascension from stones to iron, then from iron to what is greater in the hearts of the people than it, and death itself is not something that can be understood or sensed until the ascension from iron to it occurs. **Then they will say, 'Who will restore us?'** if we were bones and remains, or stones or iron with the difference between the two states. **Say, 'He who created you the first time.'** That is, He who created you and invented you at the beginning of your creation without a previous example or a preceding image. **Then they will shake their heads at you**, that is, they will move them in mockery. It is said, **He shook his head**, meaning he shakes and shakes, and he shakes a shake and a shake: meaning he moved, and he shook his head, he moved it as if astonished. From this is the saying of the rajaz poet:

He lowered his head towards me and convinced me.

And the other rajaz poet said:

And she lowered her teeth

Another said:

When she saw me, she lowered her head.

And they say, 'When is it?' meaning the resurrection and re-entry, mocking and ridiculing them. **Say, 'Perhaps it is near.'** That is, it is near, because *perhaps* in God's speech is bound to happen. And similar to it is **And what do you know? Perhaps the Hour is near.** And everything that is coming is near.

Tafsir al-Baghawi

51 - "Or a creation of what is great in your hearts," it was said: the sky, the earth [and the mountains].

Mujahid, Ikrimah, and most of the commentators said: It is death, for there is nothing greater in the soul of the son of Adam than death. That is, if you were death itself, I would kill you and resurrect you.

"And they will say: Who will restore us?" Who will resurrect us after death? "Say: He who created you" - created you - **the first time** - and He who is able to create is able to restore. **And they will shake their heads at you** - that is, they will move them when you say that to them, mocking you, "and say: When is it?" - that is, the resurrection and the Day of Judgment. "Say: Perhaps it will be near" - that is, it is near, because *perhaps* from God is obligatory, similar to the statement of God Almighty: **And what do you know? Perhaps the Hour is near** (al-Ahzab 33:63).

Tafsir al-Baidawi

51. "Or a creation of that which is too great for you to accept life because it is the furthest thing from it, for His Almighty power is not short of reviving you because bodies share in accepting rejection, so how would it be if you were bones that were laid down and had been tender and lined with life before, and the thing is more receptive to what was known in it than what was not known. **Then they will say**, Who will bring us back? **Say**, He who created you the first time. **And you were dust, and what is more distant than that is life.** "Then they will shake their heads at you." They will move them toward you in amazement and mockery. "And they will say, **When will it be?** **Say**, **Perhaps it will be soon.** For everything that is coming is near. Its accusative is as a predicate or circumstance, meaning it will be in a near time. *And* is the name of *perhaps* or its predicate, and the name is implied.

Surat al-Isra' 17:52

The Day He calls you and you respond with praise to Him and you think that you had remained only a little while.

Surat al-Isra' 17:52

The Day He calls you and you respond with praise to Him and you think that you had remained only a little while.

Tafsir al-Jalalayn

52 - **On the Day He calls you** He calls you from the graves through the tongue of Israfil **and you respond** so you respond to His call from the graves **with His praise** with His command and it was said to Him be praise **and you think that** (you have not remained) in this world **except a little** because of the horror of what you see.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Say: Perhaps your resurrection, O polytheists, is near. That is the Day when your Lord will call you to come forth from your graves to the place of Resurrection, and you will respond with praise to Him.

The interpreters differed regarding the meaning of His statement, **Then you respond with His praise**. Some of them said: **Then you respond with His command**.

Who said that?

Ali told me, he said: Abdullah told me, he said: Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, his statement, **On the Day He calls you and you respond with His praise**, meaning: with His command.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj: **Then you respond with His praise**. He said: With His command.

Others said: The meaning of this is: Then you respond with knowledge and obedience to Him.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **On the Day He calls you and you respond with praise to Him**: meaning with knowledge of Him and obedience to Him.

The most correct of the sayings about this is to say: Its meaning is: So you respond to God from your graves with His power and His supplication to you, and praise be to God in every situation, as the speaker says: I did that action with the praise of God, meaning: Praise be to God for everything I did, and as the poet said:

By the grace of God, I do not wear the garment of a wicked person, nor do I cover myself with treachery.

Meaning: Praise be to God, I have not worn the clothes of an immoral person.

And His statement, **And you think that you have remained only a little**, means: And you think, when the Day of Resurrection comes to you, from the horror of what you will witness therein, that you have remained on the earth only a little, as the Most High said, "He said, 'How many years have you remained on the earth?' They said, 'We remained a day or part of a day. So ask the counters.'"

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And you think that you have remained only a little**: meaning in this world, the world became insignificant to them and became small, when they saw the Day of Resurrection.

Tafsir al-Qurtubi

The Almighty says: **On the Day He calls you and you respond with praise to Him**. Supplication: the call to the place of assembly with words that all creatures hear, in which God Almighty calls them to come out. It was said: with the shout that they hear, which will be a call for them to gather on the Day of Resurrection. The Prophet, may God bless him and grant him peace, said:

You will be called on the Day of Resurrection by your names and the names of your fathers, so make your names good. "Then you will respond with His praise," meaning with their deserving praise for bringing life back to life. Abu Sahl said: **That is, praise be to God**, just as he said:

By the grace of God, I do not wear the garment of an immoral person, nor do I cover myself with treachery.

It was said: Praising God with your tongues. Saeed bin Jubair said: The infidels will emerge from their graves saying: Glory be to You and praise be to You, but their acknowledgment of that Day will not benefit them. Ibn Abbas said: By His praise, by His command, meaning you will say that He is your Creator. Qatada said: By knowing and obeying Him. It was said: The meaning is by His power. It was said: By His calling you. Our scholars said: This is correct, because the blowing of the trumpet is only a reason for the people of the graves to emerge, and in reality it is the emergence of creation by the call of the Truth. God the Almighty said: **The Day He will call you, and you will respond with His praise**. So they will stand and say: Glory be to You, O God, and praise be to You. He said: The Day of Resurrection is a day that begins with praise and ends with it. God the Almighty said: **The Day He will call you, and you will respond with His praise**. And He said at the end of it: "And it will be judged between them in truth, and it will be said: Praise be to God, Lord of the

worlds." **And you think that you have remained but a little.** Meaning between the two blasts, and that is because the torment will be withheld from those being tormented between the two blasts, and that is for forty years, then they will sleep. That is what the Almighty said: **Who has raised us from this place of ours?** So it is specific to the disbelievers. Mujahid said: The disbelievers have a period of slumber before the Day of Resurrection, in which they will find the taste of sleep. Then when the people of the graves are called, they will rise in terror. Qatada said: The meaning is that the world will seem insignificant in their eyes and will become small when they see the Day of Resurrection. Al-Hasan: **And you think that you have remained but a little** in the world because of the length of your stay in the Hereafter.

Tafsir Ibn Kathir

God Almighty says, informing about the infidels who reject the occurrence of the Resurrection and who say a question of denial about it, **When we are bones and dust**, meaning dust, as Mujahid said. Ali bin Abi Talhah said on the authority of Ibn Abbas, may God be pleased with them both: dust, **Shall we indeed be resurrected as a new creation?** meaning on the Day of Resurrection after we have decayed and become nothingness and are not remembered, as He informed about them in another place, **They say, 'Shall we indeed be returned to the grave? When we are decayed bones?' They say, 'That then is a losing return.'** And the Almighty said: **And he has set forth for us an example and has forgotten his own creation 2:100.** So God Almighty commanded the Messenger of God, may God bless him and grant him peace, to answer them, saying: **Say, 'Be you stones or iron'** since they are more impenetrable than bones and dust, **or some creation of that which is great in your breasts.** Ibn Ishaq said on the authority of Ibn Abi Nujayh, on the authority of Mujahid: I asked Ibn Abbas about that, and he said: It is death. Atiyah narrated on the authority of Ibn Umar that he said in the interpretation of this verse: If you were dead, I would have brought you back to life. This is what Saeed bin Jubayr, Abu Salih, Al-Hasan, Qatadah, Ad-Dahhak, and others said. The meaning of that is that if you were to assume that you were to reach death, which is the opposite of life, God would bring you back to life if He willed, for nothing is impenetrable to Him if He wills it.

Ibn Jarir mentioned here a hadith: "Death will be brought on the Day of Resurrection as if it were a white ram, and it will be stopped between Paradise and Hell. Then it will be said: O people of Paradise, do you recognize this? They will say: Yes. Then it will be said: O people of Hell, do you recognize this? They will say: Yes. Then it will be slaughtered between Paradise and Hell. Then it will be said: O people of Paradise, eternity without death, and O people of Hell, eternity without death." Mujahid said: **Or a creation of what is great in your hearts**, meaning the sky, the earth, and the mountains. In another narration: Whatever you wish, be, for God will bring you back after your death. It was mentioned in the interpretation narrated from Imam Malik from al-Zuhri in his saying: **Or a creation of what**

is great in your hearts, the Prophet, may God bless him and grant him peace, said: Malik said: And they say it is death.

And the Almighty's saying: **And they will say, 'Who will restore us?'** meaning, who will restore us if we were stones or iron or some other strong creation? **Say, 'He who created you the first time.'** meaning, He who created you when you were nothing worth mentioning and then you became human beings spreading out, for He is able to restore you even if you become in any state. **And it is He who begins creation and then repeats it, and that is easier for Him.** The verse. And the Almighty's saying: **They shake their heads at you.** Ibn Abbas and Qatadah said: They move them in mockery. And what they said is what the Arabs know from their languages, because *inghaadh* means moving from the bottom to the top or from the top to the bottom. And from this, the gazelle, which is the young ostrich, is called *naghdh*, because when it walks, it hurries in its gait and moves its head. And it is said: **Naqafat Sanah** means that it moved and rose from its place. And the rajaz poet said:

And she lowered her teeth

And His statement: **And they say, 'When will it be?'** is an indication of their exclusion of that happening, as the Almighty said: **And they say, 'When will this promise be, if you should be truthful?'** And the Almighty said: **Those who do not believe in it hasten it.** And His statement: **Say, 'Perhaps it is near.'** That is, beware of that, for it is near and will inevitably come to you, for everything that is coming will come. And His statement, the Almighty: **The Day He will call you**, that is, the Lord, the Blessed and Exalted: **When He calls you with a single call from the earth, at once you will emerge**, that is, when He commands you to emerge from it, for He will not disobey or prevent, but as the Almighty said: **And Our command is but one, like the twinkling of an eye**, "Our word to a thing when We intend it is only that We say to it, 'Be,' and it is." And His statement: "It is but a single cry * And at once they are awake," that is, it is only a single command to rebuke, and at once the people have emerged from the interior of the earth to its exterior, as the Almighty said: "The Day He will call you, and you will respond with His praise," that is, you will all stand up in response to His command and obedience to His will. Ali bin Abi Talha said on the authority of Ibn Abbas: **So you respond with His praise**, meaning with His command. Ibn Jurayj said the same. Qatada said with His knowledge and obedience.

Some of them said, **On the Day He calls you and you respond with His praise**, meaning, to Him be praise in every situation. It was mentioned in the hadith, "There is no loneliness in the graves of the people of 'There is no god but God.' It is as if I see the people of 'There is no god but God' rising from their graves, shaking the dirt off their heads, saying, 'There is no god but God.'"
In another narration, they say, **Praise be to God who has removed sorrow from us.** This will come in Surah Fatir. And the Almighty said: **And you think** meaning on the Day you rise from your graves **that you had tarried** meaning in this worldly abode **except a little**, and like His Almighty's saying: **On the Day they see it, it will be as if they had not tarried except an afternoon**

Surat al-Isra' 17:52

The Day He calls you and you respond with praise to Him and you think that you had remained only a little while.

or a morning thereof, and the Almighty said: "On the Day the Trumpet will be blown and We will gather the criminals that Day blue-eyed. They will whisper to one another, "You tarried only ten days." We are most knowing of what they say when the best of them in way will say, **You tarried only a day**. And the Almighty said: "And on the Day the Hour will appear, the criminals will swear that they had not tarried except an hour. Thus were they deluded." And the Almighty said: "He will say, 'How many years did you remain on the earth?' They will say, 'We tarried a day or part of a day. So ask the counters.' He will say, 'You tarried only a little, if you only knew.'"

Fath al-Qadir

52- "The Day He calls you" The circumstance is in the accusative case with an implied verb: i.e. remember, or in place of "soon", or the meaning is: The Day He calls you, whatever it was, the call is the call to the place of assembly with words that all creatures hear, and it was said that it is the shout that you hear, so it is a call to them to gather in the place of assembly "then you respond with His praise" i.e. submitting to Him, praising what He did to you, so it is in the accusative case as a state. It was said that the meaning is: then you respond and praise be to God as the poet said:

Praise be to God, I do not wear fancy clothes, nor do I hide from treachery.

It has been narrated that when the infidels emerge from their graves they say: Glory be to You and praise be to You. It has been said that what is meant by supplication here is the resurrection and the response is that they will be resurrected, so the meaning is: On the Day He resurrects you, you will be resurrected obediently. **And you will think that you have remained only a little**, meaning that you will think upon resurrection that you have remained in your graves only a little while. It has also been said that it is between the two blasts, and that is because the torment is withheld from those being tormented between the two blasts, and that is forty years in which they sleep. Therefore, **They will say, 'Woe to us! Who has raised us from our beds?'** It has been said that the world became insignificant in their eyes and became small when they saw the Day of Resurrection, so they said this statement.

Tafsir al-Baghawi

52 - "The Day He calls you **from your graves to the place of resurrection**, and you will respond with His praise", Ibn Abbas said: By His command. Qatada said: By obeying Him. It was said: Acknowledging that He is their Creator and Resurrector and they praise Him when praise will not benefit them. It was said: This is addressed to the believers, for they will be resurrected praising. "And you think that you have remained, **in this world and in the graves**, but a little", because if a person remained for thousands of years in this world

and in the grave, that would be considered a little in comparison to the duration of the Day of Resurrection and eternity. Qatada said: They despise the duration of this world in comparison to the Resurrection.

Tafsir al-Baidawi

52. "The Day He calls you and you respond" meaning the Day He resurrects you and you are resurrected. He used the terms supplication and response to indicate their speed and ease, and that the purpose of them is to bring them to account and be rewarded. "With His praise" is a state of them, meaning praising God Almighty for the perfection of His power, as it was said that they shake the dust off their heads and say: Glory be to You, O God, and with Your praise, or submitting to His resurrection as those who praise Him submit. "And you think that you have remained only a little" and you think that the length of your stay in the graves is short, like the one who passed by a village. Or the length of your life because of what you see of the terror.

Surat al-Isra' 17:53

And tell My servants to say that which is best. Indeed, Satan induces dissension among them. Indeed, Satan has ever been to mankind a clear enemy.

Tafsir al-Jalalayn

53 - **And tell My servants** the believers **to say** to the disbelievers the word (that is best. Indeed, Satan induces) corruption (between them. Indeed, Satan is ever to man a clear enemy) between enmity and the word that is best is

Tafsir al-Suyuti

Tafsir al-Tabari

And His saying, **And tell My servants to say that which is best.** God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And tell, O Muhammad, to My servants to say to one another that which is best of conversation and address.

As Khallad bin Aslam told us, he said: Al-Nadr told us, he said: Al-Mubarak told us, on the authority of Al-Hasan regarding this verse: **And tell My servants to say that which is best**, he said: That which is best. He does not say to him like he says to him: May God have mercy on you, may God forgive you.

And His statement, **Indeed, Satan sows dissension among them**, means that Satan causes dissension among them, he sows discord among them, he says, he corrupts them, he stirs up evil among them. **Indeed, Satan has been to man a clear enemy**, means that Satan was an enemy to Adam and his descendants, he made his enmity clear to them by what he showed to Adam of envy and his deception of him until he expelled him from Paradise.

Tafsir al-Qurtubi

Indeed, Satan is ever a clear enemy to man. That is, a severe enemy. This was mentioned earlier in Surat Al-Baqarah. In the hadith, some people were sitting remembering God, the Almighty, so Satan came to interrupt their gathering, but the angels prevented him. Then he came to some people sitting near them who were not remembering God, so he stirred up trouble between them, so they quarrelled and jumped up. These people who were remembering God said, **Let us come and reconcile between our brothers.** So they got up and interrupted their gathering, and Satan was happy with that. This is part of his enmity.

Tafsir Ibn Kathir

The Blessed and Exalted commands His servant and Messenger, may God bless him and grant him peace,

to command the believing servants of God to speak the best words and kindest words when addressing and conversing with them. If they do not do that, Satan will cause trouble between them, and will turn speech into action, and will cause evil, disputes, and fighting. He has been an enemy to Adam and his descendants since he refused to prostrate to Adam, and his enmity is clear and evident. For this reason, He forbade a man from pointing at his Muslim brother with a sharp object, because Satan will pull it into his hand, meaning he may strike him with it.

Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Hammam, 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: 'None of you should point a weapon at his brother, for you do not know, perhaps Satan may tempt him into his hand and he may fall into a pit of Hellfire.'" Both of them narrated it from the hadith of Abd al-Razzaq. Imam Ahmad said: Affan told us, Hammad told us, Ali ibn Zayd told us, on the authority of al-Hasan, who said: A man from Banu Sulait told me: I came to the Prophet, may God bless him and grant him peace, while he was among the lowest of people, and I heard him say: 'A Muslim is a brother to a Muslim. He does not wrong him nor does piety forsake him. Here, piety is.'" Hammad said: He pointed with his hand to his chest: "And no two men love each other for the sake of God and then separate them except that an incident will occur between one of them, the initiator of the incident is evil, the initiator of the incident is evil, and the initiator of the incident is evil."

Fath al-Qadir

53- **And tell My servants to say that which is best** meaning, O Muhammad, tell My believing servants that they say when they converse with the polytheists the word that is best of all good speech, as in the words of the Almighty: **And do not argue with the People of the Scripture except in a way that is best** and His words: **And speak to him with gentle speech** because being harsh with them may repel them from answering or lead to what the Almighty said: **And do not insult those they invoke other than God, lest they insult God in enmity without knowledge** and this was before the revelation of the verse of the sword, and it was said that the meaning is: Tell them to command what God commanded and forbid what He forbade, and it was said that this verse is for the believers among themselves in particular, and the first is more appropriate as is attested by the reason that we will mention, God willing, **Indeed, Satan induces dissension among them** meaning by corruption, sowing enmity and temptation. Al-Yazidi said: It is said that he induces dissension among us: meaning he corrupts. Another said: *Nazagh* means temptation. **Indeed, Satan is ever a clear enemy to man**, meaning he pretends to be hostile and reveals it. This is an explanation of what came before it, and something similar to this has already been mentioned in Surat Al-Baqarah.

Surat al-Isra' 17:53

And tell My servants to say that which is best. Indeed, Satan induces dissension among them. Indeed, Satan has ever been to mankind a clear enemy.

Tafsir al-Baghawi

53 - The Almighty said: **And tell My servants to say that which is best**, Al-Kalbi said: The polytheists were harming the Muslims, so they complained to the Messenger of God, may God bless him and grant him peace, so God Almighty revealed: **And tell My servants** the believers **to say** to the disbelievers **that which is best** and not to reward them with their foolishness. Al-Hasan said: He says to him: May God guide you. And this was before the permission for jihad and fighting.

It was said: It was revealed about Omar bin Al-Khattab, who was insulted by some infidels, so God commanded him to forgive.

It was said: God commanded the believers to say and do what is best, meaning: the best trait.

It was said: **The best** is the word of sincerity, **There is no god but God**.

"Indeed, Satan sows discord among them," meaning: he corrupts and sows enmity among them. **Indeed, Satan is ever to mankind a clear enemy**, meaning apparent enmity.

Tafsir al-Baidawi

53. "And tell My servants to say that which is best and not to be harsh with the polytheists. Indeed, Satan induces dissension among them, so perhaps being harsh with them will lead to stubbornness and increased corruption. Indeed, Satan has been to mankind a clear enemy."

Surat al-Isra' 17:54

Your Lord knows best about you. If He wills, He will have mercy upon you, or if He wills, He will punish you. And We have not sent you over them as a guardian.

Tafsir al-Jalalayn

54 - (Your Lord knows you best. If He wills, He will have mercy on you) through repentance and faith **or if He wills to punish you He will punish you** by death for disbelief **and We have not sent you over them as a guardian** to force them to believe. This was before the command to fight.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to these polytheists from Quraysh who said, **When we are bones and dust, shall we indeed be resurrected as a new creation?** "Your Lord, **O people**, is most knowing of you. If He wills, He will have mercy upon you," so He will accept your repentance with His mercy, until you repent from your disbelief in Him and in the Last Day. "Or if He wills, He will punish you," by letting you down from the faith, so that you die in your polytheism, and He will punish you on the Day of Resurrection for your disbelief in Him.

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Abdul-Malik bin Jurayj, regarding his statement, "Your Lord is most knowing of you. If He wills, He will have mercy upon you." He said: So you will believe. **Or if He wills, He will punish you.** So you will die in polytheism as you are.

And His saying, **And We have not sent you over them as a guardian**, He says to His Prophet Muhammad, may God bless him and grant him peace: We have not sent you, O Muhammad, over those to whom We sent you to call them to obey Us as a Lord or a watcher. Rather, We have sent you to them to convey Our messages to them, and in Our hands is their direction and management. If We will, We will have mercy on them, and if We will, We will punish them.

Tafsir al-Qurtubi

The Almighty says: "Your Lord is most knowing of you. If He wills, He will have mercy upon you; or if He wills, He will punish you." This is addressed to the polytheists, and the meaning is: If He wills, He will guide you to Islam and have mercy upon you, or He will cause you to die in polytheism and punish you. This was said by Ibn Jurayj. And the word "most knowing **means** all-knowing," similar to their saying: God is the Greatest, meaning great. It was said: The

address is to the believers, meaning if He wills, He will have mercy upon you by protecting you from the disbelievers of Mecca, or if He wills, He will punish you by giving them power over you. This was said by Al-Kalbi. "And We have not sent you as a guardian over them." This means, We have not entrusted you with preventing them from disbelief, nor have We given you their faith. It was also said: We have not made you a guarantor for them to be taken by them. This was said by Al-Kalbi. The poet said:

I remembered Abu Arwa and spent the night as if I were the agent of the cold of past matters.

Any sponsor.

Tafsir Ibn Kathir

God Almighty says: **Your Lord knows you best**, O people, meaning He knows best who among you deserves guidance and who does not. **If He wills, He will have mercy upon you**, by granting you success in obeying Him and turning to Him. "Or if He wills, He will punish you. And We have not sent you over them as a guardian," meaning We have only sent you as a warner, so whoever obeys you will enter Paradise, and whoever disobeys you will enter Hell. And His saying, **And your Lord knows best who is in the heavens and the earth**, meaning their ranks in obedience and disobedience. **And We have certainly preferred some of the prophets over others**, and as God Almighty said, "These are the messengers. We preferred some of them over others. Among them were those to whom God spoke, and He raised some of them in degree." This does not contradict what was established in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said, **Do not make distinctions between the prophets**, for what is meant by that is preference based on mere desire and partisanship, not on the basis of evidence. So if evidence indicates something, it must be followed. There is no dispute that the messengers are better than the rest of the prophets, and that those of resolve among them are the best of them, and they are the five mentioned explicitly in two verses of the Qur'an in Surat al-Ahzab, **And when We took a covenant from the prophets and from you and from Noah and Abraham and Moses and Jesus, the son of Mary**, and in Ash-Shura, His saying, "He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, and what We enjoined upon Abraham and Moses and Jesus - that you establish the religion and do not be divided therein." There is no dispute that Muhammad, may God bless him and grant him peace, is the best of them, then after him Abraham, then Moses, then Jesus, peace be upon them. Peace be upon the famous one, and we have explained it with its evidence in other places, and God is the Grantor of success. And the Almighty's saying: **And We gave David the Psalms** is a reminder of his virtue and honor. Al-Bukhari said: Ishaq bin Nasr told us, Abd al-Razzaq told us, Muammad told us, on the authority of Hammam, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God's prayers and peace be upon him, who said: **The Qur'an was made easy for**

Surat al-Isra' 17:54

Your Lord knows best about you. If He wills, He will have mercy upon you, or if He wills, He will punish you. And We have not sent you over them as a guardian.

David, so he would order his mount to be saddled, and he would recite it before he finished, meaning the Qur'an.

they complained to the Messenger of God, may God bless him and grant him peace, and this was revealed. It was said that one of them insulted Umar, may God be pleased with him, and he intended to do so, but God commanded him to forgive him.

Fath al-Qadir

54- "Your Lord knows you best. If He wills, He will have mercy on you; or if He wills, He will punish you." It was said that this is addressed to the polytheists. The meaning is: If He wills, He will guide you to Islam and have mercy on you, or cause you to die from polytheism and punish you. It was also said that it is addressed to the believers: that is, if He wills, He will have mercy on you by protecting you from the disbelievers, or if He wills, He will punish you by giving them power over you. It was also said that this is an explanation of the word that is better: "And We have not sent you over them as a guardian." That is, We have not entrusted you with preventing them from disbelief and forcing them to believe. It was also said: We have not made you a guarantor for them to be taken by them. From this is the saying of the poet:

I remembered Abu Arwa and spent the night as if I were the agent of the cold of past matters.

Any sponsor.

Tafsir al-Baghawi

54 - "Your Lord knows you best. If He wills, He will have mercy upon you," that is, He will grant you success so that you will believe, **or if He wills, He will punish you**, that is, He will cause you to die in polytheism so that you will be punished. This was said by Ibn Jurayj.

Al-Kalbi said: If He wills, He will have mercy on you and save you from the people of Mecca, and if He wills, He will punish you and give them power over you.

And We have not sent you over them as a guardian as a guardian and guarantor. It was said: The verse on fighting abrogated it.

Tafsir al-Baidawi

54. "Your Lord knows you best. If He wills, He will have mercy on you, or if He wills, He will punish you. **This is an explanation of** that which is best." And what is between them is an interruption, meaning say to them this word and something similar, and do not state that they are from the people of the Fire. For it will incite them to evil, even though the outcome of their affair is unknown and no one knows except God. "And We have not sent you over them as a guardian." You are entrusted with their affair and forcing them to believe. Rather, We have sent you as a bringer of good tidings and a warner, so be gentle with them and command your companions to bear with them. It was narrated that the polytheists went too far in harming them, so

Surat al-Isra' 17:55

And your Lord is most knowing of whoever is in the heavens and the earth. And We have certainly preferred some prophets over others, and We gave David the Psalms.

Tafsir al-Jalalayn

55 - **And your Lord is most knowing of those in the heavens and the earth** so He gives them what He wills according to their circumstances **And We have certainly preferred some of the prophets over others** by giving each of them a virtue, such as Moses with speech, Abraham with friendship, and Muhammad with the Night Journey **And We gave David the Psalms**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet, may God bless him and grant him peace: And your Lord, O Muhammad, knows best who is in the heavens and the earth and what is good for them, for He is their Creator, Provider, and Manager. He knows best who is worthy of repentance and mercy, and who is worthy of punishment. I guide to the truth whoever has been granted mercy and happiness from Me, and I lead astray whoever has been granted misery and failure from Me. He says: Do not let that be too much for you, for that is from what I do with them, because I prefer some prophets over others, by sending some of them to some of creation, and some of them to all, and raising some of them above others in degrees.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, "And your Lord is most knowing of who is in the heavens and the earth. And We have certainly preferred some prophets over others," God took Abraham as a friend, and spoke to Moses directly, and God made Jesus like Adam, He created him from dust, then said to him, *Be*, and he was, and he is the servant of God and His Messenger, from the word of God and His spirit, and Solomon was given a kingdom such as no one after him would have, and David was given the Psalms, we used to recite a supplication that David taught, praise and glorification, in which there is neither lawful nor unlawful, nor obligations nor limits, and Muhammad was forgiven for his past and future sins.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajaj told us, on the authority of Ibn Jurayj: **And We have certainly preferred some prophets over others.** He said: God spoke to Moses and sent Muhammad to all people.

Tafsir al-Qurtubi

The Almighty said: "And your Lord knows best who is in the heavens and the earth. And We have certainly

preferred some prophets over others." He repeated after saying: **Your Lord knows best about you** to clarify that He is their Creator and that He made them different in their morals, appearances, conditions and wealth, **Does He not know who created?** (al-Mulk 67:14). And likewise, some prophets were preferred over others out of His knowledge of their condition. This was discussed in Surat Al-Baqarah. **And We gave David the Psalms.** The Psalms: a book in which there is neither lawful nor unlawful, nor obligations nor limits, but rather it is a supplication, praise and glorification. That is, just as We gave David the Psalms, do not deny that Muhammad was given the Qur'an. And he is in the argument with the Jews.

Tafsir Ibn Kathir

God Almighty says: **Your Lord knows you best**, O people, meaning He knows best who among you deserves guidance and who does not. **If He wills, He will have mercy upon you**, by granting you success in obeying Him and turning to Him. "Or if He wills, He will punish you. And We have not sent you over them as a guardian," meaning We have only sent you as a warner, so whoever obeys you will enter Paradise, and whoever disobeys you will enter Hell. And His saying, **And your Lord knows best who is in the heavens and the earth**, meaning their ranks in obedience and disobedience, **And We have certainly preferred some of the prophets over others**, and as God Almighty said, "These are the messengers. We preferred some of them over others. Among them were those to whom God spoke, and He raised some of them in degree." This does not contradict what was established in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said, **Do not make distinctions between the prophets**, for what is meant by that is preference based on mere desire and partisanship, not on the basis of evidence. So if evidence indicates something, it must be followed. There is no dispute that the messengers are better than the rest of the prophets, and that those of resolve among them are the best of them, and they are the five mentioned explicitly in two verses of the Qur'an in Surat al-Ahzab, **And when We took a covenant from the prophets and from you and from Noah and Abraham and Moses and Jesus, the son of Mary**, and in Ash-Shura, His saying, "He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, and what We enjoined upon Abraham and Moses and Jesus - that you establish the religion and do not be divided therein." There is no dispute that Muhammad, may God bless him and grant him peace, is the best of them, then after him Abraham, then Moses, then Jesus, peace be upon them. Peace be upon the famous one, and we have explained it with its evidence in other places, and God is the Grantor of success. And the Almighty's saying: **And We gave David the Psalms** is a reminder of his virtue and honor. Al-Bukhari said: Ishaq bin Nasr told us, Abd al-Razzaq told us, Muammar told us, on the authority of Hammam, on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God's prayers and peace be upon him, who said: **The Qur'an was made easy for**

Surat al-Isra' 17:55

And your Lord is most knowing of whoever is in the heavens and the earth. And We have certainly preferred some prophets over others, and We gave David the Psalms.

David, so he would order his mount to be saddled, and he would recite it before he finished, meaning the Qur'an.

Fath al-Qadir

55- And your Lord knows best who is in the heavens and the earth He knows them best in essence, state and merit, and this is more general than His saying: **Your Lord knows best about you** because this includes everything in the heavens and the earth of His creations, and that is specific to the children of Adam or some of them, and this is like an introduction to His saying: **And We have certainly preferred some of the prophets over others** meaning that this preference is from His knowledge of who is higher in rank and who is lower than him, and who deserves more distinction by increasing his virtues and merits. This was mentioned previously in Al-Baqarah. And God took Abraham as a friend, and Moses as a speaker, and made Jesus His word and spirit, and gave Solomon a great kingdom, and forgave Muhammad his past and future sins, and made him the master of the children of Adam. In this verse, there is a refutation of what the infidels denied, regarding what the Messenger of God, may God bless him and grant him peace, narrated about his high status with his Lord, the Almighty and Majestic. Then he mentioned what David was given preference with, saying: **And We gave David the Psalms**, meaning a written book. Al-Zajaj said: That is, do not deny the preference of Muhammad and his being given the Qur'an, for God gave David the Psalms.

Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **and remains**, he said: dust. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **and remains**, he said: dust. And regarding his statement: **Say, 'Be you stones or iron,'** he said: Be whatever you wish, for God will restore you as you were. Ibn Abi Shaybah, Abdullah Ibn Ahmad in Zawa'id Al-Zuhd, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Umar regarding his statement: **or a creation of that which is great in your breasts**, he said: death, if you were death, I would have brought you back to life. Abdullah Ibn Ahmad in Zawa'id Al-Zuhd, Ibn Jarir and Al-Hakim narrated on the authority of Ibn Abbas something similar. Abu Al-Shaykh narrated in Al-Azmah on the authority of Al-Hasan something similar as well. Abdullah Ibn Ahmad, Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Saeed Ibn Jubayr something similar, and he added: So be death if you are able, for death will die. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And they will shake their heads at you**, he said: They will move them in mockery. Ibn Al-Mundhir narrated on the authority of Mujahid regarding his statement: **And they will say, 'When will it be?'** he said: The repetition. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ali Ibn Abi Talhah on the authority of Ibn Abbas regarding his statement: **And you will respond with His praise**, he said: By His command. Abd Ibn Hamid, Ibn Al-Mundhir

and Ibn Abi Hatim narrated on the authority of Saeed Ibn Jubayr regarding the verse: They will emerge from their graves saying: Glory be to You, O God, and praise be to You. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Qatada: **And you will respond with His praise**, he said: By knowing and obeying Him. **And you will think that you have remained but a little**, meaning that in this world, the world will be insignificant to them, and they will say when they see the Day of Resurrection. Ibn Abi Hatim narrated on the authority of Ibn Sirin regarding his statement: **And tell My servants to say that which is best**, he said: There is no god but God. Ibn al-Mundhir narrated on the authority of Ibn Jurayj regarding the verse, he said: He pardons the bad. Ibn Jarir narrated on the authority of al-Hasan, he said: He says to him, May God have mercy on you, may God forgive you. Ibn Abi Hatim narrated on the authority of Qatada, he said: The devil's incitement. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Qatada regarding His statement, **And We gave David the Psalms**, he said: We used to say that it was a supplication that David taught and praise and glorification of God, the Almighty, in which there is nothing permissible or forbidden, no obligations or limits. Ibn Abi Hatim narrated on the authority of al-Rabi' ibn Anas, he said: The Psalms are praise, supplication and glorification of God. I said: The matter is as Qatada and Al-Rabi' said, for we have come across the Psalms and found them to be sermons delivered by David, peace be upon him, addressing his Lord, the Exalted, when he entered the church. The total number of sermons is one hundred and fifty, each sermon is called a psalm with the first mīm open, the ḍay silent, the second mīm closed, and the last rā'. In some of these sermons, David complains to his Lord about his enemies and seeks His help against them, and in some of them he praises God, glorifies Him, and extols Him because of the victory and triumph that they had achieved over them. During the sermon, he would play the harp, which is an instrument of entertainment. Al-Suyuti mentioned here in Al-Durr Al-Manthur narrations from a group of the Salaf who mention expressions that they came across in the Psalms that do not have much benefit, for what the Qur'an contains of sermons and deterrents suffices them and others.

Tafsir al-Baghawi

55 - And your Lord is most knowing of those in the heavens and the earth, meaning: Your Lord is the One who knows those in the heavens and the earth, so He made them different in their forms, morals, conditions, and religions.

And We have certainly preferred some prophets over others. It was said that He made the people of the heavens and the earth different, just as He preferred some prophets over others.

Qatada said about this verse: God took Abraham as a friend, and spoke to Moses directly, and said to Jesus:

Be, and he was, and gave Solomon a kingdom that no one after him would have, and gave David the Psalms as He said: **And We gave David the Psalms**, and the Psalms is a book that God taught David, and it includes one hundred and fifty surahs, all of which are supplications, glorification, and praise of God Almighty, and in it there is nothing forbidden or permissible, nor obligations, nor limits.

Meaning: You did not deny the superiority of the prophets, so how do you deny the superiority of the Prophet, may God bless him and grant him peace, and his giving of the Qur'an? This is addressed to those who acknowledge the superiority of the prophets, peace be upon them, from among the People of the Book and others.

Tafsir al-Baidawi

55. **And your Lord is most knowing of those in the heavens and the earth** and of their conditions, so He chooses from among them for His prophethood and guardianship whomever He wishes, and this is a response to the Quraish's rejection of the orphan of Abu Talib being a prophet, and that the naked and hungry ones were his companions. **And We have certainly preferred some prophets over others** with spiritual virtues and disavowal of physical relationships, not with an abundance of wealth and followers, even David, peace be upon him, for his honor was in what was revealed to him of the Book, not in what he was given of kingship. It was said that it is an indication of the preference of the Messenger of God, peace and blessings be upon him. His statement, **And We gave David the Psalms** is an indication of the reason for his preference, which is that he is the Seal of the Prophets and his nation is the best of nations, indicated by what was written in the Psalms that the earth will be inherited by My righteous servants. Its indefiniteness here and its definition in the statement of God Almighty, **And We have certainly written in the Psalms** because it is originally a passive participle like milking, or a verbal noun like acceptance, and this is supported by the reading of Hamza with a dammah, which is like Abbas or Al-Fadl, or because what is meant is that We gave David some of the Psalms, or some of the Psalms in which the Messenger, peace and blessings be upon him, is mentioned.

Surat al-Isra' 17:56

Say, "Call upon those whom you claim to be besides Him, but they do not possess the power to remove distress from you or to transfer it."

Surat al-Isra' 17:56

Say, **Call upon those whom you claim to be besides Him, but they do not possess the power to remove distress from you or to transfer it.**

Tafsir al-Jalalayn

56 - Say to them **Call upon those whom you claim** that they are gods **besides Him** such as the angels, Jesus, and Aziz **but they do not possess the power to remove harm from you nor to transfer it** to someone other than you.

Tafsir al-Suyuti

As God Almighty said, Say, Call upon those you claim besides Him, the verse. Al-Bukhari and others narrated on the authority of Ibn Masoud, who said, "There were people from among mankind who worshipped people from among the jinn, so the jinn converted to Islam and the others held fast to their worship, so God revealed, Say, Call upon those you claim besides Him, the verse."

Tafsir al-Tabari

God the Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to the polytheists of your people who worship other than God from among His creation: Call upon those you claim are lords and gods besides Him when a calamity befalls you, and see if they are able to repel that from you, or transfer it from you to someone else, so that you call them gods? They are not able to do that, nor do they possess it. Rather, it is your Creator and their Creator who possesses and has power over it. It was said that those to whom the Prophet, may God bless him and grant him peace, was commanded to say this statement, were worshipping the angels, Ezra, and the Messiah, and some of them were worshipping a group of jinn.

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, "Say: Call upon those you claim besides Him, for they do not possess the power to remove harm from you or to change it." He said: The polytheists used to say: We worship the angels and Ezra, and they are the ones they call upon, meaning the angels, the Messiah, and Ezra.

Tafsir al-Qurtubi

The Almighty said: "Say: Call upon those you claim besides Him." When the Quraysh were afflicted with famine and complained to the Messenger of God, may God bless him and grant him peace, God revealed this

verse, meaning: Call upon those you worship besides God and claim that they are gods. Al-Hasan said: He means the angels, Jesus, and Ezra. Ibn Masoud said: He means the jinn. **They do not have the power to remove harm from you** meaning the famine for seven years, according to Muqatil. **Nor to change** from poverty to wealth and from sickness to health.

Tafsir Ibn Kathir

God Almighty says: Say O Muhammad to these polytheists who worshipped other than God **Call upon those whom you claim besides Him** of idols and rivals, so turn to them *for* they **do not possess the power to remove harm from you** that is, completely **nor to transfer it** that is, to transfer it to someone other than you, and the meaning is that the One who has the power to do that is God alone, with no partner, to Whom belongs creation and command. Al-Awfi said on the authority of Ibn Abbas regarding His statement: **Say, Call upon those whom you claim** the verse, he said: The polytheists used to say we worship the angels, the Messiah, and Ezra, and they are the ones who call upon meaning in the angels, the Messiah, and Ezra.

And the Almighty's saying: **Those are the ones who call upon** the verse, Al-Bukhari narrated from the hadith of Sulayman bin Mihran Al-A'mash, on the authority of Ibrahim, on the authority of Abu Mu'ammir, on the authority of Abdullah, regarding his saying: **Those are the ones who call upon, seeking a means of approach to their Lord**, he said: People from the jinn used to worship and then converted to Islam. And in another narration: He said: People from among mankind used to worship people from the jinn, so the jinn converted to Islam and these people adhered to their religion. And Qatada said on the authority of Ma'bad bin Abdullah Al-Zamani on the authority of Abdullah bin Utbah bin Mas'ud on the authority of Ibn Mas'ud regarding his saying: **Those are the ones who call upon** the verse, he said: It was revealed about a group of Arabs who used to worship a group of jinn, so the jinn converted to Islam and the humans who used to worship them did not realize their conversion, so this verse was revealed. And in another narration on the authority of Ibn Mas'ud, they used to worship a group of angels called the jinn, so he mentioned it.

Al-Suddi said on the authority of Abu Salih on the authority of Ibn Abbas regarding his statement, **Those are they who call upon, seeking means of approach to their Lord, which of them is nearest**, he said: Jesus, his mother and Ezra. Mughirah said on the authority of Ibrahim: Ibn Abbas used to say regarding this verse: They are Jesus, Ezra, the sun and the moon. Mujahid said: Jesus, Ezra and the angels. Ibn Jarir chose the statement of Ibn Masoud for his statement, **seek means of approach to their Lord**, and this does not refer to the past, so it does not include Jesus, Ezra and the angels. He said: The means is the nearness, as Qatada said, and that is why he said: **Which of them is**

nearest. And the statement of God the Almighty: **And they hope for His mercy and fear His punishment,** worship is not complete except with fear and hope, so with fear one refrains from prohibitions, and with hope one increases acts of obedience. And the statement of God the Almighty: **Indeed, the punishment of your Lord is to be feared,** meaning one should beware of it and fear its occurrence and happening, may God protect us from it.

Fath al-Qadir

His statement: 56- "Say: Call upon those you claim are gods besides Him." This is a response to a group of polytheists who worshipped statues as images of angels, and to a group of the People of the Book who said that Jesus, Mary, and Ezra were divine. So God Almighty commanded His Messenger, may God bless him and grant him peace, to say to them: Call upon those you claim are gods besides God. It was said that by those you claim, He meant a group of jinn who were among the Arabs. The verse was only specified for those we mentioned because of His statement: **They seek a means of access to their Lord,** for this is not appropriate for inanimate objects. **They do not possess the power to remove harm from you,** meaning they are not able to do so. The true worshipped One is the One who is able to remove harm and to transform it from one state to another and from one place to another. So it is necessary to be certain that these that you claim are gods are not gods.

Tafsir al-Baghawi

56 - The Almighty said: "Say: Call upon those you claim besides Him," that is, the polytheists were afflicted with a severe drought to the point that they ate dogs and carrion, so they sought help from the Prophet, may God bless him and grant him peace, to pray for them. God Almighty said: *Say* to the polytheists **Call upon those you claim besides Him** that they are gods **for they do not possess the power to remove harm** drought and hunger **from you nor to transfer** to someone else, or to change the situation from hardship to ease.

Tafsir al-Baidawi

56. "Say, 'Call upon those whom you claim to be gods besides Him, such as the angels, the Messiah, and Ezra. But they have no power, nor can they remove harm from you, such as sickness, poverty, and famine. Nor can they transfer it from you to others.'

Surat al-Isra' 17:57

Those are the ones who call upon their Lord, seeking a means of approach to Him, which of them is nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is something to be feared.

Surat al-Isra' 17:57

Those are the ones who call upon their Lord, seeking a means of approach to Him, which of them is nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is something to be feared.

Tafsir al-Jalalayn

57 - **Those who call upon** gods *seek* they ask to their **Lord the means** of nearness through obedience **which of them** instead of the way they seek, meaning the one who is *closest* to him seeks it, so how about others **and they hope for His mercy and fear His punishment** like others, so how do you call them gods **Indeed, the punishment of your Lord is to be feared**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: These are the ones whom these polytheists call upon as lords, **they seek a means of approach to their Lord**. He says: Those who are called lords seek nearness to their Lord and closeness, because they are people of faith in Him, and the polytheists worship them instead of God. **Which of them is nearest?** Which of them, through his good deeds and his effort in worshipping Him, is closest to Him in nearness. **And they hope** through their deeds **for His mercy and they fear** through their opposition to His command "His punishment. Indeed, the punishment of your Lord, O Muhammad, is to be feared."

The people of interpretation said something similar to what we said about that, except that they differed about those who were called, and some of them said: They are a group of jinn.

Who said that?

Abu Al-Sa'ib told me: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Abdullah, regarding His statement: **Those are the ones they call upon, desiring a means of approach to their Lord**, he said: There were people from among mankind who worshipped a group of jinn, then the jinn converted to Islam and mankind remained in their disbelief, so God Almighty revealed: **Those are the ones they call upon, desiring a means of approach to their Lord**, meaning the jinn.

Ibn Al-Muthanna told us: Abu Al-Nu'man Al-Hakam bin Abdullah Al-Ajli told us: Shu'bah told us, on the authority of Sulayman, on the authority of Ibrahim, on the authority of Abu Muammar, who said: Abdullah said regarding this verse, **Those are the ones they call upon, seeking a means of approach to their Lord** -

which of them is nearest? He said: A tribe of jinn who used to worship and then converted to Islam.

Abdul Warith bin Abdul Samad told me, he said: My father told me, he said: Al-Hussein told me, on the authority of Qatada, on the authority of Ma'bad bin Abdullah Al-Zamani, on the authority of Abdullah bin Utbah bin Mas'ud, on the authority of Ibn Mas'ud, regarding his statement, **Those are the ones they call upon, seeking a means of approach to their Lord**, he said: It was revealed about a group of Arabs who used to worship and a group of jinn, so the jinn converted to Islam, but the humans who used to worship them were not aware of their conversion, so it was revealed, **Those who call upon, seeking a means of approach to their Lord, which of them is nearest**.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, on the authority of Abdullah bin Utbah bin Masoud, on the authority of his uncle Abdullah bin Masoud, he said: This verse was revealed about a group of Arabs who used to worship a group of jinn, and the jinn and the group of Arabs converted to Islam without realizing it.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Those who call upon God, seeking a means of approach to their Lord**. A people worshipped the jinn, and those jinn converted to Islam, so God Almighty said: **Those are the ones they call upon, seeking a means of approach to their Lord**.

Muhammad bin Bashar 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 Ibrahim, on the authority of Abu Muammar, on the authority of Abdullah: **Those are the ones they call upon, seeking a means of approach to their Lord**. He said: A group of humans used to worship a group of jinn, then the group of jinn converted to Islam and the humans held fast to their worship, so he said: **Those are the ones they call upon, seeking a means of approach to their Lord**.

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 Ibrahim, on the authority of Abu Muammar, he said: Abdullah said: There were people who worshipped a group of jinn, then those jinn converted to Islam, and mankind remained steadfast in their worship, so God Almighty said: **Those are the ones they call upon, seeking a means of approach to their Lord**.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement, **Those are the ones they call upon, seeking a means of approach to their Lord, which of them is nearest**, he said, there were people from the people of ignorance who worshipped a group of jinn, and when the Prophet, may God bless him and grant him peace, was sent, they all converted to Islam, so they were seeking which of them was nearest.

Others said: Rather, they are angels.

Al-Husayn ibn Ali al-Sada'i told me: Yahya ibn al-Sakn told us: Abu al-Awam told us: Qatada told us, on the authority of Abdullah ibn Ma'bad al-Zamani, on the authority of Abdullah ibn Mas'ud, who said: There were tribes of Arabs who worshipped a class of angels called the jinn, and they said: They are the daughters of God. Then God Almighty revealed: **Those are the ones whom they call upon, O company of Arabs, seeking a means of approach to their Lord.**

Yunus told me: Ibn Wahb told us: Ibn Zayd said: **Those are the ones they call upon, seeking a means of approach to their Lord.** He said: Those who call upon the angels, seeking a means of approach to their Lord, **Which of them is nearest and they hope for His mercy.** Until he reached: **Indeed, the punishment of your Lord is to be feared.** He said: And these are the ones who worshipped the angels from the polytheists.

Others said: Rather, they are Ezra, Jesus, and his mother.

Who said that?

Yahya bin Ja'far told me, he said: Yahya bin Al-Sakn told us, he said: Shu'bah told us, on the authority of Ismail Al-Suddi, on the authority of Abu Salih, on the authority of Ibn Abbas, regarding his statement, **Those are the ones they call upon, seeking a means of approach to their Lord,** he said: Jesus, his mother, and Ezra.

Muhammad bin Al-Muthanna told us, he said: Abu Al-Nu'man Al-Hakam bin Abdullah Al-Ajli told us, he said: Shu'bah told us, on the authority of Ismail Al-Suddi, on the authority of Abu Saleh, on the authority of Ibn Abbas, he said: Jesus, son of Mary, his mother, and Ezra are in this verse: **Those are the ones they call upon, seeking a means of approach to their Lord.**

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **They seek a means of approach to their Lord,** he said: Jesus, son of Mary, and Ezra, and the angels.

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.

Ibn Hamid told us: Jarir told us, on the authority of Mughira, on the authority of Ibrahim, who said: Ibn Abbas used to say regarding His statement, **Those are the ones they call upon, seeking a means of access to their Lord,** he said: It is Ezra, the Messiah, the sun, and the moon.

The first interpretation of this verse is the statement of Abdullah bin Masoud, which we have narrated on the authority of Abu Muammar, that God, the Most High, mentioned that those whom the polytheists call gods, sought a means of approach to their Lord during the time of the Prophet, may God bless him and grant him peace. It is known that Ezra did not exist during the time of our Prophet, may God bless him and grant him peace, so he sought a means of approach to his Lord,

and that Jesus had been taken up. Only the one who is alive and working in obedience to God and drawing near to Him through righteous deeds seeks a means of approach to his Lord. As for the one who has no means of action, how does he seek a means of approach to his Lord? Since there is no meaning to this statement, there is no statement in it except the statement of the one who said what we have chosen in the interpretation, or the statement of the one who said: They are the angels, and these are two statements that are borne out by the apparent meaning of the revelation. As for the means, we have explained that it means nearness and proximity.

And in a similar manner to what we said about that, the people of interpretation said.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Ibn Abbas said: Al-Wasilah is the closeness.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: Al-Wasilah, he said: The means of closeness and proximity.

Tafsir al-Qurtubi

The Almighty said: **Those who call upon** Those is the subject of those, those is an attribute of those, and the relative pronoun is omitted, meaning they call upon them. Meaning those are the ones who are called upon. And *seek* is the predicate, or it could be a state, and those who call upon is the predicate, meaning they call upon His servants to worship Him. Ibn Mas'ud read **You call upon** with the ta' of addressing. The rest read it with the ya' of the predicate. There is no disagreement that it is with the ya'. In Sahih Muslim from the Book of Interpretation on the authority of Abdullah bin Mas'ud regarding the Almighty's statement: **Those who call upon, seeking a means of access to their Lord,** he said:

A group of jinn converted to Islam and were worshipping, but those who were worshipping remained in their worship, and the group of jinn converted to Islam. In another narration, he said: It was revealed about a group of Arabs who were worshipping a group of jinn, so the jinn converted to Islam and the humans who were worshipping them were unaware, so **Those are the ones they call upon, seeking a means of approach to their Lord** was revealed. It was also narrated from him that they were the angels who were worshipped by tribes of Arabs, as mentioned by Al-Mawardi. Ibn Abbas and Mujahid said: Ezra and Jesus. And they seek, they ask God for nearness and closeness, and they implore God the Most High in seeking Paradise, which is the means. God the Most High informed them that the worshipped seek closeness to their Lord. The ha and mim in **their Lord** refer to the worshippers or the worshipped or all of them. As for they call upon, it refers to the worshippers. And they seek, on the worshipped. **Which of them is nearest** is the subject and predicate. It is permissible for **Which of them is nearest** to be a

Surat al-Isra' 17:57

Those are the ones who call upon their Lord, seeking a means of approach to Him, which of them is nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is something to be feared.

substitute for the pronoun in **they seek**, and the meaning is that which of them is nearest seeks a means of approach to God. "And they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is to be feared." That is, it is feared and no one is safe from it, so one should beware of it and fear it. Sahl ibn Abdullah said: Hope and fear are two times for a person, so if they are equal, his conditions will be sound, but if one of them is more prevalent, the other will be nullified.

Tafsir Ibn Kathir

God Almighty says: *Say* O Muhammad to these polytheists who worshipped other than God **Call upon those whom you claim besides Him** of idols and rivals, so turn to them *for* they **do not possess the power to remove harm from you** that is, completely **nor to transfer it** that is, to transfer it to someone other than you, and the meaning is that the One who has the power to do that is God alone, with no partner, to Whom belongs creation and command. Al-Awfi said on the authority of Ibn Abbas regarding His statement: **Say, Call upon those whom you claim** the verse, he said: The polytheists used to say we worship the angels, the Messiah, and Ezra, and they are the ones who call upon meaning in the angels, the Messiah, and Ezra.

And the Almighty's saying: **Those are the ones who call upon** the verse, Al-Bukhari narrated from the hadith of Sulayman bin Mihran Al-A'mash, on the authority of Ibrahim, on the authority of Abu Mu'ammir, on the authority of Abdullah, regarding his saying: **Those are the ones who call upon, seeking a means of approach to their Lord**, he said: People from the jinn used to worship and then converted to Islam. And in another narration: He said: People from among mankind used to worship people from the jinn, so the jinn converted to Islam and these people adhered to their religion. And Qatada said on the authority of Ma'bad bin Abdullah Al-Zamani on the authority of Abdullah bin Utbah bin Mas'ud on the authority of Ibn Mas'ud regarding his saying: **Those are the ones who call upon** the verse, he said: It was revealed about a group of Arabs who used to worship a group of jinn, so the jinn converted to Islam and the humans who used to worship them did not realize their conversion, so this verse was revealed. And in another narration on the authority of Ibn Mas'ud, they used to worship a group of angels called the jinn, so he mentioned it.

Al-Suddi said on the authority of Abu Salih on the authority of Ibn Abbas regarding his statement, **Those are they who call upon, seeking means of approach to their Lord, which of them is nearest**, he said: Jesus, his mother and Ezra. Mughirah said on the authority of Ibrahim: Ibn Abbas used to say regarding this verse: They are Jesus, Ezra, the sun and the moon. Mujahid said: Jesus, Ezra and the angels. Ibn Jarir chose the statement of Ibn Masoud for his statement, **seek**

means of approach to their Lord, and this does not refer to the past, so it does not include Jesus, Ezra and the angels. He said: The means is the nearness, as Qatada said, and that is why he said: **Which of them is nearest**. And the statement of God the Almighty: **And they hope for His mercy and fear His punishment**, worship is not complete except with fear and hope, so with fear one refrains from prohibitions, and with hope one increases acts of obedience. And the statement of God the Almighty: **Indeed, the punishment of your Lord is to be feared**, meaning one should beware of it and fear its occurrence and happening, may God protect us from it.

Fath al-Qadir

Then He, the Almighty, confirmed their inability to do so by stating the extent of their need for God in bringing benefits and repelling harm, saying: 57- **Those whom they call upon seek a means of approach to their Lord**. Those is the subject and those whom they call upon is His attribute, and the relative pronoun is omitted: that is, they call upon them, and the predicate of the subject is they seek a means of approach to their Lord. It is possible that those whom they call upon is the predicate of the subject: that is, those who call upon His servants to worship them, and they seek is in the accusative case as a state. Ibn Mas'ud read it with the superlative as a direct address. The rest read it with the subjunctive as a predicate, and there is no disagreement that they seek with the subjunctive and the means of approach through obedience and worship: that is, they supplicate to God in seeking what brings them closer to their Lord, and the pronoun in their Lord refers to the worshippers or the worshipped. **Which of them is nearest** is the subject and predicate. Al-Zajaj said: The meaning is which of them is closest to God in terms of means: that is, draws near to Him through righteous deeds. It is also possible that it is a substitute for the pronoun in **they seek**: that is, he seeks the means of means from those who are closest to Him, the Most High, so how about those who are less than Him? It was said that **they seek** implies the meaning of **they are keen**: that is, they are keen to see which of them is closest to Him, the Most High, through obedience and worship. **And they hope for His mercy** as others hope for it. **And they fear His punishment** as others fear it. **Indeed, the punishment of your Lord is something to be feared**. An explanation for his saying **they fear His punishment**: that is, His punishment, the Most High, is worthy of being feared by the servants, from the angels, prophets, and others.

Tafsir al-Baghawi

57 - **Those whom they call upon seek a means of approach to their Lord**, meaning those whom the polytheists call upon as gods whom they worship.

Ibn Abbas and Mujahid said: They are Jesus, his

mother, Ezra, the angels, the sun, the moon, and the stars. **They seek** that is, they ask their Lord for **the means**, that is, closeness. It was said: The means is the highest degree, that is, they supplicate to God in seeking the highest degree.

It was said: The means is everything that brings one closer to God Almighty.

His saying: **Which of them is nearest?** means: They look to see which of them is nearest to God and seek His intercession. Al-Zajaj said: Which of them is nearest seeks a means to God Almighty and draws near to Him through righteous deeds, **and they hope for His mercy**, His Paradise, "and they fear His punishment. Indeed, the punishment of your Lord is to be feared," meaning they seek to beware of Him.

Abdullah bin Masoud said: The verse was revealed about a group of Arabs who worshipped a group of jinn. The jinn converted to Islam, but the humans who worshipped them did not know about their conversion to Islam, so they held on to their worship, so God reproached them and revealed this verse.

Ibn Masoud read **those who call** with a taa.

Tafsir al-Baidawi

57. **Those who call upon God seek a means of approach to their Lord.** These gods seek closeness to God through obedience. **Which of them is nearest?** instead of *and* "seek meaning whoever is nearest to God seeks a means of approach, so how can anyone but the nearest suffice? And they hope for His mercy and fear His punishment **like all other servants, so how can you claim that they are gods?** Indeed, the punishment of your Lord is to be feared" truly, so that everyone should be wary of it, even the messengers and angels.

Surat al-Isra' 17:58

And there is no town but that We will destroy it before the Day of Resurrection or punish it with a severe punishment. That is written in the Book.

Surat al-Isra' 17:58

And there is no town but that We will destroy it before the Day of Resurrection or punish it with a severe punishment. That is written in the Book.

Tafsir al-Jalalayn

58 - And there is no *city* whose people are wanted **but that We will destroy it before the Day of Resurrection** by death **or punish it with a severe punishment** by killing or otherwise **that is in the Book** the Preserved Tablet *inscribed* written.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: There is no town among the towns but that We will destroy its people with annihilation, annihilating them completely before the Day of Resurrection, or punishing them, either by the affliction of being killed by the sword, or by other types of punishment, a severe punishment.

0 2 239 2 - As Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty, **And there is no city but that We will destroy it before the Day of Resurrection**, so We will annihilate it **or punish it** with killing and affliction, he said: Every city on earth will be afflicted with some of this.

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, in a similar manner, except that he said: This or some of it will happen to her.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And there is no city but that We will destroy it before the Day of Resurrection or punish it**, is a decree from God, as you hear, from which there is no escape. Either He will destroy it with death or He will destroy it with an exterminating punishment if they abandon His command and deny His messengers.

Muhammad bin Bashir told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And there is no city but that We will destroy it**, he said: We will annihilate it.

Al-Qasim told us, he said: Al-Hussein told us, he said: Abu Al-Ahwas told us, on the authority of Samak bin Harb, on the authority of Abd Al-Rahman bin Abdullah, he said: If adultery and usury appear among the people of a village, God will permit its destruction.

His saying, **That was written in the Book**, means in the

Book in which everything that will be is written, and that is the Preserved Tablet.

As Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, in his statement, **That was inscribed in the Book**, he said: In the most complete Book, and he read, **Had it not been for a previous decree from God**, and he means by his statement, *inscribed*, written and clear, and from this is the statement of Al-Ajjaj:

Know that the Majestic One has decreed in the first books that were written

This is your order, so keep it to the river

Tafsir al-Qurtubi

The Almighty said: **And there is no town but that We will destroy it** meaning, destroy it. **Before the Day of Resurrection or punish it with a severe punishment.** Muqatil said: As for the righteous, it will be with death, and as for the wicked, it will be with punishment. Ibn Mas'ud said: If adultery and usury appear in a town, God will permit their destruction. It was said: The meaning is that there is no unjust town, which is strengthened by His statement: **And We would not destroy the towns except while their people were wrongdoers** (al-Qasas 28:59). That is, let the polytheists beware, for there is no unbelieving town but that punishment will befall it. **That was in the Book** meaning, in the tablet. *Inscribed* means written. The line is the script and writing, and it is originally a source. The line **with a fat-ha** is the same. Jarir said:

Whoever wants, I will sell him my money and I will divorce him. The Tayyim will not complete a single line in their register.

Al-Khal'ah **with a damma on the kha'**: the best of money. The plural of *sutra* is *astār*, like *sabab* and *asbāb*, then the plural is *astāhir*. The plural of *sutra* is *astār* and *sutur*, like *afīās* and *fulūs*. The word *kitab* here refers to the Preserved Tablet.

Tafsir Ibn Kathir

This is report from God Almighty that He has decreed and decided what He has in the Preserved Tablet: that there is no village but that He will destroy it by annihilating all its people or punishing them **with a severe punishment** either by killing or by testing them with whatever He wills, and that will only be because of their sins and transgressions, as God Almighty said about past nations: **And We did not wrong them, but they wronged themselves** and God Almighty said: **So it tasted the evil consequences of its deed, and the outcome of its deed was loss** and He said: **And how many a village was insolent toward the command of its Lord and His messengers** and the verses.

Fath al-Qadir

Then the Almighty explained the outcome of this world and its people, saying: 58- **And there is no city but that We will destroy it before the Day of Resurrection.** "In is a negative, and min" is for comprehensiveness: meaning there is no city, meaning a city that was one of the cities of the infidels. Al-Zajaj said: meaning there is no people of a city but that they will be destroyed, either by death or by a punishment that will eradicate them. So what is meant by the city is its people. It was only said before the Day of Resurrection because the destruction on the Day of Resurrection is not limited to the infidel cities, but rather it includes every city because the life of this world has come to an end. It was also said that the destruction is for the righteous and the torment is for the wicked, and the first is more appropriate because of His saying: "And We would not destroy the cities except while their people were wrongdoers. That **mentioned of the destruction and torment** was in the Book **meaning the Preserved Tablet** written" meaning written, and the line is the line and it is originally a source, and the line with the movement is like it. Jarir said:

Whoever wants to, I will sell him my money and leave him until the team completes a line in its collection

The successor, with the letter kha' with a damma, is the best of the money. The line is the plural of lines, and the plural of line with a sukoon is lines.

Tafsir al-Baghawi

58 - **And there is no town - and there is no town - but that We will destroy it before the Day of Resurrection -** meaning: destroying it and killing its people, **or punishing it with a severe punishment** - with various types of punishment if they disbelieve and disobey. Muqatil and others said: Its destroyer, with regard to the believers, is by causing death, and its punisher, with regard to the disbelievers, is by various types of punishment.

Abdullah bin Masoud said: If adultery and usury appear in a village, God will permit its destruction.

"It was in the Book, **in the Preserved Tablet**, inscribed," written.

Ubadah bin al-Samit said: I heard the Messenger of God, may God bless him and grant him peace, say: "The first thing God created was the pen. He said, 'Write.' It said, 'What should I write?' He said, 'Destiny.' And whatever was and whatever will be is eternal."

Tafsir al-Baidawi

58. "And there is no town but that We will destroy it before the Day of Resurrection" by death and extermination. "Or punish it with a severe punishment" by killing and various types of affliction. "That was in the Book **in the Preserved Tablet** inscribed" written.

Surat al-Isra' 17:59

And nothing prevented Us from sending the signs except that the former peoples denied them. And We gave Thamud the she-camel as a visible sign, but they wronged her. And We do not send the signs except as a warning.

Surat al-Isra' 17:59

And nothing prevented Us from sending the signs except that the former peoples denied them. And We gave Thamud the she-camel as a visible sign, but they wronged her. And We do not send the signs except as a warning.

Tafsir al-Jalalayn

59 - **And nothing prevented Us from sending the signs** that the people of Mecca proposed **except that the former ones denied them** when We sent them, then We destroyed them. And if We had sent them to these people, and We had ruled to give them respite to complete the matter of Muhammad, may God bless him and grant him peace, **and We gave Thamud the she-camel** a clear, evident sign **but they wronged** they disbelieved in it and were destroyed **and We do not send the signs** the miracles **except as a warning** to the servants so that they believe.

Tafsir al-Suyuti

The Almighty said: And what prevented Us from sending the signs except that the former ones denied them, the verse. Al-Hakim, Al-Tabarani, and others narrated on the authority of Ibn Abbas that he said: The people of Mecca asked the Prophet, may God bless him and grant him peace, to turn Safa into gold for them and to remove the mountains from them so that they could farm. It was said to him: If you wish, you can take your time with them, or you can give them what they asked for. But if they disbelieve, they will be destroyed as those before them were destroyed. He said: Rather, I will take my time with them. So God revealed: And nothing prevented Us from sending the signs except that the former ones denied them, the verse.

Al-Tabarani and Ibn Mardawayh narrated from Al-Zubayr something similar, but more simply.

Tafsir al-Tabari

.God Almighty says: And what prevented Us, O Muhammad, from sending the signs that your people asked for, except that there were nations before them who denied the same thing, and when what they asked for came to them, they denied their messengers, and they did not believe in the coming of the signs, so they were hastened, so We did not send the signs to your people. Because if We had sent them to them and they denied them, then We would have followed in hastening the punishment for them the same path as the nations before them.

And what we said about that, the people of interpretation said.

Who said that?

Ibn Humayd and Ibn Wakee' told us: Jarir told us, on the authority of Al-A'mash, on the authority of Ja'far ibn Iyas, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: The people of Mecca asked the Prophet, may God bless him and grant him peace, to turn Safa into gold for them, and to remove the mountains from them so that they could farm. It was said to him: If you wish, we can wait with them so that we may be saved from them, and if you wish, we can give them what they asked for, but if they disbelieve, they will be destroyed as those before them were destroyed. He said: Rather, wait with them. Then God revealed: **And nothing prevented Us from sending signs except that the former peoples denied them and And We gave Thamud the she-camel as a visible sign.**

Ishaq bin Wahb told me: Abu Amer told us: Masoud bin Abbad told us, on the authority of Malik bin Dinar, on the authority of Al-Hasan, regarding the statement of God Almighty: **And nothing prevented Us from sending signs except that the former peoples denied them.** He said: A mercy for you, O nation. If We had sent signs and you denied them, what had befallen those before you would have befallen you.

Al-Qasim narrated to us, he said: Al-Husayn narrated to us, he said: Hammad bin Zaid narrated to me, on the authority of Ayoub, on the authority of Sa'id bin Jubair, he said: The polytheists said to Muhammad, may God bless him and grant him peace: O Muhammad, you claim that there were prophets before you, among them was he to whom the wind was subjected, and among them was he who brought the dead back to life. If it pleases you that we believe in you and believe you, then ask your Lord to turn Safa into gold for us. So God revealed to him: I have heard what they said, so if you wish that we do what they said, then if they do not believe, then the punishment will descend, for there is no debate after the revelation of the verse. If you wish to give your people some time, then give them some time. He said: O Lord, give me some time.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **And nothing prevented Us from sending signs except that the former peoples denied them**, he said: The people of Mecca said to the Prophet of God, may God bless him and grant him peace: If what you say is true, and it pleases you that we believe, then turn Safa into gold for us. Gabriel, peace be upon him, came to him and said: If you wish, then what your people asked of you will happen, but if it happens and they do not believe, then they will not debate. If you wish, then you can wait with your people. He said: Rather, wait with my people. Then God revealed, **And We gave Thamud the she-camel as a visible sign, but they wronged her**, and God Almighty revealed, "No city believed before them which We destroyed. Will they believe?"

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, that they asked that Al-Safa be turned into gold. God said: **And**

nothing prevented Us from sending signs except that the former peoples denied them. Ibn Jurayj said: No sign came to a town and they denied it except that they were punished. So if I had made Al-Safa into gold for them, and if they believed, they would have been punished. And the first, which is with **Our prevention**, is in the accusative case because **Our prevention** occurs on it, and the second is in the nominative case, because the meaning of the statement is: And nothing prevented Us from sending signs except that the former peoples denied them. So the verb is because of the second.

God Almighty says: "O Muhammad, your people, Thamud, asked for signs before, so We gave them what they asked for. And We made that sign a seeing she-camel." He made sight for the she-camel, just as you say for a wound: clear. And this is a clear argument. What He meant by seeing is the luminous, clear one, such that whoever sees it will have insight into it, that it is an argument for God, just as it was said: **and the day is seeing.**

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And We gave Thamud the she-camel as a visible sign.** That is, clear.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God Almighty, **The she-camel is seeing**, he said: A sign.

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.

And His statement, **So they wronged her**, the Almighty says: So they wronged her, because they killed her and hamstrung her, so their wrong was in hamstringing and killing her. It has been said that the meaning of that is: So they disbelieved in her, and there is no basis for that unless the speaker says that he meant: So they disbelieved in God by killing her, and that would be a basis.

As for his saying, **We do not send the signs except as a warning**, he is saying: We do not send the lessons and the reminder except as a warning to the servants.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And We do not send the signs except as a warning**, and God frightens people with whatever sign He wills, so that they may take heed, or remember, or return. It was mentioned to us that Kufa shook during the time of Ibn Masoud, so he said: O people, your Lord is seeking your repentance, so repent to Him.

Al-Qasim told us, he said: Al-Hussein told us, he said: Noah bin Qais told us, on the authority of Abu Raja, on the authority of Al-Hasan, **And We do not send the signs except as a warning**, he said: terrible death.

Tafsir al-Qurtubi

The Almighty said: **And nothing prevented Us from**

sending the signs except that the former peoples denied them. There is an omission in the speech, and the meaning is: And nothing prevented Us from sending the signs that they proposed except that they would deny them and perish as He did to those who were before them. Qatada, Ibn Jurayj, and others said its meaning. So God the Almighty delayed the punishment from the infidels of Quraysh because He knew that among them were those who would believe and among them were those who were born believers. It was mentioned previously in Al-An'am and elsewhere that they asked God to turn Safa into gold for them and for the mountains to move away from them, so Gabriel came down and said:

If you wish, what your people asked for will be, but if they do not believe, they will not be given respite. And if you wish, you can wait with them. He said: No, but wait with them. The first is in the accusative case because the prevention occurred to them, and the second is in the nominative case. The ba' in **by the signs** is redundant. The metaphor of the speech is: And nothing prevented us from sending the signs except the denial of the former peoples. And God is not prevented from something, so the meaning is the exaggeration in that He does not do, so it is as if He was prevented from it. Then He explained what He did to those who asked for the signs but did not believe in them, saying: **And We gave Thamud the she-camel as a visible sign**, meaning a sign that illuminates and shines on the truth of Salih and on the power of God Almighty. This has been mentioned before. **But they wronged therewith**, meaning they wronged by denying it. It was said: They denied it and disbelieved that it was from God, so God destroyed them with punishment. **And We do not send the signs except as a warning**, there are five opinions on this: The first: The lessons and miracles that God Almighty made at the hands of the messengers as signs of warning to frighten the deniers. Second: They are verses of vengeance to frighten people from sins. Third: They change conditions from childhood to youth, then to middle age, then to gray hair, so that you may consider the change of your conditions and fear the consequences of your actions. This is the saying of Ahmad ibn Hanbal, may God be pleased with him. Fourth: The Qur'an. Fifth: The terrible death, said by Al-Hasan.

Tafsir Ibn Kathir

Sanid said on the authority of Hammad bin Zaid on the authority of Ayoub, on the authority of Saeed bin Jubair, who said: The polytheists said: O Muhammad, you claim that there were prophets before you, among them was one to whom the wind was subjected, and among them was one who brought the dead back to life. If you want us to believe in you and believe you, then ask your Lord to make Safa gold for us. So God revealed to him: I have heard what they said, so if you wish us to do what they said, but if they do not believe, the punishment will come down, for there is no debate after the revelation of the verse. If you wish us to have some patience with your people, then have some patience with them. He said: **O Lord, take their time.**

And nothing prevented Us from sending the signs except that the former peoples denied them. And We gave Thamud the she-camel as a visible sign, but they wronged her. And We do not send the signs except as a warning.

Qatada, Ibn Jurayj, and others said the same. Imam Ahmad narrated: Uthman ibn Muhammad told us, Jarir told us, on the authority of Al-A'mash, on the authority of Ja'far ibn Iyas, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: The people of Mecca asked the Prophet, may God bless him and grant him peace, to turn Safa into gold for them, and to move the mountains away from them so that they could farm. He was told: If you wish, we can take our time with them, or if you wish that what they asked for will come to them, then if they disbelieve, they will perish, as the nations before them were perished. He said: **No, rather take their time with them.** Then God Almighty revealed: **And nothing prevented Us from sending signs except that the former peoples denied them.** An-Nasa'i and Ibn Jarir narrated it with this.

Imam Ahmad said: Abd al-Rahman told us, Sufyan told us, on the authority of Salamah ibn Kuhail, on the authority of Imran ibn Hakim, on the authority of Ibn Abbas, who said: Quraysh said to the Prophet, may God bless him and grant him peace: **Pray to your Lord to turn Safa into gold for us and we will believe in you.** He said: **And will you do that?** They said: *Yes.* He said: So he prayed, and Gabriel came to him and said: Your Lord sends you his greetings and says to you: If you wish, I will turn Safa into gold for them. Whoever disbelieves among them after that, I will punish him with a punishment such as I have not punished anyone in the worlds, and if you wish, I will open for them the gates of repentance and mercy. He said: **Rather, the gate of repentance and mercy.**

Al-Hafiz Abu Ya'la said in his Musnad: Muhammad bin Ismail bin Ali al-Ansari told us, Khalaf bin Tamim al-Masisi told us, on the authority of Abdul-Jabbar bin Umar al-Ayli, on the authority of Abdullah bin Ata bin Ibrahim, on the authority of his grandmother Umm Ata, the servant of al-Zubayr bin al-Awwam, who said: "I heard al-Zubayr say when the verse 'And warn your nearest relatives' was revealed, the Messenger of God, may God bless him and grant him peace, shouted at Abu Qubays, 'O family of Abd Manaf, I am a warner.' So the Quraysh came to him and he warned them and warned them, but they said: 'You claim that you are a prophet to whom revelation is sent, while Solomon subjected the wind and the mountains, and Moses subjected the sea to him, and Jesus used to revive the dead. So ask God to remove these mountains from us and cause rivers to gush forth from the earth for us, so that we may use them as plows and plant and eat. Otherwise, ask God to revive our dead for us so that we may speak to them and they may speak to us. Otherwise, ask God to turn this rock beneath you into gold so that we may carve from it and it will make us independent of the winter and summer journeys, for you claim that you are...'" As for their form. And he said: While we were around him, the revelation came down to him. When it was over, he said: By Him in Whose Hand is my soul, He has given me what you asked for, and if I had wished it would have been, but He gave me the choice between you entering the Gate of Mercy so that your believer would believe, or leaving you to

whatever you chose for yourselves so that you would stray from the Gate of Mercy, and none of you would believe. So I chose the Gate of Mercy so that your believer would believe, and He informed me that if He gave you that and then you disbelieved, He would punish you with a punishment by which He has not punished anyone in the worlds. And the verse was revealed: And nothing prevented Us from sending signs except that the former peoples denied them. And he recited three verses, and the verse was revealed: And if there had been a Qur'an by which mountains were moved, or the earth was split asunder, or the dead were made to speak... And for this reason the Almighty said: **And what prevented Us from sending the signs** meaning that We send the signs and bring them as your people asked of You, for it is easy and simple for Us, except that the first ones denied them after they asked for them, and Our practice with them and their likes is that We do not delay if they deny them after their revelation, as the Almighty said in al-Ma'idah 5: **God said, 'Indeed, I will send it down upon you, but whoever disbelieves after that among you - then I will punish him with a punishment by which I have not punished anyone in the worlds.'** And the Almighty said about Thamud when they asked for a sign - a she-camel coming out of a rock they had identified, so Salih, peace be upon him, called upon his Lord, and He brought out for them from it a she-camel as they had asked Him. But when they wronged it - meaning they disbelieved in the One who created it and denied His Messenger and hamstrung it - He said, "Enjoy yourselves in your home for three days. That is a promise not to be denied." That is why God Almighty said: **And We gave Thamud the she-camel as a visible sign, but they wronged her.** That is, indicating the Oneness of the One who created her and the truthfulness of His Messenger whose prayer was answered regarding her. **But they wronged her.** That is, they disbelieved in her, prevented them from drinking from her, and killed her. So God annihilated them all, took revenge on them, and seized them with the grip of the Mighty, the Powerful.

And the Almighty said: **And We do not send the signs except as a warning.** Qatada said: God Almighty frightens people with whatever signs He wills, so that they may take heed, remember, and return. It was mentioned to us that Kufa shook during the time of Ibn Masoud, may God be pleased with him, so he said: O people, your Lord seeks your repentance, so repent to Him. And it was also narrated that Medina was shaken several times during the time of Omar bin Al-Khattab, may God be pleased with him, so Omar said: You have innovated, by God, if it happens again, I will do it and I will do it. And the Messenger of God, may God bless him and grant him peace, said in the agreed upon hadith: "The sun and the moon are two signs from the signs of God, and they do not eclipse for the death or life of anyone, but God Almighty frightens His servants with them, so if you see that, then rush to remember Him, supplicate to Him, and seek His forgiveness." Then he said: O nation of Muhammad,

by God, no one is more jealous than God when His servant or his female servant commits adultery. O nation of Muhammad, by God, if you knew what I know, you would laugh little and cry much."

Fath al-Qadir

59- And nothing prevented Us from sending the signs except that the former peoples denied them. The commentators said: The people of Mecca asked the Messenger of God, may God bless him and grant him peace, to turn Safa into gold for them and to remove the mountains of Mecca from them, so Gabriel came to him and said: If you wish, what your people asked for will happen, but if they do not believe, they will not be given respite, and if you wish, you can wait with them, so God revealed this verse. Meaning: And nothing prevented us from sending the signs they asked for except the denial of the former peoples. If we sent them and these people denied them, they would be hastened and not given respite, as is the way of God Almighty with His servants. So prevention is borrowed from abandonment, and the exception is devoid of the most general of things: that is, we did not abandon sending them for any reason except the denial of the former peoples. If these people denied them as those people denied them due to their sharing in disbelief and stubbornness, what happened to them would happen to them. And the first is in the accusative case due to the prevention being imposed on it, and the second is in the nominative case, and the **ba'** in **by the signs** is redundant. The result is that the obstacle to sending the verses they proposed is that the proposal with denial leads to total destruction, which is extermination. We have resolved to postpone the matter of those to whom Muhammad, may God bless him and grant him peace, was sent until the Day of Resurrection. It was said that the meaning of the verse is that these infidels from Quraysh and others like them are imitators of their fathers, so they will not believe at all, just as those did not believe, so sending the verses will be wasted. Then, the Almighty cited as evidence for what was mentioned the story of Salih and his she-camel. When they suggested to him what they suggested about the she-camel and its description, which has been explained in another place, and God gave them what they suggested, but they did not believe, they were exterminated by punishment. Rather, the people of Salih were singled out for martyrdom because the effects of their destruction in the lands of the Arabs are close to Quraysh and their likes, and their visitors and visitors see it. So He said: **And We gave Thamud the she-camel as a sighting sign**, meaning one with sight that people perceive with their eyes, like His statement: **And We made the sign of the day a sighting sign**, or He attributed to it the state of the one who sees it metaphorically, or that He made them possessors of... Sight, and whoever sees him, He makes him see. It is read in the passive form. It is read with the opening of the meem and the sad and its accusative in the state. It was read with the nominative case as the predicate of a deleted subject, and the sentence is connected to something deleted that is required by the context of the speech: that is, they denied it and We gave Thamud the she-camel. The meaning of **they wronged it** is that they wronged by denying it or by including wronged

meaning they denied or disbelieved: that is, they denied it or disbelieved in it unjustly and were not satisfied with mere disbelief or denial. **And We do not send the signs except as a warning.** There are different interpretations of the verses in various ways: the first is that what is meant by them are the lessons and miracles that God made through the hands of the messengers as signs of warning to frighten the deniers. the second is that they are verses of vengeance to frighten against sins. the third is the change of conditions from childhood to youth then to middle age then to old age so that a person may consider the change of his conditions and fear the consequences of his actions. the fourth is the verses of the Qur'an. the fifth is the terrible death. What is appropriate for the situation is to interpret the aforementioned verses as the suggested verses: that is, We do not send the suggested verses except as a warning of the descent of the punishment, and if they do not fear, it will befall them. The sentence is a resumption and has no syntactic position. It may be in the accusative case as a state of the pronoun **they wronged them with it**: meaning, they wronged them with it and did not fear. The fact is that We do not send the signs that are part of it except as a warning. Ibn Qutaybah said: We do not send the suggested signs except as a warning of the immediate punishment.

Tafsir al-Baghawi

59 - The Almighty said: **And nothing prevented Us from sending the signs except that the former peoples denied them.** Ibn Abbas said: "The people of Mecca asked [the Messenger of God, may God bless him and grant him peace] to turn Safa into gold for them and to move the mountains away from them so that they could farm. So God Almighty revealed to His Messenger, may God bless him and grant him peace: If you wish to be patient with them, I will do so. And if you wish to give them what they asked for, I will do so. But if they do not believe, I will destroy them as I destroyed those who were before them [of the nations]. So the Prophet, may God bless him and grant him peace, said: No, rather be patient with them." So God Almighty revealed:

And nothing prevented Us from sending the signs which the disbelievers of your people asked for **except that the former peoples denied them** so We destroyed them. If your people do not believe after the signs are sent, We will destroy them, because it is Our way with nations that if they ask for signs, then they do not believe after they are sent, that We destroy them and do not give them respite. And We have decreed that this nation be given respite in the punishment, so the Most High said: **Rather, the Hour is their appointed time, and the Hour is more grievous and more bitter** (al-Qamar 54:46). Then He said:

And We gave Thamud the she-camel as a visible sign, illuminating and clear, **but they wronged her**, meaning: they denied that she was from God, as He said: **Because they were wronging Our signs** (al-A'raf 7:9), meaning: they denied. It was said: they wronged themselves by denying it, meaning: so We hastened the punishment upon them.

Surat al-Isra' 17:59

And nothing prevented Us from sending the signs except that the former peoples denied them. And We gave Thamud the she-camel as a visible sign, but they wronged her. And We do not send the signs except as a warning.

We do not send the signs meaning: the lessons and evidence, **except as a warning** to the servants so that they may believe.

Qatada said: God Almighty frightens people with whatever signs He wishes, so that they may return.

Tafsir al-Baidawi

59. And what prevented Us from sending the signs

What prevented Us from sending the signs that the Quraysh proposed. **Except that the former peoples denied them** Except the denial of the former peoples who were like them in nature, such as Aad and Thamud, and that if it had been sent, they would have denied it as those people denied it, and they deserved to be exterminated according to what Our way has passed, and We have decreed that We should not exterminate them, because among them are those who believe or give birth to those who believe. Then he mentioned some of the nations that were destroyed by denying the proposed signs, so he said:

And We gave Thamud the she-camel because of their question. *Clear* with sight or insight, or **We made them people of insight**. And it was read with the fat-ha. **So they wronged themselves with it** so they disbelieved in it, or they wronged themselves because of hamstringing it. **And We do not send the signs** meaning the suggested signs. **Except as a warning** of the descent of the exterminating torment, so if they do not fear, it will be sent down or with other than the suggested ones like the miracles and verses of the Qur'an except as a warning of the torment of the Hereafter, for the matter of those to whom it was sent is postponed until the Day of Resurrection, and the ya' is added or in the position of the state and the object is deleted.

Surat al-Isra' 17:60

And when We said to you, "Indeed, your Lord has encompassed the people." And We did not make the vision which We showed you except as a trial for the people and the accursed tree in the Qur'an, and We frighten them, but it only increases them in great transgression.

Tafsir al-Jalalayn

60 - And remember **and when We said to you, Indeed, your Lord encompasses mankind** with knowledge and power, so they are in His grasp, so convey it to them and do not fear anyone, for He will protect you from them. **And We did not make the vision which We showed you** clearly on the Night Journey **except as a trial for the people** the people of Mecca when they denied it and some of them turned back when He told them about it. **And the accursed tree in the Qur'an** which is Zaqqum that grows at the bottom of Hell. We made it a trial for them when they said, **The fire burns the tree, so how can it grow it? And We frighten them with it but it does not increase them** Our frightening **except in great transgression.**

Tafsir al-Suyuti

The Almighty said: And We did not make the vision which We showed you except a trial for the people. Abu Ya'la narrated on the authority of Umm Hani' that when the Prophet, may God bless him and grant him peace, was taken on the Night Journey, he began to speak to a group of Quraysh who mocked him. They asked him for a sign, so he described to them the Holy House and mentioned to them the story of the caravan. Al-Walid ibn al-Mughira said: This is a magician. Then God revealed: And We did not make the vision which We showed you except as a trial for the people. Ibn al-Mundhir narrated something similar on the authority of al-Hasan.

Ibn Mardawayh narrated on the authority of Al-Husayn ibn Ali that the Messenger of God, may God bless him and grant him peace, woke up one day worried, so it was said to him: What is the matter with you, O Messenger of God? Do not worry, for your vision is a trial for them. So God revealed: And We did not make the vision which We showed you except a trial for the people. Ibn Jarir narrated something similar from the hadith of Sahl ibn Sa'd, and Ibn Abi Hatim narrated something similar from the hadith of 'Amr ibn al-'As, from the hadith of Ya'la ibn Murrah, and from the mural of Sa'id ibn al-Musayyab, and their chains of transmission are weak.

God Almighty said: **And the accursed tree in the Qur'an verse.** Ibn Abi Hatim and Al-Bayhaqi narrated in Al-Ba'th on the authority of Ibn Abbas, who said: God mentioned Zaqqum to frighten this tribe of Quraysh with it. Abu Jahl said: **Do you know what this Zaqqum is that Muhammad frightens you with?** They said: *No.* He said: **Thread with butter,** "But if we have power over it, We will surely make it flow abundantly." So God revealed: **And the accursed tree in the Qur'an.** And We frighten them, but it only increases them in

great transgression. And He revealed: **Indeed, the tree of Zaqqum is food for the sinful.**

Tafsir al-Tabari

This is an urging from God Almighty to His Prophet Muhammad, may God bless him and grant him peace, to convey His message, and an announcement from Him that He had already said to him that He would protect him from anyone who built it with evil and destruction. God Almighty says: And remember, O Muhammad, when We said to you, "Your Lord has encompassed mankind with power, so they are in His grasp and are unable to escape His will, and We will protect you from them, so do not fear anyone from them, and go forward with what We have commanded you to do, conveying Our message." And the people of Tawbil said something similar to what we said about that.

Who said that?

Muhammad bin Al-Muthanna told us: Abd Al-Samad told us: Shu'bah told us, on the authority of Abu Raja', who said: I heard Al-Hasan say: He surrounded the people, He protected you from the people.

Ibn Hamid told us: Yahya bin Wadh told us: Abu Bakr al-Hudhali told us, on the authority of al-Hasan: **And when We said to you, 'Indeed, your Lord has encompassed the people,'** he said: He says: I have encompassed the Arabs for you so that they will not kill you, so he knew that he would not be killed.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, all on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **He surrounded the people,** he said: They are in His grasp.

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.

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 Al-Zuhri, on the authority of Urwah ibn Al-Zubayr, regarding his statement, **He surrounded the people,** he said: He prevented you from the people. Muammar said, Qatadah said, something similar.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **And when We said to you, 'Indeed, your Lord has encompassed the people,'** he said: He prevented you from the people.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And when We said to you, 'Indeed, your Lord has encompassed the people,'** meaning He prevented you from the people until you conveyed the message of your Lord.

And his saying, **And We did not make the vision which We showed you except as a trial for the people.** The people of interpretation differed about that, and some of them said:

It is a vision of the eye, and it is what the Prophet, may

Surat al-Isra' 17:60

And when We said to you, "Indeed, your Lord has encompassed the people." And We did not make the vision which We showed you except as a trial for the people and the accursed tree in the Qur'an, and We frighten them, but it only increases them in great transgression.

God bless him and grant him peace, saw when he was taken on the Night Journey from Mecca to Jerusalem. Those who said that are mentioned:

Abu Kuraib told us, he said: Malik bin Ismail told us, he said: Ibn Uyaynah told us, on the authority of Amr, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement, **And We did not make the vision which We showed you except as a trial for the people**, he said: It is a vision that the Messenger of God, may God bless him and grant him peace, was shown with his own eyes on the night of his ascension, and it is not a vision from a dream.

Ibn Wakee' told us: Sufyan ibn Uyaynah told us, on the authority of Amr ibn Dinar, on the authority of Ikrimah, on the authority of Ibn Abbas, who was asked about his statement, **And We did not make the vision which We showed you except as a trial for the people**. He said: It is a vision that the Prophet, may God bless him and grant him peace, saw on the night of his Isra'.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Ibn Uyaynah told us, on the authority of Amr, on the authority of Ikrimah, on the authority of Ibn Abbas, something similar.

Ibn Hamid told us: Hakam told us: Amr told us, on the authority of Furat al-Qazzaz, on the authority of Saeed bin Jubayr: **And We did not make the vision which We showed you except as a trial for the people**. He said: That was on the night he was taken on the Night Journey to the Holy House, and he saw what he saw, so the polytheists denied him when he told them.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding His statement, **And We did not make the vision which We showed you except as a trial for the people**, he said: He was taken on a night journey to Jerusalem, so he prayed there, and God showed him the signs that He showed him, then he was in Mecca in the morning, and he informed them that he had been taken on a night journey to Jerusalem, so they said to him: O Muhammad, what is the matter with you, that you spent the evening there, and then you came among us in the morning telling us that you had come to Jerusalem! They were amazed at that, to the extent that some of them apostatized from Islam.

Muhammad bin Bashar told us, he said: Hudha told us, he said: Aouf told us, on the authority of Al-Hasan, regarding his statement, **And We did not make the vision which We showed you except as a trial for the people**, he said: The infidels of Mecca said: Is it not a lie from Ibn Abi Kabsha that he claims that he traveled two months' journey in one night?!

Abu Hasin told me, he said: Abthar told us, he said: Hasin told us, on the authority of Abu Malik, regarding this verse: **And We did not make the vision which We showed you except as a trial for the people**. He said: His journey to Jerusalem.

Abu Al-Sa'ib and Ya'qub told me: Ibn Idris told us, on

the authority of Al-Hasan bin Abdullah, on the authority of Abu Al-Dhaha, on the authority of Masruq, regarding his statement, **And We did not make the vision which We showed you except as a trial for the people**, he said: When he was taken on the Night Journey.

Ibn Bashar told us, he said: Abu Ahmad told us, he said: Sufyan told us, on the authority of Mansur, on the authority of Ibrahim: **And We did not make the vision which We showed you except as a trial for the people**. He said: The night he was taken on the Night Journey.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And We did not make the vision which We showed you except as a trial for the people**. He said: The vision which We showed you in the Holy House when it was taken on the Night Journey, and that was a trial for the unbeliever.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And We did not make the vision which We showed you except as a trial for the people**. He said: God showed him signs and lessons in his journey to the Holy House. It was mentioned to us that some people apostatized after their conversion to Islam when the Messenger of God, may God bless him and grant him peace, told them about his journey. They denied it and denied it, and were amazed by it, and said: You told us that you traveled a journey of two months in one night!

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 We did not make the vision which We showed you except as a trial for the people**, he said: It is what he was shown in the Holy House on the night of his ascension.

Al-Qasim narrated to us, he said: Al-Husayn narrated to us, he said: Hajjaj narrated to me, on the authority of Ibn Jurayj, **And We did not make the vision which We showed you** he said: God showed him signs on the way to Jerusalem when he was taken on the Night Journey. The obligation of prayer was revealed on the night of his Night Journey, one year and nine years before he emigrated out of the ten years he spent in Mecca. Then he returned that night, and the Quraysh said: He had dinner with us and spent the morning with us. Then he claimed that he had come to Ash-Sham in one night and then returned! By God, the hawk comes to her for two months: a month coming and a month going.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: {**And We did not make the vision which We showed you except as a trial for the people**}, he said: This was when he was taken on the Night Journey to Jerusalem, and some people were tempted by it, and they said: He goes to Jerusalem and returns in one night! And he said: When Gabriel, peace be upon him, came to me with Buraq to carry me on it, I stood by its ears, and some

parts contracted towards each other, and Gabriel looked at it and said: By He Who sent me with the truth from Him, no one better than him has ridden you from the children of Adam. He said: So I stood by its ears and sweat dripped down from under it, and the end of its steps was at the end of its eyes. So when he came to them with that, they said: Muhammad would not stop until he came with a lie that would come out of its corners. So they came to Abu Bakr, may God be pleased with him, and they said: This is your companion who says such and such. So he said: And he said that? They said: Yes. So he said: If he said that, then he has told the truth. So they said: Do you believe him if he said he went to Jerusalem and returned in one night? Abu Bakr said: Yes, may God take away your minds. Should I believe him with the report from heaven, when heaven is farther than Jerusalem, and should I not believe him with the report from Jerusalem? They said to the Prophet, may God bless him and grant him peace: We have come to Jerusalem, so describe it to us. When they said that, God, the Blessed and Exalted, raised him up and made him look like him between his eyes, and he began to say: It is such and such, and in it is such and such. Some of them said: By your father, if he makes a mistake in it! They said: This man is a magician.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd bin Sulayman narrated to us, who said: I heard Al-Dahhak say regarding His statement: **And We did not make the vision which We showed you except as a trial for the people**, meaning the night he was taken on the Night Journey to the Holy House, then he returned that night, and it was a trial for them.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hussein told us, he said: Warqa' told us, all on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **The vision which We showed you**, he said: When Muhammad, may God bless him and grant him peace, was taken on the Night Journey.

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. And others said: He saw his dream in which he saw that he was entering Mecca. Mention of those 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 We did not make the vision which We showed you except as a trial for the people**, he said: It is said that the Messenger of God, may God bless him and grant him peace, saw that he and his companions entered Mecca, and he was in Medina at that time. So the Messenger of God, may God bless him and grant him peace, hastened to travel to Mecca before the appointed time, and the polytheists were turned back. So some people said: The Messenger of God, may God bless him and grant him peace, has been turned back, and he had told us that he would enter it, so his return was a trial for them. Others who said: It was a dream vision said: The Messenger of God, may God bless him and grant him peace, only saw in his dream

some people climbing his pulpit. Those who said that mentioned:

It was narrated on the authority of Muhammad ibn al-Hasan ibn Zabalalah, who said: Abd al-Muhin ibn Abbas ibn Sahl ibn Sa'd narrated to us, who said: My father narrated to me, on the authority of my grandfather, who said: The Messenger of God, may God bless him and grant him peace, saw in the valley of Banu Fulan jumping on his pulpit like monkeys, and that upset him, so he could not stop laughing until he died. He said: And God Almighty revealed about that: **And We have not made the vision which We showed you except as a trial for the people**.

The most correct of the sayings about this is the saying of the one who said: What is meant by it is the vision of the Messenger of God, may God bless him and grant him peace, of the signs and lessons he saw on his way to the Holy House on the night of his Isra'. We mentioned some of that at the beginning of this Surah.

We said that this is more correct, because of the consensus of the scholars of interpretation that this verse was revealed in this regard and that is what God Almighty meant by it. If this is the case, then the interpretation of the statement: **And We did not make your vision which We showed you on the night We took you on the Night Journey from Mecca to the Holy House, except as a trial for the people** means: except as a trial for the people who turned away from Islam when they were informed of the vision that the Messenger of God, may God bless him and grant him peace, saw, and for the polytheists of Mecca who, upon hearing that from the Messenger of God, may God bless him and grant him peace, increased in their error and disbelief upon their disbelief.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his saying: **Except as a trial for the people**.

As for his saying: **And the cursed tree in the Qur'an**, the people of interpretation differed about it. Some of them said: It is the tree of Zaqqum.

Who said that?

Abu Kuraib told us, he said: Malik bin Ismail told us, he said: Abu Ubaidah told us, on the authority of Amr, on the authority of Ikrimah, on the authority of Ibn Abbas, **And the cursed tree in the Qur'an**, he said: The tree of Zaqqum.

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 the accursed tree in the Qur'an**, he said: It is the tree of Zaqqum. Abu Jahl said: Is Ibn Abi Kabsha frightening me with the tree of Zaqqum? Then he called for dates and butter, and began to say: It frightened me, so God the Most High revealed: **Its fruit is like the heads of devils**, and He revealed: **And We frighten them, but it only increases them in great transgression**.

Abu Al-Sa'ib and Ya'qub told me: Ibn Idris told us, on the authority of Al-Hasan bin Ubaid God, on the authority of Abu Al-Dhaha, on the authority of Masruq:

Surat al-Isra' 17:60

And when We said to you, "Indeed, your Lord has encompassed the people." And We did not make the vision which We showed you except as a trial for the people and the accursed tree in the Qur'an, and We frighten them, but it only increases them in great transgression.

And the cursed tree in the Qur'an he said: The tree of Zaqqum.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of al-Hasan ibn Ubayd God, on the authority of Abu al-Dhaha, on the authority of Masruq, the same.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding His statement: **And the accursed tree in the Qur'an**, for the Quraysh used to eat dates and butter, and they would say: **You have swallowed this Zaqqum**. Abu Raja' said: Then Abd Al-Quddus told me, on the authority of Al-Hasan, he said: So God described it to them in As-Saffat.

Ibn Bishmar told us: He said: We are told by Hudha, he said: We are told by Aouf, on the authority of Al-Hasan, he said: Abu Jahl and the infidels of Mecca said: Is it not from the lies of Ibn Abi Kabsha that he promises you a fire in which stones will be burned, and he claims that a tree will grow in it **and the cursed tree in the Qur'an** he said: The tree of Zaqqum.

Abdullah bin Ahmed bin Yunus told me, he said: Abthar told us, he said: Hisin told us, on the authority of Abu Malik, regarding this verse, **And the cursed tree in the Qur'an**, he said: It is the tree of Zaqqum.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Hisham told us, on the authority of Hisin, on the authority of Abu Malik, he recited regarding his statement, **And the cursed tree in the Qur'an**, he said: It is the tree of Zaqqum.

Ibn Bashar told us: Abd al-Rahman told us: Abdullah ibn al-Mubarak told us, on the authority of a man called Badr, on the authority of Ikrimah, who said: The tree of Zaqqum.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Israel told us, on the authority of Furat al-Qazzaz, he said: Saeed bin Jubair was asked about the cursed tree, he said: The tree of Zaqqum.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Hisham told us, on the authority of Abd al-Malik al-Azraqi, on the authority of Saeed ibn Jubayr, **And the cursed tree**, he said: The tree of Zaqqum.

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, the same.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told me, he said: Warqa' told us, all on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And the cursed tree in the Qur'an**, he said: Zaqqum.

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.

Ibn Hamid told us: Jarir told us, on the authority of Abu

Al-Muhajjal, on the authority of Abu Ma'shar, on the authority of Ibrahim, that he used to swear, without exception, that the cursed tree was the tree of Zaqqum.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Israel told us, on the authority of Furat al-Qazzaz, who said: I asked Saeed bin Jubair about the cursed tree in the Qur'an. He said: The tree of Zaqqum.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Ibn Uyaynah told us, on the authority of Amr, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: It is Zaqqum.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And the accursed tree in the Qur'an - and We frighten them, but it only increases them in great transgression** - it is the tree of Zaqqum. God frightened His servants with it, so they were tempted by that, until their speaker Abu Jahl bin Hisham said: Your companion claimed that there is a tree in Hell, and fire eats trees, but by God we do not know Zaqqum to be anything but dates and foam, so they were choked! So God, the Blessed and Exalted, revealed when they were amazed that there was a tree in Hell: "Indeed, it is a tree that emerges from the bottom of Hellfire. Its fruit is like the heads of devils." I created it from fire, and I punished with it whomever I wished of My servants.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And the cursed tree in the Qur'an**: He said: Zaqqum. That is because the polytheists said: This one tells us that there is a tree in the fire, and the fire consumes the tree until it leaves nothing of it, and that is a trial.

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: **And the cursed tree in the Qur'an**, he said: The tree of Zaqqum.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And the accursed tree in the Qur'an**, it is the Zaqqum from which they asked God to fill their homes. He said: It is the saffron with foam that it spews, and saffron is a type of date. He said: Abu Jahl said: It is the saffron with foam. And they were tempted by it.

Others said: He sees the dust.

Who said that?

Abu Kuraib told us: Muhammad ibn Ismail ibn Abi Fadik told us, on the authority of Ibn Abi Tha'lab, on the authority of a client of Banu Hashim, who told him that Abdullah ibn al-Harith ibn Nawfal sent him to Ibn Abbas, asking him about the cursed tree in the Qur'an. He said: It is this tree that is twisted on the tree and placed in the water, meaning the Kashuthi.

The first of the two opinions on this matter, in our view,

is the correct opinion of those who said: It refers to the tree of Zaqqum, because the evidence from the scholars of interpretation is unanimous on that, and the accursed tree was put in the accusative case in apposition to the vision. So the interpretation of the statement is: And We did not make the vision which We showed you, and the accursed tree in the Qur'an except as a trial for the people. So their trial in the vision was what I mentioned of the apostasy of those who apostatized, and the persistence of the polytheists in their polytheism, when the Messenger of God (blessings and peace of God be upon him) informed them of what God had shown him on his journey to the Holy House on the night of his Isra'. And their trial in the accursed tree was what we mentioned of the saying of Abu Jahl and the polytheists with him: Muhammad tells us that there is a tree growing in the Fire, and the Fire consumes trees, so how can it grow in it? And His statement: **And We frighten them, but it only increases them in great transgression.** He says: And We frighten these polytheists with what We threaten them with of punishments and chastisement, but Our frightening only increases them in great transgression, meaning: except for persistence and great transgression in their disbelief. That is because when they were frightened by the fire in which their food is Zaqqum, they called for dates and butter, and said: Suck on this. And the people of interpretation said something similar to what we said about that. Mention of those who said that: Mention of some of those who said that has been mentioned before, and we will mention some of those who remain:

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, he said: Ibn Jurayj said: **And the accursed tree** he said: Its fruit is like the heads of devils, and devils are accursed. He said: **And the accursed tree in the Qur'an** when he mentioned it, it increased their temptation and transgression. God Almighty said: **And We frighten them, but it only increases them in great transgression.**

Tafsir al-Qurtubi

God the Almighty said: **And when We said to you, 'Indeed, your Lord has encompassed the people,'** Ibn Abbas said: The people here are the people of Mecca, and His encompassing them is His destruction of them, meaning that God will destroy them. He mentioned it in the past tense to confirm its occurrence. And by this promised destruction, He meant what happened on the Day of Badr and the Day of the Conquest. It was said: The meaning of encompassed the people is that His power encompassed them, so they are in His grasp and are unable to escape His will, as stated by Mujahid and Ibn Abi Nujayh. Al-Kalbi said: The meaning is His knowledge encompassed the people. It was said: What is meant is His protection from the people that they would kill him until he conveyed the message of his Lord, meaning, We did not send you as a guardian over them, but rather you are responsible for conveying it, so convey it with your effort, for We will protect you from them and preserve you, so do not fear them, and go forth with what He commanded you to do of conveying the message, for

Our power encompasses everything, as stated by Al-Hasan, Urwah, Qatadah, and others.

The Almighty said: **And We did not make the vision which We showed you except as a trial for the people.** When He explained that the revelation of the verses of the Qur'an included intimidation, He added to it the mention of the verse of the Night Journey, which is mentioned at the beginning of the Surah. And in Bukhari and Tirmidhi on the authority of Ibn Abbas, the Almighty said:

And We have not made the vision which We showed you except a trial for the people. He said: It is a vision that the Prophet (peace and blessings of God be upon him) saw on the night he was taken on the Night Journey *Israa'* to the Holy House in Jerusalem. He said: **And the accursed tree in the Qur'an** is the tree of Zaqqum. Abu 'Eisa al-Tirmidhi said: This is a saheeh hadeeth. And Ibn 'Abbas said: Aisha, Mu'awiyah, al-Hasan, Mujahid, Qatadah, Sa'eed ibn Jubayr, al-Dahhak, Ibn Abi Nujayh and Ibn Zayd said: The trial was the apostasy of people who had converted to Islam when the Prophet (peace and blessings of God be upon him) told them that he was taken on the Night Journey. It was also said: It was a dream. This verse declares it to be corrupt, because there is no trial in a dream, and no one would deny it. And Ibn 'Abbas said: The vision in this verse is the vision of the Messenger of God (peace and blessings of God be upon him) that he would enter Makkah in the year of al-Hudaybiyah, so he returned and the Muslims were tempted by that, so the verse was revealed. And the following year he entered it, and God revealed: **God has certainly fulfilled the vision of His Messenger in truth** (al-Fath 48:27). This interpretation is weak, because the surah is Meccan and that vision was in Medina. And he said in a third narration:

He, peace be upon him, saw in a dream the Banu Marwan jumping on his pulpit like monkeys. This upset him, so he was told: This is the world that they have given him. So he was relieved. He did not have a pulpit in Mecca, but it is possible that he saw in Mecca the same vision as the pulpit in Medina. This third interpretation was also said by Sahl ibn Sa'd, may God be pleased with him. Sahl said: This dream is that the Messenger of God, peace be upon him, saw the Banu Umayya jumping on his pulpit like monkeys. He was saddened by his humiliation, and he did not laugh again from that day until he died, peace be upon him. Then the verse was revealed informing him that this is because of their rule and ascension, and God makes it a trial and a test for the people. Al-Hasan ibn Ali recited in his sermon regarding his pledge of allegiance to Mu'awiyah: **And I do not know, perhaps it is a trial for you and an enjoyment for a time.** (Al-Anbiya': 111). Ibn Atiyyah said: There is a problem with this interpretation, and neither Uthman, nor Umar ibn Abd al-Aziz, nor Mu'awiyah are included in this dream.

God the Almighty said: **And the accursed tree in the Qur'an** There is an inversion, meaning that We did not make the vision that We showed you and the accursed tree in the Qur'an except as a trial for the people. And its trial is that when they were frightened by it, Abu Jahl said in mockery, **And this is Muhammad**

And when We said to you, "Indeed, your Lord has encompassed the people." And We did not make the vision which We showed you except as a trial for the people and the accursed tree in the Qur'an, and We frighten them, but it only increases them in great transgression.

threatening you with a fire that burns stones, then he claims that it grows trees and fire eats trees, and we do not know Zaqqum except as dates and foam. Then Abu Jahl ordered a slave girl to bring dates and butter and said to his companions: **Catch some.** It has been said that the one who said, **We do not know Zaqqum except as dates and butter** was Ibn Al-Zubayri when he said: **May God increase Zaqqum in your home,** for it is dates and butter in the language of Yemen. It is possible that both of them said that. Some of the weak were also tempted by this statement, so God the Almighty informed His Prophet, peace be upon him, that He only made the Night Journey and the mention of the tree of Zaqqum as a trial and a test so that those who had previously disbelieved would disbelieve and those who had previously believed would believe. It was also narrated that Abu Bakr Al-Siddiq, may God be pleased with him, was told on the morning of the Isra': Your companion claims that he came from Jerusalem last night! He said: If he said that, then he has told the truth. He was then asked: Do you believe him before you hear from him? He said: Where are your minds? I believe him with the report from heaven, so why should I not believe him with the report from Jerusalem, when heaven is much farther away than that?

I said: This report was mentioned by Ibn Ishaq, and its text is: He said: It was from the hadith that reached me about the Prophet's Night Journey, may God bless him and grant him peace, from Abdullah bin Masoud, Abu Saeed Al-Khudri, Aisha, Muawiyah bin Abi Sufyan, Al-Hasan bin Abi Al-Hasan, Ibn Shihab Al-Zuhri, Qatadah, and others from the people of knowledge, what was gathered in this hadith, each of them narrating from him some of what he mentioned about his affair when he was taken on the Night Journey, may God bless him and grant him peace, and in his Night Journey and what he mentioned about it was a trial and a test, and his affair was from the affair of God Almighty in His power and authority in which there is a lesson for those of understanding, and guidance and mercy and steadfastness for whoever believed and was truthful and was certain of the affair of God Almighty, so he was taken on the Night Journey, may God bless him and grant him peace, however He willed and as He willed, to show him of His signs what He wanted, until he saw what he saw of His command and His great authority, and His power with which He does what He wants. Abdullah bin Masoud, as I have heard, said: "The Messenger of God, may God bless him and grant him peace, was brought the Buraq - the beast on which the prophets before him were carried, placing its hoof at the end of its sight - so he was carried on it, then his companion took him out, seeing the signs between heaven and earth, until he reached the Holy House, and he found Abraham, Moses, and Jesus in it, with a group of prophets who had gathered for him, so he prayed with them, then three vessels were brought: a vessel containing milk, a vessel containing wine, and a vessel containing water. He said: The Messenger of God, may God bless him and grant him peace, said: I heard a voice say when it was

presented to me: If he takes the water, he will drown and his nation will drown, and if he takes the wine, he will go astray and his nation will go astray, and if he takes the milk, he will be guided and his nation will be guided. So I took the vessel of milk and drank, and Gabriel said to me: You have been guided and your nation has been guided, O Muhammad."

Ibn Ishaq said: I was told on the authority of Al-Hasan that he said: "The Messenger of God, may God bless him and grant him peace, said: While I was sleeping in the sanctuary, Gabriel, peace be upon him, came to me and nudged me with his foot, so I sat up and did not see anything. Then I returned to my bed, and he came to me a second time and nudged me with his foot, so I sat up and did not see anything. Then I returned to my bed, and he came to me a third time and nudged me with his foot, so I sat down. He took hold of my arm and I got up with him, then he went out to the door of the mosque and there was a white animal between a mule and a donkey, with two wings on its thighs, with which it nudged its feet, and it placed its hoof where it reached its end. It carried me on it and then went out with me, not missing me and I not missing it."

Ibn Ishaq said: It was narrated on the authority of Qatada that he said: It was narrated that the Messenger of God, may God bless him and grant him peace, said: When I approached him to mount him, the sun was shining, so Gabriel placed his hand on his mount and then said: Are you not ashamed, O Buraq, of what you are doing? By God, no servant of God before Muhammad mounted you who was more honorable to Him than him. He said: So he was ashamed until his sweat dripped, then he stopped until I mounted him.

Al-Hasan said in his hadith: "Then the Messenger of God, may God bless him and grant him peace, went and Gabriel went with him until he reached the Holy House, and he found Abraham, Moses, and Jesus in it, with a group of prophets. The Messenger of God, may God bless him and grant him peace, led them in prayer, then he was brought two vessels: one of them had wine and the other had milk. He said: The Messenger of God, may God bless him and grant him peace, took the vessel of milk and drank from it and left the vessel of wine. He said: Gabriel said to him: The natural disposition has been guided, and your nation has been guided, and wine has been forbidden to you. Then the Messenger of God, may God bless him and grant him peace, returned to Mecca. When morning came, he went to Quraysh and told them the report. Most of the people said: This, by God, is the clear matter! By God, the caravan travels from Mecca to Syria for a month, going back for a month and coming back for a month, and Muhammad goes in one night and returns to Mecca! He said: Many of those who had accepted Islam apostatized, and the people went to Abu Bakr and said: What do you think, Abu Bakr, about your companion? He claims that he came to the Holy House tonight, prayed in it, and returned to Mecca.

Abu Bakr al-Siddiq, may God be pleased with him, said: You are lying about him. They said: Yes, here he is in the mosque telling the people about it. Abu Bakr said: By God, if he said that, then he has spoken the truth, so what is wrong with you? By God, he tells me that report comes to him from the heaven to the earth at any hour of the night or day, and I believe him. This is beyond what you are amazed at. Then he came until he reached the Messenger of God, may God bless him and grant him peace, and said: O Prophet of God, have you told these people that you came to Jerusalem tonight? He said: Yes. He said: O Prophet of God, describe it to me, for I have already visited it. Al-Hasan said: The Messenger of God, may God bless him and grant him peace, said: He was raised to me until I looked at him, and the Messenger of God, may God bless him and grant him peace, began to describe him to Abu Bakr, and Abu Bakr, may God be pleased with him, said: You have spoken the truth, I bear witness that you are the Messenger of God. Every time he described something to him, he said: You have spoken the truth, I bear witness that you are the Messenger of God. He said: Until the Messenger of God, may God bless him and grant him peace, reached Abu Bakr, may God be pleased with him: And you, Abu Bakr, are the truthful. On that day, he called him the truthful. Al-Hasan said: And God, the Most High, revealed about those who apostatized from Islam for that reason: "And We did not make the vision which We showed you except as a trial for the people. And the accursed tree is in the Qur'an. And We frighten them, but it only increases them in great transgression." This is the hadith of Al-Hasan about the Night Journey of the Messenger of God, may God bless him and grant him peace, and what was included in it from the hadith of Qatadah. And he mentioned the rest of the Night Journey from those who came before in the biography. Ibn Abbas said: This tree is the Umayyads, and that the Prophet, may God bless him and grant him peace, denied the ruling. This is a weak, innovated statement, and the Surah is Meccan, so this interpretation is far-fetched, unless this verse is Medinan, and that has not been proven. Aisha said to Marwan: May God curse your father while you are in his loins, so you are part of God's curse. Then he said: And the accursed tree is in the Qur'an, and the curse of this tree did not occur in the Qur'an, but God cursed the infidels and they are the ones who ate it. The meaning is: And the accursed tree is the ones who ate it. This could be based on the Arabs' saying for every food. Harmful and hated: cursed. Ibn Abbas said: The cursed tree is this tree that twists around the tree and kills it, meaning the thorn. **And We frighten them** meaning with Zaqquq. **But it only increases them** the frightening in disbelief.

Tafsir Ibn Kathir

God the Almighty says to His Messenger, may God bless him and grant him peace, urging him to convey His message, informing him that He has protected him from the people, for He is the One who has power over them and they are in His grip and under His subjugation and dominance. Mujahid, Urwah ibn Az-Zubayr, Al-Hasan, Qatadah and others said

regarding His statement: **And when We said to you, 'Indeed, your Lord has encompassed the people'** meaning He has protected you from them. And His statement: **And We did not make the vision which We showed you except as a trial for the people** the verse, Al-Bukhari said: Ali ibn Abdullah told us, Sufyan told us, on the authority of Amr, on the authority of Ikrimah, on the authority of Ibn Abbas, **And We did not make the vision which We showed you except as a trial for the people** he said: It is a vision that the Messenger of God, may God bless him and grant him peace, saw on the night of his Isra', **and the accursed tree in the Qur'an** is the tree of Zaqquq, and Ahmad, Abd Al-Razzaq and others narrated it in the same way on the authority of Sufyan ibn Uyaynah. And Al-Awfi narrated it in the same way on the authority of Ibn Abbas.

Thus, Mujahid, Saeed bin Jubair, Al-Hasan, Masruq, Ibrahim, Qatadah, Abdur-Rahman bin Zaid, and others interpreted it as the Night of Isra', and the hadiths of Isra' have been presented in full at the beginning of the Surah, praise and thanks be to God. It was mentioned that some people turned back from their religion after they had been on the truth, because their hearts and minds could not bear it, so they denied what they did not encompass in knowledge, and God made that a steadfastness and certainty for others, and for this reason He said, **except a trial**, meaning a test and examination. As for the cursed tree, it is the tree of Zaqquq, as the Messenger of God, may God bless him and grant him peace, told them that he saw Paradise and Hell, and he saw the tree of Zaqquq, but they denied that until Abu Jahl, may God's curses be upon him, said: Bring us dates and butter, and he began to eat from this with this, and he said: Eat from it, for we do not know Zaqquq other than this. This was narrated by Ibn Abbas, Masruq, Abu Malik, Al-Hasan Al-Basri, and others, and everyone who said that it was the Night of Isra' interpreted it in the same way as the tree of Zaqquq. It was said: What is meant by the cursed tree is the Umayyads, and this is strange and weak.

Ibn Jarir said: I was told by Muhammad ibn al-Hasan ibn Zabalalah, who told us: Abdul-Muhaimin ibn Abbas ibn Sahl ibn Sa'd told us, who told me, on the authority of my father, who told me, on the authority of my grandfather, who said: The Messenger of God, may God bless him and grant him peace, saw the sons of so-and-so jumping on his pulpit like monkeys, and that upset him, so he could not stop laughing until he died. He said: And God revealed about that, **And We did not make the vision which We showed you except as a trial for the people**, the verse. This chain of transmission is very weak, because Muhammad ibn al-Hasan ibn Zabalalah is rejected, and his sheikh is also completely weak. For this reason, Ibn Jarir chose that what was meant by that was the Night of the Isra', and that the cursed tree was the tree of Zaqquq. He said: Because of the consensus of the hujjat of the people of interpretation on that, i.e. in the vision and the tree, and His saying, **And We frighten them**, i.e. the disbelievers with threats, torment, and punishment, **But it only increases them in great transgression**, i.e., persistence in what they are in of disbelief and misguidance, and that is because God has abandoned them.

And when We said to you, "Indeed, your Lord has encompassed the people." And We did not make the vision which We showed you except as a trial for the people and the accursed tree in the Qur'an, and We frighten them, but it only increases them in great transgression.

Fath al-Qadir

And when the Almighty mentioned the refusal to send the proposed verses to His Messenger for the aforementioned reason, He strengthened his heart with the promise of victory and supremacy, so He said: **60- And when We said to you, 'Indeed, your Lord has encompassed the people.'** The circumstance is related to something omitted: that is, remember when We said to you: that is, they are in His grip and under His power, so they have no way out of what He wants for them because He encompasses them with His knowledge and power. It was said that what is meant by the people is the people of Mecca, and His encompassing them is His destruction of them: that is, God will destroy them. He used the past tense to indicate that it will happen, as happened on the day of Badr and on the day of the conquest. It was said that what is meant is that the Almighty protected him from the people killing him until he conveyed the message of his Lord.

And We did not make the vision which We showed you except a trial for the people. When the Almighty explained that the sending down of the verses includes fear, He added to it the mention of the verse of the Night Journey, which is mentioned at the beginning of the surah, and He called it a vision because it happened at night, or because the infidels They said, **Perhaps it was a vision.** We have already mentioned at the beginning of the Surah another interpretation of this vision. The trial was the apostasy of a people who had converted to Islam when the Prophet, may God bless him and grant him peace, informed them that he had been taken on a night journey. It was also said that it was a dream, and that the Prophet, may God bless him and grant him peace, saw that he was entering Mecca, so the Muslims were tempted by that. When God conquered Mecca, the Most High's words were revealed: **God has certainly fulfilled the vision of His Messenger in truth.** This was followed by saying that this verse is Meccan, and the vision mentioned was in Medina. It was also said that this vision mentioned in this verse is that he saw the Banu Marwan jumping on his pulpit like monkeys, so that upset him. It was said that it was the world that they were given, so he was relieved. This is weak, because there is no trial for the people in this vision, unless what is meant by the people is the Messenger of God, may God bless him and grant him peace, alone, and what is meant by the trial is what happened of the offense to the Messenger of God, may God bless him and grant him peace, or it is understood that he had informed the people of it, so they were tempted. It was said that God, the Almighty, showed him in a dream the place where the Quraysh will be killed, so he said: By God, it is as if I am looking at the place where the people will be killed, and he is pointing to the ground and saying: This is the place where so-and-so will be killed, this is the place where so-and-so will be killed. When the Quraysh heard that, they made his dream a mockery. **And the cursed tree in the Qur'an** is in opposition to the vision. It was said that there is an inversion in the speech, and the meaning is: And We

did not make the vision that We showed you and the cursed tree in the Qur'an except as a trial for the people. The majority of commentators said that it is the tree of Zaqqum, and what is meant by cursing it is cursing the one who eats it, as God, the Almighty, said: **Indeed, the tree of Zaqqum is food for the sinful.** Al-Zajaj said: The Arabs say that every hated food is cursed, and the meaning of the trial in it is that Abu Jahl and others said: Your companion claimed that the fire of Hell burns stones, then he says that trees grow in it, so God revealed this verse. It was narrated that Abu Jahl ordered a slave girl

So he brought dates and butter and said to his companions: Zaqqum. Ibn Az-Zubayri said: May God increase the Zaqqum in your home, for it means dates with butter in the language of Yemen. It was said that the cursed tree is the tree that twists around the tree and kills it, and it is the Kashuth tree. It was also said that it is the devil, and it was said that it is the Jews, and it was said that it is the Umayyads. **And We frighten them, but it only increases them in great transgression.** That is, We frighten them with signs, but the frightening only increases them in transgression, exceeding the limit and persisting to the utmost extent. The only benefit of sending signs to them is an increase in disbelief. Then We will do to them what We did to the disbelievers before them, which is the punishment of extermination, but We have decreed a delay in the punishment.

Abdul Razzaq, Al-Firyabi, Saeed bin Mansour, Ibn Abi Shaybah, Al-Bukhari, Al-Nasa'i, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani, Al-Hakim, Ibn Mardawayh and Abu Nu'aym in Al-Dala'il narrated on the authority of Ibn Mas'ud regarding his statement: "Say: Call upon those you claim besides Him, for they do not possess the power to remove harm from you, nor to change it." He said: A group of humans used to worship a group of jinn, so the group of jinn converted to Islam and the humans held on to their worship, so God revealed: **Those are the ones they call upon, seeking a means of access to their Lord.** Both of them mean the verbs with the letter yaa below it. Something similar to this was narrated on the authority of Ibn Mas'ud through other chains of narration. Ibn Jarir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding the verse: The polytheists used to worship the angels, the Messiah and Ezra. It was narrated on his authority through another chain of narration with the wording of Jesus, his mother and Ezra. It was also narrated from him from another source with the wording: They are Jesus and Ezra, the sun and the moon. Al-Tirmidhi and Ibn Mardawayh narrated on the authority of Abu Hurayrah who said: The Messenger of God, may God bless him and grant him peace, said: **Ask God for me the means of intercession.** They said: What is the means of intercession? He said: Closeness to God. Then he recited: **They seek the means of intercession to their Lord - which of them is nearest?** Ibn Abi Hatim narrated on the authority of Ibrahim al-Taymi regarding his statement: **That was written in the Book,** he said: In

the Preserved Tablet. Ahmad, al-Nasa'i, al-Bazzar, Ibn Jarir, Ibn al-Mundhir, al-Tabarani, al-Hakim **who authenticated it** narrated on the authority of Ibn Mardawayh, al-Bayhaqi in al-Dala'il, and al-Dhiya' in al-Mukhtara on the authority of Ibn Abbas who said: The people of Mecca asked the Prophet, may God bless him and grant him peace, to turn al-Safa into gold for them, and to remove the mountains from them so that they could farm. It was said to him: If you wish, you can take your time with them, or if you wish, We will give them what they asked for, but if they disbelieve, they will be destroyed as the nations before them were destroyed. He said: No, I will take my time with them. Then God revealed: **And what prevented Us from sending signs?** Ahmad and Al-Bayhaqi narrated from another chain of transmission on his authority something similar. Al-Bayhaqi narrated in Ad-Dala'il on the authority of Ar-Rabi' bin Anas who said: "The people said to the Messenger of God, may God bless him and grant him peace, 'Why don't you bring us a sign like that brought by Salih and the prophets?' The Messenger of God, may God bless him and grant him peace, said: 'If you wish, I will call upon God and He will send it down upon you. If you disobey, you will perish.' They said: 'We do not want it.' " Ibn Al-Mundhir and Abu Al-Shaykh narrated in Al-Azmah on the authority of Ibn Abbas, **And We do not send the signs except as a warning**, meaning death. Sa'id bin Mansour and Ahmad in Az-Zuhd, Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Al-Hasan who said: It is horrific death. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Al-Hasan regarding His statement, **And when We said to you, 'Indeed, your Lord has encompassed the people,'** he said:

May God protect you from people. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Mujahid regarding the verse, he said: They are in His grasp. Abd al-Razzaq, Saeed bin Mansour, Ahmad, al-Bukhari, al-Tirmidhi, al-Nasa'i, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani, al-Hakim, Ibn Mardawayh and al-Bayhaqi in al-Dala'il narrated on the authority of Ibn Abbas regarding his statement: **And We have not made the vision** the verse, he said: It is a vision that the Messenger of God (peace and blessings of God be upon him) saw on the night of his Isra' to Jerusalem, and it is not a vision in a dream. **And the accursed tree in the Qur'an** he said: It is the tree of Zaqqum. Abu Saeed, Abu Ya'la and Ibn Asakir narrated on the authority of Umm Hani' that when the Messenger of God (peace and blessings of God be upon him) was taken on the Isra', he began to speak to a group of Quraysh who were mocking him. They asked him for a sign, so he described Jerusalem to them and told them the story of the caravan. Al-Walid bin al-Mughirah said: This is a magician. So God revealed to him: **And We have not made the vision** the verse. Ibn Jarir narrated on the authority of Sahl ibn Sa'd who said: The Messenger of God, may God bless him and grant him peace, saw the Banu So-and-so jumping on his pulpit like monkeys, and that upset him, and he could not stop laughing until he died. Then God revealed: **And We did not make the vision which We showed you except as a trial for the people.** Ibn Kathir said after citing its chain of transmission: This chain of transmission is very weak, and he mentioned among

the men of the chain of transmission Muhammad ibn al-Hasan ibn

Zaban is abandoned and his sheikh Abdul Muhaimin bin Abbas bin Sahl bin Saad is very weak. Ibn Abi Hatim narrated on the authority of Ibn Amr that the Prophet, may God bless him and grant him peace, said: "I saw the sons of Al-Hakam bin Abi Al-Aas on the pulpits like monkeys, so God revealed: 'And We did not make the vision which We showed you except as a trial for the people and the accursed tree'," meaning Al-Hakam and his son. Ibn Abi Hatim narrated on the authority of Ya'la bin Murrah that the Messenger of God, may God bless him and grant him peace, said: **I saw the Umayyads on the pulpits of the earth and they will rule you and you will find them to be evil masters.** The Messenger of God, may God bless him and grant him peace, was concerned about that, so God revealed the verse. Ibn Mardawayh narrated on the authority of Al-Husayn bin Ali something similar to it, with a chain of transmission traceable back to the Prophet, but it is mursal. Ibn Abi Hatim, Ibn Mardawayh, Al-Bayhaqi and Ibn Asakir narrated something similar to it, with a chain of transmission traceable back to the Prophet, but it is mursal. Ibn Mardawayh narrated on the authority of Aisha that she said to Marwan bin Al-Hakam: "I heard the Messenger of God (peace be upon him) say to your father and grandfather that you are the cursed tree in the Qur'an." This is an objection to her saying that he says to your father and grandfather, and perhaps Marwan's grandfather did not live to see the time of the Prophethood. Ibn Jarir and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding the verse, he said: The Messenger of God (peace be upon him) saw that he and his companions entered Mecca, and he was in Medina at that time, so he marched to Mecca before the appointed time, but the polytheists turned him back. Some people said: He has been turned back, and he had told us that he would enter it, so his return was a trial for them. These reasons conflicted and it was not possible to reconcile them, so it is necessary to resort to the most likely, and the most likely, in its abundance and correctness, is that the reason for the revelation of this verse is the story of the Night Journey, so that is necessary. Ibn Kathir narrated the consensus of the narrators of the dream, and in the interpretation of the tree, that it is the tree of Zaqqum, so no consideration should be given to others with them. Ibn Ishaq, Ibn Abi Hatim, Ibn Mardawayh and Al-Bayhaqi in Al-Baath narrated on the authority of Ibn Abbas that he said: Abu Jahl said when the Messenger of God (peace and blessings of God be upon him) mentioned the tree of Zaqqum to frighten them: O people of Quraysh, do you know what the tree of Zaqqum is that Muhammad is frightening you with? They said: No. He said: Ajwa dates of Yathrib with butter. By God, if we get hold of it, we will surely make you vomit it in great quantities. God the Almighty said: **Indeed, the tree of Zaqqum is food for the sinful**, and He revealed: **And the accursed tree in the Qur'an** the verse. Ibn Al-Mundhir narrated on his authority regarding his statement: **And the accursed tree**, he said: *Cursed*, because he said: **Its fruit is like the heads of devils**, and devils are cursed.

Surat al-Isra' 17:60

And when We said to you, "Indeed, your Lord has encompassed the people." And We did not make the vision which We showed you except as a trial for the people and the accursed tree in the Qur'an, and We frighten them, but it only increases them in great transgression.

Tafsir al-Baghawi

60 - The Almighty said: **And when We said to you, 'Indeed, your Lord has encompassed the people,'** meaning: they are in His grasp, they are not able to escape His will, so He is your protector and protector from them, so do not fear them and continue with what He has commanded you to do of conveying the message, as He said: **And God will protect you from the people Al-Ma'idah - 67.**

And We did not make the vision which We showed you except as a trial for the people, so most of them agree that what is meant by it is what the Prophet, may God bless him and grant him peace, saw on the Night of Ascension of wonders and signs.

Ibn Abbas said: It is a vision that the Prophet, may God bless him and grant him peace, saw with his own eyes. This is the opinion of Saeed bin Jubair, Al-Hasan, Masruq, Qatada, Mujahid, Ikrimah, Ibn Jurayj and most of them. The Arabs say: I saw with my own eyes a vision or a vision. When the Messenger of God, may God bless him and grant him peace, mentioned it to the people, some of them denied it and lied, so it was a trial for the people.

Some people said: His soul was taken on a night journey, but not his body.

Some of them said: He had two ascensions: an ascension of vision with the eye, and an ascension of vision with the heart.

Some people said: By this vision he meant what the Prophet, may God bless him and grant him peace, saw in the year of Al-Hudaybiyyah, that he and his companions entered Mecca, and he set out to travel to Mecca before the appointed time, but the polytheists stopped him, so he returned to Medina. His return in that year was after he had been informed that he would enter it as a trial for some of them, until he entered it the following year, so God Almighty revealed: **God has certainly fulfilled the vision of His Messenger in truth** (al-Fath 48:27).

And the accursed tree in the Qur'an means the tree of Zaqqum. Its metaphor is: The accursed tree mentioned in the Qur'an. The Arabs say for every disgusting food: accursed food. It was said: [Its meaning is that it is accursed] to eat it. The tree was placed in the accusative case in apposition to the vision, meaning: **And We did not make the vision that We showed you and the accursed tree except as a trial for the people,** so the trial in the vision was what we mentioned.

The temptation in the cursed tree is from two aspects, one of them is that Abu Jahl said: Ibn Abi Kabshah promises you a fire that burns stones, then he claims that a tree will grow in it, and you know that fire burns trees.

The second is that Abdullah bin Al-Zubayri said: Muhammad frightens us with Zaqqum, and we do not

know Zaqqum except as butter and dates. Abu Jahl said: O girl, come and give us Zaqqum. So she brought dates and butter, and he said: O people, [make us zaqqum], for this is what Muhammad frightens you with. So God Almighty described it in As-Saffat.

It was said: The cursed tree is: the one that twists around the tree and dries it up, meaning the kashooth.

And We frighten them, but it only increases them in great transgression, meaning: great rebellion and insolence.

Tafsir al-Baidawi

60. **And when We said to you,** And remember when We revealed to you, **Indeed, your Lord has encompassed the people** so they are in the grip of His power, or He encompassed the Quraysh in the sense that He destroyed them from the enemy's encirclement of them, so it is good report of the Battle of Badr and the expression in the past tense is to confirm its occurrence. **And We did not make the vision which We showed you** the night of the Ascension and it was interpreted by those who said that it was in a dream, and those who said that it was while awake interpreted the vision as a vision. Or the year of Al-Hudaybiyyah when he saw that he entered Mecca. And in it is that the verse is Meccan, unless it is said that he saw it in Mecca and narrated it at that time, and perhaps it was a vision that he saw during the Battle of Badr, as God Almighty said: **When God showed them to you in your sleep, little by little.** And as it was narrated that **when he reached his water, he said, 'It is as if I see the people's deaths, this is the death of so-and-so, and this is the death of so-and-so.'** So the Quraysh heard about it and mocked him. And it was said, **He saw a group of the Umayyads climbing his pulpit and jumping on it like monkeys, so he said, 'This is their share of the world, which they give it through their Islam.'** And based on this, what was meant by his saying: **Except as a trial for the people** was what happened in their days. **And the cursed tree in the Qur'an.**

In reference to **the vision**, which is the tree of Zaqqum, when the polytheists heard its mention, they said that Muhammad claims that Hell burns stones, then he says that trees grow in it. They did not know that He who was able to protect the fur of the salamander from being consumed by the fire, and the entrails of the ostrich from the harm of the embers and the pieces of red-hot iron that it swallows, was able to create a tree in Hell that would not burn it. And its curse in the Qur'an is the curse of those who eat it, and it was described as such by metaphor for exaggeration, or it was described as being at the bottom of Hell, for it is the furthest place from mercy, or as being hated and harmful, from their saying cursed food, for it is harmful. It was interpreted as referring to Satan, Abu Jahl, and Al-Hakam bin Abi Al-Aas, and it was read in the

nominative case as the subject, and the predicate is omitted, meaning that the cursed tree in the Qur'an is likewise. **And We frighten them** with various types of frightening. **But it only increases them in great transgression**, except insolence that exceeds seriousness.