

Tafsir Al-Qur'an

A Complete English
Translation of Classical
Qur'anic Commentaries

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

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# Tafsir Al-Qur'an: A Complete English Translation of
# Classical Qur'anic Commentaries (Version 0.1)
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Translator: Ben Abrahamson

Editor: Rebecca Abrahamson

Cover Designer: Husada Tsalitsa Mardiansyah

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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 18 presents a simple, but **complete English translation** of the major classical commentaries on the Qur'an, covering the last verses of *Sūrat l-Anbiyāa*, and the first verses of *Sūrat l-Mu'minūn*. These *tafsir* works are foundational to Islamic scholarship, each offering a distinct methodology and historical perspective:

- **Tafsir al-Tabari (923 CE)** – One of the earliest and most comprehensive tafsirs, authored by **Imam al-Tabari**. It is based on tafsir bi'l-ma'thur (interpretation through transmitted reports) and includes extensive narrations from the Prophet (pbuh), the Sahabah, and early scholars.
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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-Anbiya 21:19

And to Him belongs whoever is in the heavens and the earth. And those who are near Him are not too proud to worship Him, nor do they grow weary.

Surat al-Anbiya 21:19

And to Him belongs whoever is in the heavens and the earth. And those who are near Him are not too proud to worship Him, nor do they grow weary.

Tafsir al-Jalalayn

19 - **And to Him belongs whoever is in the heavens and the earth** as a kingdom **and those with Him** meaning the angels are the subject and predicate **they are not too proud to worship Him, nor do they grow weary** they do not become tired.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: How can it be permissible for God to be taken as a pastime, while He owns all those in the heavens and the earth, and those of His creation who are with Him do not disdain to worship Him, nor do they refrain from worshipping Him because of their long service to Him, and you know that He does not enslave a father or a wife to his son, and all those in the heavens and the earth are His slaves, so how can He have a wife and a child? He says: Or do you not reflect on what you invent of lies against your Lord?

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

Who said that?

Ali told us, he said: Abdullah told us, 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, his statement: **And they do not regret** means they do not regret.

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, his statement: **And they do not become weary**, he said: They do not become exhausted.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, his statement: **And they do not become weary**, he said: they do not become exhausted.

Ibn Abd al-A'la told us: Muhammad ibn 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: Ibn Zayd said, regarding His statement: **They are not too proud to worship Him, nor do they grow weary**, he said: They do not grow weary, they do not tire of that

wearying, he said: And they do not slacken, nor do they become tired, all of this has the same meaning, but the speech is different, and it is from their saying: a weary camel: if it becomes exhausted and stands up, and from it is the saying of Alqamah to Abda:

It has corpses of sorrow, but its bones are white, and its skin is black.

Tafsir al-Qurtubi

The Almighty said: **And to Him belongs whoever is in the heavens and the earth** meaning dominion and creation, so how can it be permissible to associate with Him what is His servant and creation? **And from Him** meaning the angels whom you mentioned are the daughters of God. **They are not arrogant** meaning they are not averse **to worshiping Him** and submitting to Him. **And they do not tire** meaning they become exhausted, as stated by Qatada. It is taken from the word *hasir* which is a camel that has run down due to exhaustion and fatigue. It is said: the camel hasar yasr husr, it became exhausted and was worn out, and istahsar and tahsar are similar to it, and I have regretted it, it is transitive and intransitive, and I have also regretted it, so it is hasir. Ibn Zayd said: They do not get bored. Ibn Abbas: They do not disdain. Abu Zayd said: They do not tire. It was said: They do not lose heart, as mentioned by Ibn al-A'rabi, and the meaning is the same.

Tafsir Ibn Kathir

God Almighty tells us that He created the heavens and the earth with truth, that is, with justice and equity, **That He may reward those who do evil for what they have done and reward those who do good with goodness**, and that He did not create that in vain or play, as He said: "And We did not create the heaven and the earth and all that is between them in vain. That is the assumption of those who disbelieve. So woe to those who disbelieve from the Fire." And the Almighty says: **If We had intended to take a diversion, We could have taken it from Ourselves, if We were to do.** Ibn Abi Nujayh said on the authority of Mujahid, **If We had intended to take a diversion, We could have taken it from Ourselves**, meaning from Ourselves. He says: We did not create Paradise, nor Hell, nor death, nor resurrection, nor reckoning. Al-Hasan, Qatadah, and others said, **If We had intended to take a diversion**, diversion refers to women in the language of the people of Yemen. Ibrahim Al-Nakha'i said, **We could have taken it** from the houris. Ikrimah and Al-Suddi said: What is meant by *laugh* here is a son, and this and the one before it are interrelated, and it is like the Almighty's saying: "If God had willed to take a son, He would have chosen from what He created whatever He willed. Glory be to Him! He is God, the One, the Prevailing." So He has exalted Himself from taking a son absolutely, especially from what they say of

falsehood and falsehood about taking Jesus or Ezra or the angels. Glory be to Him and He is far above what they say, far above.

And His statement: **If We were to do** Qatada, As-Suddi, Ibrahim An-Nakha'i and Mughirah ibn Muqsim said: meaning, we were not to do. Mujahid said: Everything in the Qur'an that says *if* is a denial. And His statement: **Rather, We cast the truth upon falsehood** means, We make clear the truth so that falsehood is refuted. That is why He said: **And it destroys it, and behold, it departs** meaning, it is gone and vanishes. **And for you is woe** meaning, you who say that God has a son. **For that which you describe** meaning, what you say and fabricate. Then the Almighty informed about the angels' servitude to Him and their persistence in obeying Him day and night, saying: **And to Him belongs whoever is in the heavens and the earth, and whoever is with Him** meaning the angels **They are not too proud to worship Him** meaning, they are not too proud to worship Him, as He said: "The Messiah will not disdain to be a servant of God, nor will the angels brought near. And whoever disdains His worship and is arrogant - He will gather them all to Himself."

And His statement: **And they do not grow weary** means they do not tire or get bored. **They glorify God night and day, they do not slacken.** They are constant in working night and day, obedient in intention and action, and capable of it, as God the Almighty said: **They do not disobey God in what He commands them and they do what they are commanded.** Ibn Abi Hatim said: Ali bin Abi Dulamah al-Baghdadi told us, Abdul Wahhab bin Ata' told us, Saeed told us, on the authority of Qatada, on the authority of Safwan bin Mahraraz, on the authority of Hakim bin Hizam, who said: "While the Messenger of God, the Messenger of God, may God bless him and grant him peace, was among his companions, he said to them, 'Do you hear what I hear?' They said, 'We do not hear anything.' The Messenger of God, may God bless him and grant him peace, said, 'Indeed, I hear the creaking of the sky, and it is not to be blamed for creaking, and there is not a place in it the size of a hand's span except that there is an angel prostrating or standing upon it.'" It is strange, and they did not include it. Then he narrated it - I mean Ibn Abi Hatim - on the authority of Yazid bin Abi Zari' on the authority of Saeed on the authority of Qatada, as a mursal. Abu Ishaq said on the authority of Hassan bin Mukhariq on the authority of Abdullah bin Al-Harith bin Nawfal who said: I sat with Ka'b Al-Ahbar when I was a young boy, and I said to him: What do you think of the words of God Almighty to the angels: **They glorify God night and day, never slackening?** Does speech, message, and action not distract them from glorifying Him? He said: Who is this young boy? They said: From the sons of Abdul Muttalib. He said: He kissed my head and then said: O my son, He has made glorification for them just as He has made the breath for you. Doesn't it speak while you breathe and walk while you breathe?

Fath al-Qadir

19- **And to Him belongs whoever is in the heavens and the earth** as slaves and kings, and He is their Creator, Provider and Owner, so how is it permissible for some

of His creations to have a partner who is worshipped as He is worshipped, and this sentence confirms what preceded it **and from Him** meaning the angels, and in it is a response to those who say that the angels are daughters of God, and in the expression of them being with is an indication of their honor and dignity, and that they are in the position of those brought near to kings, then He described them by saying: **They are not too proud to worship Him** meaning they are not arrogant nor are they disdainful of worshipping God Almighty and submitting to Him **nor are they weary** meaning they do not become exhausted, taken from the word *hasir*, which is a camel that is exhausted and tired, it is said: the camel became weary, it became weary and exhausted, and he became weary and weary like him and his weary I am weary, transitive and intransitive. Abu Zaid said: They do not tire. Ibn al-A'rabi said: They do not lose heart. Al-Zajaj said: The meaning of the verse is that those whom you mentioned are the sons of God, the servants of God, and they do not disdain to worship Him nor do they feel arrogant about it, like His saying: **Indeed, those who are with your Lord are not too proud to worship Him.** It was said that the meaning is: They do not cease from worshipping Him, and these meanings are close.

Tafsir al-Baghawi

19. **And to Him belongs whoever is in the heavens and the earth**, as servants and kings, **and whoever is with Him**, meaning the angels, **they are not too proud to worship Him**, they are not averse to worshipping Him, nor do they learn from it, **nor do they grow weary**, they do not become exhausted. It is said: he grew weary and weary if he became tired and exhausted. Al-Suddi said: they do not learn from worship.

Tafsir al-Baidawi

19- **And to Him belongs whoever is in the heavens and the earth** in creation and dominion. **And from Him** means the angels sent down from Him for their honor with Him, the status of those brought near to kings. It is conjoined with **whoever is in the heavens** and He made it singular for glorification or because it is more general than it in one way, or what is meant by it is a type of angels who are exalted above taking up residence in the heavens and the earth or it is a subject whose predicate is: **They are not too proud to worship Him** they are not too proud to do so. **And they do not grow weary** nor do they tire of it. Rather, the word *weary* which is more eloquent than *weary* was brought as a warning that their worship, with its burden and permanence, is real, so that they grow weary of it and do not grow weary.

Surat al-Anbiya 21:20

They glorify Him night and day, never slackening.

Surat al-Anbiya 21:20

They glorify Him night and day, never slackening.

Tafsir al-Jalalayn

20 - **They glorify Him night and day, never tiring** from Him, for He is to them as the soul is to us, and nothing distracts us from Him.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: These angels who are with Him glorify their Lord night and day, never slackening in their glorification of Him.

Yaqub told me, he said: Ibn Ulayyah told us, he said: Hamid told us, on the authority of Ishaq bin Abdullah bin Al-Harith, on the authority of his father, that Ibn Abbas asked Ka'b about his statement: **They glorify God night and day, never slackening**, and they glorify God night and day, never tiring. He said: Does your glance tire you, does your soul tire you? He said: No. He said: Then they were inspired to glorify God just as they were inspired to glance and to breathe.

Al-Qasim narrated: Al-Husayn narrated: Abu Mu'awiyah narrated: Abu Ishaq Al-Shaibani narrated: Hassan bin Mukhariq narrated: Abdullah bin Al-Harith said: I said to Ka'b Al-Ahbar: **They glorify God night and day, never slackening**. Doesn't a message or work occupy them? He said: O son of my brother, glorification has been made for them, just as speech has been made for the soul. Do you not eat and drink, stand and sit, come and go, and you breathe? I said: Yes. He said: So glorification has been made for them.

Ibn Bashar told us: Abd al-Rahman and Abu Dawud told us: Imran al-Qattan told us, on the authority of Qatada, on the authority of Salim ibn Abi al-Ja'd, on the authority of Ma'dan ibn Abi Talhah, on the authority of Amr al-Bakali, on the authority of Abdullah ibn Umar, who said: God created ten parts. He made nine parts glorify Him day and night without slackening, and one part for His message, and the creation part is ten parts, and He made nine parts the jinn, and one part the rest of the children of Adam, and the children of Adam are ten parts, and He made Gog and Magog nine parts, and one part the rest of the children of Adam.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **They glorify Him night and day, never slackening**, meaning: The angels who are with the Most Merciful do not disdain His worship, nor do they become weary of it.

He told us that while the Prophet of God, may God bless him and grant him peace, was sitting with his companions, he said, **Do you hear what I hear?** They said, **We do not hear anything, O Prophet of God.** He

said, **I hear the creaking of the sky, and it is not to be blamed for creaking, and there is no place of rest in it except that there is an angel prostrating or standing in it.**

And His statement: **Or have they taken gods from the earth who resurrect?** God Almighty says: Have these polytheists taken gods from the earth who resurrect? He means by His statement: *they*: the gods. He says: These gods that they have taken resurrect the dead. He says: They bring the dead to life and resurrect creation. For God is the One who gives life and causes death.

As Muhammad bin Amr told us, he said: Abu Asim told us, he said: Isa told us (*H*), 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, his statement: **they will spread out** means: they will love.

Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd said, in his statement: **Or have they taken gods from the earth who resurrect?** He said: Is there among their gods anyone who gives life to that which they resurrect? And he recited the statement of God: "Say: Who provides for you from the heaven and the earth?" Yunus 10:31 until His statement: **What is the matter with you? How do you judge?** Yunus 10:35.

Tafsir al-Qurtubi

They glorify God night and day meaning they pray and remember God and glorify Him always. **They never slacken** meaning they never weaken or get tired. They are inspired to glorify and sanctify Him as they are inspired to self. Abdullah bin Al-Harith said: I asked Ka'b and said: Do they not have anything to do with glorifying God? Does anything distract them from it? He said: Who is this? I said: From the sons of Abdul Muttalib. He embraced me and said: O son of my brother, does anything distract you from self?! Glorifying God is like the self to them. This verse has been used as evidence by those who say that the angels are better than the sons of Adam. It has been mentioned before, and praise be to God.

Tafsir Ibn Kathir

God Almighty tells us that He created the heavens and the earth with truth, that is, with justice and equity, **That He may reward those who do evil for what they have done and reward those who do good with goodness**, and that He did not create that in vain or play, as He said: "And We did not create the heaven and the earth and all that is between them in vain. That is the assumption of those who disbelieve. So woe to those who disbelieve from the Fire." And the Almighty says: **If We had intended to take a diversion, We could have taken it from Ourselves, if We were to do.** Ibn Abi Nujayh said on the authority of Mujahid, **If We had intended to take a diversion, We could have taken it**

from **Ourself**, meaning from Ourselves. He says: We did not create Paradise, nor Hell, nor death, nor resurrection, nor reckoning. Al-Hasan, Qatadah, and others said, **If We had intended to take a diversion**, diversion refers to women in the language of the people of Yemen. Ibrahim Al-Nakha'i said, **We could have taken it** from the houris. Ikrimah and Al-Suddi said: What is meant by *laugh* here is a son, and this and the one before it are interrelated, and it is like the Almighty's saying: "If God had willed to take a son, He would have chosen from what He created whatever He willed. Glory be to Him! He is God, the One, the Prevailing." So He has exalted Himself from taking a son absolutely, especially from what they say of falsehood and falsehood about taking Jesus or Ezra or the angels. Glory be to Him and He is far above what they say, far above.

And His statement: **If We were to do** Qatada, As-Suddi, Ibrahim An-Nakha'i and Mughirah ibn Muqsim said: meaning, we were not to do. Mujahid said: Everything in the Qur'an that says *if* is a denial. And His statement: **Rather, We cast the truth upon falsehood** means, We make clear the truth so that falsehood is refuted. That is why He said: **And it destroys it, and behold, it departs** meaning, it is gone and vanishes. **And for you is woe** meaning, you who say that God has a son. **For that which you describe** meaning, what you say and fabricate. Then the Almighty informed about the angels' servitude to Him and their persistence in obeying Him day and night, saying: **And to Him belongs whoever is in the heavens and the earth, and whoever is with Him** meaning the angels **They are not too proud to worship Him** meaning, they are not too proud to worship Him, as He said: "The Messiah will not disdain to be a servant of God, nor will the angels brought near. And whoever disdains His worship and is arrogant - He will gather them all to Himself."

And His statement: **And they do not grow weary** means they do not tire or get bored. **They glorify God night and day, they do not slacken**. They are constant in working night and day, obedient in intention and action, and capable of it, as God the Almighty said: **They do not disobey God in what He commands them and they do what they are commanded**. Ibn Abi Hatim said: Ali bin Abi Dulamah al-Baghdadi told us, Abdul Wahhab bin Ata' told us, Saeed told us, on the authority of Qatada, on the authority of Safwan bin Mahraz, on the authority of Hakim bin Hizam, who said: "While the Messenger of God, the Messenger of God, may God bless him and grant him peace, was among his companions, he said to them, 'Do you hear what I hear?' They said, 'We do not hear anything.' The Messenger of God, may God bless him and grant him peace, said, 'Indeed, I hear the creaking of the sky, and it is not to be blamed for creaking, and there is not a place in it the size of a hand's span except that there is an angel prostrating or standing upon it.'" It is strange, and they did not include it. Then he narrated it - I mean Ibn Abi Hatim - on the authority of Yazid bin Abi Zari' on the authority of Saeed on the authority of Qatada, as a mursal. Abu Ishaq said on the authority of Hassan bin Mukhariq on the authority of Abdullah bin Al-Harith bin Nawfal who said: I sat with Ka'b Al-Ahbar when I was a young boy, and I said to him: What do you think of the words of God Almighty to the angels: **They glorify God night and day, never**

slackening? Does speech, message, and action not distract them from glorifying Him? He said: Who is this young boy? They said: From the sons of Abdul Muttalib. He said: He kissed my head and then said: O my son, He has made glorification for them just as He has made the breath for you. Doesn't it speak while you breathe and walk while you breathe?

Fath al-Qadir

20- They glorify God night and day, never slackening.

That is, they always glorify God Almighty, never weakening or getting tired of that. It was also said that they pray day and night. Al-Zajaj said: The flow of glorification from them is like the flow of the breath from us, nothing distracts us from the breath, so their glorification is constant. This sentence is either a new sentence in response to an implied question, or in the accusative case as a state.

Tafsir al-Baghawi

20. They glorify God night and day, never slackening,

they do not weaken or get tired. Ka'b al-Ahbar said: Glorification for them is like the soul for the children of Adam.

Tafsir al-Baidawi

20- **They glorify Him night and day**. They glorify Him and magnify Him always. **They do not slacken** is a state of the waw in **they glorify Him**. It is a resumption or a state of the pronoun before it.

Surat al-Anbiya 21:21

Or have they taken gods from the earth who are resurrecting?

Surat al-Anbiya 21:21

Or have they taken gods from the earth who are resurrecting?

Tafsir al-Jalalayn

21 - *Or* meaning rather for transition and the hamza is for denial **they have taken gods** that are **from the earth** such as stone, gold and silver *they* meaning the gods *resurrect* meaning they revive the dead. There is no god except He who revives the dead.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Or have they taken gods from the earth who are resurrecting?**

Tafsir al-Qurtubi

The Almighty said: **Or have they taken gods from the earth who can resurrect?** Al-Mufaddal said: The purpose of this question is denial, i.e. they have not taken gods who are able to bring the dead back to life. It was said: *Or* means *whether*; i.e. did these polytheists take gods from the earth who can bring the dead back to life? *Or* here does not mean *rather*, because that would require them to create the dead unless *Or* is understood with the question, then *Or* is disconnected and the meaning is correct, said Al-Mubarrad. It was said: *Or* is in apposition to the meaning, i.e. did We create the heaven and the earth in play, or is this what they added to Us from Us so that it would be a source of doubt for them? Or do the gods they have taken on earth bring the dead back to life so that it would be a source of doubt? It was said: **Indeed, We have sent down to you a Book in which is your remembrance, so will you not reason?** (al-Anbiya 21:10) Then it was connected to it with reproach, and according to these two interpretations, *Or* is connected. The majority read *yanshrūn* with a damma on the ya' and a kasra on the sheen from anshr God al-mayyit fanashar meaning He revived him so he was brought to life. Al-Hasan read it with a fatha on the ya', meaning they live and do not die.

Tafsir Ibn Kathir

The Almighty denies those who take gods other than Him, saying: **Or have they taken gods from the earth who resurrect?** That is, do they revive the dead and resurrect them from the earth, that is, they are not able to do any of that, so how did they make them a rival to God and worship them along with Him? Then the Almighty informed that if there were gods in existence

other than Him, the heavens and the earth would have been corrupted, so He said: **If there were gods within them** that is, in the heavens and the earth, **they would have been corrupted** as the Almighty said: "God has not taken a son, nor was there any god with Him. Then each god would have taken what he created, and some of them would have sought to overcome others. Glory be to God, Lord of the Throne, above what they describe." And He said here: **So glory be to God, Lord of the Throne, above what they describe** that is, above what they say that He has a son or a partner. Glory be to Him, Most High, Most Holy, and Most Exalted, far above what they invent and fabricate, a great exaltation.

And His statement, **He is not questioned about what He does, but they will be questioned**, meaning He is the Ruler whose judgment cannot be questioned, and no one can object to Him due to His greatness, majesty, pride, work, wisdom, justice, and kindness. **And they will be questioned**, meaning He will question His creation about what they do, as in His statement, **By your Lord, We will surely question them all * About what they used to do**. This is like the statement of the Most High, **And He protects, but no one protects against Him**.

Fath al-Qadir

21- **Or have they taken gods from the earth?**

Al-Mufaddal said: The purpose of this question is denial: that is, have they not taken gods who are able to bring back to life? And *Am* is the disconnected one, and the hamza is for denying the occurrence.

Al-Mubarrad said: *Am* here means *ha'* that is, have these polytheists taken gods from the earth who bring the dead back to life? And *Am* here does not mean *rather*, because that would require them to create the dead unless *Am* is understood with the question, in which case *Am* is the disconnected one, so the meaning is correct. And **from the earth** is related to **they took**, or to an omitted word that is an attribute of the gods. The meaning of **they resurrect** is that they resurrect the dead, and the sentence is an attribute of the gods, and this sentence is the one that revolves around denial and ignorance, not the taking itself, because it will inevitably happen from them. The meaning is: Rather, they took gods from the earth, they in particular, despite their insignificance, who resurrect the dead, and this is not the case, because what they took as gods is separate from that. The majority read *yanshrūn* with a damma on the ya' and a kasra on the sheen from anshrūhu: meaning he brought him back to life. Al-Hasan read it with a fatha on the ya': meaning they bring him back to life and do not die.

Tafsir al-Baghawi

21. **Or have they taken gods from the earth?** is an interrogative meaning denial, i.e. they have not taken, **that resurrect**, meaning idols made of wood and stone, which are from the earth, **that resurrect**, that is, they

revive the dead, and divinity is only deserved by the one who is able to revive and create from nothingness and bestow the most eloquent forms of blessings.

Tafsir al-Baidawi

21- **Or have they taken gods?** Rather, they have taken, and the hamza is to deny their taking. **From the earth** is an attribute of gods or related to the verb in the sense of beginning, and its benefit is to belittle without specifying. **They will resurrect** the dead, and even if they did not state it explicitly, it is necessary for them to claim divinity for them, because one of its requirements is the ability to do all things possible, and what is meant by it is to make them ignorant and mock them, and to exaggerate that, the pronoun was added that suggests that resurrection is specific to them.

Surat al-Anbiya 21:22

If there had been within the heavens and earth gods besides God, they both would have been ruined. So exalted is God, Lord of the Throne, above what they describe.

Surat al-Anbiya 21:22

If there had been within the heavens and earth gods besides God, they both would have been ruined. So exalted is God, Lord of the Throne, above what they describe.

Tafsir al-Jalalayn

22 - **If there were within them** meaning the heavens and the earth **gods besides God** meaning other than Him **they would have been ruined** they would have departed from their observable system due to the existence of conflict between them in accordance with the usual situation when there is multiple rulers of conflict over something and lack of agreement on it **so glory be to purity of God, Lord Creator of the Throne** the Footstool **from what they** the disbelievers describe God with of a partner for Him and other than Him.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: If there were in the heavens and the earth gods who were worthy of worship other than God, who is the Creator of all things, and to Him belongs worship and divinity that is only fitting for Him, **they would have been ruined**. He says: The people of the heavens and the earth would have been ruined. **So glory be to God, Lord of the Throne, above what they describe**. God Almighty says: So He is glorified and exonerated from what these polytheists fabricate against Him of lies.

As Bishr told us, he said: Yazid told us, he said: Saeed told us on the authority of Qatada, his statement: "If there had been within them gods besides God, they both would have been ruined. So glory be to God, Lord of the Throne, above what they describe." He glorifies Himself when slander was said about Him.

Tafsir al-Qurtubi

The Almighty said: **If there were within them gods besides God, they both would have been ruined**. That is, if there were in the heavens and the earth gods worshipped besides God, they would have been ruined. Al-Kisa'i and Sibawayh said: *Except* means other than, so when you put except in the place of other, the noun that comes after it is parsed in the same way as other, as he said:

Every brother who leaves his brother, by your father's life, except Al-Farqadhan

Sibawayh narrated: If there had been a man with us except Zaid, we would have perished. Al-Farra' said: *Except* here is in the place of *except*, and the meaning

is: If there were gods in them other than God, their people would have been corrupted. Another said: That is, if there were two gods in them, the plan would have been corrupted, because if one of them wanted something and the other the opposite, one of them would be powerless. It was said: The meaning of **they would have been corrupted** is they would have been ruined and those in them would have perished due to the dispute that occurred due to the difference that occurred between the partners. **So glory be to God, Lord of the Throne, above what they describe**. He cleared Himself and commanded the servants to clear Him of having a partner or a son.

Tafsir Ibn Kathir

The Almighty denies those who take gods other than Him, saying: **Or have they taken gods from the earth who resurrect?** That is, do they revive the dead and resurrect them from the earth, that is, they are not able to do any of that, so how did they make them a rival to God and worship them along with Him? Then the Almighty informed that if there were gods in existence other than Him, the heavens and the earth would have been corrupted, so He said: **If there were gods within them** that is, in the heavens and the earth, **they would have been corrupted** as the Almighty said: "God has not taken a son, nor was there any god with Him. Then each god would have taken what he created, and some of them would have sought to overcome others. Glory be to God, Lord of the Throne, above what they describe." And He said here: **So glory be to God, Lord of the Throne, above what they describe** that is, above what they say that He has a son or a partner. Glory be to Him, Most High, Most Holy, and Most Exalted, far above what they invent and fabricate, a great exaltation.

And His statement, **He is not questioned about what He does, but they will be questioned**, meaning He is the Ruler whose judgment cannot be questioned, and no one can object to Him due to His greatness, majesty, pride, work, wisdom, justice, and kindness. **And they will be questioned**, meaning He will question His creation about what they do, as in His statement, **By your Lord, We will surely question them all * About what they used to do**. This is like the statement of the Most High, **And He protects, but no one protects against Him**.

Fath al-Qadir

Then He, the Almighty, established the proof of the invalidity of polytheism, saying: 22- **If there were within them gods besides God, they both would have been ruined**. That is, if there were in the heavens and the earth gods worshipped other than God, they would have been ruined: that is, they would have been nullified, meaning the heavens and the earth with what is in them of creatures. Al-Kisa'i, Sibawayh, Al-Akhfash, Al-Zajaj, and the majority of grammarians said: *Except* here is not for exception, but rather means *other* as an

attribute of gods. Therefore, the noun that follows it was raised and the i'rab of *other* that came with its meaning appeared in it. From this is the saying of the poet:

Every brother who leaves his brother, by your father's life, except Al-Farqadhan

Al-Farra' said: *Except* here means **other than**, and the meaning is: If there were gods in them other than God, they would both be corrupted. The reason for the corruption is that having another god with God would necessitate that each one of them be able to control his actions, and then conflict and disagreement would occur, and corruption would result from that. **So glory be to God, Lord of the Throne, above what they describe.** The *fa* is to arrange what comes after it based on what comes before it of establishing oneness by proof: that is, He, the Almighty, is far removed from what is not befitting of Him, such as establishing a partner for Him. In it is guidance for the servants to purify the Lord, glory be to Him, from what is not befitting of Him.

Tafsir al-Baghawi

22. **If there were within them**, meaning in the heavens and the earth, **gods besides God**, meaning other than God, **they would have been ruined**, they would have been destroyed and those in them would have perished due to the existence of the gods' opposition because every matter issued by two or more does not proceed in accordance with the system. Then He exalted Himself and said: **So glory be to God, Lord of the Throne, above what they describe**, meaning from what the polytheists describe Him with, such as a partner or a son.

Tafsir al-Baidawi

22- **If there were within them gods besides God** other than God, described with *except* because the exception is impossible due to the lack of inclusion of what precedes it to what follows it and its indication of the concomitance of corruption because the gods in them are below Him, and what is meant is its concomitance because it is absolute or with it, carrying it on other than as He excepted with other than carrying it on it, and it is not permissible to raise it as a substitute because it branches off from the exception and is conditional on being in a non-obligatory statement. **They would have been corrupted** they would have been invalidated because of the difference and contradiction between them, because if they agree in what is meant, they will pursue the decree, and if they differ in it, they will be prevented from it. **So glory be to God, Lord of the Throne** who encompasses all bodies, who is the place of measures and the origin of decrees. **From what they describe** of taking a partner, a companion, and a son.

Surat al-Anbiya 21:23

He will not be questioned about what He does, but they will be questioned.

Surat al-Anbiya 21:23

He will not be questioned about what He does, but they will be questioned.

Tafsir al-Jalalayn

23 - **He will not be asked about what He does, but they will be asked** about their actions.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: No questioner asks the Lord of the Throne about what He does with His creation, in terms of disposing of them as He wills of life and death, honor and humiliation, and other than that of His judgment over them, because they are His creation and His servants, and all of them are under His dominion and authority, and the judgment is His judgment, and the decree is His decree, and nothing is above Him to ask Him about what He does, and He says to Him: Why did you do it? And why did you not do it? **And they will be questioned.** God Almighty says: And all of His servants in the heavens and the earth are responsible for their actions, and are held accountable for their deeds, and He is the One who asks them about that, and holds them accountable for it, because He is above them and their Owner, and they are under His authority.

In a similar manner to what we said about this, 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: **He is not questioned about what He does, but they will be questioned**, meaning: He is not questioned about what He does with His servants, but they will be questioned about their deeds.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: His statement: **He will not be questioned about what He does, but they will be questioned**, he said: The Creator will not be questioned about His judgment on His creation, but He will question the creation about their actions.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us: I heard Al-Dahhak say regarding His statement, **He is not questioned about what He does, but they will be questioned**, he said: The Creator is not questioned about what He decrees for His creation, and the creation is responsible for their actions.

Tafsir al-Qurtubi

The Almighty's saying: **He will not be questioned about what He does, while they will be questioned** is a crushing blow to the Qadarites and others. Ibn Jurayj said: The meaning is that the creation will not ask Him about His decree regarding His creation, and He will ask the creation about their deeds, because they are slaves. He explained by this that whoever will be questioned about his deeds tomorrow, like the Messiah and the angels, is not fit for divinity. It was said: He will not be held accountable for his deeds, while they will be held accountable. It was narrated on the authority of Ali **may God be pleased with him** that a man said to him: O Commander of the Faithful, does our Lord like to be disobeyed? He said: Will our Lord be disobeyed by force? He said: Tell me, if He prevents me from guidance and grants me ruin, has He done me good or wrong? He said: If He prevents you from your right, then He has done wrong, and if He prevents you from His bounty, then it is His bounty, which He gives to whom He wills. Then he recited the verse: **He will not be questioned about what He does, while they will be questioned.** On the authority of Ibn Abbas, he said: When God Almighty sent Moses and spoke to him, and revealed the Torah to him, he said: O God, You are a great Lord. If You wanted to be obeyed, I would have obeyed, and if You wanted not to be disobeyed, I would not have been disobeyed. You love to be obeyed, yet in that you are disobeyed, so how is this, O Lord? So God revealed to him: I am not asked about what I do, but they are asked.

Tafsir Ibn Kathir

The Almighty denies those who take gods other than Him, saying: **Or have they taken gods from the earth who resurrect?** That is, do they revive the dead and resurrect them from the earth, that is, they are not able to do any of that, so how did they make them a rival to God and worship them along with Him? Then the Almighty informed that if there were gods in existence other than Him, the heavens and the earth would have been corrupted, so He said: **If there were gods within them** that is, in the heavens and the earth, **they would have been corrupted** as the Almighty said: "God has not taken a son, nor was there any god with Him. Then each god would have taken what he created, and some of them would have sought to overcome others. Glory be to God, Lord of the Throne, above what they describe." And He said here: **So glory be to God, Lord of the Throne, above what they describe** that is, above what they say that He has a son or a partner. Glory be to Him, Most High, Most Holy, and Most Exalted, far above what they invent and fabricate, a great exaltation.

And His statement, **He is not questioned about what He does, but they will be questioned**, meaning He is the Ruler whose judgment cannot be questioned, and no one can object to Him due to His greatness, majesty, pride, work, wisdom, justice, and kindness. **And they will be questioned**, meaning He will question

His creation about what they do, as in His statement, **By your Lord, We will surely question them all * About what they used to do.** This is like the statement of the Most High, **And He protects, but no one protects against Him.**

Fath al-Qadir

23- **He is not questioned about what He does.** This sentence is a resumption, explaining that due to the strength of His authority and the greatness of His majesty, none of His creation asks Him about anything of His judgment and destiny. **And they,** meaning the servants, **are questioned** about what they do, meaning God asks them about that because they are His servants. It was said that the meaning is that He, glory be to Him, is not held accountable for His actions, but they are held accountable. It was said that what is meant by this is that He, glory be to Him, explained to His servants that whoever is questioned about his actions, such as Christ and the angels, is not fit to be a god.

Tafsir al-Baghawi

23. **He is not questioned about what He does,** and He judges His creation because He is the Lord. **And they will be questioned,** meaning the creation will be questioned, about their actions and deeds because they are slaves.

Tafsir al-Baidawi

23- **He is not questioned about what He does** due to His greatness, the strength of His authority, and His uniqueness in divinity and innate authority. **And they are questioned** because they are owned and enslaved, and the pronoun refers to the gods or the servants.

Surat al-Anbiya 21:24

Or have they taken other gods besides Him? Say, "Produce your proof. This is the message of those with me and the message of those before me. But most of them do not know the truth, so they are turning away.

Surat al-Anbiya 21:24

Or have they taken other gods besides Him? Say, "Produce your proof. This is the message of those with me and the message of those before me. But most of them do not know the truth, so they are turning away.

Tafsir al-Jalalayn

24 - **Or have they taken besides Him** the Most High, that is, other than Him *gods* in it is a question of rebuke (Say: Bring your proof) for that, and there is no way to it **This is the reminder of those with me** my nation, which is the Qur'an **and the reminder of those before me** of the nations, which is the Torah and the Gospel and other books of God, not one of which states that there is a god with God, as they said, the Most High, about that **Rather, most of them do not know the truth** that is, the oneness of God **so they turn away** from the contemplation that leads to it

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: These polytheists have taken gods besides God who benefit and harm, create and give life and cause death. Say, O Muhammad, to them: Bring your proof, meaning your argument. He says: Bring, if you claim that you are right in what you say, an argument and proof of your truthfulness.

As Bishr narrated, he said: Yazid narrated to us, he said: Saeed narrated to us, on the authority of Qatada, his statement: "Say: Bring your proof," meaning: Bring your evidence for what you say.

And His statement: **This is a reminder of those with me**, meaning: This is what I have brought to you from God of the Qur'an and revelation. **A reminder of those with me**, meaning: report of those with me of what they will have of God's reward for their belief in Him and their obedience to Him, and what they will be subject to of God's punishment for their disobedience to Him and their disbelief in Him. **And a reminder of those before me**, meaning: report of those before me of the nations that came before me, and what God did to them in this world and what He will do to them in the Hereafter.

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

Who said that?

Bishr told me, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **This is a reminder of those with me**, this Qur'an says in mentioning what is lawful and what is unlawful. **And a reminder of those before me**, he says: a reminder of the deeds of previous nations and what God did to

them and what they became.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj: **This is a mention of those with me**. He said: A hadith of those with me, and a hadith of those before me.

And His statement: **But most of them do not know the truth** means: Rather, most of these polytheists do not know the truth in what they say, nor in what they do and leave, so they turn away from the truth out of ignorance of it and lack of understanding.

Qatada used to say about this:

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **But most of them do not know the truth, so they turn away** from the Book of God.

Tafsir al-Qurtubi

The Almighty's saying: "Or have they taken other gods besides Him? **He repeated the astonishment at taking other gods besides Him, exaggerating the rebuke, that is, their description as mentioned previously in the creation and the revival, so or means is it**" as mentioned previously, so let them bring proof for that. It was said: The first is an argument from the rational side, because He said: "They will resurrect" and revive the dead, far from it! The second is an argument from the transmitted, that is, bring your proof from this side, so in which book was this revealed?! In the Qur'an or in the books revealed to all the prophets?! "This is a reminder from me **with the sincerity of monotheism in the Qur'an**, and a reminder from before me" in the Torah and the Gospel, and what God revealed of the books, so look, is there in any of these books that God commanded taking other gods besides Him? The laws did not differ in what is related to monotheism, but they differed in the commands and prohibitions. Qatada said: The reference to the Qur'an means: **This is a reminder of those with me** with what is required of them of what is lawful and unlawful. **And a reminder of those before me** of the nations who were saved by faith and perished by polytheism. It was also said: **A reminder of those with me** with what they will receive of reward for faith and punishment for disbelief. **And a reminder of those before me** of the previous nations regarding what will be done to them in this world and what will be done to them in the Hereafter. It was also said: The meaning of the statement is a threat and a warning, meaning do whatever you want, for soon the veil will be lifted. Abu Hatim narrated that Yahya bin Ya'mar and Talhah bin Musarraf read **This is a reminder of those with me and a reminder of those before me** with the tanween and the kasra on the meem, and he claimed that there is no basis for this. Abu Ishaq al-Zajaj said: In this reading: The meaning is: This is a reminder of what was revealed to me of what is with me and a reminder of those before me. It was also said: A reminder of what was before me,

meaning I came with what the prophets before me came with. **Rather, most of them do not know the truth.** Ibn Muhaysin and al-Hasan read **the truth** with the nominative case meaning it is the truth and this is the truth. Based on this, it is stopped at **they do not know** and it is not stopped at the accusative reading **they are turning away** meaning from the truth, which is the Qur'an, so they do not contemplate the argument of monotheism.

Tafsir Ibn Kathir

God the Almighty says: "Or have they taken other gods besides Him? Say **O Muhammad**, Bring your proof" meaning your evidence for what you say. "This is the message of those with me **meaning the Qur'an** and the message of those before me" meaning the previous books, contrary to what you say and claim. Every book that was sent down to every prophet speaks that there is no god but God, but you, O polytheists, do not act according to the truth, so you turn away from it. For this reason, He said: "And We did not send before you any messenger except that We revealed to him that there is no god but Me, so worship Me" as He said: "And ask those We sent before you of Our messengers, did We appoint other than the Most Merciful gods to be worshipped?" And He said: "And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities'" so every prophet that God sent calls to the worship of God alone, with no partner for Him, and the innate nature bears witness to that as well. The polytheists have no proof, and their argument is invalid before their Lord, and upon them is wrath, and for them is a severe punishment.

Fath al-Qadir

24- "Or have they taken other gods besides Him?" That is, rather, they have taken, and in it there is a transition and a shift from showing the invalidity of their being gods with the previous proof to showing the invalidity of taking them as gods while rebuking them by asking them for proof. For this reason, He said, "Say, 'Bring your proof'" on the claim that they are gods, or on the permissibility of taking other gods besides God, and they have no way to anything of that, neither from reason nor transmission, because the proof of reason has been explained previously. As for the proof of transmission, He referred to it by saying, "This is the reminder of those with me and the reminder of those before me," that is, this revelation that came regarding monotheism that includes the conclusive proof, the reminder of my nation and the reminder of the previous nations, and I have established it for you and made it clear to you, so establish your proof. It was said that the meaning is: This is the Qur'an and these books that were revealed before me, so look, is there in any of them that God commanded taking a god besides Him. Al-Zajaj said: It was said to them: Bring your proof that a messenger from the messengers informed his nation that they have a god other than God. Is there any mention of those with me and those before me other than the oneness of God? It was said that the meaning of the

statement is a threat and a warning: that is, do whatever you want, for soon the veil will be lifted. Abu Hatim narrated that Yahya bin Ya'mar and Talhah bin Musarraf read: "This is a mention of those with me and a mention of those before me" with the tanween and the kasra on the meem, and he claimed that there is no basis for this reading. Al-Zajaj said in explaining this reading that the meaning is this is a mention of what was revealed to me and what is with me and a mention of those before me. It was said that a mention of those who were before me: that is, I came with what the prophets before me came with. Then when the proof was directed at them, He blamed them for their ignorance of the places of truth, so He said: "Rather, most of them do not know the truth." This is a digression from His side, glory be to Him, and a transition from rebuking them by demanding proof from them to explaining that establishing proof does not affect them because they are ignorant of the truth and cannot distinguish between it and falsehood. Ibn Muhaisin and Al-Hasan read *Al-Haqq* in the nominative case, meaning this is the truth, or it is the truth. The phrase **they are turning away** is an explanation of what came before it, that most of them do not know: that is, because of this ignorance that has taken hold of most of them, they are turning away from accepting the truth, continuing to turn away from monotheism and following the Messenger, so they do not contemplate an argument, nor do they ponder a proof, nor do they reflect on evidence.

Tafsir al-Baghawi

24. "Or have they taken other gods besides Him?" An interrogative of denial and rebuke. "Say, 'Bring forth your proof.'" That is, your argument for that. Then he said, resuming, "This," meaning the Qur'an. "A mention of those with me," in which is report of those with me in my religion and those who follow me until the Day of Resurrection, with what they will receive of reward for obedience and punishment for disobedience. "And a mention, **is report**, of those before me," of the previous nations, what was done to them in this world and what will be done to them in the Hereafter. And from Ibn Abbas in the narration of Ata': The mention of those with me is the Qur'an, and the mention of those before me is the Torah and the Gospel, meaning: Review the Qur'an, the Torah, the Gospel, and all the other books. Will you find in them that God has taken a son? "But most of them do not know the truth, so they turn away."

Tafsir al-Baidawi

24- Or have they taken gods besides Him?" He repeated it to show the enormity of their disbelief and the horror of their matter and to rebuke and show their ignorance, or to join the denial of what they have as a basis for transmission to the denial of what they have as evidence from reason on the meaning of they created gods who resurrect the dead and took them as gods, because they found in them the characteristics of divinity, or they found in the divine books the command to associate them with God and took them

Surat al-Anbiya 21:24

Or have they taken other gods besides Him? Say, "Produce your proof. This is the message of those with me and the message of those before me. But most of them do not know the truth, so they are turning away.

in accordance with the command, and this is supported by the fact that he based on the first what indicates corruption rationally and on the second what indicates its corruption by transmission. "Say, bring your proof" on that, either from reason or from transmission, because it is not correct to say what there is no evidence for, how can it be when the arguments for its invalidity are in agreement rationally and transmittedly. **This is a reminder of those with me and a reminder of those before me** from the heavenly books, so see if you find in them anything but the command to monotheism and the prohibition of polytheism. Monotheism, since the sending of messengers and the revelation of books did not depend on its validity, is valid as evidence for it by transmission. **Those with me** is his nation, and **those before me** is the previous nations. The addition of **the reminder** to them is because it is a lesson to them. It was read with the tanween and no action, and with it and with *of* the preposition on the basis that *with* is a noun that is an adverb like *before* and *after* and the like and *after*. "But most of them do not know the truth" and do not distinguish between it and falsehood. **The truth** was read with the nominative case on the basis that it is a deleted predicate in the middle to emphasize between the cause and the effect. **So they turn away** from monotheism and following the Messenger for that reason.

Surat al-Anbiya 21:25

And We did not send before you any messenger except that We revealed to him, **There is no god except Me, so worship Me.**

Tafsir al-Jalalayn

25 - **And We did not send before you any messenger except that We revealed to him** and in a reading with the letter noon and the letter ha' with a kasra **that there is no god except Me, so worship Me** meaning make Me One.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We did not send before you, O Muhammad, any messenger to any nation except that We revealed to him that there is no deity in the heavens or the earth, worthy of worship except Me, so worship Me. He says: So devote your worship to Me, and single out Me for divinity.

In a similar manner to what we said about this, 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 did not send before you any messenger except that We revealed to him, 'There is no deity except Me, so worship Me.'** He said: The messengers were sent with sincerity and monotheism, and no action is accepted from them ((Abu Ja'far said: I think it was me who said)): until they say it and acknowledge it, and the laws differ in the Torah, there is a law, in the Gospel, and in the Qur'an, there is a law, lawful and unlawful. And all of this is about sincerity to God and monotheism towards Him.

Tafsir al-Qurtubi

The Almighty said: **And We did not send before you any messenger except that We revealed to him.** Hafs, Hamza, and Al-Kisa'i read **We revealed to him** with a noon, because of the saying, **We sent.** "That there is no god but Me, so worship Me **means We said to everyone,** There is no god but God." So the evidence of reason testifies that He has no partner, and the transmission from all the prophets is present, and the evidence is either rational or transmitted. Qatada said: No prophet was sent except with monotheism, and the laws differ in the Torah, the Gospel, and the Qur'an, and all of that is based on sincerity and monotheism.

Tafsir Ibn Kathir

God the Almighty says: "Or have they taken other gods

besides Him? Say **O Muhammad, Bring your proof**" meaning your evidence for what you say. "This is the message of those with me **meaning the Qur'an** and the message of those before me" meaning the previous books, contrary to what you say and claim. Every book that was sent down to every prophet speaks that there is no god but God, but you, O polytheists, do not act according to the truth, so you turn away from it. For this reason, He said: "And We did not send before you any messenger except that We revealed to him that there is no god but Me, so worship Me" as He said: "And ask those We sent before you of Our messengers, did We appoint other than the Most Merciful gods to be worshipped?" And He said: "And We have certainly sent among every nation a messenger, [saying], 'Worship God and avoid false deities'" so every prophet that God sent calls to the worship of God alone, with no partner for Him, and the innate nature bears witness to that as well. The polytheists have no proof, and their argument is invalid before their Lord, and upon them is wrath, and for them is a severe punishment.

Fath al-Qadir

25- "And We did not send before you any messenger except that We revealed to him. **Hafs, Hamza, and Al-Kisa'i read We revealed with a nun, and the rest read with a ya**": meaning We revealed to him "that there is no god but Me." In this is a confirmation of the matter of monotheism and an emphasis on what came before in His statement: "This is a reminder of those with me. **And He concluded the verse with the command to His servants to worship Him, so He said, So worship Me.**" So the evidence of reason and the evidence of transmission have become clear to you, and the proof of God has been established against you.

Abd ibn Humayd, Ibn al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh, and al-Bayhaqi in al-Shu'ab narrated on the authority of Ibn Abbas regarding his statement: **Indeed, We have sent down to you a Book in which is your mention,** he said: Your honor. Ibn Abi Shaybah, Abd ibn Humayd, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of al-Hasan regarding the verse: **In it is your hadith.** And in a narration on his authority: **In it is your religion.** Ibn Mardawayh narrated on the authority of al-Kalbi on the authority of Abu Salih on the authority of Ibn Abbas that he said: God sent a prophet from Himyar called Shu'ayb, and a slave jumped up to him and struck him with a stick, then Bukhtanar marched to them and fought them and killed them until nothing remained of them, and about them God revealed: **And how many a town have We destroyed,** up to His statement: *inactive.* Abd al-Razzaq, Abd ibn Humayd, and Ibn al-Mundhir narrated on the authority of al-Kalbi regarding his statement: **And how many a town have We destroyed,** he said: They are the settlements of Banu Azd. Ibn Abi Hatim narrated on the authority of Sa'id ibn Jubayr regarding his statement: **And return to that in which you were luxuriant,** he said: Return to your homes and your wealth. Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **And that was their claim,** he said: They were the people of Hadrat who had killed their prophet, so God sent Bukhtanar upon

Surat al-Anbiya 21:25

And We did not send before you any messenger except that We revealed to him, "There is no god except Me, so worship Me."

them and killed them. And regarding his statement: **We made them like a harvest harvested and extinguished**, he said: The angels struck their faces with the sword until they returned to their dwellings. Ibn Abi Hatim narrated on the authority of Ibn Wahb who said: A man from Al-Jazari told me: Yemen had two villages, one of them was called Hadhur and the other Qalabah. They were arrogant and luxurious to the point that they would not close their doors. When they became luxurious, God sent a prophet to them and he called them, so they killed him. God put it in the heart of Nebuchadnezzar to attack them, so he prepared an army for them. They fought them and defeated his army, so they returned to him defeated. He prepared another army against them, larger than the first, and they also defeated them. When Nebuchadnezzar saw that, he attacked them himself. They fought them and defeated them until they ran out of it. They heard a caller saying: **Do not run, but return to your luxurious life and your dwellings**. So they returned, and they heard a voice calling out: **Oh, revenge for the Prophet**. So they were killed with the sword. It is the one about which God said: **And how many a city have We destroyed** until His saying *extinct*. I said: The villages of Hadhur are now well-known, between them and the city of Sana'a, about a mile to the west of it. Ibn Al-Mundhir narrated on the authority of Ibn Abbas regarding his statement, **A harvest that is extinguished**, he said: Like the extinguishing of fire when it is extinguished. Abd bin Hamid, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ikrimah regarding his statement, **If We had intended to take a diversion**, he said: Diversion is children. Abd bin Hamid and Ibn Al-Mundhir narrated on the authority of Al-Hasan regarding his statement, **If We had intended to take a diversion**, he said: Women. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **nor will they regret**, he said: They will not return. Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatadah regarding his statement, **He will not be questioned about what He does**, he said: with His servants, **and they will be questioned**, he said: about their deeds. Ibn Abi Hatim narrated on the authority of Ad-Dahhak something similar. Saeed bin Mansour and Ibn Al-Mundhir narrated on the authority of Ibn Abbas, he said: There are no people on earth more hateful to me than the Qadarites, and that is only because they do not know the power of God. God says, **He will not be questioned about what He does, but they will be questioned**.

Tafsir al-Baidawi

25- And We did not send before you any messenger except that We revealed to him, "There is no god except Me, so worship Me." **This is a generalization after a specification**, for mentioned before Me", in that it is the predicate of the demonstrative pronoun, is specific to what is present among them, which are the three books. Hafs, Hamza, and Al-Kisa'i read (**We revealed to him**) with a noon and a kasra on the ha', and the rest read it with a ya' and a fatha on the ha'.

Tafsir al-Baghawi

25. "And We did not send before you any messenger except that We revealed to him, **Hamza, Al-Kisa'i, and Hafs on the authority of Asim read** We revealed to him **with a noon and a kasra on the ha' for emphasis, because of his saying** And We did not send, **and the others read with a ya' and a fatha on the ha' for the passive verb**, that there is no god but Me, so worship Me, **and they are unique**.

Surat al-Anbiya 21:26

And they say, **The Most Gracious has taken a son.** Glory be to Him! Rather, they are honored servants.

Tafsir al-Jalalayn

26 - **And they say, The Most Gracious has taken a son** from the angels **Glory be to Him! Rather** they are **honored servants** before Him, and servitude contradicts birth.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And these disbelievers in their Lord said: The Most Gracious has taken a son from among His angels. So He, the Most High, said, out of awe of what they said, and disavowing what they described Him with, glory be to Him, saying, glorifying Him from that: That is not from His description. **Rather, they are honored servants.** He says: The angels are not as these disbelievers from among the children of Adam described them, but they are honored servants. He says: God honored them.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And they say, 'The Most Merciful has taken a son.'** **Glory be to Him! Rather, they are honored servants.** He said: The Jews said that God, the Blessed and Exalted, had intermarried with the jinn, and the angels were from them. God, the Blessed and Exalted, said, in refutation of them and in response to them: **Rather, they are honored servants.** And the angels are not as they said, rather they are servants whom God has honored with His worship.

Muhammad ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada. Al-Hasan told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada: **And they say, 'The Most Gracious has taken a son.'** The Jews and groups of people said: God, the Blessed and Exalted, is a circumciser to the jinn, and the angels are from the jinn. God, the Blessed and Exalted, said: **Glory be to Him! Rather, they are honoured servants.** And His statement: **They do not precede Him in speech,** the Most High says: They do not speak except what their Lord commands them to do, and they do not know any action except by Him.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: God said: **They do not precede Him in speech,** praising them, **and they act by His command.**

Tafsir al-Qurtubi

The Almighty said: "And they say, 'The Most Gracious has taken a son. Glory be to Him.'" It was revealed about Khuza'ah, when they said: The angels are

daughters of God, and they used to worship them in the hope of their intercession for them. Muammar narrated on the authority of Qatadah, who said: The Jews said - Muammar said in his narration - or groups of al-Nas 114: A circumciser to the jinn, and the angels are from the jinn, so God, the Almighty, said: **Glory be to Him,** sanctifying Him. **Rather, they are servants,** meaning, rather, they are servants, *honored*, meaning, not as these infidels claimed. Al-Zajaj allows the accusative case to mean, rather, He has taken honored servants. Al-Farra' permitted it to refer it to a son, meaning, rather, We have not taken them as a son, rather, We have taken them as honored servants. The son here is for the plural, and it may be singular and plural son. It is also possible for the word son to be for the gender, as it is said that someone has money.

Tafsir Ibn Kathir

God Almighty says in response to those who claim that He, the Most High and Holy, has a son from the angels, like those who said that among the Arabs: The angels are the daughters of God, so He said: **Glory be to Him! Rather, they are honored servants.** That is, the angels are God's servants, honored by Him in high stations and sublime positions, and they are extremely obedient to Him in word and deed. **They do not precede Him in speech, and they act by His command.** That is, they do not precede Him in any command, nor do they disobey Him in what He commands them to do, rather they hasten to do it, and He, the Most High, has knowledge that encompasses them, so nothing about them is hidden from Him. **He knows what is before them and what is behind them.**

And His statement: **And they do not intercede except for him with whom He is pleased** is like His statement: **Who is he that can intercede with Him except by His permission?** And His statement: **And intercession does not avail with Him except for him whom He permits** is in many verses with the same meaning. **And they are fearful for fear of Him** meaning for fear and dread of Him "and whoever among them says, 'I am a god besides Him' - We will recompense him with Hell. Thus do We recompense the wrongdoers" meaning everyone who says that, and this is a condition, and a condition does not necessarily occur, like His statement: **Say, 'If the Most Merciful had a son, then I would be the first of his worshippers'** and His statement: **If you associate others with Me, your work will surely become worthless, and you will surely be among the losers.**

Fath al-Qadir

His statement: 26- **And they say, 'The Most Merciful has taken a son.'** These people who said this are Khuza'ah, for they said that the angels are daughters of God. It was also said that they are the Jews. It is correct to apply the verse to anyone who attributes a son to God. The Jews said: Ezra is the son of God, and the Christians said: The Messiah is the son of God, and a group of Arabs said: The angels are daughters of God. Then God, the Almighty, cleared Himself of this and said: **Glory be to Him,** meaning, clearing Him

Surat al-Anbiya 21:26

And they say, "The Most Gracious has taken a son." Glory be to Him! Rather, they are honored servants.

of that, and it is said on the tongues of the servants. Then He struck out at their statement and invalidated it, saying, **Rather, they are honored servants**, meaning they are not as they said, rather they are servants of God, the Almighty, honored by His honoring them, brought near to Him. It was read with emphasis, and Al-Zajjaj and Al-Farra' permitted the accusative of servants to mean: Rather, He has taken servants.

Tafsir al-Baghawi

26. The Almighty's saying: **And they say, 'The Most Merciful has taken a son,'** was revealed about Khuza'ah when they said: The angels are daughters of God. **Glory be to Him**, He exalted Himself above what they said. **Rather, they are servants**, meaning they are servants, meaning the angels, *honored*.

Tafsir al-Baidawi

26- **And they said, 'The Most Merciful has taken a son.'** It was revealed about Khuza'ah, when they said that the angels are daughters of God. **Glory be to Him**. He is far removed from that. **Rather, they are servants**. Rather, they are servants in that they are created and not sons. *Honored*. It is a warning against the refutation of the people, and it was read with emphasis.

Surat al-Anbiya 21:27

They do not precede Him in speech, and they act by His command.

Tafsir al-Jalalayn

27 - **They do not precede Him in speech** They do not come with their speech except after His saying **and they act by His command** meaning after Him.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **They do not precede Him in speech, and they act by His command.**

Tafsir al-Qurtubi

They do not precede Him in speech meaning they do not speak until He says, and they do not speak except what He commands them. **And they act by His command** meaning by obeying Him and His commands.

Tafsir Ibn Kathir

God Almighty says in response to those who claim that He, the Most High and Holy, has a son from the angels, like those who said that among the Arabs: The angels are the daughters of God, so He said: **Glory be to Him! Rather, they are honored servants.** That is, the angels are God's servants, honored by Him in high stations and sublime positions, and they are extremely obedient to Him in word and deed. **They do not precede Him in speech, and they act by His command.** That is, they do not precede Him in any command, nor do they disobey Him in what He commands them to do, rather they hasten to do it, and He, the Most High, has knowledge that encompasses them, so nothing about them is hidden from Him. **He knows what is before them and what is behind them.**

And His statement: **And they do not intercede except for him with whom He is pleased** is like His statement: **Who is he that can intercede with Him except by His permission?** And His statement: **And intercession does not avail with Him except for him whom He permits** is in many verses with the same meaning. **And they are fearful for fear of Him** meaning for fear and dread of Him "and whoever among them says, 'I am a god besides Him' - We will recompense him with Hell. Thus do We recompense the wrongdoers" meaning everyone who says that, and this is a condition, and a condition does not necessarily occur, like His statement: **Say, 'If the Most Merciful had a son, then I would be the first of his worshippers'** and His statement: **If you associate others with Me, your work**

will surely become worthless, and you will surely be among the losers.

Fath al-Qadir

Then He described them with another attribute, saying: 27- **They do not precede Him in speech** meaning they do not say anything until He says it or commands them to do so. This is what Ibn Qutaybah and others said, and in this is evidence of the perfection of their obedience and submission. It was read **They do not precede Him** with a damma on the ba' from **they preceded Him** "and they do by His command" meaning they are the ones who do what God commands them to do, following Him and obeying their Lord.

Tafsir al-Baghawi

27. **They do not precede Him in speech**, they do not precede Him in speech and they do not speak except what He commands them to do, **and they act by His command**, meaning that they do not disobey Him in word or deed.

Tafsir al-Baidawi

27- "They do not precede Him in speech" They do not say anything until He says it, as is the custom of well-mannered slaves. Its origin is that their speech does not precede his speech, so the precedence was attributed to Him and to them, and the speech was made its place and its tool, as a warning of the disapproval of the precedence that is exposed to those who say about God what He did not say. The lam was substituted for the addition for brevity and to avoid repeating the pronoun. "They do not precede Him" was read with the damma from the precedence, so I preceded him, I preceded him. "And they do by His command" They never do what He did not command them to do.

Surat al-Anbiya 21:28

He knows what is before them and what is behind them, and they do not intercede except for him with whom He is pleased, and they, out of fear of Him, are fearful.

Surat al-Anbiya 21:28

He knows what is before them and what is behind them, and they do not intercede except for him with whom He is pleased, and they, out of fear of Him, are fearful.

Tafsir al-Jalalayn

28 - **He knows what is before them and what is behind them** meaning what they did and what they will do **and they do not intercede except for him whom He is pleased with** the Most High to intercede for **and they are fearful for His fear** the Most High *fearful* afraid.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: He knows what is before the angels, what they have not attained, what it is, and what they are saying and doing, and what is behind them: He says: and what has passed before today of what they left behind them of times and ages what they did in it, they said that all of that is counted for them and against them, nothing of that is hidden from Him.

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

Who said that?

Muhammad bin Saeed 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 knows what is before them and what is behind them**, meaning: He knows what they have sent forward and what they have lost of their deeds. **And they do not intercede except for him with whom He is pleased**, meaning: The angels do not intercede except for him with whom God is pleased.

In a similar manner to what we said about this, the people of interpretation said:

Who said that?

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 they do not intercede except for him with whom He is pleased**, meaning: those for whom He is pleased to bear witness that there is no god but God.

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, his statement, **except for him with whom He is pleased**, he said: for the one with whom He is pleased.

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, his statement, **And they do not intercede except for him with whom He is pleased** on the Day of Resurrection, **and they are fearful of Him**.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, he said: And they will not intercede on the Day of Resurrection.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, something similar. And His statement, **And they are fearful for fear of Him**, means: And they are fearful for fear of God and for fear of His punishment that it will befall them. He says: They are wary of disobeying Him and going against His commands and prohibitions.

Tafsir al-Qurtubi

He knows what is before them meaning He knows what they have done and what they will do, said Ibn Abbas. And also from him: **What is before them** is the Hereafter, and **what is behind them** is the world, the first was mentioned by Al-Tha'labi, and the second by Al-Qushayri. **And they do not intercede except for him with whom He is pleased** Ibn Abbas said: They are the people of the testimony that there is no god but God. And Mujahid said: They are everyone with whom God is pleased, and the angels intercede tomorrow in the Hereafter as in Sahih Muslim and others, and in this world also, for they seek forgiveness for the believers and for those on the earth, as stated in the revelation as follows. **And they** meaning the angels **are fearful of Him** meaning fearful of Him **and are not safe from His deceit**.

Tafsir Ibn Kathir

God Almighty says in response to those who claim that He, the Most High and Holy, has a son from the angels, like those who said that among the Arabs: The angels are the daughters of God, so He said: **Glory be to Him! Rather, they are honored servants**. That is, the angels are God's servants, honored by Him in high stations and sublime positions, and they are extremely obedient to Him in word and deed. **They do not precede Him in speech, and they act by His command**. That is, they do not precede Him in any command, nor do they disobey Him in what He commands them to do, rather they hasten to do it, and He, the Most High, has knowledge that encompasses them, so nothing about them is hidden from Him. **He knows what is before them and what is behind them**.

And His statement: **And they do not intercede except for him with whom He is pleased** is like His statement:

Who is he that can intercede with Him except by His permission? And His statement: **And intercession does not avail with Him except for him whom He permits** is in many verses with the same meaning. **And they are fearful for fear of Him** meaning for fear and dread of Him "and whoever among them says, 'I am a god besides Him' - We will recompense him with Hell. Thus do We recompense the wrongdoers" meaning everyone who says that, and this is a condition, and a condition does not necessarily occur, like His statement: **Say, 'If the Most Merciful had a son, then I would be the first of his worshippers'** and His statement: **If you associate others with Me, your work will surely become worthless, and you will surely be among the losers.**

it is transitive with *man*, then the meaning of fear is more apparent, and if it is transitive with *ala*, then the opposite is true.

Fath al-Qadir

27- He knows what is before them and what is behind them. This sentence is an explanation of what preceded it: that is, He knows what they have done and what they will do, or He knows what is before them, which is the Hereafter, and what is behind them, which is this world. The reason for the explanation is that if they knew that He knows what they have done and what they have left behind, they would not do any action or say any word except by His command. **And they do not intercede except for him with whom He is pleased.** That is, the intercessors intercede for him, which is the one with whom He is pleased. It was said that they are the people of **There is no god but God.** It has been proven in the Sahih that the angels intercede in the Hereafter. **And they are fearful of His fear.** That is, of their fear of Him. So the source is added to the object, and fear is fear of glorification, and fear is fear of expectation and caution: that is, they are not safe from the deception of God.

Tafsir al-Baghawi

28. He knows what is before them and what is behind them, meaning what they did and what they will do. It was said: what was before their creation and what will be after their creation. **And they do not intercede except for him with whom He is pleased,** Ibn Abbas said: meaning for the one who said there is no god but God. Mujahid said: meaning for the one with whom He is pleased. **And they are fearful of His fear,** fearful and not secure from His deceit.

Tafsir al-Baidawi

28- He knows what is before them and what is behind them. Nothing of what they have done or left behind is hidden from Him. It is like the cause of what came before it and the preparation for what comes after it, for because of their comprehension of that, they control themselves and monitor their conditions. **And they do not intercede except for him with whom He is pleased.** That he intercede for him, out of awe of Him. **And they are fearful,** trembling, and the root of fear is fear with glorification, and that is why it was used specifically by scholars. And fear is fear with care, so if

Surat al-Anbiya 21:29

And whoever among them says, "I am a god besides Him," We will recompense him with Hell. Thus do We recompense the wrongdoers.

Surat al-Anbiya 21:29

And whoever among them says, **I am a god besides Him**, We will recompense him with Hell. Thus do We recompense the wrongdoers.

Tafsir al-Jalalayn

29 - **And whoever among them says, I am a god besides Him** God, meaning other than Him, and he is Iblis, who called for the worship of himself and commanded obedience to it (We will recompense him with Hell. Thus do We recompense the wrongdoers) meaning the polytheists.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And whoever among the angels says, 'I am a god besides God,' We will recompense him with Hell.** He says: We will reward him for saying that with Hell. **Thus do We recompense the wrongdoers.** He says: Just as We recompense whoever among the angels says, 'I am a god besides God,' with Hell, thus do We recompense everyone who wrongs himself, disbelieves in God and worships other than Him.

It was said: This verse refers to Satan. Those who said that said: We only said that because none of the angels said: I am a god besides God except Him.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, **And whoever among them says**, he said: Ibn Jurayj said: Who among the angels says, **I am a god besides Him**, and no one said it except Iblis, who called for the worship of himself, so this was revealed about Iblis.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: "And whoever among them says, 'I am a god besides Him,' We will recompense him with Hell. Thus do We recompense the wrongdoers." This verse was specifically for the enemy of God, Iblis, when he said what he said, may God curse him and make him a devil, and He said: "Then We will recompense him with Hell. Thus do We recompense the wrongdoers."

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And whoever among them says, 'I am a god besides Him,' We will recompense him with Hell.** He said: It is specifically for Satan.

Tafsir al-Qurtubi

The Almighty said: **And whoever among them says, 'I am a god besides Him'** Qatada, Ad-Dahhak and others said: This verse refers to Iblis, as he claimed partnership and called for the worship of himself, and he was one of the angels, and none of the angels said, **I am a god other than Him**. It was said: The reference is to all the angels, meaning that the one who said, **We will recompense him with Hell**. This is evidence that even though they were honored with infallibility, they are worshippers, and are not compelled to worship as some of the ignorant thought. Ibn Abbas used this verse as evidence that Muhammad, may God bless him and grant him peace, is the best of the people of heaven. This was mentioned previously in (*Al-Baqarah*). **Thus do We recompense the wrongdoers** meaning, just as We recompense this one with the Fire, so do We recompense the wrongdoers who place divinity and worship in the wrong place.

Tafsir Ibn Kathir

God Almighty says in response to those who claim that He, the Most High and Holy, has a son from the angels, like those who said that among the Arabs: The angels are the daughters of God, so He said: **Glory be to Him! Rather, they are honored servants.** That is, the angels are God's servants, honored by Him in high stations and sublime positions, and they are extremely obedient to Him in word and deed. **They do not precede Him in speech, and they act by His command.** That is, they do not precede Him in any command, nor do they disobey Him in what He commands them to do, rather they hasten to do it, and He, the Most High, has knowledge that encompasses them, so nothing about them is hidden from Him. **He knows what is before them and what is behind them.**

And His statement: **And they do not intercede except for him with whom He is pleased** is like His statement: **Who is he that can intercede with Him except by His permission?** And His statement: **And intercession does not avail with Him except for him whom He permits** is in many verses with the same meaning. **And they are fearful for fear of Him** meaning for fear and dread of Him "and whoever among them says, 'I am a god besides Him' - We will recompense him with Hell. Thus do We recompense the wrongdoers" meaning everyone who says that, and this is a condition, and a condition does not necessarily occur, like His statement: **Say, 'If the Most Merciful had a son, then I would be the first of his worshippers'** and His statement: **If you associate others with Me, your work will surely become worthless, and you will surely be among the losers.**

Fath al-Qadir

29- **And whoever among them says, 'I am a god besides Him'** meaning whoever among the angels says, **I am a god besides God**. The commentators said:

He meant Iblis by this, because none of the angels said, **I am a god** except Iblis. It was also said that the reference is to all the prophets. **That one, We will recompense with Hell.** That is, that one who said it, hypothetically and estimatingly: We will recompense him with Hell because of this statement that he said, just as We recompense other criminals. **Thus do We recompense the wrongdoers.** That is, We recompense the wrongdoers with a similar terrible recompense, or just as We made the recompense of this one who said Hell, so also do We recompense the wrongdoers who place divinity and worship in the wrong place. What is meant by the wrongdoers are the polytheists.

Tafsir al-Baghawi

29. **And whoever among them says, 'I am a god besides Him,'** Qatada said: He meant Satan when he called for the worship of himself and commanded obedience to himself, for none of the angels said, **I am a god besides God**, "that is it We will recompense with Hell. Thus do We recompense the wrongdoers," those who place divinity and worship in the wrong place.

Tafsir al-Baidawi

29- **And whoever among them says** from the angels or from the creatures. **I am a god besides Him - We will recompense him with Hell.** He means by this to deny prophethood and the claim of that from the angels and to threaten the polytheists with the threat of the claimant of divinity. **Thus do We recompense the wrongdoers** from the one who wronged by associating partners with God and claiming divinity.

Surat al-Anbiya 21:30

Have not those who disbelieved seen that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?

Surat al-Anbiya 21:30

Have not those who disbelieved seen that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?

Tafsir al-Jalalayn

30 - **Have they not seen** with waw and leaving it *those* who know **who disbelieved that the heavens and the earth were a joined entity, then We separated them** that is, a dam in the sense of blocked **and made** We made the heaven seven and the earth seven, or the splitting of the heaven if it does not rain, then it rains, and the splitting of the earth if it does not grow, then it grows **from the water every** that descends from the heaven and springs from the earth **living thing, will they not** of plants and other things, that is, water is the cause of its life **believe and We made** in My monotheism

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Did not those who disbelieved in God look with the eyes of their hearts, so that they could see with them, and know that the heavens and the earth were joined together? He says: There was no hole in them, but rather they were stuck together. It is said from this: So-and-so mended the tear: if he tightened it, so he mends it, mending it, and from this it is said of the woman whose vagina is joined together: Ritaq, and the ritaq is singular, and it is from the description of the heavens and the earth, and it came after His saying **they were** because it is a source, like false speech, fasting, and breaking the fast.

And his saying, **So We split them apart**, means: We split them apart and separated them.

Then the people of interpretation differed about the meaning of God's description of the heavens and the earth as being joined together, how the joining was done, and in what sense it was split apart. Some of them said: What he meant by that is that the heavens and the earth were joined together, and God separated them with air.

Who said that?

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, **Have those who disbelieved not considered that the heavens and the earth were a joined entity?** meaning: joined together.

Muhammad bin Saad told me: My father told me: My uncle told us: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **Have those who disbelieved not considered**

that the heavens and the earth were a joined entity, and We separated them?... the verse, he says: They were joined together, then He raised the heaven and placed the earth.

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, **The heavens and the earth were a joined entity, then We parted them**, Ibn Abbas used to say: They were joined together, then God parted them.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **The heavens and the earth were a joined entity, then We separated them**. He said: Al-Hasan and Qatada used to say: They were together, then God separated them with air.

Others said: Rather, the meaning of this is that the heavens were joined together in one layer, then God split them apart and made them seven heavens, and likewise the earth was also joined together, then He split it apart and made it seven earths.

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 both, on the authority of Ibn Abi Nujayj, on the authority of Mujahid, regarding the statement of God, the Blessed and Exalted, **And We joined them together, and We parted them** from the earth six earths with them, so those are seven earths, and from the sky six heavens with them, so those are seven heavens with them, he said: And the earth and the sky were not touching each other.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And they joined them together, then We split them apart**. He said: They split into seven heavens, one above the other, and seven earths, one below the other.

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, similar to the hadith of Muhammad Ibn Amr, on the authority of Abu Asim.

Abdul Hamid bin Bayan told us: Muhammad bin Yazid told us, on the authority of Ismail, who said: I asked Abu Salih about his statement, **They were joined together, then We separated them**. He said: The earth was joined together and the heavens were joined together, so He separated seven heavens from the sky and seven earths from the earth.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, he said: There was one heaven, then He split it apart, and made it seven heavens in two days, on Thursday and Friday. And it was called Friday because He gathered together the creation of the heavens and the earth in it, so that is when He says **He created the heavens and the earth in six days** al-A'raf 7:54 - Yunus 10:3 - Hud 11:7 - al-Hadid 57:4 He says: **They were joined together, then We split them apart**.

Others said: Rather, what he meant by that was that the heavens were closed and did not rain, and the earth was also closed and did not produce vegetation, so He split the heaven with rain and the earth with vegetation.

Who said that?

Hannad told us, he said: Abu Al-Ahwas told us, on the authority of Samak, on the authority of Ikrimah, **Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them?** He said: They were joined together, and nothing came out of them, so He split the heaven with rain and split the earth with plants. He said: And this is His statement, **And the heaven with its paths, and the earth with its rifts.** al-Tariq 86:11-12.

Al-Husayn ibn Ali al-Sada'i told me: My father told us, on the authority of al-Fudayl ibn Marzouq, on the authority of Atiyyah, regarding His statement, **Have those who disbelieve not considered that the heavens and the earth were a joined entity, and We separated them?** He said: The sky was joined together and did not rain, and the earth was joined together and did not produce vegetation, so He split the sky with rain, and split the earth with vegetation, and made from water every living thing. Will they not believe?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **Have those who disbelieve not considered that the heavens and the earth were a joined entity, and We parted them?** He said: The heavens were joined together, from which no rain descended, and the earth was joined together, from which no vegetation grew, so God parted them, and sent down rain from the sky, and split the earth and brought forth its vegetation. He recited, "And We parted them and made from water every living thing. Will they not then believe?"

Others said: It was said, **So We split them apart** because the night was before the day, so the day split.

Who said that?

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Al-Thawri told us, on the authority of his father, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: He created the night before the day, then He said: **They were joined together, then We separated them.**

Abu Ja'far said: The most correct of the sayings on this matter is the saying of the one who said: The meaning of this is: Have not those who disbelieved seen that the heavens and the earth were a joined entity of rain and vegetation, then We split the heaven with rain and the earth with vegetation?

We said that this is more correct in this regard because His statement, **And We made from water every living thing**, indicates this, and that He, may His praise be glorified, did not follow that with a description of water with this quality except with what preceded it of mentioning its causes.

If someone were to say: If that is the case, then how is it said: Have not those who disbelieved seen that the heavens and the earth were joined together, and that

the rain only descends from the lowest heaven? It is said: That is disputed. Some people have said: It only descends from the seventh heaven. Others have said: From the fourth heaven. If that were also as you mentioned, that it descends from the lowest heaven, then his statement: **that the heavens and the earth** would not have been evidence of the opposite of what we have said, because it is not impossible to say the heavens and what is meant by them is one, so they are pluralized, because each piece of them is a heaven, just as it is said: a garment of rags, and a shirt of rags.

If someone were to say: How was it said that the heavens and the earth were, since the heavens are a plural, and the rule for the feminine plural is that it is said in its little form *were* and in its much form *were*? It would be said: It was only said that way because they are two types, so the heavens are one type and the earth is another, and that is similar to the statement of Al-Aswad bin Ya'far:

Fate and death both kill the losers, watching my blackness

Both of them said, and he mentioned death and dying because I described that he meant both types, and I was informed about Abu Ubaidah Muammar bin Al-Muthanna, he said: Ghalib Al-Nafil recited to me for Al-Qatami:

Did it not sadden you that the ties of Qais and Taghlib were severed?

So he made the ropes of Qais, which are a plural, and the ropes of Taghlib, which are a plural of two.

And His statement: **And We made from water every living thing.** God Almighty says: And We gave life with the water that We send down from the sky to every thing.

As Ibn Abd al-A'la told us, he said: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, **And We made from water every living thing.** He said: Every living thing was created from water.

If someone were to say: How did He single out every living thing by making it from water, and not from other things? You know that crops, plants, trees, and other things that have no life live with water, and are neither called living nor dead? It is said: Because there is nothing of that that does not have life and death, even though its meaning differs in that from the meaning of living things, in that there are no souls in them and that living things have souls. Therefore it was said: **And We made from water every living thing.**

And His saying: **Do they not believe?** He says: Do they not believe in that, and acknowledge the divinity of the One who did that, and single Him out for worship?

Tafsir al-Qurtubi

The Almighty said: **Have not those who disbelieved seen that** The general reading is *awlam* with the waw. Ibn Kathir, Ibn Muhaisin, Hamid, and Shibl ibn Ibad

Have not those who disbelieved seen that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?

read **alam yar** without the waw, and this is how it is in the Meccan Mushaf. **Alam yar** means know. **Those who disbelieve that the heavens and the earth were joined together.** Al-Akhfash said: *was* because they are two types, as the Arabs say: they are two black camels, and as God Almighty said: **Indeed, God holds the heavens and the earth lest they cease to exist.** (Fatir 35:41) Abu Ishaq said: *was* because he refers to the heavens with the singular word *sky*, and because the heavens were one sky, and so were the earths. He said: **was joined together** and did not say **was joined together**, because it is a source, and the meaning was that they were joined together. Al-Hasan read **was joined together** with the opening of the taa. Isa ibn Umar said: This is correct and it is a language. Al-Ratq is the opposite of al-Fitq. Al-Fitq was patched, so it was patched, meaning it was healed. And from this comes the word al-Ritqa for the joined vagina. Ibn Abbas, al-Hasan, Ata', al-Dahhak and Qatada said: It means that they were one thing stuck together, then God separated them with air. Ka'b also said: God created the heavens and the earth, one upon the other, then He created a wind in the middle of them and opened it with it, and made the heavens seven and the earths seven. A second statement was said by Mujahid, al-Suddi and Abu Salih: The heavens were united in one layer, then He split them apart and made them seven heavens. Likewise the earths were patched together in one layer, then He split them apart and made them seven. Al-Qatabi narrated it in his Uyun al-Akhbar, on the authority of Ismail bin Abi Khalid, regarding the words of God Almighty: **Have those who disbelieve not considered that the heavens and the earth were a joined entity, and We separated them?** He said: The heaven was created alone and the earth was created alone, so He separated from these seven heavens, and from these seven earths. He created the highest earth and made its inhabitants the jinn and mankind, and He split rivers in it and caused fruits to grow in it, and He made seas in it and called it Ra'aan, its width is a journey of five hundred years. Then He created the second earth like it in width and thickness and made people in it whose mouths are like the mouths of dogs and their hands are the hands of people, and their ears are the ears of camels and their hair is the hair of sheep. When the Hour approaches, the earth will cast them to Yajuj and Majuj, and the name of that earth is Ad-Daqa'. Then He created the third earth, its thickness is a journey of five hundred years, and from it is air to the earth. In the fourth earth, He created darkness and scorpions for the people of Hell like black mules, and it has tails like the tails of tall horses, some of which eat others and they gain power over the children of Adam. Then God created the fifth earth, similar in thickness, length and width, in which are chains, shackles and fetters for the people of Hell. Then God created the sixth earth, whose name is Mad, in which are black stones, and from it was created the soil of Adam, peace be upon him. Those stones will be raised on the Day of Resurrection, and each stone is like a huge mountain. It is made of sulfur and is hung around the necks of the disbelievers, burning until it burns their faces and hands. This is what God, the Almighty, says: **Its fuel is men and stones** (al-Baqarah

2:24). Then God created the seventh earth, whose name is Arabia, in which is Hell, in which are two gates, one called Sijjin and the other Al-Ghilaq. As for Sijjin, it is open and to it the book of the disbelievers ends, and upon it the Companions of the Table and the people of Pharaoh are presented. As for Al-Ghilaq, it is closed and will not be opened until the Day of Resurrection. It was mentioned in (*Al-Baqarah*) that there are seven earths, between every two of them is a journey of five hundred years, and more clarification will come at the end of (*At-Talaq*), God willing. A third statement was made by Ikrimah, Atiyah, Ibn Zayd, and Ibn Abbas, as well, in what Al-Mahdawi mentioned: The heavens were sealed and did not rain, and the earth was sealed and did not produce vegetation, so He split the heavens with rain, and the earth with vegetation. Similar to the statement of God Almighty: **And the sky with its paths, and the earth with its rifts** (al-Tariq 86:11-12). At-Tabari chose this statement, because after it is **And We made from water every living thing, so will they not believe?**

I said: And with it comes the consideration of observation and witnessing, and for this reason He informed of that in more than one verse, to indicate the perfection of His power, and of the resurrection and recompense. And it was said:

It is easy for them to get angry and to force the enemies.

Hernia repair, hernia repair, and the cancellation and conclusion of matters

And in the words of God Almighty: **And We made from water every living thing**, there are three interpretations: The first: That He created everything from water, as stated by Qatada. The second: That He preserved the life of everything with water. The third: And We made from the water of the loins every living thing, as stated by Qatrib. **And We made** means We created. Abu Hatim al-Busti narrated in his Sahih Musnad, "From the hadith of Abu Hurayrah, who said:

I said: O Messenger of God! When I see you, my soul is at peace, and my eyes are comforted. Tell me about everything. He said: Everything was created from water. The hadith. Abu Hatim said that Abu Hurairah's statement: **(Tell me about everything)** meant everything created from water. The evidence for the correctness of this is the answer of the Chosen One to him where he said: "Everything was created from water," even though it was not created. This is another argument other than what was mentioned before about the heavens and the earth being sewn together. It was said: The whole may be mentioned in the sense of some, like His statement: **And I have been given of all things** (al-Naml 27:27) and His statement: **Everything was destroyed** (al-Ahqaf 46:45). The correct view is the generality, because of his statement, peace be upon him: **Everything was created from water.** And God knows best. **Do they not believe?** That is, do they not believe in what they see, and that this did not happen by itself, but by the Creator of its existence and the Manager who brought it into existence? It is

not permissible for that Creator to be created.

Tafsir Ibn Kathir

The Almighty says, drawing attention to His perfect power and great authority in His creation of things and His dominance over all creatures, saying: **Have not those who disbelieved seen** meaning those who deny His divinity and worship others with Him? Have they not known that God is the One who is independent in creation and the One who controls management? So how is it appropriate for others to be worshipped with Him, or for anything other than Him to be associated with Him? Have they not seen that the heavens and the earth were a single piece of cloth, meaning that everything was connected to each other, adhering to each other, piled up on top of each other in the beginning, then He split this from this, and made the heavens seven, and the earth seven, and separated the lowest heaven from the earth with air, so the heaven rained and the earth grew? For this reason He said: **And We made from water every living thing, will they not then believe?** meaning that they see the creations happening little by little, clearly, and all of this is evidence of the existence of the Creator, the Doer, the Chosen One, the Able to do whatever He wills.

In everything there is a sign that indicates that He is One.

Sufyan al-Thawri said on the authority of his father on the authority of Ikrimah who said: Ibn Abbas was asked: Was the night before or the day? He said: Have you seen the heavens and the earth when they were joined? Was there between them anything but darkness? That is so that you may know that the night came before the day. Ibn Abi Hatim said: My father told us, Ibrahim ibn Hamza told us, Hatim told us on the authority of Hamza ibn Abi Muhammad, on the authority of Abdullah ibn Dinar on the authority of Ibn Umar that a man came to him asking him about the heavens and the earth: They were joined together and then We split them. He said: Go to that Sheikh and ask him, then come back and tell me what he said to you. He said: So he went to Ibn Abbas and asked him. Ibn Abbas said: Yes, the heavens were sealed and did not rain, and the earth was sealed and did not produce vegetation. Then when He created the inhabitants of the earth, He split this one with rain and split that one with vegetation. So the man went back to Ibn Omar and told him. Ibn Omar said: Now I know that Ibn Abbas has been given knowledge of the Qur'an. He spoke the truth. That is how it was. Ibn Omar said: I used to say that I did not like the audacity of Ibn Abbas in interpreting the Qur'an, but now I know that he has been given knowledge of the Qur'an. Atiyah Al-Awfi said: This was sealed and did not rain, so it rained, and this was sealed and did not produce vegetation, so it produced vegetation.

Ismail bin Abi Khalid said: I asked Abu Saleh Al-Hanafi about his statement: **The heavens and the earth were joined together, then We parted them.** He said: The heaven was one, then He parted from it seven heavens, and the earth was one, then He parted from

it seven earths. Mujahid said the same, and he added: The heaven and the earth were not in contact. Saeed bin Jubair said: Rather, the heaven and the earth were joined together, then when He raised the heaven and brought forth the earth from it, that was their parting that God mentioned in His Book. Al-Hasan and Qatadah said: They were together, then He separated them with this air.

And His statement: **And We made from water every living thing** meaning the origin of all living things. Ibn Abi Hatim said: My father told us, Abu al-Jamahir told us, Saeed bin Bashir told us, Qatada told us on the authority of Abu Maymunah on the authority of Abu Hurayrah that he said: "O Prophet of God, when I see you, my eyes are cooled and my soul is at peace, so tell us about everything." He said: Everything was created from water. Imam Ahmad said: Yazid told us, Hammam told us, on the authority of Qatadah, on the authority of Abu Maimouna, on the authority of Abu Hurairah, who said: "I said, 'O Messenger of God, when I see you, my soul is at peace and my eyes are comforted. So tell me about everything.' He said, 'Everything was created from water.' I said, 'Tell me about something that if I do it, I will enter Paradise.' He said, 'Spread peace, feed the poor, maintain ties with relatives, and stand at night while people are asleep, then enter Paradise in peace.'" It was also narrated by Abd al-Samad, Affan, and Bahz on the authority of Hammam. Ahmad was the only one to narrate it. This chain of transmission meets the criteria of the two Sahihs, except that Abu Maimouna is one of the men of the Sunan and his name is Salim, and al-Tirmidhi classed it as saheeh. Saeed ibn Abi 'Arooba narrated it on the authority of Qatadah as a mursal, and God knows best.

And His statement: **And We placed on the earth firm mountains** means mountains with which He anchored the earth and made it firm and weighed it down so that it would not shake with the people, meaning that it would not be disturbed and moved, so that they would not be stable on it because it is submerged in water except for a quarter of an inch. It is exposed to the air and the sun so that its people may see the sky and what is in it of dazzling signs, wisdom and evidence. For this reason He said: **lest it shake with them** meaning so that it would not shake with them. And His statement: **And We placed therein paths as roads** means gaps in the mountains so that they may take a path from one country to another and from one region to another, as is seen on the earth, where the mountain is a barrier between these lands and those lands, so God makes a gap in it so that the people may take it from here to there. For this reason He said: **Perhaps they will be guided.**

And His statement: **And We have made the sky a protected ceiling** meaning over the earth and it is like a dome over it, as He said: **And the sky We constructed with power, and indeed, We are expanding it.** And He said: **And the sky and He who constructed it** "Have they not looked at the sky above them, how We constructed it and adorned it and how there are no rifts in it?" And construction is the erection of the dome, as the Messenger of God, may God bless him and grant him peace, said: **Islam was built on five** meaning five pillars, and this only occurs in tents as the Arabs knew

Surat al-Anbiya 21:30

Have not those who disbelieved seen that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?

it *protected* meaning high and protected from being reached. Mujahid said: It is raised. Ibn Abi Hatim said: Ali bin Al-Hussein told us, Ahmad bin Abdul Rahman Al-Dashtaki told us, my father told me on the authority of his father on the authority of Ash'ath meaning Ibn Ishaq Al-Qummi on the authority of Ja'far bin Abi Al-Mughira on the authority of Sa'id bin Jubayr on the authority of Ibn Abbas, a man said: **O Messenger of God, what is this sky?** He said: A wave held back from you." Its chain of transmission is strange.

And His statement: **And they turn away from its signs** is like His statement: **And how many a sign is there in the heavens and the earth which they pass by while they are turning away from it** meaning they do not contemplate what God has created in it of great vastness and dazzling height, and what it has been adorned with of fixed and moving planets in its night and day, such as this sun that cuts through the entire celestial sphere in a day and a night, so it travels a distance whose extent is known only to God who has determined it, subjected it and directed it. Ibn Abi Al-Dunya, may God have mercy on him, mentioned in his book *At-Tafkur wa'l-I'tibar*: that some of the worshippers of the Children of Israel worshipped for thirty years, and if a man among them worshipped for thirty years, a cloud would shade him, so that man did not see anything of what others were experiencing, so he complained about that to his mother, so she said to him: O my son, perhaps you have sinned during this period of your worship? He said: No, by God, I do not know. She said: Perhaps you thought about it? He said: No, nor did I think about it. She said: Perhaps you raised your gaze to the sky and then looked back without thinking? He said: Yes, a lot. She said: So from here you came. Then he said, pointing out some of His signs: **And it is He who created the night and the day**, meaning this in its darkness and stillness and this in its light and companionship. One is long sometimes and then short at other times, and the other is the opposite. **And the sun and the moon**, these have a light of their own and an orbit of their own and a time of their own and a movement and a specific course, and this has another light and another orbit and another course and another estimation. **And each floats in an orbit**, meaning they revolve. Ibn Abbas said: They revolve as the spindle revolves in the sphere. Mujahid said: The spindle does not revolve except with the sphere, and the sphere does not revolve except with the spindle. Likewise the stars, the sun, and the moon do not revolve except with Him and He does not revolve except with them, as God Almighty said: "And He who splits the dawn and made the night for rest and the sun and the moon for reckoning. That is the determination of the Almighty, the Knowing."

Fath al-Qadir

30- **Have not those who disbelieved seen?** The hamza is for denial, and the waw is for connecting to the implied, and the vision is the heart: that is, have they not thought or did they not know **that the heavens and the earth were joined together?** Al-Akhfash said: He only said *were* because they are two types, that is, the

two groups of the heavens and the earths, as the Almighty said: **Indeed, God holds the heavens and the earth lest they cease to exist.** Al-Zajjaj said: He only said *were* because he refers to the heavens with the singular word, because the heavens were one heaven, and so are the earths. And *was* is the opposite of *was*, it is said *was* the *was* of *was*, *was*, *was*, *was*, meaning it was **joined together**. And from this comes *was* for the joined space: meaning that they were one thing stuck together, then God separated them. And he said *was* and did not say *was* because it is a source, and the estimate is: they were two entities of *was*, and the meaning of *was* "was was, was", meaning we separated some of them from each other, so we raised The sky, and We kept the earth in its place. **And We made from water every living thing.** That is, We gave life with the water that We send down from the sky to every thing, including animals and plants. The meaning is that water is the cause of life for everything. It was said that what is meant by water here is sperm, and most of the commentators said the same. This is an argument against the polytheists with the power of God Almighty and the wonder of His creation. The interpretation of this verse has been presented, and the hamza in **Will they not then believe?** is to denounce them, since they did not believe despite the existence of what requires it from the divine signs.

Tafsir al-Baghawi

30. "Have not those who disbelieved seen? **Ibn Kathir read** Have they not seen" [without the waw], and this is how it is in their copies of the Qur'an. Its meaning is: Have not those who disbelieved known that the heavens and the earth were joined together? Ibn Abbas, may God be pleased with them, and Ata' and Qatadah said: They were one thing stuck together. "Then We split them apart." We separated them with air. In the language, "*ratq means a dam, and fattah*" means a slit.

Kaab said: God created the heavens and the earth, one on top of the other, then He created the wind and placed it in the middle and opened it with it.

Mujahed and Al-Suddi said: The heavens were connected in one layer, then He split them and made them seven heavens. Likewise, the earth was connected in one layer, then He made it seven earths.

Ikrimah and Atiyah said: The sky was sealed and did not rain, and the earth was sealed and did not produce vegetation. Then He split the sky with rain and the earth with vegetation. He only said *sealed* for the sake of monotheism, and it is one of the descriptions of the heavens and the earth because it is a source that is placed in place of a noun, like falsehood and fasting and the like.

And We made, [and created] **from water every living thing**, meaning: We gave life with the water that descends from the sky to every living thing, meaning from the animals, including plants and trees, meaning

that it is the cause of the life of everything. The commentators say: [meaning] that every living thing is created from water. Like the Almighty's saying: **And God created every creature from water** (al-Nur 24:45). Abu Al-Aaliyah said: He means the sperm. If it is said: Has God created some of what is living from other than water? It is said: This is by way of exaggeration, meaning that most of the living things on earth were created from water or remained in water, **Will they not then believe?**

Tafsir al-Baidawi

30- "Have not those who disbelieved seen" or did they not know, and Ibn Kathir read without the waw. "That the heavens and the earth were joined together" with joining or joined, which is joining and joining, meaning they were one and truly united. "Then We parted them" with diversification and distinction, or the heavens were one and then were parted with different movements until they became spheres, and the earths were one and were made with the difference in their qualities and conditions into layers or regions. It was said "they were" such that there was no gap between them, so a gap was made. It was said, **They were sewn together**, neither raining nor producing vegetation, so We split them apart with rain and vegetation. So what is meant by **the heavens** is the lowest heaven and its plural, considering the horizons, or **the heavens** as a whole, given that they have some role in the rain. The infidels, even if they do not know that, are capable of knowing it, considering that the split is an accident that needs a necessary influence, beginning or middle, or asking scholars and reading books. Rather, He said, **They were** and did not say, *Be*, because what is meant is the group of heavens and the group of earth. And *Rattaqan* was read with the fat-ha, assuming something sewn together, meaning sewn together, like rejection, meaning rejected. **And We made from water every living thing**, and We created from water every animal, as the Most High said, **God created every living thing from water**, because it is one of His greatest materials, or because of its great need for it and its benefit from it in particular, or We made every living thing by means of water, without which it cannot live. It was read (*alive*) as an attribute of *all* or a second object, and the circumstance is superfluous and the thing is specific to the animal. **Do they not believe?** with the appearance of the verses.

Surat al-Anbiya 21:31

And We placed on the earth firm mountains, lest it should shift with them, and We placed therein paths, easy to pass through, that they might be guided.

Surat al-Anbiya 21:31

And We placed on the earth firm mountains, lest it should shift with them, and We placed therein paths, easy to pass through, that they might be guided.

Tafsir al-Jalalayn

31 - **And We placed on the earth firm mountains** fixed mountains **so that** it would not *move* with them, and We placed therein) that is, the firm mountains *paths* instead of a wide, open end **so that they might be guided** to their destinations on their journeys.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Have these disbelievers not also seen from Our proofs against them and against all Our creation, that We have placed on the earth firmly fixed mountains? And fixed mountains is the plural of fixed, which means firm.

As Bishr told us, he said: Yazid told us, he said: Saeed told us on the authority of Qatada, his statement, **And We placed firm mountains on the earth**, meaning mountains.

And His saying, **That it might not topple over with them**, means that it might not topple over with them. God Almighty says: So We placed these firm mountains on this earth, and We made them steadfast so that it would not topple over with the people, and so that they would be able to stand firm on its back.

As Bishr told us, he said: Yazid told us, he said: Saeed told us on the authority of Qatada, he said: They were on the earth, it was shaking with them, it was not stable, then they woke up and God had made the mountains, which are the fixed mountains, pegs for the earth. And We placed therein paths, roads: meaning paths, the singular of which is faj.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And We placed therein paths** means landmarks. And his statement, *paths* means roads, which is the plural of *path*.

Ibn Abbas, as reported from him, said: What he meant by his saying, **And We placed therein paths**, is that We placed therein the mountains. So the ha' and the alif in his saying, **And We placed therein** are from the mention of the mountains.

Al-Qasim told us that, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Ibn Abbas said, his statement, **And We placed therein paths**, means roads, he said: between the mountains.

Rather, we chose the other statement in that, and we made the ha' and the alif from the mention of the earth, because if they were from its mention, then that would include the plain and the mountain, and that is because all of that is on the earth, and God has made for His creation in all of that paths and roads, and there is no indication that he meant by that the paths of some of the earth that He made for them paths, without some, so the generality of it is more appropriate.

And His saying, **Perhaps they will be guided**, God Almighty says: We made these paths in the earth so that they may be guided to travel in them.

Tafsir al-Qurtubi

The Almighty said: **And We placed on the earth firm mountains** meaning fixed mountains. **lest it should shake with them** meaning lest it should shake with them, nor move so that it could be settled, as stated by the Kufians. The Basrans said: The meaning is the hatred that it should shake. And movement is turning. It is said: he stretched his head, meaning he turned. It has been mentioned in detail in (*An-Nahl*) . **And We placed therein paths** meaning in the firm mountains, on the authority of Ibn Abbas. Paths are the paths. A path is the wide road between two mountains. It was said: And We placed on the earth paths meaning paths, and this is the choice of At-Tabari, because he said: **Perhaps they will be guided** meaning that they will be guided to travel on the earth. *Paths* is an interpretation of paths, because a path may be a passable road or it may not be. It was said: So that they may be guided by considering it to their religion.

Tafsir Ibn Kathir

The Almighty says, drawing attention to His perfect power and great authority in His creation of things and His dominance over all creatures, saying: **Have not those who disbelieved seen** meaning those who deny His divinity and worship others with Him? Have they not known that God is the One who is independent in creation and the One who controls management? So how is it appropriate for others to be worshipped with Him, or for anything other than Him to be associated with Him? Have they not seen that the heavens and the earth were a single piece of cloth, meaning that everything was connected to each other, adhering to each other, piled up on top of each other in the beginning, then He split this from this, and made the heavens seven, and the earth seven, and separated the lowest heaven from the earth with air, so the heaven rained and the earth grew? For this reason He said: **And We made from water every living thing, will they not then believe?** meaning that they see the creations happening little by little, clearly, and all of this is evidence of the existence of the Creator, the Doer, the Chosen One, the Able to do whatever He

wills.

In everything there is a sign that indicates that He is One.

Sufyan al-Thawri said on the authority of his father on the authority of Ikrimah who said: Ibn Abbas was asked: Was the night before or the day? He said: Have you seen the heavens and the earth when they were joined? Was there between them anything but darkness? That is so that you may know that the night came before the day. Ibn Abi Hatim said: My father told us, Ibrahim ibn Hamza told us, Hatim told us on the authority of Hamza ibn Abi Muhammad, on the authority of Abdullah ibn Dinar on the authority of Ibn Umar that a man came to him asking him about the heavens and the earth: They were joined together and then We split them. He said: Go to that Sheikh and ask him, then come back and tell me what he said to you. He said: So he went to Ibn Abbas and asked him. Ibn Abbas said: Yes, the heavens were sealed and did not rain, and the earth was sealed and did not produce vegetation. Then when He created the inhabitants of the earth, He split this one with rain and split that one with vegetation. So the man went back to Ibn Omar and told him. Ibn Omar said: Now I know that Ibn Abbas has been given knowledge of the Qur'an. He spoke the truth. That is how it was. Ibn Omar said: I used to say that I did not like the audacity of Ibn Abbas in interpreting the Qur'an, but now I know that he has been given knowledge of the Qur'an. Atiyah Al-Awfi said: This was sealed and did not rain, so it rained, and this was sealed and did not produce vegetation, so it produced vegetation.

Ismail bin Abi Khalid said: I asked Abu Saleh Al-Hanafi about his statement: **The heavens and the earth were joined together, then We parted them.** He said: The heaven was one, then He parted from it seven heavens, and the earth was one, then He parted from it seven earths. Mujahid said the same, and he added: The heaven and the earth were not in contact. Saeed bin Jubair said: Rather, the heaven and the earth were joined together, then when He raised the heaven and brought forth the earth from it, that was their parting that God mentioned in His Book. Al-Hasan and Qatadah said: They were together, then He separated them with this air.

And His statement: **And We made from water every living thing** meaning the origin of all living things. Ibn Abi Hatim said: My father told us, Abu al-Jamahir told us, Saeed bin Bashir told us, Qatada told us on the authority of Abu Maymunah on the authority of Abu Hurayrah that he said: "O Prophet of God, when I see you, my eyes are cooled and my soul is at peace, so tell us about everything." He said: Everything was created from water. Imam Ahmad said: Yazid told us, Hammam told us, on the authority of Qatadah, on the authority of Abu Maimouna, on the authority of Abu Hurairah, who said: "I said, 'O Messenger of God, when I see you, my soul is at peace and my eyes are comforted. So tell me about everything.' He said, 'Everything was created from water.' I said, 'Tell me about something that if I do it, I will enter Paradise.' He said, 'Spread peace, feed the poor, maintain ties with relatives, and stand at night while people are asleep, then enter Paradise in peace.'" It was also narrated by

Abd al-Samad, Affan, and Bahz on the authority of Hammam. Ahmad was the only one to narrate it. This chain of transmission meets the criteria of the two Sahihs, except that Abu Maimouna is one of the men of the Sunan and his name is Salim, and al-Tirmidhi classed it as saheeh. Saeed ibn Abi 'Arooba narrated it on the authority of Qatadah as a mursal, and God knows best.

And His statement: **And We placed on the earth firm mountains** means mountains with which He anchored the earth and made it firm and weighed it down so that it would not shake with the people, meaning that it would not be disturbed and moved, so that they would not be stable on it because it is submerged in water except for a quarter of an inch. It is exposed to the air and the sun so that its people may see the sky and what is in it of dazzling signs, wisdom and evidence. For this reason He said: **lest it shake with them** meaning so that it would not shake with them. And His statement: **And We placed therein paths as roads** means gaps in the mountains so that they may take a path from one country to another and from one region to another, as is seen on the earth, where the mountain is a barrier between these lands and those lands, so God makes a gap in it so that the people may take it from here to there. For this reason He said: **Perhaps they will be guided.**

And His statement: **And We have made the sky a protected ceiling** meaning over the earth and it is like a dome over it, as He said: **And the sky We constructed with power, and indeed, We are expanding it.** And He said: **And the sky and He who constructed it** "Have they not looked at the sky above them, how We constructed it and adorned it and how there are no rifts in it?" And construction is the erection of the dome, as the Messenger of God, may God bless him and grant him peace, said: **Islam was built on five** meaning five pillars, and this only occurs in tents as the Arabs knew it *protected* meaning high and protected from being reached. Mujahid said: It is raised. Ibn Abi Hatim said: Ali bin Al-Hussein told us, Ahmad bin Abdul Rahman Al-Dashtaki told us, my father told me on the authority of his father on the authority of Ash'ath meaning Ibn Ishaq Al-Qummi on the authority of Ja'far bin Abi Al-Mughira on the authority of Sa'id bin Jubayr on the authority of Ibn Abbas, a man said: **O Messenger of God, what is this sky?** He said: A wave held back from you." Its chain of transmission is strange.

And His statement: **And they turn away from its signs** is like His statement: **And how many a sign is there in the heavens and the earth which they pass by while they are turning away from it** meaning they do not contemplate what God has created in it of great vastness and dazzling height, and what it has been adorned with of fixed and moving planets in its night and day, such as this sun that cuts through the entire celestial sphere in a day and a night, so it travels a distance whose extent is known only to God who has determined it, subjected it and directed it. Ibn Abi Al-Dunya, may God have mercy on him, mentioned in his book *At-Tafkur wa'l-l'tibar*: that some of the worshippers of the Children of Israel worshipped for thirty years, and if a man among them worshipped for thirty years, a cloud would shade him, so that man did not see anything of what others were experiencing, so

Surat al-Anbiya 21:31

And We placed on the earth firm mountains, lest it should shift with them, and We placed therein paths, easy to pass through, that they might be guided.

he complained about that to his mother, so she said to him: O my son, perhaps you have sinned during this period of your worship? He said: No, by God, I do not know. She said: Perhaps you thought about it? He said: No, nor did I think about it. She said: Perhaps you raised your gaze to the sky and then looked back without thinking? He said: Yes, a lot. She said: So from here you came. Then he said, pointing out some of His signs: **And it is He who created the night and the day**, meaning this in its darkness and stillness and this in its light and companionship. One is long sometimes and then short at other times, and the other is the opposite. **And the sun and the moon**, these have a light of their own and an orbit of their own and a time of their own and a movement and a specific course, and this has another light and another orbit and another course and another estimation. **And each floats in an orbit**, meaning they revolve. Ibn Abbas said: They revolve as the spindle revolves in the sphere. Mujahid said: The spindle does not revolve except with the sphere, and the sphere does not revolve except with the spindle. Likewise the stars, the sun, and the moon do not revolve except with Him and He does not revolve except with them, as God Almighty said: "And He who splits the dawn and made the night for rest and the sun and the moon for reckoning. That is the determination of the Almighty, the Knowing."

with them and be shaken, and it was said that it should not sway, so */a* was deleted to avoid confusion. **And We placed therein** in the earth or the firm mountains. **paths and roads** wide paths. Paths were only presented first as a description of it so that it would become a state, indicating that when He created it He created it thus, or to replace it with *paths*, indicating implicitly that He created it and expanded it for travelers, with what is in it of emphasis. **Perhaps they will be guided** to their interests.

Fath al-Qadir

31- **And We placed on the earth firm mountains** meaning fixed mountains **lest it should shift with them** "moving" means moving and rotating, meaning so that it does not move and rotate with them, or because that is disliked. The explanation of that has already been given in full in An-Nahl. **And We placed therein** meaning on the firm mountains, or on the earth *passes* Abu Ubaidah said: They are paths. Al-Zajaj said: Everything that passes between two mountains is a pass. *Paths* is an explanation of the passes, because a pass may not be a passable, well-traveled road **so that they may be guided** to the interests of their livelihood and what their needs call for.

Tafsir al-Baghawi

31. **And We placed on the earth firm mountains**, fixed mountains, **lest it should move with them**, [meaning so that it would not move with them], **and We placed therein**, in the firm mountains, *passes*, roads and paths. A pass is the wide road between two mountains, meaning We placed paths between the mountains so that they may be guided to their destinations, *paths*, an explanation of the passes, **that they may be guided**.

Tafsir al-Baidawi

31- **And We placed on the earth firm mountains** fixed from what is fixed when something is fixed. **That it should not sway with them** disliking that it should tilt

Surat al-Anbiya 21:32

And We have made the sky a protected ceiling, but they, from its signs, are turning away.

Tafsir al-Jalalayn

32 - **And We made the sky a ceiling** for the earth like the ceiling of a house *protected* from falling **and they turn away from its signs** of the sun, moon, and stars **they turn away** they do not reflect on them and know that their Creator has no partner.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And We made the sky a ceiling** for the earth, elevated. His statement *protected* means: We protected it from every accursed devil.

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, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **a preserved ceiling**, he said: raised.

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, his statement, **And We made the sky a protected ceiling** the verse: a raised ceiling, and a restrained wave.

And His statement, **And they turn away from its signs**, means: These polytheists turn away from the signs of the heavens, and by its signs He means its sun, moon, and stars. **Turn away**, means: They turn away from thinking about it, and pondering what is in it of God's proofs against them, and its evidence of the oneness of its Creator, and that worship should only be for the One Who managed and made it, and it is only suitable for Him.

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

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 both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And they turn away from its signs**. He said: The sun, the moon, and the stars are the signs of the heavens.

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

And His statement, **And it is He who created the night and the day and the sun and the moon, each in an orbit swimming**, God Almighty says: And God is He who created for you, O people, the night and the day, as a blessing from Him upon you and an argument and proof of His great power, and that divinity belongs to Him and not to everything else, so they differ from you for the sake of your livelihood and the affairs of your worldly life and your afterlife. And He also created the sun and the moon, each in an orbit swimming, meaning: All of that is swimming in an orbit.

The people of interpretation differed regarding the meaning of the ark that God mentioned in this verse. Some of them said: It is like the shape of an iron millstone.

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, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, **Each in an orbit is swimming**, he said: An orbit is like the shape of an iron millstone.

Al-Qasim told us, he said, Al-Hussein told us, he said: Hajjaj told us, he said: Ibn Jurayj said, **Everything is in an orbit**. He said: An orbit is like the shape of a millstone.

Ibn Hamid told us: Jarir told us, on the authority of Qabus bin Abi Dhiyyan, on the authority of his father, on the authority of Ibn Abbas: **Each one is swimming in an orbit**. He said: The orbit of the sky.

Others said: Rather, the sphere that God mentioned in this place is the speed of the sun, moon, stars, and other things.

Who said that?

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh, who said: Ubaid told us, who said: I heard Al-Dahhak say regarding His statement, **Each in an orbit is swimming**, the orbit is running and speed.

Others said: Rather, it is the pole around which the stars revolve. The one who said this quote cited the words of the rajaz poet as evidence for his statement:

She kept talking to the revolving universe until morning, when she started making her predictions.

Others said about this:

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Each in an orbit is swimming**: meaning in the orbit of the sky.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Each one floats in an orbit**. He said: It runs in the orbit of the sky as you saw.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Each in an orbit is swimming**, he said: The orbit that is between the sky and the earth is from the courses of the stars, the sun, and the moon. And he recited, **Blessed is He who has**

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And We have made the sky a protected ceiling, but they, from its signs, are turning away.

placed in the sky constellations and placed therein a lamp and a moon giving light. (al-Furqan 25:61) And he said: Those constellations are between the sky and the earth and are not on the earth. **Each in an orbit is swimming**, he said: In what is between the sky and the earth: the stars, the sun, and the moon.

It was reported on the authority of Al-Hassan that he used to say: The ark is a mill like the spindle shaft.

The correct thing to say about this is to say as God Almighty said: **Each one floats in an orbit.** It is possible that this orbit is, as Mujahid said, like the iron of a millstone, and as was mentioned by Al-Hasan like the millstone's mill, and it is possible that it is a blocked wave, and that it is the pole of the sky, because the orbit in the speech of the Arabs is everything that revolves, so its plural is orbits. I mentioned the saying of the rajaz poet:

She began to talk to the revolving universe

Since everything that was mentioned in her speech, and there was no evidence in the Book of God, nor in a report from the Messenger of God, may God bless him and grant him peace, nor from anyone whose words are deemed an excuse, that it was from whomever it was, it is obligatory for us to say what he said about it, and to remain silent about what we have no knowledge of.

Since the correct statement in this regard is what we have mentioned, then the interpretation of the statement is: The sun and the moon, all of that is in a circle, swimming.

As for his saying, **they swim**, it means: they run.

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, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Each in an orbit is swimming**, he said: They run.

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.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **They glorify**, he said: They run. And it was said, **Each one swims in an orbit**, so he made the report about the sun and the moon like the report about the children of Adam with the waw and the nun, and he did not say: They glorify or she glorifies, as it was said, **And the sun and the moon, I saw them prostrating to me** (Yusuf 12:4) because prostration is from the actions of the children of Adam, so when the sun and the moon were described with actions similar to theirs, the report about them was made like the report about them.

Tafsir al-Qurtubi

The Almighty said: **And We have made the sky a**

protected ceiling meaning protected from falling and hitting the ground. The evidence for this is the Almighty's statement: **And He holds back the sky from falling upon the earth except by His permission** (al-Hajj 22:65). It was also said: Protected by the stars from the devils, as Al-Farraa said. The evidence for this is the Almighty's statement: **And We have preserved it from every devil expelled** (al-Hijr 15:17). It was also said: Protected from demolition and destruction, and from anyone reaching it by trickery. It was also said: Protected so it does not need a pillar. Mujahid said: Raised. It was also said: Protected from polytheism and sins. **And they** meaning the disbelievers **are turning away from its signs** Mujahid said: meaning the sun and the moon. He added the signs to the sky because they are placed in it, and He added the signs to Himself in several places because He is the One Who does them. He explained that the polytheists neglected to look at the heavens and their signs, their night and day, their sun and moon, their orbits, winds and clouds, and what is in them of the power of God Almighty. If they had looked and considered, they would have known that they have one powerful Creator, so it is impossible for Him to have a partner.

Tafsir Ibn Kathir

The Almighty says, drawing attention to His perfect power and great authority in His creation of things and His dominance over all creatures, saying: **Have not those who disbelieved seen** meaning those who deny His divinity and worship others with Him? Have they not known that God is the One who is independent in creation and the One who controls management? So how is it appropriate for others to be worshipped with Him, or for anything other than Him to be associated with Him? Have they not seen that the heavens and the earth were a single piece of cloth, meaning that everything was connected to each other, adhering to each other, piled up on top of each other in the beginning, then He split this from this, and made the heavens seven, and the earth seven, and separated the lowest heaven from the earth with air, so the heaven rained and the earth grew? For this reason He said: **And We made from water every living thing, will they not then believe?** meaning that they see the creations happening little by little, clearly, and all of this is evidence of the existence of the Creator, the Doer, the Chosen One, the Able to do whatever He wills.

In everything there is a sign that indicates that He is One.

Sufyan al-Thawri said on the authority of his father on the authority of Ikrimah who said: Ibn Abbas was asked: Was the night before or the day? He said: Have you seen the heavens and the earth when they were joined? Was there between them anything but darkness? That is so that you may know that the night came before the day. Ibn Abi Hatim said: My father told us, Ibrahim ibn Hamza told us, Hatim told us on the authority of Hamza ibn Abi Muhammad, on the authority of Abdullah ibn Dinar on the authority of Ibn

Umar that a man came to him asking him about the heavens and the earth: They were joined together and then We split them. He said: Go to that Sheikh and ask him, then come back and tell me what he said to you. He said: So he went to Ibn Abbas and asked him. Ibn Abbas said: Yes, the heavens were sealed and did not rain, and the earth was sealed and did not produce vegetation. Then when He created the inhabitants of the earth, He split this one with rain and split that one with vegetation. So the man went back to Ibn Omar and told him. Ibn Omar said: Now I know that Ibn Abbas has been given knowledge of the Qur'an. He spoke the truth. That is how it was. Ibn Omar said: I used to say that I did not like the audacity of Ibn Abbas in interpreting the Qur'an, but now I know that he has been given knowledge of the Qur'an. Atiyah Al-Awfi said: This was sealed and did not rain, so it rained, and this was sealed and did not produce vegetation, so it produced vegetation.

Ismail bin Abi Khalid said: I asked Abu Saleh Al-Hanafi about his statement: **The heavens and the earth were joined together, then We parted them.** He said: The heaven was one, then He parted from it seven heavens, and the earth was one, then He parted from it seven earths. Mujahid said the same, and he added: The heaven and the earth were not in contact. Saeed bin Jubair said: Rather, the heaven and the earth were joined together, then when He raised the heaven and brought forth the earth from it, that was their parting that God mentioned in His Book. Al-Hasan and Qatadah said: They were together, then He separated them with this air.

And His statement: **And We made from water every living thing** meaning the origin of all living things. Ibn Abi Hatim said: My father told us, Abu al-Jamahir told us, Saeed bin Bashir told us, Qatada told us on the authority of Abu Maymunah on the authority of Abu Hurayrah that he said: "O Prophet of God, when I see you, my eyes are cooled and my soul is at peace, so tell us about everything." He said: Everything was created from water. Imam Ahmad said: Yazid told us, Hammam told us, on the authority of Qatadah, on the authority of Abu Maimouna, on the authority of Abu Hurairah, who said: "I said, 'O Messenger of God, when I see you, my soul is at peace and my eyes are comforted. So tell me about everything.' He said, 'Everything was created from water.' I said, 'Tell me about something that if I do it, I will enter Paradise.' He said, 'Spread peace, feed the poor, maintain ties with relatives, and stand at night while people are asleep, then enter Paradise in peace.'" It was also narrated by Abd al-Samad, Affan, and Bahz on the authority of Hammam. Ahmad was the only one to narrate it. This chain of transmission meets the criteria of the two Sahihs, except that Abu Maimouna is one of the men of the Sunan and his name is Salim, and al-Tirmidhi classed it as saheeh. Saeed ibn Abi 'Arooba narrated it on the authority of Qatadah as a mursal, and God knows best.

And His statement: **And We placed on the earth firm mountains** means mountains with which He anchored the earth and made it firm and weighed it down so that it would not shake with the people, meaning that it would not be disturbed and moved, so that they would not be stable on it because it is submerged in water

except for a quarter of an inch. It is exposed to the air and the sun so that its people may see the sky and what is in it of dazzling signs, wisdom and evidence. For this reason He said: **lest it shake with them** meaning so that it would not shake with them. And His statement: **And We placed therein paths as roads** means gaps in the mountains so that they may take a path from one country to another and from one region to another, as is seen on the earth, where the mountain is a barrier between these lands and those lands, so God makes a gap in it so that the people may take it from here to there. For this reason He said: **Perhaps they will be guided.**

And His statement: **And We have made the sky a protected ceiling** meaning over the earth and it is like a dome over it, as He said: **And the sky We constructed with power, and indeed, We are expanding it.** And He said: **And the sky and He who constructed it** "Have they not looked at the sky above them, how We constructed it and adorned it and how there are no rifts in it?" And construction is the erection of the dome, as the Messenger of God, may God bless him and grant him peace, said: **Islam was built on five** meaning five pillars, and this only occurs in tents as the Arabs knew it *protected* meaning high and protected from being reached. Mujahid said: It is raised. Ibn Abi Hatim said: Ali bin Al-Hussein told us, Ahmad bin Abdul Rahman Al-Dashtaki told us, my father told me on the authority of his father on the authority of Ash'ath meaning Ibn Ishaq Al-Qummi on the authority of Ja'far bin Abi Al-Mughira on the authority of Sa'id bin Jubayr on the authority of Ibn Abbas, a man said: **O Messenger of God, what is this sky?** He said: A wave held back from you." Its chain of transmission is strange.

And His statement: **And they turn away from its signs** is like His statement: **And how many a sign is there in the heavens and the earth which they pass by while they are turning away from it** meaning they do not contemplate what God has created in it of great vastness and dazzling height, and what it has been adorned with of fixed and moving planets in its night and day, such as this sun that cuts through the entire celestial sphere in a day and a night, so it travels a distance whose extent is known only to God who has determined it, subjected it and directed it. Ibn Abi Al-Dunya, may God have mercy on him, mentioned in his book *At-Tafkur wa'l-I'tibar*: that some of the worshippers of the Children of Israel worshipped for thirty years, and if a man among them worshipped for thirty years, a cloud would shade him, so that man did not see anything of what others were experiencing, so he complained about that to his mother, so she said to him: O my son, perhaps you have sinned during this period of your worship? He said: No, by God, I do not know. She said: Perhaps you thought about it? He said: No, nor did I think about it. She said: Perhaps you raised your gaze to the sky and then looked back without thinking? He said: Yes, a lot. She said: So from here you came. Then he said, pointing out some of His signs: **And it is He who created the night and the day**, meaning this in its darkness and stillness and this in its light and companionship. One is long sometimes and then short at other times, and the other is the opposite. **And the sun and the moon**, these have a light of their own and an orbit of their own and a time of their own and a movement and a specific course, and this has

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And We have made the sky a protected ceiling, but they, from its signs, are turning away.

another light and another orbit and another course and another estimation. **And each floats in an orbit**, meaning they revolve. Ibn Abbas said: They revolve as the spindle revolves in the sphere. Mujahid said: The spindle does not revolve except with the sphere, and the sphere does not revolve except with the spindle. Likewise the stars, the sun, and the moon do not revolve except with Him and He does not revolve except with them, as God Almighty said: "And He who splits the dawn and made the night for rest and the sun and the moon for reckoning. That is the determination of the Almighty, the Knowing."

Fath al-Qadir

32- **And We have made the sky a protected ceiling** from falling and crashing to the ground, as in His statement: **And He holds back the sky from falling to the earth**. Al-Farra' said: Protected by the stars from Satan, as in His statement: **And We have protected it from every outcast devil**. It was said that protected does not need a pillar, and it was said that what is meant by protected here is the elevated one, and it was said that it is protected from polytheism and sins, and it was said that it is protected from destruction and demolition. **And they turn away from its signs**. He attributed the signs to the sky, because they are placed in it, and that is like the sun and the moon and the like, and the meaning of turning away is that they do not contemplate it, nor do they think about what it requires of faith.

Tafsir al-Baghawi

32. **And We have made the sky a protected ceiling**, from falling, as evidenced by the Almighty's statement: **And He holds back the sky from falling upon the earth except by His permission** (al-Hajj 22:65), and it was said: protected from the devils by meteors, as evidenced by the Almighty's statement: **And We have protected it from every devil expelled** (al-Hijr 15:17), **and they**, meaning the disbelievers, **are turning away from its signs**, what God created in it of the sun, moon, stars and other things, **not thinking about it or considering it**.

Tafsir al-Baidawi

32- **And We have made the sky a protected ceiling** from falling by His power or corruption and dissolution until the time known by His will, or eavesdropping by meteors. **And they turn away from its signs** from its conditions indicating the existence of the Creator, His unity, the perfection of His power, and the finiteness of His wisdom, some of which he senses and some of which he searches for in the sciences of nature and astronomy. *Averting* without thinking.

Surat al-Anbiya 21:33

And it is He who created the night and the day and the sun and the moon, each in an orbit swimming.

Tafsir al-Jalalayn

33 - **And it is He who created the night and the day and the sun and the moon**, all its tanween is a substitute for the complement of the sun and the moon and its dependents, which are the stars *swimming* in an orbit, meaning round like a mill in the sky *moving* moving quickly like a swimmer in water, and to liken it to it, a collective pronoun of rational beings was used.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And it is He who created the night and the day and the sun and the moon, each in an orbit floating.**

Tafsir al-Qurtubi

The Almighty said: **And it is He who created the night and the day**. He mentioned another blessing: He made the night for them to rest in, and the day for them to use for their livelihoods. **And the sun and the moon**, meaning He made the sun a sign of the day, and the moon a sign of the night, to teach the months and years and the reckoning, as was explained in (*Subhan*) . *Each* means of the sun, moon, stars, planets, night and day **swims in an orbit** meaning they run and move quickly like a swimmer in water. God the Almighty said, and He is the most truthful of speakers: **And those who swim, swimming** (An-Nazi'at: 3). The horse that extends its hand in running is called a swimmer. In grammar, he did not say: they swim nor does she swim. Sibawayh's school of thought is that when he informed about them with the action of someone who has reason and made them in obedience like someone who has reason, he informed about them with the waw and the nun. Al-Farra' said something similar. This meaning was previously mentioned in (*Yusuf*). Al-Kisa'i said: He said: **They glorify** because it is the beginning of a verse, as God Almighty said: **We are all victorious** (al-Qamar 54:44) and He did not say *victorious*. It was said: The running is for the sphere, so it was attributed to it. The most correct is that the car runs in the sphere, which is seven spheres below the closed heavens, which are the domain of the angels and the causes of the kingdom. The moon is in the lowest sphere, then Mercury, then Venus, then the sun, then Mars, then Jupiter, then Saturn, and the eighth is the sphere of the zodiac, and the ninth is the greatest sphere. The sphere is one of the spheres of the stars. Abu Amr said: It is permissible to make it plural with the form *fa'l* like *asad* and *asad* and *khashab* and *khashab*. The root of the word is from *dawaran*, and from it is *falakat* the spindle, for its roundness. From it it was said: *falak* the

woman's breast is taflikan, and *tafalak* means to turn. In the hadith of Ibn Mas'ud: I left my horse as if it was turning in an sphere. As if, due to its turning, it was likened to the sphere of the sky around which the stars revolve. Ibn Zayd said: The spheres are the courses of the stars, the sun, and the moon. He said: It is between the sky and the earth. Qatada said: The ark is a circle in the sky revolving with the stars while the sky remains fixed. Mujahid said: The ark is like the shape of the iron of a millstone and it is its pole. Ad-Dahhak said: Its ark is its course and the speed of its movement. It was said: The ark is a restrained wave and the course of the sun and moon is in it, and God knows best.

Tafsir Ibn Kathir

The Almighty says, drawing attention to His perfect power and great authority in His creation of things and His dominance over all creatures, saying: **Have not those who disbelieved seen** meaning those who deny His divinity and worship others with Him? Have they not known that God is the One who is independent in creation and the One who controls management? So how is it appropriate for others to be worshipped with Him, or for anything other than Him to be associated with Him? Have they not seen that the heavens and the earth were a single piece of cloth, meaning that everything was connected to each other, adhering to each other, piled up on top of each other in the beginning, then He split this from this, and made the heavens seven, and the earth seven, and separated the lowest heaven from the earth with air, so the heaven rained and the earth grew? For this reason He said: **And We made from water every living thing, will they not then believe?** meaning that they see the creations happening little by little, clearly, and all of this is evidence of the existence of the Creator, the Doer, the Chosen One, the Able to do whatever He wills.

In everything there is a sign that indicates that He is One.

Sufyan al-Thawri said on the authority of his father on the authority of Ikrimah who said: Ibn Abbas was asked: Was the night before or the day? He said: Have you seen the heavens and the earth when they were joined? Was there between them anything but darkness? That is so that you may know that the night came before the day. Ibn Abi Hatim said: My father told us, Ibrahim ibn Hamza told us, Hatim told us on the authority of Hamza ibn Abi Muhammad, on the authority of Abdullah ibn Dinar on the authority of Ibn Umar that a man came to him asking him about the heavens and the earth: They were joined together and then We split them. He said: Go to that Sheikh and ask him, then come back and tell me what he said to you. He said: So he went to Ibn Abbas and asked him. Ibn Abbas said: Yes, the heavens were sealed and did not rain, and the earth was sealed and did not produce vegetation. Then when He created the inhabitants of the earth, He split this one with rain and split that one with vegetation. So the man went back to Ibn Omar and told him. Ibn Omar said: Now I know that Ibn Abbas has been given knowledge of the Qur'an. He

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And it is He who created the night and the day and the sun and the moon, each in an orbit swimming.

spoke the truth. That is how it was. Ibn Omar said: I used to say that I did not like the audacity of Ibn Abbas in interpreting the Qur'an, but now I know that he has been given knowledge of the Qur'an. Atiyah Al-Awfi said: This was sealed and did not rain, so it rained, and this was sealed and did not produce vegetation, so it produced vegetation.

Ismail bin Abi Khalid said: I asked Abu Saleh Al-Hanafi about his statement: **The heavens and the earth were joined together, then We parted them.** He said: The heaven was one, then He parted from it seven heavens, and the earth was one, then He parted from it seven earths. Mujahid said the same, and he added: The heaven and the earth were not in contact. Saeed bin Jubair said: Rather, the heaven and the earth were joined together, then when He raised the heaven and brought forth the earth from it, that was their parting that God mentioned in His Book. Al-Hasan and Qatadah said: They were together, then He separated them with this air.

And His statement: **And We made from water every living thing** meaning the origin of all living things. Ibn Abi Hatim said: My father told us, Abu al-Jamahir told us, Saeed bin Bashir told us, Qatada told us on the authority of Abu Maymunah on the authority of Abu Hurayrah that he said: "O Prophet of God, when I see you, my eyes are cooled and my soul is at peace, so tell us about everything." He said: Everything was created from water. Imam Ahmad said: Yazid told us, Hammam told us, on the authority of Qatadah, on the authority of Abu Maimouna, on the authority of Abu Hurairah, who said: "I said, 'O Messenger of God, when I see you, my soul is at peace and my eyes are comforted. So tell me about everything.' He said, 'Everything was created from water.' I said, 'Tell me about something that if I do it, I will enter Paradise.' He said, 'Spread peace, feed the poor, maintain ties with relatives, and stand at night while people are asleep, then enter Paradise in peace.'" It was also narrated by Abd al-Samad, Affan, and Bahz on the authority of Hammam. Ahmad was the only one to narrate it. This chain of transmission meets the criteria of the two Sahihs, except that Abu Maimouna is one of the men of the Sunan and his name is Salim, and al-Tirmidhi classed it as saheeh. Saeed ibn Abi 'Arooba narrated it on the authority of Qatadah as a mursal, and God knows best.

And His statement: **And We placed on the earth firm mountains** means mountains with which He anchored the earth and made it firm and weighed it down so that it would not shake with the people, meaning that it would not be disturbed and moved, so that they would not be stable on it because it is submerged in water except for a quarter of an inch. It is exposed to the air and the sun so that its people may see the sky and what is in it of dazzling signs, wisdom and evidence. For this reason He said: **lest it shake with them** meaning so that it would not shake with them. And His statement: **And We placed therein paths as roads** means gaps in the mountains so that they may take a path from one country to another and from one region to another, as is seen on the earth, where the

mountain is a barrier between these lands and those lands, so God makes a gap in it so that the people may take it from here to there. For this reason He said: **Perhaps they will be guided.**

And His statement: **And We have made the sky a protected ceiling** meaning over the earth and it is like a dome over it, as He said: **And the sky We constructed with power, and indeed, We are expanding it.** And He said: **And the sky and He who constructed it** "Have they not looked at the sky above them, how We constructed it and adorned it and how there are no rifts in it?" And construction is the erection of the dome, as the Messenger of God, may God bless him and grant him peace, said: **Islam was built on five** meaning five pillars, and this only occurs in tents as the Arabs knew it *protected* meaning high and protected from being reached. Mujahid said: It is raised. Ibn Abi Hatim said: Ali bin Al-Hussein told us, Ahmad bin Abdul Rahman Al-Dashtaki told us, my father told me on the authority of his father on the authority of Ash'ath meaning Ibn Ishaq Al-Qummi on the authority of Ja'far bin Abi Al-Mughira on the authority of Sa'id bin Jubayr on the authority of Ibn Abbas, a man said: **O Messenger of God, what is this sky?** He said: A wave held back from you." Its chain of transmission is strange.

And His statement: **And they turn away from its signs** is like His statement: **And how many a sign is there in the heavens and the earth which they pass by while they are turning away from it** meaning they do not contemplate what God has created in it of great vastness and dazzling height, and what it has been adorned with of fixed and moving planets in its night and day, such as this sun that cuts through the entire celestial sphere in a day and a night, so it travels a distance whose extent is known only to God who has determined it, subjected it and directed it. Ibn Abi Al-Dunya, may God have mercy on him, mentioned in his book *At-Tafkur wa'l-I'tibar*: that some of the worshippers of the Children of Israel worshipped for thirty years, and if a man among them worshipped for thirty years, a cloud would shade him, so that man did not see anything of what others were experiencing, so he complained about that to his mother, so she said to him: O my son, perhaps you have sinned during this period of your worship? He said: No, by God, I do not know. She said: Perhaps you thought about it? He said: No, nor did I think about it. She said: Perhaps you raised your gaze to the sky and then looked back without thinking? He said: Yes, a lot. She said: So from here you came. Then he said, pointing out some of His signs: **And it is He who created the night and the day**, meaning this in its darkness and stillness and this in its light and companionship. One is long sometimes and then short at other times, and the other is the opposite. **And the sun and the moon**, these have a light of their own and an orbit of their own and a time of their own and a movement and a specific course, and this has another light and another orbit and another course and another estimation. **And each floats in an orbit**, meaning they revolve. Ibn Abbas said: They revolve as the spindle revolves in the sphere. Mujahid said: The spindle does not revolve except with the sphere, and

the sphere does not revolve except with the spindle. Likewise the stars, the sun, and the moon do not revolve except with Him and He does not revolve except with them, as God Almighty said: "And He who splits the dawn and made the night for rest and the sun and the moon for reckoning. That is the determination of the Almighty, the Knowing."

Fath al-Qadir

33- **And it is He who created the night and the day and the sun and the moon** This is a reminder to them of another blessing that He bestowed upon them, which is that He created for them the night to rest in, and the day to manage their livelihoods, and He created the sun and the moon, meaning He made the sun a sign of the day, and the moon a sign of the night, so that they would know the number of months and the reckoning as was explained previously in Subhan **Each in an orbit is swimming** meaning each one of the sun, moon and stars is in an orbit swimming: meaning they run in the middle of the orbit, and move quickly like a swimmer in water, and the plural in the verb is based on the rising places, Sibawayh said: Because He informed about them with the action of one who has reason, and made them in obedience like one who has reason, He made the pronoun about them the pronoun of rational beings, and He did not say they swim or she swims, and Al-Farra' said the same. Al-Kisa'i said: He only said they swim because it is the beginning of a sign, and the orbits of the stars, and the root of the word is from rotation, and from it the spindle's orbit for its rotation.

Tafsir al-Baghawi

33. **And it is He who created the night and the day and the sun and the moon, each in an orbit swimming,** running and moving quickly like a swimmer in water. Rather, He said: *swimming*, and did not say swimming as is said for something that is not rational, because He mentioned the action of rational beings of running and swimming, so He mentioned it as being rational.

The orbit of the stars that includes them. In Arabic, the orbit is everything that is round. Its plural is aflak, and from it comes the word *falak* **the spindle's orbit**.

Al-Hasan said: The universe is a mill like the spindle's orbit. He means that the place in which the stars move is round like the roundness of a mill.

Some of them said: The sky in which that is, in which that planet is, so every planet runs in the sky in which it is determined, and this is the meaning of what Qatada said.

Al-Kalbi said: The sky is the roundness of the sky.

Others said: The sky is a wave that is blocked below the sky, in which the sun, moon, and stars move.

Tafsir al-Baidawi

33- **And it is He who created the night and the day and**

the sun and the moon is an explanation of some of those verses. **Each in an orbit** means each one of them, and the tanween is a substitute for the complement, and what is meant by the orbit is the genus, as they say: The prince clothed them in a robe. **They swim** they speed on the surface of the orbit as a swimmer speeds on the surface of the water, and it is the predicate of *each* and the sentence is a state of **the sun and the moon**, and it is permissible to use them alone for the sake of avoiding confusion and the pronoun refers to them, and it was only pluralized in consideration of the risings and the pronoun was made the waw of rational beings because swimming is their action.

Surat al-Anbiya 21:34

And We did not grant immortality to any human being before you. So if you die, are they the immortal ones?

Surat al-Anbiya 21:34

And We did not grant immortality to any human being before you. So if you die, are they the immortal ones?

Tafsir al-Jalalayn

34 - And it was revealed when the infidels said that Muhammad would die **And We have not granted to any human being before you immortality** meaning permanence **So if you die, will they be immortal?** So the last sentence is the subject of a rhetorical question.

Tafsir al-Suyuti

Ibn al-Mundhir narrated on the authority of Ibn Jurayj who said: The death of the Prophet, may God bless him and grant him peace, was announced, so he said: O Lord, who will be for my nation? Then the verse was revealed: And We have not granted to any human being before you immortality.

Tafsir al-Tabari

God the Almighty says to His Prophet Muhammad, peace and blessings be upon him: We did not immortalize any of the children of Adam before you, O Muhammad, in this world so that We will immortalize you in it. You must die as Our messengers died before you. **If you die, will they be the immortals?** He says: So these polytheists who associate others with their Lord are the immortals in this world after you? No! That is not the case, rather they will die in any case, whether you live or die. So the letter *fa* was inserted in *in* and it is a condition, and in its response, because the condition is connected to the statement before it. It was also inserted in His statement *understanding* because it is a response to the condition. If there was no *fa* in His statement *understanding*, it would have been permissible in two ways: One of them is that it is deleted, and it is intended, and the other is that it is intended to be brought forward to the condition, so it is as if He said: Are they the immortals if I die?

And His saying, **Every soul will taste death**, God Almighty says: Every soul created by Him will suffer the pangs of death and drink its cup.

And His statement, **And We test you with evil and with good as trial**, God Almighty says: And We test you, O people, with evil, which is hardship, with which We test you, and with good, which is ease, abundance, and well-being, so We test you with it.

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, his statement, **And We test you with evil and with good as trial**, he said: with ease and

hardship, and both are trials.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And We test you with evil and with good as trial**, meaning: We test you with evil as a trial and with good as a trial, **and to Us you will be returned**.

Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And We test you with evil and with good as trial, and to Us you will be returned**, he said: We test them with what they love and what they hate, we test them with that to see how grateful they are for what they love, and how patient they are for what they hate.

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 We test you with evil and with good**, means: We test you with hardship and ease, health and sickness, wealth and poverty, lawful and unlawful, obedience and disobedience, guidance and misguidance. And his statement, **And to Us you will be returned**, means: And to Us they will return and be rewarded for their deeds, good and bad.

Tafsir al-Qurtubi

The Almighty said: **And We have not granted to any human being before you immortality** meaning perpetual life in this world. It was revealed when they said: We are waiting for Muhammad to meet his fate. This is because the polytheists were denying his prophethood and saying: He is a poet whom we are waiting for his fate, and perhaps he will die as the poet of Banu so-and-so died. So God the Almighty said: The prophets before you have died, and God has taken care of their religion with victory and protection, so this is how we protect your religion and your law. **If you die, will they be immortal?** meaning will they understand, like the poet's saying:

They threw me away and said, **O Khuwaylid, do not be afraid**. I said, and I denied the faces, **They are them**.

Which is more important! It is a question of denial. Al-Farraa said: The letter *fa* was used to indicate the condition, because it is the answer to their saying he will die. It is also permissible that it was used because the meaning is: Make the immortals understand if I die! Al-Farraa said: The letter *fa* may be deleted or implied because the *i'rab* in *hum* is not clear. That is, if I die, they will die too, so there is no gloating over death. *Matt* and *matt* are read with a kasra or a damma on the meem, which are two languages.

Tafsir Ibn Kathir

God the Almighty says: **And We have not granted to any human being before you** meaning O Muhammad *immortality* meaning in this world, rather **Everything on**

it will perish, but the Face of your Lord, Owner of Majesty and Honor, will remain. This noble verse has been used as evidence by some scholars who have said that Al-Khidr, peace be upon him, died and is not alive until now, because he was a human being, whether he was a saint, a prophet, or a messenger. God the Almighty has said: **And We have not granted to any human being before you immortality.** And His statement: **If you die** meaning O Muhammad **are they the immortals** meaning they hope to live after you, this will not happen, rather everyone will perish, and for this reason God the Almighty said: **Every soul will taste death.** It has been narrated from Al-Shafi'i, may God have mercy on him, that he recited and cited these two couplets:

Men wished that I would die, and if I die, then I am not alone in that path.

So tell the one who seeks something different from what happened: Prepare for another like it. It is as if he has already done so.

And His statement: **And We test you with evil and with good as trial** means that We test you with calamities at times and with blessings at other times, so We see who is grateful and who is ungrateful, who is patient and who despairs, as Ali ibn Abi Talhah said on the authority of Ibn Abbas: **And We test you** means We afflict you **with evil and with good as trial** with hardship and ease, health and sickness, wealth and poverty, lawful and unlawful, obedience and disobedience, guidance and misguidance. And His statement: **And to Us you will be returned** means that We judge you with your deeds.

Fath al-Qadir

34- **And We have not granted to any human being before you immortality** meaning perpetual life in this world. **So if you die** at your inevitable end, **are they the immortals?** meaning the immortals will understand: Al-Farra' said: The letter *fa* was used to indicate the condition because it is the answer to their saying **He will die**. He said: It is permissible to delete the letter *fa* or to imply it, and the meaning is: If you die, they will also die, so there is no gloating over death. *Matt* was read with a kasra or a damma on the *mim* in two dialects: The reason for the revelation of this verse was the saying of the polytheists, as God related from them: **Or do they say, 'A poet, we are waiting for him to be struck by a misfortune of time?'**

Tafsir al-Baghawi

34. The Almighty said: **And We have not granted to any human being before you immortality**, meaning perpetual existence in this world, **So if I die, will they be immortal?** That is, will they be immortal if I die? This verse was revealed when they said, **We are waiting for Muhammad to be struck by a calamity of death.**

Tafsir al-Baidawi

34- "And We have not granted to any human being before you immortality. So if you die, are they the immortal ones?" It was revealed when they said, **We are waiting for him to be struck by a misfortune of death.** And in its meaning is His saying:

So tell those who gloat over us to wake up. Those who gloat will meet what we met.

The letter *fa* indicates that the condition is related to what precedes it, and the letter *hamza* indicates that it is denied after that has been decided.

Surat al-Anbiya 21:35

Every soul will taste death, and We test you with evil and with good as trial, and to Us you will be returned.

Surat al-Anbiya 21:35

Every soul will taste death, and We test you with evil and with good as trial, and to Us you will be returned.

Tafsir al-Jalalayn

35 - **Every soul will taste death** in this world **And We test you** We test you **with evil and good** such as poverty and wealth, sickness and health **as a trial** an object for which, meaning to see whether you will be patient and grateful or not **and to Us you will be returned** so We will reward you.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Every soul will taste death, and We test you with evil and with good as trial, and to Us you will be returned.**

Tafsir al-Qurtubi

The Almighty's saying: **Every soul will taste death** was mentioned in (Al Imran) **And We test you with evil and with good as trial** "Trial" is a source with a different wording. That is, We test you with hardship and ease, with what is permissible and what is forbidden, so We see how grateful and patient you are. **And to Us you will be returned** that is, to be rewarded for your deeds.

Tafsir Ibn Kathir

God the Almighty says: **And We have not granted to any human being before you** meaning O Muhammad *immortality* meaning in this world, rather **Everything on it will perish, but the Face of your Lord, Owner of Majesty and Honor, will remain.** This noble verse has been used as evidence by some scholars who have said that Al-Khidr, peace be upon him, died and is not alive until now, because he was a human being, whether he was a saint, a prophet, or a messenger. God the Almighty has said: **And We have not granted to any human being before you immortality.** And His statement: **If you die** meaning O Muhammad **are they the immortals** meaning they hope to live after you, this will not happen, rather everyone will perish, and for this reason God the Almighty said: **Every soul will taste death.** It has been narrated from Al-Shafi'i, may God have mercy on him, that he recited and cited these two couplets:

Men wished that I would die, and if I die, then I am not alone in that path.

So tell the one who seeks something different from what happened: Prepare for another like it. It is as if he has already done so.

And His statement: **And We test you with evil and with good as trial** means that We test you with calamities at times and with blessings at other times, so We see who is grateful and who is ungrateful, who is patient and who despairs, as Ali ibn Abi Talhah said on the authority of Ibn Abbas: **And We test you** means We afflict you **with evil and with good as trial** with hardship and ease, health and sickness, wealth and poverty, lawful and unlawful, obedience and disobedience, guidance and misguidance. And His statement: **And to Us you will be returned** means that We judge you with your deeds.

Fath al-Qadir

35- **Every soul will taste death** meaning it will taste the separation from its body, so no created soul will remain, whoever it may be. **And We test you with evil and good as trial** meaning We test you with hardship and ease, to see how grateful and patient you are. What is meant is that He, the Almighty, treats them as those who test you, and trial is a source for **We will test you** without its wording. **And to Us you will be returned** not to anyone else, so We will reward you for your deeds, if good then good, and if evil then evil.

Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada who said: The Jews said that God the Almighty had intermarried with the jinn and the angels were among them. God said, to disprove them, **Rather, they are honored servants**, meaning the angels are not as they said, rather they are servants whom He has honored with His worship. **They do not precede Him in speech**, praising them. **Nor do they intercede**, he said: The angels will not intercede on the Day of Resurrection. **Except for him with whom He is pleased**, he said: For the people of monotheism. Abd ibn Humayd, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding His statement, **Except for him with whom He is pleased**, he said: For the people of monotheism, for those with whom He is pleased. Abd ibn Humayd narrated on the authority of al-Hasan regarding the verse, he said: Saying, **There is no god but God.** Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and al-Bayhaqi narrated in al-Ba'th on the authority of Ibn Abbas regarding the verse, he said: Those whom He is pleased with for their testimony that there is no god but God. Al-Hakim narrated, and authenticated it, and Al-Bayhaqi in Al-Ba'th, on the authority of Jabir that the Messenger of God, may God bless him and grant him peace, recited the verse: {And they do not intercede except for him with whom He is pleased} and said: {Indeed, my intercession is for the major sinners of my nation.} Al-Faryabi, Abd bin Hamid, Al-Hakim, who authenticated it, and Al-Bayhaqi in Al-Asma' wa'l-Sifat narrated on the authority of Ibn Abbas regarding his statement: {They were joined together, then We split them}, he said: The sky split with rain, and the earth split with plants. Ibn Abi Hatim narrated on his

authority: {They were joined together}, he said: Nothing comes out of them, and he mentioned the same as mentioned above. Ibn Al-Mundhir, Ibn Abi Hatim, and Abu Nu'aym in Al-Hilyah also narrated it on his authority through another chain of transmission. Ibn Jarir narrated on his authority: {They were joined together}, he said: stuck together. Abd bin Hamid, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Bayhaqi in Al-Asma' wa'l-Sifat narrated on the authority of Abu Al-Aliyah regarding his statement: {And We made from water every living thing}, he said: The sperm of a man. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Abbas, **And We have made therein paths as roads**, he said: between the mountains. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **Each in an orbit**, he said: revolving. *Swimming*, he said: they run. Ibn Jarir, Ibn Abi Hatim and Abu Al-Shaykh narrated in Al-Azmah on his authority, **Each in an orbit**, he said: an orbit like the spinning of a spindle. *Swimming*, he said: they revolve in the gates of heaven. Just as the spinning wheel revolves in the spindle. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim also narrated on his authority, he said: it is the orbit of heaven. Ibn Abi Hatim, Ibn Mardawayh and Al-Bayhaqi narrated on the authority of Aisha, he said: Abu Bakr entered upon the Prophet, may God bless him and grant him peace, when he had died, so he kissed him and said: And His prophets, His friends and His chosen ones, then he recited, **And We have not granted to any human being before you immortality**, the verse, and His statement, **Indeed, you will die, and indeed, they will die**. Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And We test you with evil and with good as trial**, he said: We test you with hardship and ease, health and sickness, wealth and poverty, lawful and unlawful, obedience and disobedience, guidance and misguidance.

Tafsir al-Baghawi

35. **Every soul will taste death, and We test you**, We test you **with evil and good**, with hardship and prosperity, health and sickness, wealth and poverty, and it was said: with what you love and what you hate, **as a trial**, a test to see how grateful you are for what you love, and how patient you are for what you hate, **and to Us you will be returned**.

Tafsir al-Baidawi

35- **Every soul will taste death** the bitter taste of its separation, which is proof of what they denied. **And We will test you** and treat you as a tester. **With evil and good** with calamities and blessings. **A trial** is a source of affliction without a word. **And to Us you will be returned** so We will reward you according to what you have of patience and gratitude, and in it is an allusion that the purpose of this life and the trial and exposure to reward and punishment is to confirm what came before.

Surat al-Anbiya 21:36

And when those who disbelieve see you, they take you not except in ridicule. “Is this the one who mentions your gods?” While they, at the mention of the Most Merciful, are disbelievers.

Surat al-Anbiya 21:36

And when those who disbelieve see you, they take you not except in ridicule. **Is this the one who mentions your gods?** While they, at the mention of the Most Merciful, are disbelievers.

Tafsir al-Jalalayn

36 - **And when those who disbelieve see you, they take you only in ridicule** that is, mocking you. They say, **Is this he who mentions your gods** that is, criticizes them **while they, at the mention of the Most Merciful** to them *are* to emphasize *disbelievers* in it when they say, **We do not know him.**

Tafsir al-Suyuti

Ibn Abi Hatim narrated on the authority of Al-Suddi who said: The Prophet, may God bless him and grant him peace, passed by Abu Jahl and Abu Sufyan while they were talking. When Abu Jahl saw him, he laughed and said to Abu Sufyan: This is the prophet of Banu Abd Manaf. Abu Sufyan became angry and said: Do you deny that Banu Abd Manaf has a prophet? The Prophet, may God bless him and grant him peace, heard them and returned to Abu Jahl, attacked him and frightened him. He said: I do not see you ending until what happened to you happens to you, other than his covenant. Then the verse was revealed: And when those who disbelieve see you, they take you only in ridicule.

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **And when those who disbelieve in God see you, O Muhammad, they take you only in ridicule.** He says: They take you only in mockery. Some of them say to each other: **Is this the one who mentions your gods?** I mean by his saying: He mentions your gods in a bad way and finds fault with them, out of astonishment at that. God Almighty says: They are amazed at your mention, O Muhammad, of their gods who do not harm or benefit with evil. **And they remember the Most Gracious** who created them and bestowed blessings upon them, from whom He benefited them, and in whose hand is their harm, and to Him is their return, as is appropriate for them to mention Him with it. They are disbelievers. The Arabs place mention in place of praise and blame, so they say: We heard so-and-so, meaning we heard him mention him in a bad way and find fault with him. An example of that is the saying of Antarah:

Do not mention my dowry and what I fed him, lest your skin be like the skin of a mangy dog.

He meant by that: Do not criticize my dowry, and we heard him mentioned in a good way.

Tafsir al-Qurtubi

The Almighty said: **And when those who disbelieve see you, they take you only in ridicule.** That is, they take you only in ridicule. Ridicule is mockery, and it has been mentioned before. They are the mockers who were mentioned at the end of Surah Al-Hijr in His statement: **Indeed, We will suffice you against the mockers.** (al-Hijr 15:95). They used to criticize those who denied the divinity of their idols, while they denied the divinity of the Most Gracious, and this is the height of ignorance. **Is this the one?** That is, they say: Is this the one? So He implied the statement, which is the answer to *if*. His statement: **They take you only in ridicule** is an interjectional statement between *if* and its answer, **He mentions your gods**, that is, with evil and fault. And from this is the statement of Antarah:

Do not mention my dowry and what I fed him, lest your skin be like the skin of a mangy dog.

That is, do not criticize my dowry. **And they are disbelievers in the remembrance of the Most Gracious** that is, in the Qur'an. *They* the second *they* is an emphasis on their disbelief, that is, they are the disbelievers, an exaggeration in describing them as disbelievers.

Tafsir Ibn Kathir

God Almighty says to His Prophet, may God's prayers and peace be upon him, **And when those who disbelieve see you**, meaning the disbelievers of Quraysh, such as Abu Jahl and his likes, **they take you only in ridicule**, meaning they mock you and belittle you. They say, **Is this the one who mentions your gods?** meaning, is this the one who insults your gods and belittles your dreams? God Almighty says, **And they are disbelievers in the mention of the Most Gracious**, meaning they are disbelievers in God, and despite this they mock the Messenger of God, as He says in another verse, “And when they see you, they take you only in ridicule. Is this the one whom God has sent as a messenger? He almost led us astray from our gods had we not been patient toward them. And they will know when they see the punishment who is most astray in way.”

And His saying: **He created man in haste** is as He said in the other verse: **And man is ever hasty** meaning in matters. Mujahid said: God created Adam after everything else, at the end of the day, on the day of the creation of creation. Then when the spirit revived his eyes, tongue, and head, and it had not yet reached his lower body, he said: O Lord, hasten my creation before sunset. And Ibn Abi Hatim said: Ahmad bin Sinan told us. Yazid bin Harun narrated to us, Muhammad bin Alqamah bin Waqqas Al-Laythi informed us, on the authority of Abu Salamah, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: “The best day on which the sun has risen is Friday. On it Adam was created, on it he was admitted to Paradise, on it he

was sent down from it, on it the Hour will come, and on it there is an hour when no believer prays - and he held up his fingers, making it small - and asked God for something good except that He will give it to him." Abu Salamah said: Abdullah bin Salam said: I know that hour, it is the last hours of the day on Friday, and it is the hour in which God created Adam. God the Most High said: "He created man from haste. I will show you My signs, so do not be impatient." The wisdom in mentioning man's haste here is that when He mentioned those who mocked the Messenger, may God bless him and grant him peace, the desire to take revenge on them occurred to people and they hastened that, so God the Most High said: **He created man from haste**, because God the Most High gives respite to the oppressor until He seizes him, He does not let him go. He postpones and then hastens, and He looks and then does not delay. That is why He said: **I will show you My signs**, meaning: My vengeance, judgment and power over those who disobey Me, **so do not be impatient**.

Fath al-Qadir

His saying: 36- **And when those who disbelieve see you** meaning the mockers among the polytheists **they take you only in ridicule** meaning they take you only as a mockery, and mockery is derision, and these are the ones about whom God said **Indeed, We will suffice you against the mockers** and the meaning is: they do not do anything to you except take you in ridicule **Is this the one who mentions your gods** is on the assumption of the saying: meaning they say is this the one, so on this it is the answer to if, and his saying: **they take you only in ridicule** is an objection between the condition and its answer, and the meaning of mentioning it is to find fault with it. Al-Zajaj said: It is said that so-and-so mentions al-Nas 114: meaning he backbites them, and mentions their faults, and so-and-so mentions God: meaning he describes Him with greatness and praises Him, and what is understood from mention is only deleted with mention, and according to what they said, mention does not mean fault in the speech of the Arabs, and when it is intended to mean fault, the bad is deleted from it, it was said and from this is the saying of Antarah:

Do not mention my dowry and what I fed him, lest your skin be like the skin of a mangy dog.

That is, do not criticize my dowry. The phrase **and they are disbelievers in the remembrance of the Most Gracious** is in the accusative case as a state: that is, they are disbelievers in the Qur'an, or they are disbelievers in the remembrance of the Most Gracious who created them. The meaning is that they criticize the Prophet, may God bless him and grant him peace, for mentioning their gods that do not harm or benefit with evil, while the fact is that they are disbelievers in the remembrance of God Almighty in a manner befitting Him of monotheism or the Qur'an. They are more deserving of being criticised and denounced. The first pronoun is the subject and its predicate is disbelievers, and in the remembrance is related to the predicate, and the second pronoun is an emphasis.

Tafsir al-Baghawi

36. **And when those who disbelieve see you, they take you only in ridicule.** Al-Suddi said: It was revealed about Abu Jahl, whom the Prophet, may God bless him and grant him peace, passed by and laughed and said: This is the prophet of Banu Abd Manaf. **Is this the one who mentions your gods?** That is, they say to each other: **Is this the one who mentions your gods?** That is, they find fault with them. It is said: So-and-so mentions so-and-so, meaning he finds fault with him, and so-and-so mentions God, meaning he glorifies and venerates Him. **And they are disbelievers in the mention of the Most Merciful.** That is because they used to say: **We do not know the Most Merciful except Musaylimah.** The second *and* is a connection.

Tafsir al-Baidawi

36- **And when those who disbelieve see you, they take you only in mockery** except as someone being mocked, and they say, **Is this he who mentions your gods?** That is, in a bad way. He only used it in a general way to indicate the situation, as mentioning the enemy can only be in a bad way. **And they are mentioning the Most Merciful** in monotheism or in guiding creation by sending messengers and sending down books as a mercy to them, or in the Qur'an. **They are disbelievers** who deny, so they are more deserving of being mocked. The repetition of the pronoun is for emphasis and specification and to prevent the connection between it and the report.

Surat al-Anbiya 21:37

Man was created of haste. I will show you My signs, so do not be impatient.

Surat al-Anbiya 21:37

Man was created of haste. I will show you My signs, so do not be impatient.

Tafsir al-Jalalayn

37 - And the punishment was sent down for their haste **Man was created from haste** meaning that due to his great haste in his affairs, it was as if he was created from him **I will show you My signs** My promises of punishment **so do not hasten** therein. So He showed them killing at Badr.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **He created man** meaning Adam **from haste**.

The interpreters differed in their interpretation of it. Some of them said: He who hastens in his structure and creation, is hasty and in haste.

Who said that?

Abu Kuraib told us: Ibn Yaman told us, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Sa'id, regarding his statement, **He created man from haste**, he said: When the soul was breathed into his knees, he went to get up, so God said, **He created man from haste**.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, he said: When the spirit was blown into him, meaning into Adam, and it entered his head, he sneezed, and the angels said: Say, **Praise be to God**, so he said: Praise be to God, so God said to him: May your Lord have mercy on you. When the spirit entered his eyes, he looked at the fruits of Paradise, and when it entered his stomach, he desired food, so he jumped up before the spirit reached his feet, in haste, to the fruits of Paradise. That is when He says, **Man was created of haste**, meaning: Man was created hasty.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Man was created from haste**. He said: He was created in haste.

Others said: Its meaning is: He created man in haste: that is, from the haste in God's creation of him, from the speed in it, and in haste. And they said: God created him at the end of the day on Friday before sunset, in haste in His creation of him before its setting.

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 both, on the

authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **He created man in haste**, he said: The statement of Adam when he was created after everything else at the end of the day on the day of creation, and when the spirit revived his eyes, his tongue, and his head, and it had not yet reached his lower body, he said: O Lord, hasten my creation before sunset.

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, similarly.

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: **Man was created in haste**. He said: Adam when he was created after everything, then he mentioned something similar, except that he said in his hadith: He hastened my creation, for the sun has set.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **He created man in haste**, he said: He created Adam in haste on the last day of those two days, meaning Friday, and He created him in haste, and made him hasty. Some of the Arab scholars from Basra who said something similar to this statement said: He only said: He created man in haste, meaning that He created him from hastening the matter, because He said, **Our word to a thing when We intend it is only that We say to it, 'Be,' and it is** 16:40. He said: This is haste. And His statement, **So do not be impatient**, "I will show you My signs," and according to the statement of the author of this statement, all of God's creation must have been created in haste, because all of that was created by saying to it, *Be*, and it was. So if that is the case, then what is the reason for mentioning that man was created in haste, unlike all other things, and all of them were created in haste? And in God's mentioning man in particular, there is clear evidence that the statement in that is not what the author of this statement said.

Others among them said: This is from the inverted, and the calf was created from man, and the calf was created from man. They said that it is like his saying: **Verily, its keys would be a burden for a company of strong men** (al-Qasas 28:76). It is only so that a company of strong men would be burdened by it. They said: This and what is similar to it are common and well-known in the speech of the Arabs. They said: And the people spoke with what they understood. They said: That is like their saying: The she-camel appeared, and like their saying: When Sirius rises, and the lute rests on the chameleon: meaning the chameleon rests on the lute, like the poet's saying:

And ride horses that are relentless among them, and spears are torn apart by red spears.

As Ibn Muqbil said:

I lowered my hand over the robe, taking it individually, dragging it on the hands of the redeemers.

He means: I pulled the garment off my hand, and something similar to that from the reversed. And in the consensus of the people of interpretation on the contrary to this statement, sufficiency is sufficient and

does not require citing evidence of corruption from anything else.

Abu Ja'far said: The correct interpretation of this, according to us, is what we mentioned from those who said that its meaning is: Man was created in haste in his creation, meaning in haste and speed in that. And it was said thus because his creation was preceded by sunset in the last hour of the day on Friday, and at that time the soul was breathed into him.

We said that the first of the statements we mentioned about this is the most correct, because of the evidence of the Almighty's saying, **I will show you My signs, so do not be impatient.**

And Abu Kurayb told us: Ibn Idris told us: Muhammad ibn Amr told us, on the authority of Abu Salamah, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "There is an hour on Friday that is short. He said: No Muslim servant will ask God for good in it except that God will give it to him." Abdullah ibn Salam said: I know what hour it is. It is the last hours of the day on Friday. God said: "Man was created in haste. I will show you My signs, so do not be impatient."

Abu Kuraib told us: Al-Maharibi, Abda bin Sulayman, and Aseer bin Amr told us, on the authority of Muhammad bin Amr, who said: Abu Salamah told us, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, in a similar manner. He mentioned the words of Abdullah bin Salam in a similar manner.

The interpretation of the statement, if the correct interpretation of that is what we said, with what we cited as evidence, **Man was created from haste**, and therefore his Lord hastens the punishment, **I will show you My signs, so do not be impatient.** O you who are impatient with your Lord for the signs, who say to our Prophet Muhammad, may God bless him and grant him peace: Rather, he is a poet, so let him bring us a sign as the first ones sent My signs, as I showed them to the nations before you whom We destroyed for their denial of the messengers when the signs came to them, so do not be impatient. He says: So do not impatient your Lord, for We will bring them to you and show them to you.

The reciters differed in their reading of the statement, **He created man from haste.** The majority of the reciters of the regions read it, **He created man from haste**, with a damma on the kha', according to the doctrine of what is not named by the agent. Hamid al-A'raj read it, **He created** with a fatha on the kha', meaning: God created man. The reading that the reciters of the regions follow is the reading that I do not permit to differ from.

And His statement, **And they say, 'When will this promise come, if you should be truthful?'** God Almighty says: And these people who are impatient for the signs and the punishment say to their Lord, may God bless him and grant him peace: When will this promise come to us? He says: When will this punishment that you promise us come to us, if you are truthful in what you promise us of that? It was said: This is the promise and the promised meaning, so that the listeners will know

its meaning. It was said: **If you should be truthful** as if they said that to the Messenger of God, may God bless him and grant him peace, and to the believers in him. And *when* is in the accusative case, because its meaning is: What time is this promise, and what day is it, so it is in the accusative case as a circumstance because it is a time.

Tafsir al-Qurtubi

The Almighty said: **He created man from haste** meaning he rode on haste and was created hasty, as God the Almighty said: **God is He who created you from weakness** (al-Rum 30:54) meaning He created man weak. It is said: He created man from evil, meaning evil if you exaggerate in describing him with it. It is also said: You are only going and coming. Meaning you are going and coming. Meaning, man's nature is haste, so he rushes many things even if they are harmful. Then it was said: What is meant by man is Adam, peace be upon him. Saeed bin Jubair and Al-Suddi said: When the spirit entered the eyes of Adam, peace be upon him, he looked at the fruits of Paradise, and 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, so that is His saying: **He created man from haste.** It was said: Adam was created on Friday at the end of the day, and when God revived his head, he hurried and asked to complete the breathing of the spirit into him before sunset, as Al-Kalbi, Mujahid and others said. Abu Ubaidah and many of the scholars of meaning said: The calf is clay in the Himyarite language. And they recited:

The palm tree grows between the water and the calf

It was said: What is meant by human beings is all people. It was also said that what is meant is: Al-Nadr bin Al-Harith bin Alqamah bin Kalda bin Abd Al-Dar in the interpretation of Ibn Abbas, meaning that it is not appropriate for someone who was created from insignificant clay to mock the signs of God and His Messengers. It was also said: It is from the inverted, meaning the creation of the calf from a human. This is the doctrine of Abu Ubaidah. Al-Nahhas: This statement should not be answered with in the Book of God, because the inversion only occurs in poetry by necessity, as he said:

Adultery was punishable by stoning.

And its counterpart is this verse: **And man is ever hasty** (al-Isra' 17:11) and it was mentioned in (**Glory be to Him**). **I will show you My signs, so do not be impatient** This strengthens the first statement, and that man's nature is justice, and that he was created in a way that cannot be controlled, as he said, peace be upon him, according to what was mentioned in (**Glory be to Him**). What is meant by the signs is what indicates the truth of Muhammad, peace be upon him, from the miracles, and what He made for him from the praiseworthy outcome. And it was said: What they asked for from the punishment, so they wanted to hasten and said: **When will this promise be?** And they did not know that everything has a set term. It was

Man was created of haste. I will show you My signs, so do not be impatient.

revealed about Al-Nadr bin Al-Harith. And His statement: **If this is the truth** (al-Anfal 8:32). Al-Akhfash Saeed said: The meaning of **Man was created from haste** is that he was told *Be* and he was, so the meaning of **Do not be impatient** according to this statement is that whoever says to a thing *Be* and it is, is not unable to show the signs that they hastened.

Tafsir Ibn Kathir

God Almighty says to His Prophet, may God's prayers and peace be upon him, **And when those who disbelieve see you**, meaning the disbelievers of Quraysh, such as Abu Jahl and his likes, **they take you only in ridicule**, meaning they mock you and belittle you. They say, **Is this the one who mentions your gods?** meaning, is this the one who insults your gods and belittles your dreams? God Almighty says, **And they are disbelievers in the mention of the Most Gracious**, meaning they are disbelievers in God, and despite this they mock the Messenger of God, as He says in another verse, "And when they see you, they take you only in ridicule. Is this the one whom God has sent as a messenger? He almost led us astray from our gods had we not been patient toward them. And they will know when they see the punishment who is most astray in way."

And His saying: **He created man in haste** is as He said in the other verse: **And man is ever hasty** meaning in matters. Mujahid said: God created Adam after everything else, at the end of the day, on the day of the creation of creation. Then when the spirit revived his eyes, tongue, and head, and it had not yet reached his lower body, he said: O Lord, hasten my creation before sunset. And Ibn Abi Hatim said: Ahmad bin Sinan told us. Yazid bin Harun narrated to us, Muhammad bin Alqamah bin Waqqas Al-Laythi informed us, on the authority of Abu Salamah, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "The best day on which the sun has risen is Friday. On it Adam was created, on it he was admitted to Paradise, on it he was sent down from it, on it the Hour will come, and on it there is an hour when no believer prays - and he held up his fingers, making it small - and asked God for something good except that He will give it to him." Abu Salamah said: Abdullah bin Salam said: I know that hour, it is the last hours of the day on Friday, and it is the hour in which God created Adam. God the Most High said: "He created man from haste. I will show you My signs, so do not be impatient." The wisdom in mentioning man's haste here is that when He mentioned those who mocked the Messenger, may God bless him and grant him peace, the desire to take revenge on them occurred to people and they hastened that, so God the Most High said: **He created man from haste**, because God the Most High gives respite to the oppressor until He seizes him, He does not let him go. He postpones and then hastens, and He looks and then does not delay. That is why He said: **I will show you My signs**, meaning: My vengeance, judgment and power over those who disobey Me, **so**

do not be impatient.

Fath al-Qadir

37- **Man was created from haste** meaning that due to his extreme haste he was made as if he was created from haste. Al-Farra' said: It is as if he is saying that he built and created him from haste and in haste. Al-Zajjaj said: The Arabs were addressed with what they understand, and the Arabs say to someone who does something a lot, **I was created from it**, just as they say: You are from play, and you were created from play, meaning to exaggerate in describing him with that. This meaning is indicated by his saying: **And man was hasty**, and what is meant by man is the species. It was said that what is meant by man is Adam, because when God created him and breathed the spirit into him, the spirit was in his head, so he went to get up before the spirit reached his feet and he fell, so it was said **Man was created from haste**, this is what Ikrimah, Saeed bin Jubayr, Al-Suddi, Al-Kalbi and Mujahid said. Abu Ubaidah and many of the scholars of meaning said: The calf is clay in the language of Himyar. They recited:

Palm trees grow between the water and the calf

It was said that this verse was revealed about Al-Nadr bin Al-Harith, who said: **O God, if this is the truth from You**, and it was said that it was revealed about Quraysh because they hastened the punishment. Al-Akhfash said: The meaning of the creation of man from haste is that it was said to him, *Be*, and he was. It was said that this verse is from the reversed verse: that is, the creation of the calf from man. This was narrated from Abu Ubaidah and Al-Nahhas, and the first statement is more appropriate. **I will show you My signs**, meaning I will show you My punishments against you with the punishment of the Fire, **so do not hasten it**, meaning do not hasten Me to bring it, for it will inevitably befall you. It was said that what is meant by the signs is what indicates the truthfulness of Muhammad, may God bless him and grant him peace, from miracles and what God has made for him of a praiseworthy outcome, and the first statement is more appropriate.

Tafsir al-Baghawi

37. The Almighty's statement: **He created man from haste**. They differed about it. Some people said: Its meaning is that his structure and creation are from haste and are inherent in it, as He said: **And man is ever hasty**. (al-Isra' 17:11).

Saeed bin Jubair and Al-Suddi said: When the spirit entered Adam's head and 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. He fell, and it was said: **Man was created from haste**. What is meant by man is Adam, and he bequeathed haste to his children. The Arabs say about someone who does a lot of something: I was created from it, just as the

Arabs say: I was created in play, and I was created in anger. This is intended to exaggerate in describing him in that way. This is indicated by the Almighty's saying: **And man is ever hasty.**

Some people said: Its meaning is the creation of man, meaning Adam, from God's haste in creating him, because his creation was after the creation of everything else at the end of the day on Friday, so He hastened in creating him before sunset.

Mujahed said: When the spirit revived his head, he said: O Lord, hasten my creation before sunset. It was said: quickly and hastily, unlike the order in which all other human beings are created, from the sperm, the clot, the lump of flesh, and others.

Some people said: **Min ijal**, meaning: from clay. The poet said:

The spring grows in the solid rock, and the palm trees grow between the water and the calf.

I will show you My signs, so do not be impatient. [This was revealed about the polytheists] who were hastening the punishment and saying: **Rain stones on us from the sky.** It was said: It was revealed about Al-Nadr ibn Al-Harith, so God Almighty said: **I will show you My signs**, meaning My promises, so do not be impatient, meaning do not seek the punishment before its time. So He showed them on the Day of Badr. It was said: They were hastening the Resurrection.

Tafsir al-Baidawi

37- **Man was created from haste** as if he was created from him due to his excessive haste and lack of steadfastness, like you say: Zayd was created from generosity, making what he was created with the status of what is natural, and this is an exaggeration in its adherence to him, and for this reason it was said that it is on the heart and from his haste he rushes to disbelief and hastens the threat. It was narrated that it was revealed about Al-Nadr bin Al-Harith when he hastened the punishment. **I will show you My signs** My punishments in this world like the Battle of Badr and in the Hereafter the punishment of the Fire. **So do not hasten** to bring them, and the prohibition of what their souls were created with to prevent them from their desires.

Surat al-Anbiya 21:38

And they say, "When will this promise come to pass, if you should be truthful?"

Surat al-Anbiya 21:38

And they say, **When will this promise come to pass, if you should be truthful?**

Tafsir al-Jalalayn

38 - **And they say, When will this promise come to pass?** of the Resurrection **if you are truthful** therein?

Tafsir al-Suyuti

Tafsir al-Tabari

Interpretation of the Almighty's saying: **And they say, 'When will this promise come to pass, if you should be truthful?'**

Tafsir al-Qurtubi

And they say, 'When will this promise be?' meaning the promised one, just as one says, **God is our hope**, meaning the one we hope for. It was said that the meaning of **the promise** here is the threat, meaning the one who promises us punishment. It was also said that it is the Resurrection. **If you are truthful**, O group of believers.

Tafsir Ibn Kathir

God the Almighty tells us about the polytheists that they also hasten the punishment to befall them, out of denial, ingratitude, disbelief, stubbornness and enslavement. He said, **And they say, 'When will this promise come to pass, if you should be truthful?'** God the Almighty said, **If only those who disbelieve knew when they will not be able to avert the Fire from their faces or from their backs**, meaning if they were certain that it would inevitably befall them, they would not hasten it. And if only they knew when the punishment will cover them from above them and from beneath their feet, **They will have canopies of Fire above them and canopies beneath them**, "They will have beds of Hell and over them coverings, **and He said in this verse**, When they will not be able to avert the Fire from their faces or from their backs, **and He said**, Their garments will be of pitch, and the Fire will cover their faces, **so the punishment will surround them from all sides**, nor will they be aided, **meaning they will have no aid, as He said**, And they will have no protector from God." And His saying: **Rather, it will come upon them suddenly**, meaning, **it will come upon them suddenly**, meaning, all of a sudden, **and it will astonish them**, meaning, it will frighten them, so they will surrender to it, confused and not knowing what to do, **and they will not be able to repel it**, meaning, they will have no way of doing so, **nor will they be given respite**, meaning, it will not be delayed from them for a single

hour.

Fath al-Qadir

And this is indicated by their saying 38- "When will this promise come true, if you are truthful?" That is, when will this promise, which you threaten us with, of torment, come true? They said that in mockery and ridicule. It was said that what is meant by the promise here is the Resurrection, and the meaning of "if you are truthful" is if you, O group of Muslims, are truthful in your promise. The address is to the Prophet, may God bless him and grant him peace, and to the believers who recite the Qur'anic verses warning of the coming of the Hour and the imminent arrival of the torment.

Tafsir al-Baghawi

38. "And they say, 'When will this promise come to pass, if you should be truthful?'"

Tafsir al-Baidawi

38- **And they say, 'When will this promise be?'** The time of the promise of punishment or the Resurrection. **If you should be truthful**. They mean the Prophet, may God bless him and grant him peace, and his companions, may God be pleased with them.

Surat al-Anbiya 21:39

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.

Tafsir al-Jalalayn

39 - **If only those who disbelieved knew when they will not be prevented from the Fire on their faces or from their backs, nor will they be aided** they will not be prevented from it on the Day of Resurrection. The answer to **If only they had not said that** is:

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: If these unbelievers who are hastening the punishment of their Lord knew what a trial they would be in when the Fire scorches their faces, and they are therein gloomy, and they cannot keep the Fire from scorching their faces, nor from their backs to repel it with their own hands. **Nor will they be helped.** He says: Nor will they have a helper to help them, who will rescue them then from the punishment of God, they would not have remained in the state they are remaining in of disbelief in God, and they would have hastened to repent from it and believe in God, and they would not have hastened the trial for themselves.

Tafsir al-Qurtubi

The Almighty says: **If those who disbelieve knew** Knowledge here means knowledge, so it does not require a second object, like **You do not know them, God knows them** (al-Anfal 8:60). The answer to *if* is omitted, meaning if they knew the time when **they will not ward off the Fire from their faces or from their backs, nor will they be aided** and knew it, they would not have hastened the threat. Al-Zajaj said: meaning they would have known the truth of the promise. It was said: the meaning is if they knew it, they would not have persisted in disbelief and would have believed. Al-Kisa'i said: it is a warning of the certainty of the Hour, meaning if they knew it with certainty, they would have known that the Hour is coming.

Tafsir Ibn Kathir

God the Almighty tells us about the polytheists that they also hasten the punishment to befall them, out of denial, ingratitude, disbelief, stubbornness and enslavement. He said, **And they say, 'When will this promise come to pass, if you should be truthful?'** God the Almighty said, **If only those who disbelieve knew when they will not be able to avert the Fire from their faces or from their backs,** meaning if they were certain that it would inevitably befall them, they would not

hasten it. And if only they knew when the punishment will cover them from above them and from beneath their feet, **They will have canopies of Fire above them and canopies beneath them,** "They will have beds of Hell and over them coverings, **and He said in this verse,** When they will not be able to avert the Fire from their faces or from their backs, **and He said,** Their garments will be of pitch, and the Fire will cover their faces, **so the punishment will surround them from all sides,** nor will they be aided, **meaning they will have no aid, as He said,** And they will have no protector from God." And His saying: **Rather, it will come upon them suddenly,** meaning, **it will come upon them suddenly,** meaning, all of a sudden, **and it will astonish them,** meaning, it will frighten them, so they will surrender to it, confused and not knowing what to do, **and they will not be able to repel it,** meaning, they will have no way of doing so, **nor will they be given respite,** meaning, it will not be delayed from them for a single hour.

Fath al-Qadir

And the sentence 39- "If only those who disbelieved knew" what comes after it confirms what came before it: that is, if they knew that time, and the answer to "if" is omitted, and the meaning is: If only they knew the time when "they will not ward off the Fire from their faces nor from their backs, nor will they be aided" they would not hasten the threat. Al-Zajaj said: In the estimation of the answer, so that they may know the truth of the promise, and it was said that if they knew it, they would not have persisted in disbelief. Al-Kisa'i said: It is a warning of the certainty of the occurrence of the Hour: that is, if they knew it with certainty, they would know that the Hour is coming, and this is indicated by his statement: "Rather, it will come upon them suddenly" and specifying the faces and backs in the mention in the sense of the front and the back because they are the most famous sides in requiring encompassing them to encompass the whole such that they are not able to repel it from any of their sides, and the location of "when they will not ward off **is the accusative as it is the object of knowledge, and it is an expression of the promised time that they were hastening, and the meaning of nor will they be aided**" is that no one among the servants will aid them and repel that from them.

Tafsir al-Baghawi

39. So God Almighty said: **If only those who disbelieve knew when they will not be restrained,** they will not be repelled **from their faces the Fire nor from their backs,** it was said: nor from their backs the whips, **nor will they be aided,** they will be prevented from the punishment. The answer to **if only** in His statement: **If only those who** is omitted, meaning: If only they knew, they would not have persisted in their disbelief, nor would they have hastened, nor would they have said: When will this promise come?

Surat al-Anbiya 21:39

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.

Tafsir al-Baidawi

39- "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. **The mobile phone is omitted, and when is the object of** knows. **That is, if they knew the time when they will hasten by saying,** When is this promise?" which is when the Fire will surround them from every side, such that they will not be able to repel it, nor will they find a helper to prevent it, they would not have hastened. It is permissible to leave the object of "knows **and imply a verb for when**" meaning: if they had knowledge, they would not have hastened. They know the invalidity of what they are doing when they are not averted. The apparent in it was placed in place of the pronoun to indicate what necessitated that for them.

Surat al-Anbiya 21:40

Rather, it will come upon them suddenly and astonish them, and they will not be able to repel it, nor will they be reprieved.

Tafsir al-Jalalayn

40 - **Rather, the Resurrection will come to them suddenly and confuse them** will confuse them **and they will not be able to repel it, nor will they be given respite** to repent or apologize.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: This fire that scorches the faces of these disbelievers whose situation is described in this Surah will not come when it comes to them with their knowledge of its time, but it will come to them suddenly, without them feeling its coming, and it will confuse them. He says: It will suddenly overwhelm them, and scorch their faces in plain sight, like a man who is confounded by something in his face, until the one who is confounded remains as if he is bewildered by it. **And they will not be able to repel it**, He says: So they will not be able to repel it when it surprises them, so it will confuse them, **nor will they be able to wait**, He says: Nor will they, even if they are not able to repel it from themselves, delay the punishment with it for a repentance they will utter, and a return they will turn back, because it is not a time of action and an hour of repentance and return, but rather it is an hour of recompense and reward.

Tafsir al-Qurtubi

And it is indicated by **Rather, it will come upon them suddenly** meaning suddenly, meaning the Resurrection. It was said: the punishment. It was also said: the Fire, so they will not be able to find a way, **so it will confuse them**. Al-Jawhari said: It will confuse him with a conceit that will take him by surprise. God the Most High said: **Rather, it will come upon them suddenly, so it will confuse them**. Al-Farra' said: **So it will confuse them** meaning it will confuse them. It is said: **So it will surprise them**. "So they will not be able to repel it" meaning divert it from their backs. "Nor will they be given respite" meaning they will not be given respite or delay for repentance and apology.

Tafsir Ibn Kathir

God the Almighty tells us about the polytheists that they also hasten the punishment to befall them, out of denial, ingratitude, disbelief, stubbornness and enslavement. He said, "And they say, 'When will this promise come to pass, if you should be truthful?' **God the Almighty said**, If only those who disbelieve knew

when they will not be able to avert the Fire from their faces or from their backs," meaning if they were certain that it would inevitably befall them, they would not hasten it. And if only they knew when the punishment will cover them from above them and from beneath their feet, "They will have canopies of Fire above them and canopies beneath them, They will have beds of Hell and over them coverings, **and He said in this verse**, When they will not be able to avert the Fire from their faces or from their backs, **and He said**, Their garments will be of pitch, and the Fire will cover their faces, **so the punishment will surround them from all sides**, nor will they be aided, **meaning they will have no aid, as He said**, And they will have no protector from God." And His saying: **Rather, it will come upon them suddenly**, meaning, **it will come upon them suddenly**, meaning, all of a sudden, **and it will astonish them**, meaning, it will frighten them, so they will surrender to it, confused and not knowing what to do, **and they will not be able to repel it**, meaning, they will have no way of doing so, **nor will they be given respite**, meaning, it will not be delayed from them for a single hour.

Fath al-Qadir

And sentence 40- "Rather, it will come upon them suddenly **is connected to** they will not be able to ward it off": meaning, they will not ward it off, rather, the number, or the Fire, or the Hour will come upon them suddenly: meaning, suddenly, "and it will confuse them." Al-Jawhari said: It confounded him, it took him by surprise. Al-Farra' said: It will confuse them: meaning, it will bewilder them. It was also said: It will surprise them. "And they will not be able to repel it," meaning, to divert it from their faces or their backs, so the pronoun refers to the Fire. It was also said: It refers to the promise, interpreted as the number, and it was also said: It refers to the time, interpreted as the Hour. "Nor will they be given respite," meaning, they will be given respite and delayed for repentance and apology.

Tafsir al-Baghawi

40. **Rather, it will come to them** meaning the Hour *suddenly*, suddenly, **and it will confuse them**, meaning it will bewilder them. It is said: So-and-so is confounded, meaning he is perplexed, **and they will not be able to avert it, nor will they be given respite**, meaning they will be given time.

Tafsir al-Baidawi

40- "Rather, the promise or the Fire or the Hour will come to them. Suddenly" suddenly, a source or a state. It was read with the opening of the ghain. "So they will be amazed" so they will overcome them or bewilder them. The two verbs were read with the letter ya and the pronoun is for "the promise **or** when" and likewise in His statement: "So they cannot avert it **because the promise means the Fire or the promise and the time means the Hour, and it is possible that it is for the Fire or for suddenly**". "Nor will they be given respite" they

Surat al-Anbiya 21:40

Rather, it will come upon them suddenly and astonish them, and they will not be able to repel it, nor will they be reprieved.

are given respite and in it is a reminder of their respite in this world.

Surat al-Anbiya 21:41

And messengers before you were mocked, but that which they used to mock encompassed those who mocked them.

Tafsir al-Jalalayn

41 - **And messengers before you were mocked** In it is consolation for the Prophet, may God bless him and grant him peace **So that which they used to mock at befell** which is the punishment, so that is how it will befall those who mock you.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says to His Prophet Muhammad, may God bless him and grant him peace: If these people who say to you: Is this anything but a human being like you? Do you then practice magic while you see? When they see you, they mock and say: This is the one who mentions your gods. It is disbelief on their part in God and an audacity towards Him. Indeed, messengers of Our messengers whom We sent before you to their nations were mocked. He says: So it became necessary and what they mocked of their nations befell those who mocked them and ridiculed them. He says: What they mocked of the affliction and torment that their messengers used to warn them would befall them befell them. They mock: He says: So these mockers of you from these disbelievers will not go beyond being like their predecessors from the nations that denied their messengers. So the punishment and wrath of God will befall them because of their mockery of you, similar to what befell them.

Tafsir al-Qurtubi

The Almighty says: **And messengers before you were mocked.** This is a consolation and comfort to the Prophet, may God bless him and grant him peace. He says: If these people mock you, then messengers before you were mocked, so be patient as they were patient. Then He promised him victory and said: **So it encompassed** that is, it surrounded and surrounded *those* who disbelieved and **mocked them** and mocked them **that which they used to mock** that is, the recompense for their mockery.

Tafsir Ibn Kathir

The Almighty says, comforting His Messenger for the harm that the polytheists had done him in terms of mockery and denial: **And messengers before you were mocked, but that which they used to mock at encompassed those who mocked them.** That is, the punishment that they had ruled out happening, as the Almighty said: "And messengers before you were

denied, but they were patient over being denied and harmed until Our victory came to them. And there is no changing the words of God. And there has come to you some of the report of the messengers." Then the Almighty mentioned His blessing upon His servants in His protection by night and day, and His guardianship and watch over them with His eye that never sleeps, so He said: **Say, 'Who guards you by night and by day from the Most Merciful?'** That is, instead of the Most Merciful, meaning someone other than Him, as the poet said:

A slave girl who has never worn a thobe or tasted pistachios

That is, you did not taste the pistachio instead of the legumes. And the Almighty's saying: **Rather, they turn away from the remembrance of their Lord** meaning, they do not acknowledge the grace of God upon them and His kindness to them, rather they turn away from His signs and favors. Then He said: **Or have they gods who can protect them other than Us?** This is an interrogative of denial, rebuke and reproach, meaning, have they gods who can protect them and take care of them other than Us? The matter is not as they imagined, nor as they claimed. That is why He said: **They cannot help themselves** meaning that these gods whom they relied on other than God cannot help themselves. And His saying: **Nor do they accompany Us** Al-Awfi said on the authority of Ibn Abbas: **Nor do they accompany Us** meaning they are neighbors. Qatadah said: They do not wake up with good from God. Another said: **Nor do they accompany Us or protect.**

Fath al-Qadir

And the sentence 41 - **And messengers before you were mocked** is intended to console and comfort the Messenger of God, may God bless him and grant him peace, as if he said: If these people mocked you, then he did the same to the messengers before you, despite their large number and seriousness. **So that which they mocked overtook them** means that it surrounded and swept around, because of that, those who mocked those messengers and mocked them. **That which they mocked** is a relative pronoun, or a source: meaning that the matter which they mocked overtook them, or their mockery surrounded them: meaning that it is his punishment for placing the cause in place of the effect, or the mockery itself, if what is meant by it is the punishment in the Hereafter.

Tafsir al-Baghawi

41. **And messengers before you were mocked, but that which they used to mock befell those who mocked them,** it was revealed, **the punishment for their mockery.**

Tafsir al-Baidawi

41- **And messengers before you were mocked.** A consolation for the Messenger of God, may God bless

Surat al-Anbiya 21:41

And messengers before you were mocked, but that which they used to mock encompassed those who mocked them.

him and grant him peace. **So that which they used to mock at overtook those who mocked them.** He promised him that what they would do to him would overtake them, just as what they used to do overtook those who mocked the prophets, meaning his punishment.

Surat al-Anbiya 21:42

Say: Who guards you by night and by day from the Most Merciful? Rather, they turn away from the remembrance of their Lord.

Tafsir al-Jalalayn

42 - Say to them **Who guards you** protects you **by night and by day from the Most Merciful** from His punishment if it befalls you, meaning no one does that, and the people addressed do not fear God's punishment because of their denial of it **Rather, they turn away from the remembrance of their Lord** meaning the Qur'an **They turn away** they do not reflect on it.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to those who hasten you with the punishment, who say: When will this promise come to pass, if you are truthful: Who will protect you, O people? Who will guard you and watch over you at night when you sleep, and during the day when you act, from the Most Gracious? He says: From the command of the Most Gracious if it descends upon you, and from His punishment if it befalls you. And he left out mentioning the command, and it was said from the Most Gracious, daring to make the listeners know who mentioned it.

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

Who said that?

Al-Qasim told us: Al-Hussein told us: Hajjaj told us, on the authority of Ibn Jurayj, who said: Ibn Abbas said, regarding His statement: "Say: Who guards you by night and by day from the Most Merciful?" He said: He guards you.

Bishr told us, he said: Yazid told us, he said: Saeed told us on the authority of Qatada: "Say: Who guards you by night and by day from the Most Gracious?" Say: Who guards you by night and by day from the Most Gracious? It is said from this: **I guarded the al-Nas 114**:if I guarded them, I protected them, as Ibn Harmah said:

Salma, may God protect her, was stingy with something that would have caused her misery.

His saying: **Rather, they turn away from the remembrance of their Lord**. His saying: **Rather, they turn away from the remembrance of their Lord**. This is a confirmation of a denial that those addressed by these words have recognized, even if it is not mentioned in this place apparently. The meaning of the words is: Why should they not know that they have no protector from the command of God when it befalls them by night or by day? Rather, they turn away from

the remembrance of their Lord's admonitions and His proofs with which He has argued against them. They do not ponder that, so they do not consider it, out of their ignorance and foolishness.

Tafsir al-Qurtubi

The Almighty said: "Say: Who will guard you?" That is, guard and preserve you. Guarding means protection and preservation. God protected him, meaning He preserved and guarded him. It is said: Go in God's protection, and I was cautious of them, meaning I was on my guard. The poet, Ibn Harmah, said:

Salma, may God protect her, was stingy with something that would have caused her misery.

Another said:

I made my camel kneel and looked at him

Al-Kisa'i and Al-Farra' narrated **Qal man yaklukum** with the opening of the lam and the sukoon of the waw. They narrated **Man yakla'kum** with the softening of the hamza in both versions, but what is known is the emphasis of the hamza and this is the reading of the common people. As for *Yakla'kum*, it is a mistake for two reasons as mentioned by An-Nahhas: The first is that *ani* instead of the hamza only occurs in poetry. The second is that they say in the past tense *kallitahu*, so the meaning is reversed, because *kallitahu* caused pain to his kidney, and whoever says to a man **Kallak God** has prayed against him that God will afflict him with pain in his kidney.

Then it was said: The way of the expression is the way of the question and what is meant by it is negation. And its meaning is: Say, **There is no protector for you** "at night" when you sleep *and* "during the day" when you rise and deal with your affairs. **From the Most Gracious** meaning from His punishment and wrath, like the Almighty's saying: **So who can protect me from God?** (Hud 11:63) meaning from the punishment of God. And the address is to those of them who acknowledge the Maker, meaning if you acknowledge that He is the Creator, then He is the One who is able to bring about the punishment that you are hastening. **Rather, they are from the remembrance of their Lord** meaning from the Qur'an. And it was said: from the admonitions of their Lord. And it was said: from knowing Him. **Turning away** heedless and neglectful.

Tafsir Ibn Kathir

The Almighty says, comforting His Messenger for the harm that the polytheists had done him in terms of mockery and denial: **And messengers before you were mocked, but that which they used to mock at encompassed those who mocked them**. That is, the punishment that they had ruled out happening, as the Almighty said: "And messengers before you were denied, but they were patient over being denied and harmed until Our victory came to them. And there is no changing the words of God. And there has come to you some of the report of the messengers." Then the

Surat al-Anbiya 21:42

Say: Who guards you by night and by day from the Most Merciful? Rather, they turn away from the remembrance of their Lord.

Almighty mentioned His blessing upon His servants in His protection by night and day, and His guardianship and watch over them with His eye that never sleeps, so He said: **Say, 'Who guards you by night and by day from the Most Merciful?'** That is, instead of the Most Merciful, meaning someone other than Him, as the poet said:

A slave girl who has never worn a thobe or tasted pistachios

That is, you did not taste the pistachio instead of the legumes. And the Almighty's saying: **Rather, they turn away from the remembrance of their Lord** meaning, they do not acknowledge the grace of God upon them and His kindness to them, rather they turn away from His signs and favors. Then He said: **Or have they gods who can protect them other than Us?** This is an interrogative of denial, rebuke and reproach, meaning, have they gods who can protect them and take care of them other than Us? The matter is not as they imagined, nor as they claimed. That is why He said: **They cannot help themselves** meaning that these gods whom they relied on other than God cannot help themselves. And His saying: **Nor do they accompany Us** Al-Awfi said on the authority of Ibn Abbas: **Nor do they accompany Us** meaning they are neighbors. Qatadah said: They do not wake up with good from God. Another said: **Nor do they accompany Us or protect.**

Fath al-Qadir

42- "Say: Who guards you by night and by day from the Most Gracious?" That is, who guards you and preserves you. Guarding means guarding and preservation. It is said: God protected him, God protected him, meaning He preserved him and guarded him. Ibn Harmah said:

Salma, may God protect her, was stingy with something that would have caused her misery.

Say, O Muhammad, to those who mock by way of rebuke and rebuke: Who guards you and protects you by night and by day from the wrath and punishment of the Most Gracious, which you deserve to befall you and descend upon you? Al-Zajaj said: It means who protects you from the wrath of the Most Gracious. Al-Farra' said: It means who protects you from what the Most Gracious wants to bring down upon you of punishments in this world and the Hereafter. Al-Kisa'i and Al-Farra' narrated: **Who guards you from what the Most Gracious wants to bring down upon you of punishments in this world and the Hereafter?** "Rather, they turn away from the remembrance of their Lord," meaning from His remembrance, glory be to Him, so they do not remember Him nor does He cross their minds, rather they turn away from Him, or from the Qur'an, or from the admonitions of God, or from knowing Him.

Tafsir al-Baghawi

42. "Say: Who guards you by night and by day from the Most Merciful?" if He sends down His punishment upon you? Ibn Abbas said: Who can protect you from the punishment of the Most Merciful? **Rather, they turn away from the remembrance of their Lord**, from the Qur'an and God's admonitions.

Tafsir al-Baidawi

42- Say O Muhammad to the mockers. **Who protects you** protects you **by night and by day from the Most Gracious** from His punishment if He intends to do so against you, and in the wording **the Most Gracious** there is an indication that there is no protector other than His general mercy and that His repelling is by His respite. **Rather, they turn away from the remembrance of their Lord** They do not think of Him, let alone fear His punishment until when they are protected from Him, they recognize the protector and are fit to ask about Him.

Surat al-Anbiya 21:43

Or do they have gods who can protect them from Us? They cannot help themselves, nor can they be accompanied by Us.

Tafsir al-Jalalayn

43 - *Or* in it is the meaning of the hamza for denial, meaning do they have gods who can protect them from what harms them other than Us? That is, do they have gods who can protect them from it other than Us? No, that is, the gods, cannot help themselves, so they do not help them, nor do they, that is, the infidels, have companionship from Us, from Our punishment, and are they protected. It is said, **May God accompany you**, meaning, He will protect and protect you.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: Do these people who hasten their Lord to punish have gods who can protect them if We inflict Our punishment on them and send down Our might on them instead of Us? Its meaning is: Or do they have gods other than Us who can protect them from Us? Then God the Most High described the gods as weak and humiliated, and that is their description, so He said: How can their gods whom they call upon instead of Us protect them from Us when they cannot help themselves? And His statement: **Nor can they accompany Us** The people of interpretation differed regarding the meaning of that, and regarding the meaning of accompanying, so some of them said: He meant by that the gods, and that they do not accompany with good from God.

Who said that?

Bishr told us, Yazid told us, he said: Saeed told us, on the authority of Qatada: **Or do they have gods who can protect them from Us? They cannot help themselves.** He means the gods. **Nor do they accompany Us.** He says: They do not accompany with good from God.

Others said: Rather, the meaning of this is: Nor will they be helped by us.

Who said that?

Ibn Abd al-A'la told us, he said: Abu Thawr told us, on the authority of Muammar, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Nor will they be companions of us.** He said: They will not be aided.

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: **Or do they have gods who can protect them from Us?** to His saying: **who accompany** he said: who are aided, he said: Mujahid said: Nor are they protected.

Ali 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: **nor do they**

accompany us means they are not neighbors.

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: **nor do they have any companions from us** means: nor do they have any protection from us, and this is his statement: **And he protects, but no protection is given to him** (al-Mu'minun 23:88) meaning the companion, which is the person who has a guard from what he fears, so this is his statement: they have any companions.

Abu Ja'far said: The most correct of the sayings on this matter is the saying of the one who said: This is the saying that we have narrated on the authority of Ibn 'Abbas, and that *they* is from his saying **nor they** from the mention of the infidels, and that his saying: **they accompany** means: they are neighbors, they accompany by neighboring, because it was said of the Arabs: I am your neighbor from so-and-so and companion, meaning: I protect you and I protect you, and if they are not accompanied by neighboring and there is no one to protect them from the punishment of God with God's wrath upon them, then they are not accompanied by good and they are not aided.

Tafsir al-Qurtubi

The Almighty said: **Or do they have gods?** The meaning is: They inspire, and the *mim* is a connection. **To protect them from Us** meaning from Our punishment. **They are unable** meaning those whom these infidels claim that they will support them are unable **to support themselves** so how can they support their worshippers? **Nor do they accompany Us** Ibn Abbas said: They are prevented. And from him: They are protected, and this is the choice of Al-Tabari. The Arabs say: I am your protector and companion from so-and-so, meaning I protect from him. The poet said:

He calls out at the top of his voice, seeking refuge from her and the spears flapping around him.

Muammar narrated on the authority of Ibn Abi Nujayh on the authority of Mujahid who said: **They will be victorious** means they will be protected. Qatada said: That is, God will not accompany them with goodness, nor will He make His mercy their companion.

Tafsir Ibn Kathir

The Almighty says, comforting His Messenger for the harm that the polytheists had done him in terms of mockery and denial: **And messengers before you were mocked, but that which they used to mock at encompassed those who mocked them.** That is, the punishment that they had ruled out happening, as the Almighty said: "And messengers before you were denied, but they were patient over being denied and harmed until Our victory came to them. And there is no changing the words of God. And there has come to you some of the report of the messengers." Then the

Surat al-Anbiya 21:43

Or do they have gods who can protect them from Us? They cannot help themselves, nor can they be accompanied by Us.

Almighty mentioned His blessing upon His servants in His protection by night and day, and His guardianship and watch over them with His eye that never sleeps, so He said: **Say, 'Who guards you by night and by day from the Most Merciful?'** That is, instead of the Most Merciful, meaning someone other than Him, as the poet said:

A slave girl who has never worn a thobe or tasted pistachios

That is, you did not taste the pistachio instead of the legumes. And the Almighty's saying: **Rather, they turn away from the remembrance of their Lord** meaning, they do not acknowledge the grace of God upon them and His kindness to them, rather they turn away from His signs and favors. Then He said: **Or have they gods who can protect them other than Us?** This is an interrogative of denial, rebuke and reproach, meaning, have they gods who can protect them and take care of them other than Us? The matter is not as they imagined, nor as they claimed. That is why He said: **They cannot help themselves** meaning that these gods whom they relied on other than God cannot help themselves. And His saying: **Nor do they accompany Us** Al-Awfi said on the authority of Ibn Abbas: **Nor do they accompany Us** meaning they are neighbors. Qatadah said: They do not wake up with good from God. Another said: **Nor do they accompany Us or protect.**

Fath al-Qadir

43- **Or do they have gods who can protect them from Us?** "Am is the disconnected particle that means rather," and the hamza is for interruption and transition from the previous statement that includes a statement of their ignorance of His, glory be to Him, protecting them to their rebuke and reprimand for their reliance on someone who is unable to benefit himself and defend himself. The meaning is: Rather, they are gods who can protect them from Our punishment. It was said that there is an inversion of it, and the estimate is: Or do they have gods other than Us who can protect them? Then He described these gods of theirs that they claimed would support them with what indicates weakness and inability, saying: "They cannot support themselves, nor can they be companions of Us." That is, they are unable to support themselves, so how can they be able to support others? Nor can they be companions of Us: that is, nor can they be protected from Our punishment. Ibn Qutaybah said: That is, no one can protect them from Us, because the protector is the companion of the neighbor, and the Arabs say "May God accompany you" meaning He protected you and protected you, and from this is the saying of the poet:

He calls out at the top of his voice, seeking refuge, so that he may accompany us and the spears are in our hands.

The Arabs say: I am your neighbor and friend from so-and-so. That is, I protect him. Al-Mazini said: It is from the verb *ashab* to protect a man if you protect

him.

Ibn Abi Hatim narrated on the authority of Al-Suddi who said: "The Prophet, may God bless him and grant him peace, passed by Abu Sufyan and Abu Jahl while they were talking. When Abu Jahl saw him, he laughed and said to Abu Sufyan: 'This is the prophet of Banu Abd Manaf.' Abu Sufyan became angry and said: 'Why do you deny that Banu Abd Manaf has a prophet?' The Prophet, may God bless him and grant him peace, heard this and went back to Abu Jahl, attacked him and frightened him and said: 'I do not see you stopping until what happened to your uncle happens to you.' He said to Abu Sufyan: 'You only said what you said out of pride.' Then this verse was revealed: 'And when those who disbelieve see you.'" I said: Who is it that Al-Suddi narrated from? Saeed bin Mansour, Abd bin Hameed and Ibn Al-Mundhir narrated on the authority of Ikrimah who said: When the spirit was blown into Adam, it was in his head and he sneezed and said: Praise be to God. The angels said: May God have mercy on you. He went to get up before his feet could be shaken, but he fell. God said: **He created man from haste.** Ibn Jarir and Ibn Abi Hatim narrated something similar to this on the authority of Saeed bin Jubayr. Ibn Abi Shaybah, Abd bin Hameed, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh in Al-Azmah also narrated something similar on the authority of Mujahid. Ibn Al-Mundhir narrated the same on the authority of Ibn Jurayj. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Abbas regarding His statement: "Say: Who guards you?" He said: Who protects you? And regarding His statement: **Nor will they be companions of Us?** He said: They will not be helped. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding His statement: **Nor will they be companions of Us?** He said: They will not be protected. Ibn Jarir and Ibn Al-Mundhir narrated on his authority regarding the verse: He said: They will not be protected.

Tafsir al-Baghawi

43. "Or do they have, or is a relative clause in it, and in similar cases, gods to protect them from Us", there is an inversion in it, its meaning is: Or do they have gods other than Us to protect them, then He described the gods as weak, so the Most High said: "They cannot help themselves, they protect themselves, so how can they help their worshippers, nor do they have any companions from Us", Ibn Abbas said: they protect. And Atiyah said: They are protected from him, the Arabs say: I am your protector and companion from so-and-so, meaning I am protected from him. And Mujahid said: they are supported. And Qatada said: And they are not accompanied by any good from God.

Tafsir al-Baidawi

43- "Or do they have gods who can protect them from Us?" Rather, do they have gods who can protect them

from punishment that goes beyond Our protection, or from punishment that is from Us? The two strikes about the command to ask are in order, for it is far from the one who is heedless of something and farther from the one who believes that We will destroy it. "They cannot help themselves, nor can they be accompanied by Us." This is a resumption of the invalidation of what they believed, for the one who is not able to help himself and is not accompanied by victory from God, how can he help others?

Surat al-Anbiya 21:44

Rather, We gave enjoyment to these and their fathers until a long life was prolonged for them. Do they not see that We come to the land and reduce it from its borders? Are they then the victors?

Surat al-Anbiya 21:44

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Tafsir al-Jalalayn

44 - **Rather, We gave these and their fathers enjoyment** with what We bestowed upon them **until life was prolonged for them** and they were afflicted with that **Do they not see that We come to the land** meaning their land **and reduce it from its borders** with the opening for the Prophet **Do they understand that it is they who are the victors** No, rather the Prophet and his companions

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: These polytheists have no gods to protect them from Us, nor any protector to protect them from Our punishment, when We intend to punish them, and they rely on that, and they disobey Our messengers, relying on that. But We gave them enjoyment in this worldly life, and their fathers before them, until life was prolonged for them, and they remained in their disbelief. No admonition of punishment came to them from Us, nor a deterrent of retribution for their disbelief and disobedience to Our command, and their worship of idols and statues. So they forgot Our covenant and were ignorant of the place of Our blessing upon them, and they did not know the place of gratitude. And His statement: **Do they not see that We come to the land and reduce it from its borders?** God Almighty says: Do these polytheists who ask about the signs and hasten the punishment not see that We come to the land and destroy it from its sides by subduing its people, overpowering them, expelling them from it and killing them with swords, so that they may consider that and learn from it, and beware of us bringing down from our punishment upon them what we brought down upon those to whom we did that from the people of the borders? The mention of those who say this and those who oppose it has come before, with the narrations from them in Surat Ar-Ra'd, which makes it unnecessary to repeat it in this place.

And His statement: **Understand the victors**. The Most High says: Are these polytheists who hasten Muhammad's punishment the ones who will overcome Us, while they have seen Our subjugation of the one in whose courtyard We have brought Our might to the ends of the earth? That is not the case, rather We are the ones who will prevail. Rather, this is a rebuke from God the Most High to these polytheists for their ignorance. He says: Do they think that they will

overcome Muhammad and subjugate him, while He has subjugated those who opposed him from the ends of the earth other than them?

As Bishr told us, he said: Yazid told us, he said: Saeed told us on the authority of Qatada, his statement:

Understand the victors means they are not victorious, but the Messenger of God, may God bless him and grant him peace, is the victor.

Tafsir al-Qurtubi

God the Almighty said: **Rather, We have given enjoyment to these and their fathers**. Ibn Abbas said: He means the people of Mecca. That is, We have expanded for them and their fathers in its pleasures and **prolonged their life** in the pleasure, so they thought that it would not be removed from them, so they were deceived and turned away from contemplating the proofs of God the Almighty. **Do they not see that We come to the land, reducing it from its borders?** That is, by conquering it for you, O Muhammad, land after land, and opening it country after country from what surrounds Mecca. Al-Hasan and others said its meaning. It was said: by killing and capturing, as Al-Kalbi narrated. The meaning is the same. The discussion of this has already been completed in *(Al-Ra'd)*. **Understand the victors** meaning the infidels of Mecca after We have reduced their borders, rather you will conquer them and be victorious over them.

Tafsir Ibn Kathir

God the Almighty says, informing about the polytheists: What deceived them and led them to what they are in of misguidance is that they enjoyed the life of this world and were blessed and their life was long in what they were in, so they believed that they were on something. Then He said, admonishing them: **Do they not see that We come to the land and reduce it from its borders?** The commentators differed about its meaning, and we have mentioned it before in Surat Ar-Ra'd, and the best interpretation is the saying of God the Almighty: **And We have destroyed the towns around you and have repeated the signs that perhaps they will return**. Al-Hasan Al-Basri said: He means by that the emergence of Islam over disbelief, and the meaning is: Do they not take heed of God's victory for His friends over His enemies and His destruction of the nations that denied and the unjust towns and His salvation of His believing servants? For this reason He said: **Do they understand the victors?** meaning rather they are the defeated, the lowest, the losers and the most contemptible.

And His statement: **Say, 'I only warn you by revelation'** means, I am only conveying from God what I have warned you of of torment and punishment. This is nothing but what God has revealed to me. However, this is of no use to one whose insight God has blinded

and whose hearing and heart have been sealed. For this reason, He said: **And the deaf do not hear the call when they are warned.** And His statement: **And if a blast of the punishment of your Lord should touch them, they will surely say, 'Woe to us! Indeed, we were wrongdoers.'** Meaning, if these deniers were touched by the slightest bit of God's punishment, they would confess their sins and that they were wrongdoers to themselves in this world. And His statement: **And We will set up the just scales for the Day of Resurrection, so no soul will be wronged at all.** Meaning, We will set up the just scales for the Day of Resurrection. Most people agree that it is only one scale, but it is pluralized in consideration of the multiplicity of deeds weighed on it.

And His statement: "So no soul will be wronged at all. Even if it is the weight of a mustard seed, We will bring it forth, and sufficient are We as reckoners." Just as God Almighty said: **And your Lord does not wrong anyone.** And He said: "Indeed, God does not wrong by the weight of an atom. And if it is a good deed, He multiplies it and gives from Himself a great reward." And Luqman said: "O my son, if it is the weight of a mustard seed and is in a rock or in the heavens or in the earth, God will bring it forth. Indeed, God is Subtle and Aware." And in the two Sahihs on the authority of Abu Hurayrah, he said: The Messenger of God, may God bless him and grant him peace, said: "Two words are light on the tongue, heavy on the scale, and beloved to the Most Merciful: Glory be to God and His praise, glory be to God the Almighty."

Imam Ahmad said: Ibrahim bin Ishaq al-Talaqani told us, Ibn al-Mubarak told us, on the authority of Laith bin Saad, on the authority of Aamer bin Yahya, on the authority of Abu Abd al-Rahman al-Habli, who said: I heard Abdullah bin Amr bin al-Aas say: The Messenger of God, may God bless him and grant him peace, said: "God, the Almighty, will select a man from my nation in front of all creation on the Day of Resurrection, and will spread out ninety-nine scrolls for him, each scroll as far as the eye can see. Then He will say: Do you deny any of this? Did the guardians of my books wrong you? He will say: No, my Lord. He will say: Do you have an excuse or a good deed? He will say: The man will be astonished and will say: No, my Lord. He will say: Yes, you have one good deed with us, and you will not be wronged today. Then a card will be brought out for him, saying: I bear witness that there is no god but God, and I bear witness that Muhammad is the Messenger of God. He will say: Bring him. He will say: O Lord, is this card with these scrolls? He will say: You will not be wronged. He will say: The scrolls will be placed on one side of the scale and the card on the other side. He said: The scrolls will fly away and the card will be heavy. He said: Nothing is heavier than 'In the name of God, the Most Gracious.'" **The Most Merciful.** Narrated by Al-Tirmidhi and Ibn Majah on the authority of Al-Layth bin Saad. Al-Tirmidhi said: **Hasan Gharib.**

Imam Ahmad said: Qutaybah told us, Ibn Lahi'ah told us, on the authority of Amr bin Yahya, on the authority of Abu Abd al-Rahman al-Habli, on the authority of Abdullah bin Amr bin al-'As, who said: The Messenger of God, may God bless him and grant him peace, said: "The scales will be placed on the Day of Resurrection,

and a man will be brought and placed on one side of the scale, and what was counted against him will be placed in what tilts the scale. He said: Then he will be sent to the Fire. He said: Then when he turns away, a voice from the Most Merciful, the Almighty, will say: Do not be hasty, for there is still something left for him. Then a card will be brought on which is 'There is no god but God' and it will be placed with the man on one side of the scale until the scale tilts with him." Imam Ahmad also said: Abu Nuh told us repeatedly, Layth ibn Sa'd informed us, on the authority of Malik ibn Anas, on the authority of al-Zuhri, on the authority of Urwah, on the authority of Aisha, that a man from the companions of the Messenger of God, may God bless him and grant him peace, sat in front of him and said: O Messenger of God, I have two slaves who lie to me, betray me and disobey me, and I beat them and curse them, so what do I do with them? The Messenger of God, may God bless him and grant him peace, said to him: It is thought that they betrayed you. And they disobeyed you and lied to you, and your punishment of them, if your punishment of them is to the extent of their sins, it is sufficient for you and against you, and if your punishment of them is less than their sins, it is a favor for you, and if your punishment of them is greater than their sins, it is a recompense for them from you that which remained before you, so the man began to cry in front of the Messenger of God, may God bless him and grant him peace, and he cried out, so the Messenger of God, may God bless him and grant him peace, said: Why does he not read the Book of God: "And We will set up the scales of justice on the Day of Resurrection, so not a soul will be wronged at all, even if there is the weight of a mustard seed, We will bring it forth, and sufficient are We as reckoners." The man said: O Messenger of God, I do not find anything better than parting with these people - meaning his slaves - I bear witness to you that they are all free.

Fath al-Qadir

When he nullified the fact that idols were beneficial, he turned away from that and moved on to explaining that what they were in of goodness and enjoyment of the immediate life was from God, not from a deterrent that would prevent them from destruction, nor from a supporter that would aid them in the causes of enjoyment. He said: 44- **Rather, We provided for these and their fathers to enjoy** meaning the people of Mecca. God provided for them with what He bestowed upon them **until life was prolonged for them** so they were deceived by that and thought that they would continue to be like that. So the Almighty responded to them saying: **Do they not see** meaning do they not look and see that **We come to the land, reducing it from its borders** so we conquer it country after country and land after land. It was said that We reduce it by killing and capturing. The discussion of this has already been completed in Al-Ra'd. The question in His statement: **Do they understand the victors** is for denial, and the *fa* is for conjunction with an implied word like its counterparts: meaning how can they be victorious after We reduce their land from our borders? In this there is an indication that the victors are the Muslims.

Surat al-Anbiya 21:44

Rather, We gave enjoyment to these and their fathers until a long life was prolonged for them. Do they not see that We come to the land and reduce it from its borders? Are they then the victors?

Tafsir al-Baghawi

44. **Rather, We gave these, the disbelievers, and their fathers** enjoyment in this world, meaning We gave them respite. It was also said: We gave them the blessing, **until their life was prolonged**, meaning time was extended for them and they were deceived.

Do they not see that We come to the land, reducing it from its borders? Meaning, We do not reduce the borders of the polytheists and increase the borders of the believers. He means the appearance of the Prophet, may God bless him and grant him peace, and his conquest of the lands of polytheism, land by land.

Are they the victors? Or are we?

Tafsir al-Baidawi

44- **Rather, We gave these and their fathers enjoyment until life was prolonged for them.** This is a refutation of what they imagined by explaining what was the motive for preserving them, which is to lure them and enjoy what was destined for them of life spans, or by indicating its invalidity by explaining what made them imagine that, which is that the Almighty gave them enjoyment of worldly life and gave them respite until their life spans were prolonged, so they thought that they would not cease to be like that and that it was because of what they were in, and therefore He followed it with what indicates that it was a false hope, saying: **Do they not see that We come to the land?** the land of the infidels. **We reduce it from its borders** by giving the Muslims power over it, and this is a depiction of what God Almighty brings about at the hands of the Muslims. **Understand the victors** the Messenger of God and the believers.

Surat al-Anbiya 21:45

Say, I only warn you by revelation, and the deaf do not hear the call when they are warned.

Tafsir al-Jalalayn

45 - Say to them I only warn you by revelation from God, not from myself and the deaf do not hear the call when by realizing the two hamzas and facilitating the second between it and the yaa what they warn they are for abandoning acting on what they heard of the warning like the deaf

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 speakers: Let him bring us a sign as the former ones were sent: I only warn you, O people, by the revelation of God which He reveals to those with Him, and I frighten you with His punishment.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: "Say: I only warn you by revelation" meaning by this Qur'an.

His saying: **And the deaf do not hear the call.** The reciters differed on that, because its parts are generally recited by the reciters of the regions. And **and you do not hear** with the opening of the *ya* from *yasma'* means that it is a verb for the deaf, and the deaf are in this case in the nominative case. It was narrated on the authority of Abu Abd al-Rahman al-Salami that he used to recite **and you do not hear** with the *ta* and with a damma on it, so the deaf according to this recitation are in the nominative case, because his saying **and you do not hear** did not name its agent, and its meaning according to this recitation is: And God does not hear the deaf's call.

Abu Ja'far said: The correct reading in our view is what the reciters of the regions have said, due to the consensus of the authoritative reciters on this. The meaning of this is: The disbeliever in God should not listen with the hearing of his heart to the remembrance of what is in God's revelation of admonitions and remembrance, so that he may remember and consider it, and thus be deterred from the misguidance he is in if it is recited to him. What is meant by this is: But he turns away from considering it and thinking about it, like the deaf person who does not hear what is said to him and does not act upon it.

In a similar manner to what we said about this, 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 the deaf do not hear the call when they are warned.** He said: The disbeliever has become deaf to the Book of God, he

does not hear it, nor does he benefit from it, nor does he understand it, just as the believer and the people of faith hear it.

Tafsir al-Qurtubi

God the Almighty said: **Say, 'I only warn you by revelation.'** That is, I frighten you and warn you by the Qur'an. **And the deaf do not hear the call.** That is, the one whose heart God has deafened, sealed his hearing, and covered his vision with a veil, preventing him from understanding the verses and hearing the truth. Abu Abd al-Rahman al-Sulami and Muhammad ibn al-Sumaiqa' read **and he does not hear** with a damma on the *ya'* and a fatha on the *meem* for what the agent is not named, **the deaf** in the nominative case, meaning that God does not hear them. Ibn 'Amir and al-Sulami also, Abu Haywah and Yahya ibn al-Harith read **and you do not hear** with a damma on the *ta'* and a kasra on the *meem*, **the deaf** in the accusative case, meaning that you, O Muhammad, do not make the deaf hear the call, so the addressee is the Prophet, may God bless him and grant him peace. Some linguists rejected this reading. He said: He should have said: When you warn them. Al-Nahhas said: That is permissible, because the meaning is known.

Tafsir Ibn Kathir

God the Almighty says, informing about the polytheists: What deceived them and led them to what they are in of misguidance is that they enjoyed the life of this world and were blessed and their life was long in what they were in, so they believed that they were on something. Then He said, admonishing them: **Do they not see that We come to the land and reduce it from its borders?** The commentators differed about its meaning, and we have mentioned it before in Surat Ar-Ra'd, and the best interpretation is the saying of God the Almighty: **And We have destroyed the towns around you and have repeated the signs that perhaps they will return.** Al-Hasan Al-Basri said: He means by that the emergence of Islam over disbelief, and the meaning is: Do they not take heed of God's victory for His friends over His enemies and His destruction of the nations that denied and the unjust towns and His salvation of His believing servants? For this reason He said: **Do they understand the victors?** meaning rather they are the defeated, the lowest, the losers and the most contemptible.

And His statement: **Say, 'I only warn you by revelation'** means, I am only conveying from God what I have warned you of of torment and punishment. This is nothing but what God has revealed to me. However, this is of no use to one whose insight God has blinded and whose hearing and heart have been sealed. For this reason, He said: **And the deaf do not hear the call when they are warned.** And His statement: **And if a blast of the punishment of your Lord should touch them, they will surely say, 'Woe to us! Indeed, we were wrongdoers.'** Meaning, if these deniers were touched by the slightest bit of God's punishment, they would

Say, "I only warn you by revelation, and the deaf do not hear the call when they are warned."

confess their sins and that they were wrongdoers to themselves in this world. And His statement: **And We will set up the just scales for the Day of Resurrection, so no soul will be wronged at all.** Meaning, We will set up the just scales for the Day of Resurrection. Most people agree that it is only one scale, but it is pluralized in consideration of the multiplicity of deeds weighed on it.

And His statement: "So no soul will be wronged at all. Even if it is the weight of a mustard seed, We will bring it forth, and sufficient are We as reckoners." Just as God Almighty said: **And your Lord does not wrong anyone.** And He said: "Indeed, God does not wrong by the weight of an atom. And if it is a good deed, He multiplies it and gives from Himself a great reward." And Luqman said: "O my son, if it is the weight of a mustard seed and is in a rock or in the heavens or in the earth, God will bring it forth. Indeed, God is Subtle and Aware." And in the two Sahihs on the authority of Abu Hurayrah, he said: The Messenger of God, may God bless him and grant him peace, said: "Two words are light on the tongue, heavy on the scale, and beloved to the Most Merciful: Glory be to God and His praise, glory be to God the Almighty."

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Imam Ahmad said: Qutaybah told us, Ibn Lahi'ah told us, on the authority of Amr bin Yahya, on the authority of Abu Abd al-Rahman al-Habli, on the authority of Abdullah bin Amr bin al-'As, who said: The Messenger of God, may God bless him and grant him peace, said: "The scales will be placed on the Day of Resurrection, and a man will be brought and placed on one side of the scale, and what was counted against him will be placed in what tilts the scale. He said: Then he will be sent to the Fire. He said: Then when he turns away, a voice from the Most Merciful, the Almighty, will say: Do

not be hasty, for there is still something left for him. Then a card will be brought on which is 'There is no god but God' and it will be placed with the man on one side of the scale until the scale tilts with him." Imam Ahmad also said: Abu Nuh told us repeatedly, Layth ibn Sa'd informed us, on the authority of Malik ibn Anas, on the authority of al-Zuhri, on the authority of Urwah, on the authority of Aisha, that a man from the companions of the Messenger of God, may God bless him and grant him peace, sat in front of him and said: O Messenger of God, I have two slaves who lie to me, betray me and disobey me, and I beat them and curse them, so what do I do with them? The Messenger of God, may God bless him and grant him peace, said to him: It is thought that they betrayed you. And they disobeyed you and lied to you, and your punishment of them, if your punishment of them is to the extent of their sins, it is sufficient for you and against you, and if your punishment of them is less than their sins, it is a favor for you, and if your punishment of them is greater than their sins, it is a recompense for them from you that which remained before you, so the man began to cry in front of the Messenger of God, may God bless him and grant him peace, and he cried out, so the Messenger of God, may God bless him and grant him peace, said: Why does he not read the Book of God: "And We will set up the scales of justice on the Day of Resurrection, so not a soul will be wronged at all, even if there is the weight of a mustard seed, We will bring it forth, and sufficient are We as reckoners." The man said: O Messenger of God, I do not find anything better than parting with these people - meaning his slaves - I bear witness to you that they are all free.

Fath al-Qadir

45- "Say, 'I only warn you by revelation' meaning I frighten you and warn you by the Qur'an, and that is my nature and what God has commanded me to do. His statement, "And the deaf do not hear the call" is either from the completion of the speech that the Prophet, may God bless him and grant him peace, was commanded to say to them, or from the side of God the Most High. The meaning is that whoever God has deafened his hearing and sealed his heart and put a veil over his sight does not hear the call. Abu Abd al-Rahman al-Sulami and Muhammad ibn al-Samife' read "and does not hear" with a damma on the ya' and a fatha on the meem for what the agent is not named. Ibn Amir, Abu Haywah, and Yahya ibn al-Harith read with a damma on the ta' above and a kasra on the meem: meaning, you, O Muhammad, do not hear these people. Abu Ali al-Farisi said: If it were as Ibn Amir said, it would have been better to use "if you warn them" in the order of the speech. As for "if they warn", it is better to follow the reading of the common people, and the rest read it with a fatha on the ya' and a fatha on the meem and raise the deaf as the agent.

Tafsir al-Baghawi

45. **Say, 'I only warn you by revelation,'** meaning I frighten you with the Qur'an, **and the deaf do not hear**

the call, Ibn 'Amir read it with the ta' and a damma on it and a kasra on the meem, **the deaf** is in the accusative case, making the address to the Prophet, may God bless him and grant him peace, and the others read it with the ya' and a fatha on it and a fatha on the meem, **the deaf** is in the nominative case, **when they warn**, they frighten.

Tafsir al-Baidawi

45- "Say, 'I only warn you by revelation' of what was revealed to me. **And the deaf do not hear the call**. Ibn 'Amir read **and the deaf do not hear** as addressing the Prophet, may God bless him and grant him peace. It was read with the letter *ya* as if it contained his pronoun. He called them **the deaf** and put it in place of their pronoun to indicate their deafness and lack of benefit from what they hear. **When they warn** is in the accusative case with *hears* or with **the call** and the restriction is with it because the speech is about warning or to exaggerate their deafness and their audacity.

Surat al-Anbiya 21:46

And if a whiff of the punishment of your Lord touches them, they will surely say, "Woe to us! Indeed, we were wrongdoers."

Surat al-Anbiya 21:46

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Tafsir al-Jalalayn

46 - **And if a blast** a light blow **of the punishment of your Lord should touch them, they will surely say to** warn **Woe to us** our destruction **indeed, we were wrongdoers** by associating partners with God and denying Muhammad.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And if these hasteners of punishment, O Muhammad, were touched by a whiff of the punishment of your Lord, meaning by whiff the share and portion, from their saying: So-and-so gave so-and-so a share of his gift: if he gave him a portion or share of the money.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And if a blast of the punishment of your Lord touches them...** the verse, he says: If a punishment befalls them.

And His statement: **They will surely say, 'Woe to us! Indeed, we were wrongdoers.'** He says: If this breath of punishment from your Lord befalls them, O Muhammad, for their denial of you and their disbelief, then they will know at that time the consequences of their denial of you, and they will acknowledge against themselves the grace and kindness of God to them, and their ingratitude for His favors toward them, and they will say, 'Woe to us! Indeed, we were wrongdoers in our worship of gods and rivals, and we abandoned the worship of God who created us and bestowed favors upon us, and we placed worship in the wrong place.

Tafsir al-Qurtubi

The Almighty said: **And if a whiff of the punishment of your Lord should touch them,** Ibn Abbas said: A little. Qatada said: A punishment. Ibn Kaysan: Little and the least of something, taken from the whiff of musk. He said:

And Umrah is one of the noblest women, her garments are fragrant with musk.

Ibn Jurayj: A share, as it is said: So-and-so gave so-and-so a share of his gift, if he gave him a share of the money. The poet said:

When I came to you, hoping for your bounty, you gave me a breath that pleased the Arabs.

That is, the soul was at ease with her. In the language, the word *nafah* means a small push, so the meaning is, even if the slightest bit of torment touches them, **they will surely say, 'Woe to us! Indeed, we were wrongdoers.'** That is, transgressors, so they confess when confession will not benefit them.

Tafsir Ibn Kathir

God the Almighty says, informing about the polytheists: What deceived them and led them to what they are in of misguidance is that they enjoyed the life of this world and were blessed and their life was long in what they were in, so they believed that they were on something. Then He said, admonishing them: **Do they not see that We come to the land and reduce it from its borders?** The commentators differed about its meaning, and we have mentioned it before in Surat Ar-Ra'd, and the best interpretation is the saying of God the Almighty: **And We have destroyed the towns around you and have repeated the signs that perhaps they will return.** Al-Hasan Al-Basri said: He means by that the emergence of Islam over disbelief, and the meaning is: Do they not take heed of God's victory for His friends over His enemies and His destruction of the nations that denied and the unjust towns and His salvation of His believing servants? For this reason He said: **Do they understand the victors?** meaning rather they are the defeated, the lowest, the losers and the most contemptible.

And His statement: **Say, 'I only warn you by revelation'** means, I am only conveying from God what I have warned you of of torment and punishment. This is nothing but what God has revealed to me. However, this is of no use to one whose insight God has blinded and whose hearing and heart have been sealed. For this reason, He said: **And the deaf do not hear the call when they are warned.** And His statement: **And if a blast of the punishment of your Lord should touch them, they will surely say, 'Woe to us! Indeed, we were wrongdoers.'** Meaning, if these deniers were touched by the slightest bit of God's punishment, they would confess their sins and that they were wrongdoers to themselves in this world. And His statement: **And We will set up the just scales for the Day of Resurrection, so no soul will be wronged at all.** Meaning, We will set up the just scales for the Day of Resurrection. Most people agree that it is only one scale, but it is pluralized in consideration of the multiplicity of deeds weighed on it.

And His statement: "So no soul will be wronged at all. Even if it is the weight of a mustard seed, We will bring it forth, and sufficient are We as reckoners." Just as God Almighty said: **And your Lord does not wrong anyone.** And He said: "Indeed, God does not wrong by the weight of an atom. And if it is a good deed, He multiplies it and gives from Himself a great reward." And Luqman said: "O my son, if it is the weight of a

mustard seed and is in a rock or in the heavens or in the earth, God will bring it forth. Indeed, God is Subtle and Aware." And in the two Sahihs on the authority of Abu Hurayrah, he said: The Messenger of God, may God bless him and grant him peace, said: "Two words are light on the tongue, heavy on the scale, and beloved to the Most Merciful: Glory be to God and His praise, glory be to God the Almighty."

Imam Ahmad said: Ibrahim bin Ishaq al-Talaqani told us, Ibn al-Mubarak told us, on the authority of Laith bin Saad, on the authority of Aamer bin Yahya, on the authority of Abu Abd al-Rahman al-Habli, who said: I heard Abdullah bin Amr bin al-Aas say: The Messenger of God, may God bless him and grant him peace, said: "God, the Almighty, will select a man from my nation in front of all creation on the Day of Resurrection, and will spread out ninety-nine scrolls for him, each scroll as far as the eye can see. Then He will say: Do you deny any of this? Did the guardians of my books wrong you? He will say: No, my Lord. He will say: Do you have an excuse or a good deed? He will say: The man will be astonished and will say: No, my Lord. He will say: Yes, you have one good deed with us, and you will not be wronged today. Then a card will be brought out for him, saying: I bear witness that there is no god but God, and I bear witness that Muhammad is the Messenger of God. He will say: Bring him. He will say: O Lord, is this card with these scrolls? He will say: You will not be wronged. He will say: The scrolls will be placed on one side of the scale and the card on the other side. He said: The scrolls will fly away and the card will be heavy. He said: Nothing is heavier than 'In the name of God, the Most Gracious.'" **The Most Merciful.** Narrated by Al-Tirmidhi and Ibn Majah on the authority of Al-Layth bin Saad. Al-Tirmidhi said: **Hasan Gharib.**

Imam Ahmad said: Qutaybah told us, Ibn Lahi'ah told us, on the authority of Amr ibn Yahya, on the authority of Abu Abd al-Rahman al-Habli, on the authority of Abdullah ibn Amr ibn al-'As, who said: The Messenger of God, may God bless him and grant him peace, said: "The scales will be placed on the Day of Resurrection, and a man will be brought and placed on one side of the scale, and what was counted against him will be placed in what tilts the scale. He said: Then he will be sent to the Fire. He said: Then when he turns away, a voice from the Most Merciful, the Almighty, will say: Do not be hasty, for there is still something left for him. Then a card will be brought on which is 'There is no god but God' and it will be placed with the man on one side of the scale until the scale tilts with him." Imam Ahmad also said: Abu Nuh told us repeatedly, Layth ibn Sa'd informed us, on the authority of Malik ibn Anas, on the authority of al-Zuhri, on the authority of Urwah, on the authority of Aisha, that a man from the companions of the Messenger of God, may God bless him and grant him peace, sat in front of him and said: O Messenger of God, I have two slaves who lie to me, betray me and disobey me, and I beat them and curse them, so what do I do with them? The Messenger of God, may God bless him and grant him peace, said to him: It is thought that they betrayed you. And they disobeyed you and lied to you, and your punishment of them, if your punishment of them is to the extent of their sins, it is sufficient for you and against you, and if your punishment of them is less than their sins, it is a

favor for you, and if your punishment of them is greater than their sins, it is a recompense for them from you that which remained before you, so the man began to cry in front of the Messenger of God, may God bless him and grant him peace, and he cried out, so the Messenger of God, may God bless him and grant him peace, said: Why does he not read the Book of God: "And We will set up the scales of justice on the Day of Resurrection, so not a soul will be wronged at all, even if there is the weight of a mustard seed, We will bring it forth, and sufficient are We as reckoners." The man said: O Messenger of God, I do not find anything better than parting with these people - meaning his slaves - I bear witness to you that they are all free.

Fath al-Qadir

46- And if a whiff of the punishment of your Lord touches them What is meant by a whiff is a little, taken from the whiff of musk, as Ibn Kaysan said, and from it the poet said:

And Umrah is one of the noblest women, her garments are fragrant with musk.

Al-Mubarrad said: "A blast is a small amount of something that is less than the majority of it. It is said that he struck it with a light blow with the sword, and it is also said that it is the erection, and it is also said that it is the edge." The meaning is similar: that is, if the slightest bit of punishment touches them, **they will surely say, 'Woe to us! Indeed, we were wrongdoers.'** That is, they will call down woe and destruction upon themselves and admit that they were wronged.

Tafsir al-Baghawi

46. And if a whiff of it touches them, that is, it afflicts them, **a touch**, Ibn Abbas, may God be pleased with them both, said, **a touch**. It was also said, **a little**. Ibn Jurayj said, **a share**, from their saying, **So-and-so gave so-and-so a share of his money**, meaning, **he gave him a portion of it**. It was also said, **a blow**, from their saying, **the beast struck with its foot**, meaning, **from the punishment of your Lord, they will surely say, 'Woe to us! Indeed, we were wrongdoers,'** meaning, by our destruction, we were polytheists. They called for woe upon themselves after they acknowledged polytheism.

Tafsir al-Baidawi

46- And if a mere whiff touches them the slightest thing, and it contains exaggerations in mentioning the touch and what the whiff contains of the meaning of scarcity, for the origin of the whiff is the blowing of the scent of something and the structure indicating the time. **From the punishment of your Lord** from that which they are warned of. **They will surely say, 'Woe to us! Indeed, we were wrongdoers'** they will call down woe upon themselves and admit to their wrongdoing.

Surat al-Anbiya 21:46

And if a whiff of the punishment of your Lord touches them, they will surely say, "Woe to us! Indeed, we were wrongdoers."

Surat al-Anbiya 21:47

And We will set up the just scales on the Day of Resurrection, so not a soul will be wronged at all. And if it be the weight of a mustard seed, We will bring it forth, and sufficient are We as accountants.

Tafsir al-Jalalayn

47 - **And We will set up the just scales of justice for the Day of Resurrection** that is, on it **so no soul will be wronged at all** of a decrease in a good deed or an increase in a bad deed **even if the deed is the weight of a grain of mustard seed, We will bring it** by weighing it **and sufficient are We as accountants** of everything.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: **And We shall set up the scales** Justice is fairness, and He made justice, which is a singular noun, from the description of the scales, and it is a plural because in the doctrine of justice, satisfaction, and consideration. And His saying: **For the Day of Resurrection** means: For the people of the Day of Resurrection, and whoever of His creation comes to God on that day. Some of the Arabists directed the meaning of that to fi as if its meaning to him is: And We shall set up the scales of justice on the Day of Resurrection. And His saying: **So no soul shall be wronged in the least** means: So God shall not wrong a soul of those who come to Him in the least by punishing him for a sin he did not commit or depriving him of the reward of an action he did, or an act of obedience with which he obeyed Him, but He rewards the doer of good for his good, and He does not punish the wrongdoer except for his wrongdoing.

In a similar manner to what we said about this, the people of interpretation said:

Who said that?

Muhammad bin Saeed 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 will set up the just scales for the Day of Resurrection...** to the end of the verse, and it is like his statement: **And the weighing on that Day will be the truth** (al-A'raf 7:8). He means by the weighing: justice between them with the truth in good and bad deeds. So whoever's good deeds surround his bad deeds, his scales will be heavy, meaning: his good deeds will take away his bad deeds. And whoever's bad deeds surround his good deeds, his scales will be light, and his mother will be in the abyss, meaning: his bad deeds will take away his good deeds.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Al-Thawri told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **And We will set up the just scales for the Day of Resurrection**, he said: It is only

an example, just as weight is permissible, so is truth permissible. Al-Thawri said: Layth said on the authority of Mujahid, **And We will set up the just scales**, he said: Justice.

And His statement, **And if it is the weight of a mustard seed, We will bring it**, means: And if what he has of good deeds, or upon him of bad deeds is the weight of a mustard seed, We will bring it: He says: We will bring it and bring it to him.

Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement: **And if it be the weight of a mustard seed, We will bring it**, he said: It will be brought to you and against you, then He will pardon if He wills or take it, and He will reward for what He has done of obedience. And Mujahid used to say about that what:

Yunus told me, he said: Ibn Wahb told us, he said: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And if there is the weight of a mustard seed, We will bring it**, he said: We will reward it.

Amr ibn Abdul Hamid narrated: Sufyan narrated from Laith from Mujahid that he used to say: **And if it be the weight of a mustard seed, We will bring it forth**, he said: We will reward it, and he said: We will bring it forth, so he used his statement *it* as a feminine metaphor. Even though what preceded that was his statement **the weight of a mustard seed**, because he meant by his statement *it* the seed, not the mithqal. If he meant the mithqal, it would have been said that way. It has been mentioned that Mujahid interpreted his statement: **We will bring it forth** as we mentioned from him, because he used to read that as **We will bring it forth** with an extended alif. And his statement: **And sufficient are We as reckoners**, he said: And it is sufficient for those who witnessed that situation to be reckoners, because no one is more knowledgeable about their deeds and what preceded them in this world, good or bad, than us.

Tafsir al-Qurtubi

The Almighty said: **And We will set up the just scales on the Day of Resurrection, so that not a soul will be wronged at all**. Scales is the plural of scale. It was said: It indicates on its surface that every accountable person has a scale on which his deeds are weighed, so the good deeds are placed on one pan, and the bad deeds on the other. It was said: It is possible that there are scales for a single worker, and each scale weighs a type of his deeds, as He said:

A king whose justice determines all events, so every event has its own scale.

It could be one scale expressed in the plural form. Al-Lalaka'i, the hafiz Abu al-Qasim, narrated in al-Sunnah on the authority of Anas, with a chain of transmission traceable to the Prophet:

"An angel is assigned to the scales, and the son of Adam will be brought and made to stand between the two pans of the scale. If he is heavier, the angel will

Surat al-Anbiya 21:47

And We will set up the just scales on the Day of Resurrection, so not a soul will be wronged at all. And if it be the weight of a mustard seed, We will bring it forth, and sufficient are We as accountants.

call out in a voice that all creation will hear: 'So-and-so is blessed with a happiness after which he will never be miserable.' But if he is heavier, the angel will call out: 'So-and-so is miserable with a misery after which he will never be happy.'" It was narrated on the authority of Hudhayfah **may God be pleased with him** who said: "The owner of the scales on the Day of Resurrection will be Gabriel (peace be upon him). It was also said that the scales have two pans, threads, a tongue, and the falcon, so the plural refers to them. Mujahid, Qatada, and Ad-Dahhak said: The scales are mentioned as an example, but there is no scale, rather it is justice. What the reports have reported, and the majority are in agreement with, is the first opinion. This has been explained in Al-A'raf and also in Al-Kahf. We have mentioned it in full in the book At-Tadhkirah, and praise be to God. "Al-Qist" means justice, meaning there is no shortcoming or injustice in it, as is the case in the weight of this world. *Al-Qist* is an attribute of scales, and it is singular because it is a source. It is said: a scale of justice, two scales of justice, and scales of justice. Like men of justice and contentment. The Qast group read it with a sad. **For the Day of Resurrection** meaning for the people of the Day of Resurrection. It was said that the meaning is on the Day of Resurrection. **So no soul will be wronged at all** meaning that the good of a good person will not be diminished nor will the evil of a bad person be increased. **And if it is the weight of a mustard seed** Nafi', Shaiba and Abu Ja'far read **the weight of a grain** in the nominative case here, and in (*Luqman*) it means if it occurs or is restricted, so it is complete and does not need a predicate. The rest read **the weight** in the accusative case meaning even if the work or that thing is a weight. The weight of a thing is its scale of its like. **We brought it** with a shortened alif is the reading of the majority, meaning we brought it and brought it to reward it and for it. It is brought by the grain, if he had said by it, meaning by the weight, it would have been permissible. It was said that the weight of a grain is nothing other than the grain, so that is why he said **We brought it**. Mujahid and Ikrimah read **We came** with a long vowel meaning we rewarded it. It is said: ata yu'ati muwata'at. **And sufficient are We as accountants** meaning as accountants for what they have done of good and evil. It was also said: **as accountants** because no one is faster in accounting than us. Accounting is counting. Al-Tirmidhi narrated on the authority of Aisha, may God be pleased with her:

"A man sat in front of the Prophet, may God bless him and grant him peace, and said: O Messenger of God! I have two slaves who lie to me, betray me, and disobey me, and I curse them and beat them, so how can I be with them? He said: Their betrayal, disobedience, and lying to you, and your punishment of them, if your punishment of them is commensurate with their sins, it will be sufficient, neither for you nor against you. If your punishment of them is less than their sins, it will be a favor to you, and if your punishment is greater than their sins, they will have avenged the favor from you." The man stepped aside and began to cry and shout. The Messenger of God, may God bless him and

grant him peace, said: Do you not read the Book of God Almighty: **And We will set up the scales of justice on the Day of Resurrection, so that no soul will be wronged at all**. The man said: By God, O Messenger of God, I do not find anything better for myself and these people than to part with them. I bear witness that they are all free." This is a strange hadith.

Tafsir Ibn Kathir

God the Almighty says, informing about the polytheists: What deceived them and led them to what they are in of misguidance is that they enjoyed the life of this world and were blessed and their life was long in what they were in, so they believed that they were on something. Then He said, admonishing them: **Do they not see that We come to the land and reduce it from its borders?** The commentators differed about its meaning, and we have mentioned it before in Surat Ar-Ra'd, and the best interpretation is the saying of God the Almighty: **And We have destroyed the towns around you and have repeated the signs that perhaps they will return**. Al-Hasan Al-Basri said: He means by that the emergence of Islam over disbelief, and the meaning is: Do they not take heed of God's victory for His friends over His enemies and His destruction of the nations that denied and the unjust towns and His salvation of His believing servants? For this reason He said: **Do they understand the victors?** meaning rather they are the defeated, the lowest, the losers and the most contemptible.

And His statement: **Say, 'I only warn you by revelation'** means, I am only conveying from God what I have warned you of of torment and punishment. This is nothing but what God has revealed to me. However, this is of no use to one whose insight God has blinded and whose hearing and heart have been sealed. For this reason, He said: **And the deaf do not hear the call when they are warned**. And His statement: **And if a blast of the punishment of your Lord should touch them, they will surely say, 'Woe to us! Indeed, we were wrongdoers.'** Meaning, if these deniers were touched by the slightest bit of God's punishment, they would confess their sins and that they were wrongdoers to themselves in this world. And His statement: **And We will set up the just scales for the Day of Resurrection, so no soul will be wronged at all**. Meaning, We will set up the just scales for the Day of Resurrection. Most people agree that it is only one scale, but it is pluralized in consideration of the multiplicity of deeds weighed on it.

And His statement: "So no soul will be wronged at all. Even if it is the weight of a mustard seed, We will bring it forth, and sufficient are We as reckoners." Just as God Almighty said: **And your Lord does not wrong anyone**. And He said: "Indeed, God does not wrong by the weight of an atom. And if it is a good deed, He multiplies it and gives from Himself a great reward." And Luqman said: "O my son, if it is the weight of a

mustard seed and is in a rock or in the heavens or in the earth, God will bring it forth. Indeed, God is Subtle and Aware.” And in the two Sahihs on the authority of Abu Hurayrah, he said: The Messenger of God, may God bless him and grant him peace, said: “Two words are light on the tongue, heavy on the scale, and beloved to the Most Merciful: Glory be to God and His praise, glory be to God the Almighty.”

Imam Ahmad said: Ibrahim bin Ishaq al-Talaqani told us, Ibn al-Mubarak told us, on the authority of Laith bin Saad, on the authority of Aamer bin Yahya, on the authority of Abu Abd al-Rahman al-Habli, who said: I heard Abdullah bin Amr bin al-Aas say: The Messenger of God, may God bless him and grant him peace, said: “God, the Almighty, will select a man from my nation in front of all creation on the Day of Resurrection, and will spread out ninety-nine scrolls for him, each scroll as far as the eye can see. Then He will say: Do you deny any of this? Did the guardians of my books wrong you? He will say: No, my Lord. He will say: Do you have an excuse or a good deed? He will say: The man will be astonished and will say: No, my Lord. He will say: Yes, you have one good deed with us, and you will not be wronged today. Then a card will be brought out for him, saying: I bear witness that there is no god but God, and I bear witness that Muhammad is the Messenger of God. He will say: Bring him. He will say: O Lord, is this card with these scrolls? He will say: You will not be wronged. He will say: The scrolls will be placed on one side of the scale and the card on the other side. He said: The scrolls will fly away and the card will be heavy. He said: Nothing is heavier than ‘In the name of God, the Most Gracious.’” **The Most Merciful.** Narrated by Al-Tirmidhi and Ibn Majah on the authority of Al-Layth bin Saad. Al-Tirmidhi said: **Hasan Gharib.**

Imam Ahmad said: Qutaybah told us, Ibn Lahi'ah told us, on the authority of Amr bin Yahya, on the authority of Abu Abd al-Rahman al-Habli, on the authority of Abdullah bin Amr bin al-As, who said: The Messenger of God, may God bless him and grant him peace, said: “The scales will be placed on the Day of Resurrection, and a man will be brought and placed on one side of the scale, and what was counted against him will be placed in what tilts the scale. He said: Then he will be sent to the Fire. He said: Then when he turns away, a voice from the Most Merciful, the Almighty, will say: Do not be hasty, for there is still something left for him. Then a card will be brought on which is ‘There is no god but God’ and it will be placed with the man on one side of the scale until the scale tilts with him.” Imam Ahmad also said: Abu Nuh told us repeatedly, Layth bin Sa'd informed us, on the authority of Malik bin Anas, on the authority of al-Zuhri, on the authority of Urwah, on the authority of Aisha, that a man from the companions of the Messenger of God, may God bless him and grant him peace, sat in front of him and said: O Messenger of God, I have two slaves who lie to me, betray me and disobey me, and I beat them and curse them, so what do I do with them? The Messenger of God, may God bless him and grant him peace, said to him: It is thought that they betrayed you. And they disobeyed you and lied to you, and your punishment of them, if your punishment of them is to the extent of their sins, it is sufficient for you and against you, and if your punishment of them is less than their sins, it is a

favor for you, and if your punishment of them is greater than their sins, it is a recompense for them from you that which remained before you, so the man began to cry in front of the Messenger of God, may God bless him and grant him peace, and he cried out, so the Messenger of God, may God bless him and grant him peace, said: Why does he not read the Book of God: “And We will set up the scales of justice on the Day of Resurrection, so not a soul will be wronged at all, even if there is the weight of a mustard seed, We will bring it forth, and sufficient are We as reckoners.” The man said: O Messenger of God, I do not find anything better than parting with these people - meaning his slaves - I bear witness to you that they are all free.

Fath al-Qadir

47- And We shall set up the just scales for the Day of Resurrection. The scales are the plural of scale, which indicates that there are scales, and it may be intended to mean one scale, expressed in the plural form. The Sunnah has mentioned what is sufficient about the description of the scale, and it has been mentioned in Al-A'raf and Al-Kahf in this regard, which makes it unnecessary to repeat it. The scales are an attribute of the scales. Al-Zajaj said: Qast is a verbal noun that is used to describe it. You say: a scale of justice and scales of justice. The meaning is: those who have justice, and justice is fairness. Al-Qast is read with the letters sad and ta, and the meaning of **for the Day of Resurrection** is for the people of the Day of Resurrection. It was said that the lam means in: that is, on the Day of Resurrection. **So no soul will be wronged at all** meaning that the good of a good person will not be diminished nor will the evil of a bad person be increased. **Even if it is the weight of a mustard seed** Nafi', Shaibah, and Abu Ja'far read *Mithqa* in the nominative case, as if it were complete, meaning if it occurred or was found to be the weight of a mustard seed. The rest read it with the accusative of the mithqal, on the assumption: And if the action indicated by placing the scales is the weight of a grain, as al-Zajaj said. Abu Ali al-Farisi said: And if the injustice is the weight of a grain. Al-Wahidi said: This is better because of the previous statement: So let not a soul be wronged in the least, and the weight of something is its scale: meaning even if it is extremely light and insignificant, for the mustard seed is an example of smallness. **We brought it** The majority read it with the shortened form: meaning we brought it and brought it to recompense for it, it is said aati yu'ati mu'tatah: he recompensed. **And sufficient for us are reckoners** meaning sufficient for us as accountants, and the meaning of hasab in origin is counting, and it was said sufficient for us as knowers, because whoever has hasab something knows it and memorizes it, and it was said sufficient for us as recompense for what they have done of good and evil.

Tafsir al-Baghawi

47. And We will set up the just scales, meaning those with justness, and justness means fairness, **on the Day of Resurrection, so that no soul will be wronged at all,** neither will the reward for his good deeds be

Surat al-Anbiya 21:47

And We will set up the just scales on the Day of Resurrection, so not a soul will be wronged at all. And if it be the weight of a mustard seed, We will bring it forth, and sufficient are We as accountants.

diminished nor will his bad deeds be increased. In the hadiths: The scale has a tongue and two pans.

It was narrated that David, peace be upon him, asked his Lord to show him the balance, so He showed him each pan measuring between the east and the west. He fainted, then came to and said: O my God, who is able to fill his pan with good deeds? He said: O David, if I am pleased with my servant, I fill it with a date.

And if it is the weight of a mustard seed, the people of Medina read *mithqal* with the lam raised here and in Surat Luqman, meaning if it is the weight of a grain, and the others put it in the accusative case meaning: And if that thing is the weight of a grain, meaning the weight of a mustard seed, **We will bring it**, we will bring it to reward with it.

And sufficient are We as reckoners. Al-Suddi said: *Reckoners*. The meaning of *counting* is *counting*. Ibn Abbas, may God be pleased with him, said: **Knowing and preserving**, because whoever calculates something knows it and preserves it.

Tafsir al-Baidawi

47- **And We will set up the just scales**. Justice is used to weigh the scrolls of deeds. It was said that setting up the scales is a representation of the proper accounting and the reward according to deeds with justice. The singular form of *justice* is used because it is a source of description for exaggeration. **For the Day of Resurrection** is for the reward of the Day of Resurrection or for its people, or in it, like saying: I came five days before the end of the month. **So let no soul be wronged in the least** of its right or of injustice. **Even if it is the weight of a mustard seed** meaning even if the deed or injustice is the size of a grain. Nafi' raised *mithqal* to the perfect *kan*. **We brought it** means we brought it, and it was read *ataina* meaning we rewarded it from giving, as it is close to *ata'na*, or from the reward, as they brought Him the deeds and He brought them the reward and *athbna* from the reward and we came, and the pronoun is for the mithqal and its feminization is due to its addition to the *grain*. **And sufficient are We as reckoners**, for there is nothing more than Our knowledge and justice.

Surat al-Anbiya 21:48

And We had certainly given Moses and Aaron the Criterion and a light and a reminder for the righteous.

Tafsir al-Jalalayn

48 - **And We gave Moses and Aaron the Criterion** meaning the Torah that distinguishes between truth and falsehood, lawful and unlawful **and a light** with it **and a reminder** an admonition with it **for the righteous**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We gave Moses, son of Imran, and his brother Aaron the Criterion, meaning the book that distinguishes between truth and falsehood, and that is the Torah according to some of them.

Mention of who said:

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **The Criterion**: he said: the Book.

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, his statement: **And We gave Moses and Aaron the Criterion**. The Criterion is the Torah, its lawful and unlawful things, and what God distinguished between truth and falsehood with.

Ibn Zayd used to say about this:

Yunus told me that Ibn Wahb told us that Ibn Zayd said about his statement, **And We had certainly given Moses and Aaron the Criterion**, that the Criterion is the truth that God gave to Moses and Aaron, He distinguished between them and Pharaoh, He judged between them with justice. And he recited, **And We did not send down to Our servant on the Day of Criterion** (al-Anfal 8:41), that is, the Day of Badr.

Abu Ja'far said: This statement that Ibn Zayd said about that is more similar to the apparent meaning of the revelation, because of the inclusion of the waw in the light. If the Criterion was the Torah, as the one who said that said, then the revelation would have been: And We gave Moses and Aaron the Criterion, a light. Because the light that God gave Moses and Aaron is the Torah, which illuminated for them and for those who followed them the matter of their religion, and made them see what is lawful and what is unlawful. And He did not mean by that in this place the light of the eyes. And the inclusion of the waw in that is evidence that the Criterion is not the Torah, which is a light.

If someone were to say: What is wrong with the fact

that light is an attribute of the Criterion, even if there is a waw in it, and its meaning is: And light We gave him that, as He said: **With the adornment of the stars * And protection 37:6?** It would be said to him: Even though the speech allows for that, the most common of its meanings is what we have said. And it is obligatory to direct the meanings of the speech of God to the most common and well-known of its aspects known to the Arabs, unless there is something to the contrary that must be accepted from a proof from the report or reason.

And His saying: **And a reminder for the righteous**, meaning: And a reminder for those who fear God by obeying Him, performing His duties, and avoiding His disobedience, He reminded them of what He gave Moses and Aaron of the Torah.

Tafsir al-Qurtubi

The Almighty said: **And We gave Moses and Aaron the Criterion and a light**. It was narrated from Ibn Abbas and Ikrimah that the Criterion is a light without a waw in the state. Al-Farraa claimed that deleting the waw and bringing it are the same, as God Almighty said: **Indeed, We have adorned the nearest heaven with an adornment of stars * And as protection**. (Saffat: 6-7) meaning protection. Al-Zajjaj responded to this statement. He said: Because the waw comes for a meaning, so it is not added. He said: The interpretation of **(the Criterion)** is the Torah, because it contains the distinction between what is forbidden and what is permissible. He said: **And a light** is like **in it is guidance and light**. (al-Ma'idah 5:46) Ibn Zayd said: **(the Criterion)** here is the victory over the enemies, as evidenced by the Almighty's statement: **And We did not send down to Our servant on the Day of Criterion**. (al-Anfal 8:41) meaning the Day of Badr. Al-Tha'labi said: This statement is more similar to the apparent meaning of the verse, because the waw is included in the word *light*, so the meaning of the verse is: And We gave Moses and Aaron victory and the Torah, which is the light and the reminder. **For the righteous**.

Tafsir Ibn Kathir

It has been previously mentioned that God the Almighty often links the mention of Moses and Muhammad, may God's prayers and peace be upon them, with their books, and for this reason He said: **And We gave Moses and Aaron the Criterion** Mujahid said: meaning the Book. Abu Salih said: the Torah. Qatada said: the Torah has its lawful and unlawful aspects, and God did not differentiate between truth and falsehood. Ibn Zayd said, meaning al-Nasr 110: the comprehensive statement in this is that the heavenly books include the distinction between truth and falsehood, guidance and misguidance, error and right guidance, lawful and unlawful, and what brings light to the hearts, guidance, fear, repentance and awe. For this reason He said: **The Criterion and a light and a reminder for the righteous** meaning a reminder and admonition to them, then He described them and said: **Those who fear their Lord unseen** like His saying:

Surat al-Anbiya 21:48

And We had certainly given Moses and Aaron the Criterion and a light and a reminder for the righteous.

Whoever fears the Most Merciful unseen and comes with a heart turned in repentance. And His statement: **Indeed, those who fear their Lord unseen will have forgiveness and a great reward.** "And they are fearful of the Hour." That is, fearful and apprehensive. Then the Most High said: **And this is a blessed message which We have sent down.** That is, the great Qur'an which falsehood cannot approach from before it or from behind it, a revelation from the Wise, the Praiseworthy. **Then will you deny it?** That is, will you deny it while it is extremely clear and evident?

ignorance, **and a reminder** by which the righteous are admonished, or a reminder of what they need from the laws. It was said that **the Criterion** is victory, and it was said that it split the sea, and *light* was read without the waw, as a state of **the Criterion**.

Fath al-Qadir

Then the Almighty proceeded to detail what He had previously summarized by saying: **And We did not send before you, [O Muhammad], except men to whom We revealed.** He said: 48- **And We had certainly given Moses and Aaron the Criterion and a light and a reminder for the righteous.** What is meant by the Criterion here is the Torah, because it contains the distinction between what is lawful and what is unlawful. It has been said that the Criterion here is victory over enemies, as in His saying: **And We did not send down to Our Servant on the Day of Criterion.** Al-Tha'labi said: This statement is more similar to the apparent meaning of the verse, and the meaning of the Light is that they were illuminated by it in the darkness of ignorance and misguidance, and the meaning of the Reminder is the admonition: that is, they are admonished by what is in it, and He singled out the righteous because they are the ones who benefit from it.

Tafsir al-Baghawi

48. The Almighty said: **And We had certainly given Moses and Aaron the Criterion**, meaning the Book that distinguishes between truth and falsehood, which is the Torah. Ibn Zayd said: The Criterion is victory over enemies, as God Almighty said: **And We did not send down to Our Servant on the Day of Criterion** (al-Anfal 8:41), meaning the Day of Badr, because He said **and a light**, and He inserted the waw into it, meaning We gave Moses victory and light, which is the Torah.

And whoever said: What is meant by Al-Furqan is the Torah, said: The waw in His statement: **and a light**, is an extra, inserted letter, meaning: We gave him the Torah as a light. And it was said: It is another description of the Torah, **and a reminder**, a reminder, **for the righteous**.

Tafsir al-Baidawi

48- **And We gave Moses and Aaron the Criterion and a light and a reminder for the righteous.** That is, the comprehensive Book, because it distinguishes between truth and falsehood, **a light** by which they are enlightened in the darkness of confusion and

Surat al-Anbiya 21:49

Those who fear their Lord unseen and are fearful of the Hour.

Tafsir al-Jalalayn

49 - **Those who fear their Lord in secret** from people, that is, in private, away from them **and are fearful of the Hour** that is, its terrors *fearful* afraid.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: We gave Moses and Aaron the Criterion: the Reminder which We gave them is for the righteous who fear their Lord unseen, meaning in this world, lest He punish them in the Hereafter if they come before Him by neglecting what He has obligated them to do of His obligations. They are out of fear of Him, they maintain His limits and obligations, and they are fearful of the Hour in which the Resurrection will take place, wary that it will come upon them, and they will return to their Lord having neglected what is obligatory upon them for God, so He will punish them with a punishment that they cannot bear.

Tafsir al-Qurtubi

Those who fear their Lord in secret meaning in the absence, because they have not seen God Almighty, but they know through observation and reasoning that they have a Lord who is capable, who rewards for deeds, so they fear Him in their secrets and in their solitude in which they are absent from people. **And they are fearful of the Hour** meaning of its events before repentance. *Fearful* meaning fearful and apprehensive.

Tafsir Ibn Kathir

It has been previously mentioned that God the Almighty often links the mention of Moses and Muhammad, may God's prayers and peace be upon them, with their books, and for this reason He said: **And We gave Moses and Aaron the Criterion** Mujahid said: meaning the Book. Abu Salih said: the Torah. Qatada said: the Torah has its lawful and unlawful aspects, and God did not differentiate between truth and falsehood. Ibn Zayd said, meaning al-Nasr 110: the comprehensive statement in this is that the heavenly books include the distinction between truth and falsehood, guidance and misguidance, error and right guidance, lawful and unlawful, and what brings light to the hearts, guidance, fear, repentance and awe. For this reason He said: **The Criterion and a light and a reminder for the righteous** meaning a reminder and admonition to them, then He described them and said: **Those who fear their Lord unseen** like His saying:

Whoever fears the Most Merciful unseen and comes with a heart turned in repentance. And His statement: **Indeed, those who fear their Lord unseen will have forgiveness and a great reward.** "And they are fearful of the Hour." That is, fearful and apprehensive. Then the Most High said: **And this is a blessed message which We have sent down.** That is, the great Qur'an which falsehood cannot approach from before it or from behind it, a revelation from the Wise, the Praiseworthy. **Then will you deny it?** That is, will you deny it while it is extremely clear and evident?

Fath al-Qadir

And He described them by saying: 49- **Those who fear their Lord unseen** because this fear accompanies piety. Because this fear accompanies piety. And it is possible for the relative pronoun to be a substitute for the pious or an explanation of it, and the place of the unseen is the accusative case as a state: that is, they fear His punishment while He is absent from them, or they are absent from Him because they are in this world, and the punishment is in the Hereafter. And Ibn Abbas and Ikrimah read *Diaa* without a waw. Al-Farra' said that the waw was deleted and its occurrence is one, and Al-Zajaj objected to him by saying that the waw comes for a meaning and is not added **and they are fearful of the Hour** that is, they are fearful and anxious of the Resurrection.

Tafsir al-Baghawi

49. **Those who fear their Lord unseen**, meaning they fear Him even though they have not seen Him, **and are fearful of the Hour**, fearful.

Tafsir al-Baidawi

49- **Those who fear their Lord** is an attribute of the **righteous** or praise for them, accusative or nominative. **In the unseen** is a dream of the subject or the object. **And they are fearful of the Hour** is afraid. In the introduction of the pronoun and the construction of the ruling on it, there is exaggeration and insinuation.

Surat al-Anbiya 21:50

And this is a blessed message that We have sent down. Will you then deny it?

Surat al-Anbiya 21:50

And this is a blessed message that We have sent down. Will you then deny it?

Tafsir al-Jalalayn

50 - **And this** meaning the Qur'an (is a blessed reminder which We have sent down. Will you then deny it?) The question in it is for rebuke.

Tafsir al-Suyuti

Tafsir al-Tabari

God, the Most High, says: This Qur'an that We sent down to Muhammad, may God bless him and grant him peace, is a reminder for those who remember it, and an admonition for those who take heed. **Blessed is We that We have sent it down**, just as We sent down the Torah to Moses and Aaron, a reminder for the righteous. **Then will you deny it?** God, the Most High, says: **Then will you, O people, deny this Book that We sent down to Muhammad and say, 'Rather, they said, "Confused dreams. Rather, he invented it. Rather, he is a poet. So let him bring us a sign as the former ones were sent."** (Al-Anbiya': 5). Rather, what We gave him of that is a reminder for the righteous, like what We gave Moses and Aaron, a reminder for the righteous.

In a similar manner to what we said about this, 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 this is a blessed reminder...** to his statement: **Then will you deny it?**: meaning this Qur'an.

Tafsir al-Qurtubi

And this is a blessed reminder which We have sent down (al-Anbiya 21:50) meaning the Qur'an. **Then will you, O Arabs, deny it?** It is a miracle and you are not able to produce anything like it. Al-Farra' permitted **This is a blessed reminder which We have sent down** to mean **We sent it down blessed**.

Tafsir Ibn Kathir

It has been previously mentioned that God the Almighty often links the mention of Moses and Muhammad, may God's prayers and peace be upon them, with their books, and for this reason He said: **And We gave Moses and Aaron the Criterion** Mujahid said: meaning the Book. Abu Salih said: the Torah. Qatada said: the Torah has its lawful and unlawful aspects, and God did not differentiate between truth

and falsehood. Ibn Zayd said, meaning al-Nasr 110:the comprehensive statement in this is that the heavenly books include the distinction between truth and falsehood, guidance and misguidance, error and right guidance, lawful and unlawful, and what brings light to the hearts, guidance, fear, repentance and awe. For this reason He said: **The Criterion and a light and a reminder for the righteous** meaning a reminder and admonition to them, then He described them and said: **Those who fear their Lord unseen** like His saying: **Whoever fears the Most Merciful unseen and comes with a heart turned in repentance**. And His statement: **Indeed, those who fear their Lord unseen will have forgiveness and a great reward**. "And they are fearful of the Hour." That is, fearful and apprehensive. Then the Most High said: **And this is a blessed message which We have sent down**. That is, the great Qur'an which falsehood cannot approach from before it or from behind it, a revelation from the Wise, the Praiseworthy. **Then will you deny it?** That is, will you deny it while it is extremely clear and evident?

Fath al-Qadir

And the reference in his saying: 50- **And this is a blessed reminder** is to the Qur'an. Al-Zajaj said: The meaning is that this Qur'an is a reminder for those who remember it and an admonition for those who take heed from it, and the blessed is abundant in blessing and goodness. And his saying: **We sent it down** is a second description of the reminder, or a piece of report after a piece of report, and the question in his saying: **Then will you deny it?** is to deny what they did of denial: that is, how do you deny that it was sent down from God while you acknowledge that the Torah was sent down from Him.

Tafsir al-Baghawi

50. **And this is a blessed reminder which We have sent down**, meaning the Qur'an, and it is a reminder for those who remember it, blessed, seeking blessings from it and seeking good from it. **So will you, O people of Mecca, deny it?** This is a question of rebuke and reproach.

Tafsir al-Baidawi

50- **And this is a reminder** meaning the Qur'an. *Blessed* is full of goodness. **We have sent it down** to Muhammad, peace and blessings be upon him. **So will you deny it?** A question of rebuke.

Surat al-Anbiya 21:51

And We had already given Abraham his sound judgment before, and We were of him Knowing.

Tafsir al-Jalalayn

51 - **And We had already given Abraham his sound judgment before** meaning, We guided him before he reached puberty **and We were well-aware of him** meaning, that he was worthy of that.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And We had already given Abraham his sound judgment before** Moses and Aaron, and guided him to the truth, and saved him from among his people and his family from the worship of idols, just as We did that with Muhammad, may God bless him and grant him peace, and with Abraham, so We saved him from his people and his clan from the worship of idols, and guided him to the path of sound judgment as a success from Us for him.

In a similar manner to what we said about this, 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, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement: **And We had already given Abraham his sound judgment before**, he said: We guided him when he was young.

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 had already given Abraham his sound judgment before**. He said: We guided him when he was young.

Ibn Bashar 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: **We gave Abraham his sound judgment before**, he said: We guided him when he was young.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And We had already given Abraham his sound judgment before**, meaning: We gave him His guidance.

And His statement: **And We were knowing of him** means: And We were knowing of him that he had certainty and faith in God and monotheism of Him, and did not associate anything with Him. **When he said to his father and his people** meaning at the time it was said to him and when it was said to them: **What are these statues to which you are devoted?** He says: He said to them: What are these images to which you are devoted! And those statues were their idols that they used to worship.

Muhammad bin Amr also told me, and 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, his statement: **What are these statues to which you are devoted?** He said: The idols.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Mujahid, the same. And we have previously explained in this book of ours that the one who is devoted to something is the one who resides in it with evidence for that, and we mentioned the narration from the people of interpretation.

Tafsir al-Qurtubi

The Almighty said: **And We had certainly given Abraham his sound judgment**. Al-Farra' said: That is, We gave him his guidance *before* that is, before prophethood, that is, We enabled him to contemplate and reason, when night fell upon him and he saw the star, the sun, and the moon. It was said: *before* that is, before Moses and Aaron. According to this, sound judgment means prophethood. Most commentators agree with the first, as He said to Yahya: **And We gave him judgment while he was a boy** (Maryam 19:12). Al-Qurazi said: His sound judgment means his righteousness. **And We were well-versed in him** that is, he was worthy of sound judgment and fit for prophethood.

Tafsir Ibn Kathir

The Almighty tells about His friend Abraham, peace be upon him, that He gave him his guidance before, meaning from his childhood He inspired him with the truth and the argument against his people, as the Almighty said: **And that was Our argument which We gave Abraham against his people**. And what is mentioned of the report about him in his father's bringing him into the flock while he was an infant, and that he went out after a few days and looked at the planet and the creatures and had insight into them, and what many of the commentators and others narrated, most of them are the hadiths of the Children of Israel, so whatever of them agrees with the truth, from what we have in our hands from the infallible one, we accept it because it agrees with the correct one, and whatever contradicts anything of that we reject, and whatever does not agree or contradict, we do not believe it nor disbelieve it, rather we make it a waqf, and whatever was of this type, many of the predecessors permitted its narration, and much of that is of no benefit and no result from which there is no benefit in the religion, and if its benefit were to return to those charged with their religion, this complete and comprehensive Sharia would have explained it, and what we follow in this interpretation is to ignore many of the Israelite hadiths Because it is a waste of time, and because many of them contain lies that are spread among them, they do not differentiate between the correct and the incorrect, as the imams, preservers, and masters of this nation have explained. What is

Surat al-Anbiya 21:51

And We had already given Abraham his sound judgment before, and We were of him Knowing.

meant here is that God Almighty informed us that He had given Abraham his guidance before, that is, before that.

And his saying: **And We were aware of it** means that he was worthy of that. Then he said: "When he said to his father and his al-Nas 114: What are these statues to which you are devoted?" This is the guidance that he was given from his youth to denounce his people for worshipping idols instead of God Almighty, so he said: **What are these statues to which you are devoted?** meaning devoted to worshipping them. Ibn Abi Hatim said: Al-Hasan bin Muhammad Al-Sabah told us, Abu Muawiyah Al-Dharee' told us, Saeed bin Tarif told us on the authority of Al-Asbagh bin Nabatah who said: Ali, may God be pleased with him, passed by some people playing chess, and he said: What are these statues to which you are devoted? It is better for one of you to touch a live coal until it is extinguished than to touch them? They said: We found our fathers worshipping them. They had no argument other than the misguided actions of their fathers, and for this reason he said: **Indeed, you and your fathers were in manifest error.** That is, speaking to your fathers, whose actions you used as an argument, is like speaking to you, so you and they are in error, not on the straight path. So when he belittled their dreams and led their fathers astray and despised their gods, "They said: Have you brought us the truth, or are you one of the players?" They said: Are you saying this speech that has come from you as a player or are you right in it? We have not heard it before you. "He said: Rather, your Lord is the Lord of the heavens and the earth, who created them." That is, your Lord, there is no god but Him, and He is the One Who... He created the heavens and the earth and all that they contain of creatures, He began their creation, and He is the Creator of all things. **And I am of the witnesses to that,** meaning, I bear witness that there is no god but Him and no Lord but Him.

Fath al-Qadir

51- **And We had certainly given Abraham his sound judgment** meaning the sound judgment befitting him and his likes among the messengers. The meaning of *before* is that He gave him his sound judgment before the Torah was given to Moses and Aaron. Al-Farra' said: The meaning is that We gave him his guidance before the prophecy: meaning We enabled him to see and reason when he was crazy about it, so he saw the sun, the moon, and the stars. This is what most of the commentators agree with, and the least of them agree with the first. **And We were knowing of him** is that it is a place for giving sound judgment, and that it is suitable for that.

Tafsir al-Baghawi

51. The Almighty said: **And We had certainly given Abraham his sound judgment**, Al-Qurazi said: meaning righteousness, *before*, meaning before Moses and Aaron. The commentators said: His sound judgment,

meaning He guided him before, meaning before puberty, which was when he left the flock while he was young, meaning We guided him when he was young, as the Almighty said to John, peace be upon him: **And We gave him judgment while he was a boy** (Maryam 19:12), **And We were well-versed in him**, that he was worthy of guidance and prophethood.

Tafsir al-Baidawi

51- **And We had certainly given Abraham his sound judgment** means guidance to the aspects of righteousness, and its addition indicates that he was guided like him and that he had a status. It was read **(his guidance)** as a language. *Before* means before Moses and Aaron or Muhammad, peace be upon them. It was said that it was before his prophecy or his attainment of maturity, as he said: **Indeed, I have directed** "And We were Knowing of him" We knew that he was worthy of what We gave him, or that he combined the best descriptions and noble characteristics, and in it is an indication that His action, glory be to Him, is by choice and wisdom, and that He is Knowing of the details.

Surat al-Anbiya 21:52

When he said to his father and his people, **What are these statues to which you are devoted?**

Tafsir al-Jalalayn

52 - **When he said to his father and his people, What are these statues to which you are devoted?** idols that you are devoted to worshipping

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **When he said to his father and his people, 'What are these statues to which you are devoted?'**

Tafsir al-Qurtubi

The Almighty said: **When he said to his father** It was said: The meaning is, remember when he said to his father, so the speech would have been completed when he said: **And We were knowing of it.** It was also said: The meaning is, **And We were knowing of it * when he said** So the speech would be connected and not stopped at his saying: *knowing*. "To his father **who is Azar** and his people **Nimrod and those who followed him** What are these statues" meaning idols. A statue is a name given to a manufactured thing that resembles a creation of God Almighty. It is said: I likened a thing to a thing, meaning I likened it to it. The name of that represented thing is a statue. "To which you are devoted" meaning you are established in its worship.

Tafsir Ibn Kathir

The Almighty tells about His friend Abraham, peace be upon him, that He gave him his guidance before, meaning from his childhood He inspired him with the truth and the argument against his people, as the Almighty said: "And that was Our argument which We gave Abraham against his people." And what is mentioned of the report about him in his father's bringing him into the flock while he was an infant, and that he went out after a few days and looked at the planet and the creatures and had insight into them, and what many of the commentators and others narrated, most of them are the hadiths of the Children of Israel, so whatever of them agrees with the truth, from what we have in our hands from the infallible one, we accept it because it agrees with the correct one, and whatever contradicts anything of that we reject, and whatever does not agree or contradict, we do not believe it nor disbelieve it, rather we make it a waqf, and whatever was of this type, many of the predecessors permitted its narration, and much of that is of no benefit and no result from which there is no benefit in the religion, and if its benefit were to return to

those charged with their religion, this complete and comprehensive Sharia would have explained it, and what we follow in this interpretation is to ignore many of the Israelite hadiths Because it is a waste of time, and because many of them contain lies that are spread among them, they do not differentiate between the correct and the incorrect, as the imams, preservers, and masters of this nation have explained. What is meant here is that God Almighty informed us that He had given Abraham his guidance before, that is, before that.

And his saying: **And We were aware of it** means that he was worthy of that. Then he said: "When he said to his father and his al-Nas 114:What are these statues to which you are devoted?" This is the guidance that he was given from his youth to denounce his people for worshipping idols instead of God Almighty, so he said: **What are these statues to which you are devoted?** meaning devoted to worshipping them. Ibn Abi Hatim said: Al-Hasan bin Muhammad Al-Sabah told us, Abu Muawiyah Al-Dharee' told us, Saeed bin Tarif told us on the authority of Al-Asbagh bin Nabatah who said: Ali, may God be pleased with him, passed by some people playing chess, and he said: What are these statues to which you are devoted? It is better for one of you to touch a live coal until it is extinguished than to touch them? They said: We found our fathers worshipping them. They had no argument other than the misguided actions of their fathers, and for this reason he said: **Indeed, you and your fathers were in manifest error.** That is, speaking to your fathers, whose actions you used as an argument, is like speaking to you, so you and they are in error, not on the straight path. So when he belittled their dreams and led their fathers astray and despised their gods, "They said: Have you brought us the truth, or are you one of the players?" They said: Are you saying this speech that has come from you as a player or are you right in it? We have not heard it before you. "He said: Rather, your Lord is the Lord of the heavens and the earth, who created them." That is, your Lord, there is no god but Him, and He is the One Who... He created the heavens and the earth and all that they contain of creatures, He began their creation, and He is the Creator of all things. **And I am of the witnesses to that,** meaning, I bear witness that there is no god but Him and no Lord but Him.

Fath al-Qadir

The circumstance in his saying: 52- "When he said to his father **is related to** We have given" or to something omitted: that is, remember when he said: "And his father is Azar And his people" Nimrod and those who followed him, and the statues are idols, and the origin of the statue is the thing made similar to something from the creations of God Almighty, it is said that you make something similar to something, and the name of that representative is a statue, he denied their worship by saying: "What are these statues to which you are devoted?" And the devotion is an expression of adherence and continuity on the thing, and the lam in it is for specificity, and if it was for transitivity, the word on would have been brought: that is, what are these idols that you are devoted to worshipping? It was said that devotion includes the meaning of worship.

Surat al-Anbiya 21:52

When he said to his father and his people, "What are these statues to which you are devoted?"

Tafsir al-Baghawi

52. "When he said to his father and his people, 'What are these statues', meaning the images, meaning the idols, 'to which you are devoted', meaning you are committed to worshipping them.

Tafsir al-Baidawi

52- "When he said to his father and his people **is related to** We have given **or to** his guidance" or to something omitted: that is, remember from the times of his guidance the time when he said: "What are these statues to which you are devoted?" belittling their status and rebuking their veneration, for the statue is an image without a soul in it that neither harms nor benefits, and the lam is for specification and not for transitivity, for the transitivity of "devotion **is with** ala". The meaning is that you are doing the devotion to them, and it is possible that it is interpreted with "ala" or that devotion includes the meaning of worship.

Surat al-Anbiya 21:53

They said, **We found our fathers worshipping it.**

Tafsir al-Jalalayn

53 - **They said, We found our fathers worshipping it** So we followed their example.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The father of Abraham and his people said to Abraham: We found our fathers worshipping these idols, so we follow the religion of our fathers, worshipping them as they used to worship. Abraham said: You were, O people, you and your fathers, in your worship of them, in manifest error. He says: In going astray from the path of truth, and clearly deviating from the right path. He says: It is clear to whoever contemplates it with reason, that you are also in deviance from the truth. They said: Have you brought us the truth? He says: His father and his people said to him: Have you brought us the truth in what you say? Or are you, a playful jester, one of the players?

Tafsir al-Qurtubi

They said, 'We found our fathers worshipping it.' That is, we worship it in imitation of our ancestors.

Tafsir Ibn Kathir

The Almighty tells about His friend Abraham, peace be upon him, that He gave him his guidance before, meaning from his childhood He inspired him with the truth and the argument against his people, as the Almighty said: **And that was Our argument which We gave Abraham against his people.** And what is mentioned of the report about him in his father's bringing him into the flock while he was an infant, and that he went out after a few days and looked at the planet and the creatures and had insight into them, and what many of the commentators and others narrated, most of them are the hadiths of the Children of Israel, so whatever of them agrees with the truth, from what we have in our hands from the infallible one, we accept it because it agrees with the correct one, and whatever contradicts anything of that we reject, and whatever does not agree or contradict, we do not believe it nor disbelieve it, rather we make it a waqf, and whatever was of this type, many of the predecessors permitted its narration, and much of that is of no benefit and no result from which there is no benefit in the religion, and if its benefit were to return to those charged with their religion, this complete and comprehensive Sharia would have explained it, and what we follow in this interpretation is to ignore many

of the Israelite hadiths Because it is a waste of time, and because many of them contain lies that are spread among them, they do not differentiate between the correct and the incorrect, as the imams, preservers, and masters of this nation have explained. What is meant here is that God Almighty informed us that He had given Abraham his guidance before, that is, before that.

And his saying: **And We were aware of it** means that he was worthy of that. Then he said: "When he said to his father and his al-Nas 114:What are these statues to which you are devoted?" This is the guidance that he was given from his youth to denounce his people for worshipping idols instead of God Almighty, so he said: **What are these statues to which you are devoted?** meaning devoted to worshipping them. Ibn Abi Hatim said: Al-Hasan bin Muhammad Al-Sabah told us, Abu Muawiyah Al-Dharee' told us, Saeed bin Tarif told us on the authority of Al-Asbagh bin Nabatah who said: Ali, may God be pleased with him, passed by some people playing chess, and he said: What are these statues to which you are devoted? It is better for one of you to touch a live coal until it is extinguished than to touch them? They said: We found our fathers worshipping them. They had no argument other than the misguided actions of their fathers, and for this reason he said: **Indeed, you and your fathers were in manifest error.** That is, speaking to your fathers, whose actions you used as an argument, is like speaking to you, so you and they are in error, not on the straight path. So when he belittled their dreams and led their fathers astray and despised their gods, "They said: Have you brought us the truth, or are you one of the players?" They said: Are you saying this speech that has come from you as a player or are you right in it? We have not heard it before you. "He said: Rather, your Lord is the Lord of the heavens and the earth, who created them." That is, your Lord, there is no god but Him, and He is the One Who... He created the heavens and the earth and all that they contain of creatures, He began their creation, and He is the Creator of all things. **And I am of the witnesses to that,** meaning, I bear witness that there is no god but Him and no Lord but Him.

Fath al-Qadir

53- **They said, 'We found our fathers worshipping it.'** They answered him with this answer, which is the stick that every weak person leans on, and the rope that every drowning person clings to, which is adherence to mere imitation of the fathers: that is, we found our fathers worshipping it, so we worshipped it, following their example and walking in their way. This is how these imitators from the people of this Islamic religion answer. If the scholar of the Book and the Sunnah denies them acting on the basis of mere opinion that is refuted by evidence, they say, **This was said by our Imam, whom we found our fathers imitating and taking his opinion.** Their answer is what Al-Khalil answered here.

Surat al-Anbiya 21:53

They said, "We found our fathers worshipping it."

Tafsir al-Baghawi

53. **They said, 'We found our fathers worshipping it,' so we followed their example.**

Tafsir al-Baidawi

53- **They said, 'We found our fathers worshipping it.'**
So we imitated them. This is an answer to what was required by the question of what necessitated its worship and led them to do so.

Surat al-Anbiya 21:54

He said, **Indeed, you and your fathers were in manifest error.**

Tafsir al-Jalalayn

54 - He said to them **You and your fathers were in worshipping it in manifest error** between

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **He said, 'You and your fathers were in manifest error.'**

Tafsir al-Qurtubi

He said, 'You and your fathers were in manifest error.' That is, in loss by worshipping them, as they are inanimate objects that neither benefit nor harm nor know.

Tafsir Ibn Kathir

The Almighty tells about His friend Abraham, peace be upon him, that He gave him his guidance before, meaning from his childhood He inspired him with the truth and the argument against his people, as the Almighty said: **And that was Our argument which We gave Abraham against his people.** And what is mentioned of the report about him in his father's bringing him into the flock while he was an infant, and that he went out after a few days and looked at the planet and the creatures and had insight into them, and what many of the commentators and others narrated, most of them are the hadiths of the Children of Israel, so whatever of them agrees with the truth, from what we have in our hands from the infallible one, we accept it because it agrees with the correct one, and whatever contradicts anything of that we reject, and whatever does not agree or contradict, we do not believe it nor disbelieve it, rather we make it a waqf, and whatever was of this type, many of the predecessors permitted its narration, and much of that is of no benefit and no result from which there is no benefit in the religion, and if its benefit were to return to those charged with their religion, this complete and comprehensive Sharia would have explained it, and what we follow in this interpretation is to ignore many of the Israelite hadiths Because it is a waste of time, and because many of them contain lies that are spread among them, they do not differentiate between the correct and the incorrect, as the imams, preservers, and masters of this nation have explained. What is meant here is that God Almighty informed us that He had given Abraham his guidance before, that is, before that.

And his saying: **And We were aware of it** means that he was worthy of that. Then he said: "When he said to his father and his al-Nas 114:What are these statues to which you are devoted?" This is the guidance that he was given from his youth to denounce his people for worshipping idols instead of God Almighty, so he said: **What are these statues to which you are devoted?** meaning devoted to worshipping them. Ibn Abi Hatim said: Al-Hasan bin Muhammad Al-Sabah told us, Abu Muawiyah Al-Dharee' told us, Saeed bin Tarif told us on the authority of Al-Asbagh bin Nabatah who said: Ali, may God be pleased with him, passed by some people playing chess, and he said: What are these statues to which you are devoted? It is better for one of you to touch a live coal until it is extinguished than to touch them? They said: We found our fathers worshipping them. They had no argument other than the misguided actions of their fathers, and for this reason he said: **Indeed, you and your fathers were in manifest error.** That is, speaking to your fathers, whose actions you used as an argument, is like speaking to you, so you and they are in error, not on the straight path. So when he belittled their dreams and led their fathers astray and despised their gods, "They said: Have you brought us the truth, or are you one of the players?" They said: Are you saying this speech that has come from you as a player or are you right in it? We have not heard it before you. "He said: Rather, your Lord is the Lord of the heavens and the earth, who created them." That is, your Lord, there is no god but Him, and He is the One Who... He created the heavens and the earth and all that they contain of creatures, He began their creation, and He is the Creator of all things. **And I am of the witnesses to that,** meaning, I bear witness that there is no god but Him and no Lord but Him.

Fath al-Qadir

54- **He said, 'Indeed, you and your fathers were in manifest error.'** That is, in clear, obvious loss that is not hidden from anyone and is not confusing to anyone with reason. The people of Abraham worshipped idols that neither harm nor benefit, nor hear nor see. There is no error after this error, and no loss is equal to this loss. These imitators from among the people of Islam have replaced the Book of God and the Sunnah of His Messenger with a book in which the efforts of a scholar of the scholars of Islam have been recorded. He claimed that he did not find any evidence that contradicts it, either due to his shortcomings or his negligence in research. So whoever finds that evidence finds it and presents it with a clear beacon.

It's like a flag with fire in its head

He said: This is the Book of God or this is the Sunnah of His Messenger, and he recited to them:

Leave every word when Muhammad says, for he who believes in his religion is like a risk

They said as the first one said:

I am only from Ghazia, if it goes astray, I go astray, and if Ghazia is guided, I am guided

He said it well:

Surat al-Anbiya 21:54

He said, "Indeed, you and your fathers were in manifest error."

The young man refuses to follow anything but his desires, and the path of truth is clear to him.

Tafsir al-Baghawi

54. **He said**, Abraham, **You and your fathers were in manifest error**, a clear error in your worship of it.

Tafsir al-Baidawi

54- **He said**, '**You and your fathers were in manifest error**.' They were involved in a path of error that is not hidden from any rational person, in order to destroy the reliance of the two groups on evidence. If imitation is permissible, it is only permissible for someone who knows in general that he is right.

Surat al-Anbiya 21:55

They said, **Have you brought us the truth, or are you among those who play?**

Tafsir al-Jalalayn

55 - **They said, Have you brought us the truth?** in what you said **or are you one of the players** in it?

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **They said, 'Have you brought us the truth, or are you one of the players?'**

Tafsir al-Qurtubi

They said, 'Have you come to us with the truth?' That is, have you come with the truth in what you say? **Or are you one of the players?** That is, a joking player.

Tafsir Ibn Kathir

The Almighty tells about His friend Abraham, peace be upon him, that He gave him his guidance before, meaning from his childhood He inspired him with the truth and the argument against his people, as the Almighty said: **And that was Our argument which We gave Abraham against his people.** And what is mentioned of the report about him in his father's bringing him into the flock while he was an infant, and that he went out after a few days and looked at the planet and the creatures and had insight into them, and what many of the commentators and others narrated, most of them are the hadiths of the Children of Israel, so whatever of them agrees with the truth, from what we have in our hands from the infallible one, we accept it because it agrees with the correct one, and whatever contradicts anything of that we reject, and whatever does not agree or contradict, we do not believe it nor disbelieve it, rather we make it a waqf, and whatever was of this type, many of the predecessors permitted its narration, and much of that is of no benefit and no result from which there is no benefit in the religion, and if its benefit were to return to those charged with their religion, this complete and comprehensive Sharia would have explained it, and what we follow in this interpretation is to ignore many of the Israelite hadiths Because it is a waste of time, and because many of them contain lies that are spread among them, they do not differentiate between the correct and the incorrect, as the imams, preservers, and masters of this nation have explained. What is meant here is that God Almighty informed us that He had given Abraham his guidance before, that is, before that.

And his saying: **And We were aware of it** means that he was worthy of that. Then he said: "When he said to his father and his al-Nas 114:What are these statues to which you are devoted?" This is the guidance that he was given from his youth to denounce his people for worshipping idols instead of God Almighty, so he said: **What are these statues to which you are devoted?** meaning devoted to worshipping them. Ibn Abi Hatim said: Al-Hasan bin Muhammad Al-Sabah told us, Abu Muawiyah Al-Dharee' told us, Saeed bin Tarif told us on the authority of Al-Asbagh bin Nabatah who said: Ali, may God be pleased with him, passed by some people playing chess, and he said: What are these statues to which you are devoted? It is better for one of you to touch a live coal until it is extinguished than to touch them? They said: We found our fathers worshipping them. They had no argument other than the misguided actions of their fathers, and for this reason he said: **Indeed, you and your fathers were in manifest error.** That is, speaking to your fathers, whose actions you used as an argument, is like speaking to you, so you and they are in error, not on the straight path. So when he belittled their dreams and led their fathers astray and despised their gods, "They said: Have you brought us the truth, or are you one of the players?" They said: Are you saying this speech that has come from you as a player or are you right in it? We have not heard it before you. "He said: Rather, your Lord is the Lord of the heavens and the earth, who created them." That is, your Lord, there is no god but Him, and He is the One Who... He created the heavens and the earth and all that they contain of creatures, He began their creation, and He is the Creator of all things. **And I am of the witnesses to that,** meaning, I bear witness that there is no god but Him and no Lord but Him.

Fath al-Qadir

Then when those people heard the statement of Al-Khalil 55- **They said, 'Have you brought us the truth, or are you one of the players?'** That is, are you skilled in what you say, or are you a player who jokes? He said, striking out at what they based their statement on, which was imitation.

Tafsir al-Baghawi

55. **They said, 'Have you brought us the truth, or are you one of the players?'** They meant, **Are you right in what you say, or [are you one of the players?]**

Tafsir al-Baidawi

55- **They said, 'Have you brought us the truth, or are you one of the players?'** As if they thought that he had misled them, they thought that what he said was only said as a joke, so they said, **Are you saying it or are you playing with it?**

Surat al-Anbiya 21:55

They said, "Have you brought us the truth, or are you among those who play?"

Surat al-Anbiya 21:56

He said, **Rather, your Lord is the Lord of the heavens and the earth, who created them, and I, to that, am among the witnesses.**

Tafsir al-Jalalayn

56 - (He said, **Rather, your Lord** is the one who deserves to be worshipped. **He is the Lord** of the heavens and the earth, who created them. He created them without a previous example. **And I am, over that** which I said, **among the witnesses** to it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Abraham said to them: Rather, I have come to you with the truth, not to play, and your Lord is the Lord of the heavens and the earth who created them, and I agree with you that your Lord is the Lord of the heavens and the earth who created them, not the statues to which you are devoted, and not everyone other than Him is a witness among the witnesses, saying: So worship Him, not these statues which are His creation that do not harm or benefit.

Tafsir al-Qurtubi

He said, 'Rather, your Lord is the Lord of the heavens and the earth.' That is, I am not playing, rather your Lord and the One who manages you is the Creator of the heavens and the earth. **Who created them.** That is, He created them and made them original. **And I am of that among the witnesses.** That is, that He is the Lord of the heavens and the earth. A witness clarifies the ruling, and from this is **God has testified** (Al Imran 3:18) God clarified, so the meaning is: And I will clarify with evidence what I say.

Tafsir Ibn Kathir

The Almighty tells about His friend Abraham, peace be upon him, that He gave him his guidance before, meaning from his childhood He inspired him with the truth and the argument against his people, as the Almighty said: **And that was Our argument which We gave Abraham against his people.** And what is mentioned of the report about him in his father's bringing him into the flock while he was an infant, and that he went out after a few days and looked at the planet and the creatures and had insight into them, and what many of the commentators and others narrated, most of them are the hadiths of the Children of Israel, so whatever of them agrees with the truth, from what we have in our hands from the infallible one, we accept it because it agrees with the correct one, and whatever contradicts anything of that we reject, and whatever does not agree or contradict, we do not

believe it nor disbelieve it, rather we make it a waqf, and whatever was of this type, many of the predecessors permitted its narration, and much of that is of no benefit and no result from which there is no benefit in the religion, and if its benefit were to return to those charged with their religion, this complete and comprehensive Sharia would have explained it, and what we follow in this interpretation is to ignore many of the Israelite hadiths Because it is a waste of time, and because many of them contain lies that are spread among them, they do not differentiate between the correct and the incorrect, as the imams, preservers, and masters of this nation have explained. What is meant here is that God Almighty informed us that He had given Abraham his guidance before, that is, before that.

And his saying: **And We were aware of it** means that he was worthy of that. Then he said: "When he said to his father and his al-Nas 114:What are these statues to which you are devoted?" This is the guidance that he was given from his youth to denounce his people for worshipping idols instead of God Almighty, so he said: **What are these statues to which you are devoted?** meaning devoted to worshipping them. Ibn Abi Hatim said: Al-Hasan bin Muhammad Al-Sabah told us, Abu Muawiyah Al-Dharee' told us, Saeed bin Tarif told us on the authority of Al-Asbagh bin Nabatah who said: Ali, may God be pleased with him, passed by some people playing chess, and he said: What are these statues to which you are devoted? It is better for one of you to touch a live coal until it is extinguished than to touch them? They said: We found our fathers worshipping them. They had no argument other than the misguided actions of their fathers, and for this reason he said: **Indeed, you and your fathers were in manifest error.** That is, speaking to your fathers, whose actions you used as an argument, is like speaking to you, so you and they are in error, not on the straight path. So when he belittled their dreams and led their fathers astray and despised their gods, "They said: Have you brought us the truth, or are you one of the players?" They said: Are you saying this speech that has come from you as a player or are you right in it? We have not heard it before you. "He said: Rather, your Lord is the Lord of the heavens and the earth, who created them." That is, your Lord, there is no god but Him, and He is the One Who... He created the heavens and the earth and all that they contain of creatures, He began their creation, and He is the Creator of all things. **And I am of the witnesses to that,** meaning, I bear witness that there is no god but Him and no Lord but Him.

Fath al-Qadir

56- **Rather, your Lord is the Lord of the heavens and the earth, who created them** meaning, He created them and made them original. **And I am, over that** which I mentioned to you, that your Lord is the Lord of the heavens and the earth, without anything else, **among the witnesses** meaning, those who know it and prove it, for the witness to something is the one who knows it, proves it, and explains it to him.

Ahmad, Al-Tirmidhi, Ibn Jarir in his Tahdheeb, Ibn Al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh, and

Surat al-Anbiya 21:56

He said, "Rather, your Lord is the Lord of the heavens and the earth, who created them, and I, to that, am among the witnesses."

Al-Bayhaqi in Al-Sha'b narrated on the authority of Aisha that a man said: O Messenger of God, I have two slaves who lie to me, betray me, and disobey me, so I beat them and curse them, so what do I do to them? The Messenger of God, may God bless him and grant him peace, said to him: Their betrayal, disobedience, and lying to you, and your reprimanding them, are considered a favor to you. If your punishment of them is less than their sins, then it is a favor for you. If your punishment of them is equal to their sins, then it is sufficient, neither for you nor against you. If your punishment of them is greater than their sins, then they have taken the favor from you. The man began to cry and shout, so the Messenger of God, may God bless him and grant him peace, said: Do you not read the Book of God: "And We will set up the scales of justice for the Day of Resurrection, so no soul will be wronged at all. And if there is the weight of a mustard seed, We will bring it forth, and sufficient are We as reckoners." The man said to him: O Messenger of God, I do not find anything better for myself and for them than to part with them. I bear witness to you that they are free. Ahmad narrated it as follows: Abu Noah Al-Aqrad, Laith bin Saad told us, on the authority of Malik bin Anas, on the authority of Al-Zuhri, on the authority of Urwah, on the authority of Aisha, and he mentioned it, and there are hadiths with the same meaning. Saeed bin Mansour and Ibn Al-Mundhir narrated on the authority of Ibn Abbas that he used to recite, **And We gave Moses and Aaron the Criterion and a light**. Abd bin Hamid narrated on the authority of Abu Salih, **And We gave Moses and Aaron the Criterion**, he said: the Torah. Ibn Jarir narrated on the authority of Qatada something similar. Ibn Jarir narrated on the authority of Ibn Zaid, he said: **The Criterion** is the truth. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada, **And this is a blessed message**, meaning the Qur'an. Ibn Abi Shaybah, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid, regarding his statement, **And We gave Abraham his sound judgment**, he said: We guided him when he was young. And regarding his statement, **What are these statues?** he said: idols.

what he claimed, and they are for the heavens and the earth or for statues, which is more likely to mislead them and impose the argument on them. **And I am on that**, meaning the aforementioned monotheism. **Among the witnesses**, among those who verify it and prove it, for the witness is from the verification of something and its confirmation.

Tafsir al-Baghawi

56. He said, 'Rather, your Lord is the Lord of the heavens and the earth, Who created them,' meaning, He created them, and I am of that among the witnesses, meaning, that He is the God who is the only one worthy of worship. It was said: Among the witnesses that He is the Creator of the heavens and the earth.

Tafsir al-Baidawi

56- He said, 'Rather, your Lord is the Lord of the heavens and the earth, who created them.' This is a denial of his being a player in establishing proof for

Surat al-Anbiya 21:57

And by God, I will surely plot against your idols after you have turned and departed.

Tafsir al-Jalalayn

57 - **And by God, I will surely destroy your idols after you have turned and departed.**

Tafsir al-Suyuti

Tafsir al-Tabari

It was mentioned that Abraham, peace be upon him, swore this oath in secret from his people, and that no one heard it from him except the one who revealed it to him when they said: Whoever did this to our gods is indeed among the wrongdoers. They said: We heard a young man mentioning them called Abraham.

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, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **And by God, I will surely destroy your idols**, he said: The statement of Abraham when his people asked him to follow them to a festival of theirs, but he refused and said: I am sick, and a man from among them heard him threatening their idols and stayed behind, and he is the one who says, **We heard a young man mentioning them, whose name was Abraham** (Al-Anbiya': 60).

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, his statement, **And by God, I will surely destroy your idols**, he said: We think that he said that when they did not hear him after they had turned their backs.

And his saying: **So He made them into fragments, except for one of their greatest ones**. The reciters differed in their recitation of that. The majority of the reciters of the regions, except for Yahya ibn Waththab, Al-A'mash, and Al-Kisa'i, recited it as **So He made them into fragments**... meaning all of them, as if they intended by it the plural of Jadhah and Jadhah, just as the light is pluralized as khafaaf, and the generous is karram.

The first of the two readings in this regard, in our opinion, is the correct reading of the one who reads it as *jazadhan* with a damma on the jim, due to the consensus of the readers of the regions on it, and that what they agreed upon is correct. If it is read in this way, it is a verbal noun like *rafat*, "al-fatat," and *al-daqqaq*, not a singular one. As for the one who reads it with a kasra on the jim, then it is the plural of *al-jadhah*, and *al-jadhah* is a verbal noun derived from

majdhudhu ilayh, like *kasir* and *hashim*, and *al-majdhudha* is the one that is broken in pieces.

In a similar manner to what we said about this, the people of interpretation said:

Who said that?

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, **So He made them into fragments**, meaning: debris.

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: *Jathadh* is like *stubble*.

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

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Then He made them into fragments**: meaning pieces.

The reason why Abraham, peace be upon him, did that to the gods of his people was:

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, that Ibrahim's father said to him: O Ibrahim, we have a festival. If you would go out with us to it, our religion would please you. So when it was the day of the festival, they went out to it, Ibrahim went out with them, and when he was part of the way, he threw himself down and said: I am sick, he said: My foot is ailing. So they pressed his feet together and he was lying dead. So when they had gone, he called out to the last of them, and twice the number of people remained: **By God, I will surely destroy your idols after you have turned and departed**. So they heard him say it. Then Ibrahim returned to the house of the gods, and if they were in a great hall, facing the door of the hall, a great idol, next to it, smaller than it, each idol next to it smaller than it, until they reached the door of the hall, and if they had prepared food, they would place it in front of the gods. They said: When it is time for us to return, we will return, and the gods have blessed our food, so we ate. So when Ibrahim looked at them and at the food in front of them, he said: Will you not eat? (al-Dhariyat 51:27) When they did not answer him, he said, **What is the matter with you that you do not speak? He finished striking them with his right hand**. (al-Saffat 37:92) So he took an iron axe, and he made gouges in each idol on its edges, then he hung the axe around the neck of the largest idol, then he left. When the people came to their food, they looked at their gods. **They said, 'Who has done this to our gods? Indeed, he is one of the wrongdoers.'** They said, **'We heard a young man mentioning them, whose name was Abraham.'**

And his saying, **Except for a great one of theirs**, means: Except for a great one of the gods, for Abraham did not break it, but rather, as he mentioned, he hung the axe around its neck.

In a similar manner to what we said about this, the people of interpretation said:

And by God, I will surely plot against your idols after you have turned and departed.

Who said that?

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj: **Except for their greatest.** Ibn Abbas said: Except for their greatest, the greatest of their gods. Ibn Jurayj said, and Mujahid said: And Abraham placed the axe with which he destroyed their idols leaning against the chest of their greatest, which he left.

Ibn Humayd told us: Salamah told us, on the authority of Ibn Ishaq, who said: He turned to them as God Almighty said: **Strike with the right hand** 37:93. Then he began to break them with an axe in his hand, until the largest idol remained. He tied the axe to his hand, then left them. When his people returned, they saw what he had done to their idols. This terrified them and they were greatly shocked by it and said: Whoever did this to our gods is indeed among the wrongdoers. And His statement: **Perhaps to Him they will return** means: Abraham did that to their gods so that they would take heed and know that if she did not repel from herself what Abraham did to her, then she would be further from repelling from others those who wanted to harm them, so they would return from what they were doing of worshipping her to what he was doing of his religion and the oneness of God, and disavowal of idols.

In a similar vein, the commentators said:

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Perhaps they will return to Him.** He said: He tempted them with that so that perhaps they would remember or see.

Tafsir al-Qurtubi

The Almighty's saying: **And by God, I will surely destroy your idols** He informed us that he did not suffice with verbal argument, but rather he broke their idols, an act of one who was confident in God Almighty, preparing himself to endure hardship in defense of the religion. The ta' in **by God** is specific to swearing by the name of God alone, the waw is specific to every manifest, and the ba' is specific to every implied and manifest. The poet said:

By God, he will remain a lonely man for days, with gazelles and myrtle trees strutting around him.

Ibn Abbas said: **By God's sanctity, I will surely plot against your idols**, meaning I will plot against them. And plotting is deception. Kadh means plotting. Kadh means plotting. War is sometimes called plotting. It is said: So-and-so fought and did not encounter plotting. And everything you deal with, you plot against him. **After they turned their backs** means departing and going. And they had a festival every year in which they would gather, so they said to Ibrahim: If you came with us to our festival, our religion would please you. This was narrated on the authority of Ibn Masoud, as will be explained in *As-Saffat*. So Ibrahim said to himself: **By God, I will surely plot against your idols.** Mujahid and Qatadah said that

Ibrahim only said that in secret from his people, and only one man heard it, and he was the one who disclosed it to them. One person reports on someone with the report of the group if what he reported is something that pleases others. And similar to it is: **They say, 'If we return to the city, the more honorable will surely expel therefrom the more humble.'** (al-Munafiqun 63:8) It was said: He said it after the people had left, and only the weak ones remained, so they were the ones who heard him. Abraham had found a way to stay behind them by saying: **I am ill** (al-Saffat 37:89), meaning weak and unable to move.

Tafsir Ibn Kathir

Then Abraham swore an oath that some of his people heard, to plot against their idols, that is, to be keen on harming them and breaking them after they turned their backs, that is, to their festival, and they had a festival to which they would go out. Al-Suddi said: When the time for that festival approached, his father said: O my son, if you would come out with us to our festival, you would like our religion. So he went out with them, and when he was on some of the way, he threw himself to the ground and said: I am sick. So they kept passing by him while he was lying dead and saying: Stop! He said: I am sick! When most of them had passed and the weak ones remained, he said: **By God, I will plot against your idols.** So those people heard him. Ibn Ishaq said on the authority of Abu Al-Ahwas on the authority of Abdullah, who said: When the people of Abraham went out to their festival, they passed by him and said: O Abraham, will you not come out with us? He said: I am sick, and that was the day before. He said: **By God, I will plot against your idols after you have turned your backs.** So some of them heard him.

And His saying: **So He made them into fragments** means debris, he broke them all, except for the largest of them, meaning except for the largest idol they had, as He said: **Then he struck them with his right hand.** And His saying: **Perhaps they would return to Him** they mentioned that he placed the axe in the hand of their largest one so that they might believe that he was the one who was jealous for himself, and was disdainful that these small idols should be worshipped with him, so he broke them. "They said: Who has done this to our gods? Indeed, he is among the wrongdoers." That is, when they returned and saw what Abraham had done to their idols of humiliation and degradation indicating their lack of divinity and the foolishness of the minds of their worshippers. "They said: Who has done this to our gods? Indeed, he is among the wrongdoers." That is, in this action of his. "They said: We heard a young man mentioning them, whose name was Abraham." That is, whoever heard him swear that he would plot against them said: We heard a young man, whose name was Abraham, mentioning them. Ibn Abi Hatim said: Muhammad bin Awf told us, Saeed bin Mansour told us, Jarir bin Abdul Hamid told us, on the authority of Qabus, on the authority of his father, on the authority of Ibn Abbas, who said: God did not

send a prophet except when he was young, and no scholar was given knowledge except when he was young. And he recited this verse: **They said, 'We heard a young man mentioning them, whose name is Ibrahim.'**

And His saying, **They said, 'Bring him before the eyes of the people,'** meaning before all witnesses in the greatest assembly in the presence of all the people. This was the greatest intention of Abraham, peace be upon him, to show in this great gathering the greatness of their ignorance and lack of intelligence in worshipping these idols, which neither ward off harm from themselves nor possess any victory for themselves. So how could he ask anything of that from them? "They said, 'Have you done this to our gods, O Abraham?' He said, 'Rather, their greatest one did it,' meaning the one who left it and did not break it. 'So ask them, if they can speak.'" He only wanted by this to make them rush on their own and admit that they cannot speak, and that this does not come from this idol because it is inanimate.

In the two Sahihs, from the hadith of Hisham bin Hassan, on the authority of Muhammad bin Sirin, on the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, said: "Abraham, peace be upon him, did not lie except three times: two in the cause of God, his saying: 'Rather, their chief has done it,' and his saying: 'Indeed, I am ill.'" He said: "While he was traveling in the land of a tyrant among the tyrants, with Sarah, he stopped at a place and a man came to the tyrant and said: 'A man has stopped here in your land with a woman who is the most beautiful of people.' So he sent for him and he came, and he said: 'Who is this woman to you?' He said: 'My sister.' He said: 'Then go and send her to me.' So he went to Sarah and said: 'This tyrant asked me about you, and I told him that you are my sister, so do not lie to me in front of him, for you are my sister in the Book of God, and there is no Muslim on earth except me and you.' So Abraham went with her and stood up to pray, and when she entered upon him and he saw her, he yearned for her and took hold of her and held her tightly, and he said: 'Supplicate to God for me and I will not harm you.' So she supplicated for him." So he sent and he fell upon her, and took hold of her and took something like her or stronger, and he did that a third time, and he took something like the first two times, and he said: Call upon God and I will not harm you, so she called upon him and he sent, then he called the lowest of his veils and said: You have not brought me a human being, but you have brought me a devil, bring her out and give her to Hagar. So she was brought out and given to Hagar and she came, and when Ibrahim sensed her coming, he turned from his prayer and said: What is it? She said: God has sufficed against the plot of the wicked disbeliever and Hagar has served me. Muhammad ibn Sirin said: When Abu Hurairah narrated this hadith, he would say: That is your mother, O sons of the rain-water.

Fath al-Qadir

His saying: 57- **And by God, I will surely destroy your idols** He informed them that he would move from arguing with words to changing evil with action,

trusting in God the Almighty and defending His religion. And deception is trickery: it is said that he almost deceived him, and what is meant here is diligence. In breaking idols: It was said that the Prophet, peace and blessings be upon him, said that secretly, and it was said that a man from them heard him **after they had turned their backs** meaning after they had returned from worshipping them, going and departing. The commentators said: They had a festival every year in which they would gather, so they said to Ibrahim: If you went out with us to our festival, our religion would please you, so Ibrahim said this statement.

Tafsir al-Baghawi

57. **And by God, I will surely destroy your idols**, I will plot against them, **after you have turned your backs**, meaning after you have turned your backs and set out for your festival.

Mujahid and Qatada said: Ibrahim only said this in secret from his people, and only one man heard it, so he disclosed it to him and said: We heard a young man mentioning them, whose name is Ibrahim.

Al-Suddi said: They had a festival gathering every year, and when they returned from their festival, they would enter upon the idols and prostrate themselves before them, then they would return to their homes. When that festival came, Ibrahim's father said to him: O Ibrahim, if you go with us to our festival, you will like our religion. So Ibrahim went out with them, and when he was on the way, he threw himself down and said, **I am sick**, saying, **I have a sore leg**. When they had gone, he called out to the last of them, and the weakest of the people remained, **By God, I will surely destroy your idols**. They heard him say that. Then Ibrahim returned to the house of the gods, and they were in a great hall facing the door of the hall, with a great idol next to it, smaller than it, and the idols next to each other, each idol smaller than it, to the door of the hall. They had prepared food and placed it in front of the gods, and they said: When we return and the gods have blessed our food, we will eat. When Ibrahim looked at them and at the food in front of them, he said to them in mockery: **Why don't you eat?** When they did not answer him, he said: **What is the matter with you that you do not speak?** He struck them with his right hand and began to break them in his hand until nothing remained but the largest idol. He hung the axe around its neck and then left. This is what God Almighty said.

Tafsir al-Baidawi

57- **By God** and it was read with the letter baa, which is the original, and the letter taa instead of the letter waw that was replaced from it, and it expresses astonishment. **I will surely try hard to break your idols** I will surely strive to break them, and the word kayd and what is in the letter taa of astonishment at the difficulty of the matter and its dependence on a type of trickery. **After you turned away from it. Turning away** to your holiday, and perhaps he said that secretly.

Surat al-Anbiya 21:57

And by God, I will surely plot against your idols after you have turned and departed.

Surat al-Anbiya 21:58

So He made them into fragments, except for one of their greatest, that perhaps they would return to Him.

Tafsir al-Jalalayn

58 - **So He made them** after they went to their gathering on their festival day **in pieces** with a dammah or kasrah on the jim, into pieces with an axe **except for one of their elders** he hung the axe around his neck **so that they might return to him** meaning to the elder **and see what He did to others.**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **So He made them into fragments, except for their biggest one, that perhaps they would return to it.**

Tafsir al-Qurtubi

The Almighty said: **So He made them fragments** meaning crumbs. And fragmentation means breaking and cutting. Jadhth means breaking and cutting something. And fragmentation and fragmentation are what is broken from it, and the damma is more eloquent than breaking it. Al-Jawhari said it. Al-Kisa'i: And the stones of gold are called fragments, because they are broken. Al-Kisa'i, Al-A'mash, and Ibn Muhaisin read *Jathath* with a kasra on the jim, meaning breaking and cutting. The plural of Jadhth is dry straw, like Khafif and Khafaf and Zarif and Zaraf. The poet said:

Cutting down idols in their altar is for the sake of God, the Most High, the Almighty.

The rest with the dammah, and Abu Ubaid and Abu Hatim chose it. Like the wreck and the remains, one is a fragment. And this is the plot that he swore to do to them. And he said: **So he made them**, because the people believed in their idols as divine. Ibn Abbas, Abu Nahik, and Abu Sammal read *fragments* with the fathah of the jim, and the fathah and the kasrah are two languages like harvest and harvest. Abu Hatim: The fathah, the kasrah, and the doubt mean the same thing, narrated by Qatrib. **Except for a great one for them** meaning the greatest of the gods in creation, for he did not break it. Al-Suddi and Mujahid said: He left the largest idol and hung the axe with which he broke the idols around its neck, to use it as evidence against them. **Perhaps they will return to it** meaning to Abraham and his religion "if the evidence is established against them. And it was said: "Perhaps they will return to it" meaning to the largest idol **in breaking it.**

Tafsir Ibn Kathir

Then Abraham swore an oath that some of his people heard, to plot against their idols, that is, to be keen on harming them and breaking them after they turned their backs, that is, to their festival, and they had a festival to which they would go out. Al-Suddi said: When the time for that festival approached, his father said: O my son, if you would come out with us to our festival, you would like our religion. So he went out with them, and when he was on some of the way, he threw himself to the ground and said: I am sick. So they kept passing by him while he was lying dead and saying: Stop! He said: I am sick! When most of them had passed and the weak ones remained, he said: **By God, I will plot against your idols.** So those people heard him. Ibn Ishaq said on the authority of Abu Al-Ahwas on the authority of Abdullah, who said: When the people of Abraham went out to their festival, they passed by him and said: O Abraham, will you not come out with us? He said: I am sick, and that was the day before. He said: **By God, I will plot against your idols after you have turned your backs.** So some of them heard him.

And His saying: **So He made them into fragments** means debris, he broke them all, except for the largest of them, meaning except for the largest idol they had, as He said: **Then he struck them with his right hand.** And His saying: **Perhaps they would return to Him** they mentioned that he placed the axe in the hand of their largest one so that they might believe that he was the one who was jealous for himself, and was disdainful that these small idols should be worshipped with him, so he broke them. "They said: Who has done this to our gods? Indeed, he is among the wrongdoers." That is, when they returned and saw what Abraham had done to their idols of humiliation and degradation indicating their lack of divinity and the foolishness of the minds of their worshippers. "They said: Who has done this to our gods? Indeed, he is among the wrongdoers." That is, in this action of his. "They said: We heard a young man mentioning them, whose name was Abraham." That is, whoever heard him swear that he would plot against them said: We heard a young man, whose name was Abraham, mentioning them. Ibn Abi Hatim said: Muhammad bin Awf told us, Saeed bin Mansour told us, Jarir bin Abdul Hamid told us, on the authority of Qabus, on the authority of his father, on the authority of Ibn Abbas, who said: God did not send a prophet except when he was young, and no scholar was given knowledge except when he was young. And he recited this verse: **They said, 'We heard a young man mentioning them, whose name is Ibrahim.'**

And His saying, **They said, 'Bring him before the eyes of the people,'** meaning before all witnesses in the greatest assembly in the presence of all the people. This was the greatest intention of Abraham, peace be upon him, to show in this great gathering the greatness of their ignorance and lack of intelligence in worshipping these idols, which neither ward off harm from themselves nor possess any victory for themselves. So how could he ask anything of that from them? "They said, 'Have you done this to our gods, O Abraham?' He said, 'Rather, their greatest one did it,' meaning the one who left it and did not break it. 'So

Surat al-Anbiya 21:58

So He made them into fragments, except for one of their greatest, that perhaps they would return to Him.

ask them, if they can speak. ” He only wanted by this to make them rush on their own and admit that they cannot speak, and that this does not come from this idol because it is inanimate.

In the two Sahihs, from the hadith of Hisham bin Hassan, on the authority of Muhammad bin Sirin, on the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, said: “Abraham, peace be upon him, did not lie except three times: two in the cause of God, his saying: ‘Rather, their chief has done it,’ and his saying: ‘Indeed, I am ill.’” He said: “While he was traveling in the land of a tyrant among the tyrants, with Sarah, he stopped at a place and a man came to the tyrant and said: ‘A man has stopped here in your land with a woman who is the most beautiful of people.’ So he sent for him and he came, and he said: ‘Who is this woman to you?’ He said: ‘My sister.’ He said: ‘Then go and send her to me.’ So he went to Sarah and said: ‘This tyrant asked me about you, and I told him that you are my sister, so do not lie to me in front of him, for you are my sister in the Book of God, and there is no Muslim on earth except me and you.’ So Abraham went with her and stood up to pray, and when she entered upon him and he saw her, he yearned for her and took hold of her and held her tightly, and he said: ‘Supplicate to God for me and I will not harm you.’ So she supplicated for him.” So he sent and he fell upon her, and took hold of her and took something like her or stronger, and he did that a third time, and he took something like the first two times, and he said: Call upon God and I will not harm you, so she called upon him and he sent, then he called the lowest of his veils and said: You have not brought me a human being, but you have brought me a devil, bring her out and give her to Hagar. So she was brought out and given to Hagar and she came, and when Ibrahim sensed her coming, he turned from his prayer and said: What is it? She said: God has sufficed against the plot of the wicked disbeliever and Hagar has served me. Muhammad ibn Sirin said: When Abu Hurairah narrated this hadith, he would say: That is your mother, O sons of the rain-water.

Fath al-Qadir

The Fa in His saying: 58- **So He made them fragments** is eloquent: that is, they turned away, so He made them fragments: fragmentation means cutting and breaking. It is said: I cut something apart and broke it, the singular is fragmentation, and fragmentation is what is broken from it. Al-Jawhari said: Al-Kisa'i said: And the gold stones are called fragments because they are broken. Al-Kisa'i, Al-A'mash and Ibn Muhaisin read *Jathathan* with a kasra on the jim: that is, breaking and cutting, the plural of fragmentation: which is dry straw, like light and light, and elegant and elegant. The poet said:

Cutting down idols in their altar is for the sake of God, the Most High, the Almighty.

The rest read it with the dammah, and this reading was chosen by Abu Ubaid and Abu Hatim: meaning debris

and chips, fa'al meaning maf'ul, and this is the plot that he promised them. Ibn Abbas and Abu al-Sammak read juthadh with the fathah on the jim, **except a big one for them** meaning for the idols, **perhaps they will return to it** meaning to Abraham, “so that he may argue with them about what will come and make them argue. And it was said that perhaps they will return to the big idol and ask it about the breaker, because it is the nature of the worshipped to return to it in important matters, and when they return to it they do not find any report with it, so they know then that it does not bring benefit nor ward off harm, and does not know good or evil, nor inform about the matter that befalls it. And it was said that perhaps they will return to God, and this is very far-fetched.

Tafsir al-Baghawi

58. **So He made them into fragments**, Al-Kisa'i read *Jathathan* with a kasra on the jim, meaning breaking and cutting, the plural of Jadhth, which is dry straw like Khafif and Khafaf, and others read it with a damma, like wreckage and remains, **except for a great one of theirs**, for he did not break it and put the axe on its neck, and it was said that he tied it with his hand, and there were seventy-two idols, some of them of gold and some of silver and some of iron and lead and copper and wood and stone, and the great idol was of gold crowned with jewels and in its eyes were two glowing rubies. The Almighty said: **Perhaps they will return to Him**, it was said: Its meaning is perhaps they will return to His religion and to what He calls them to if they know the weakness and inability of the gods, and it was said: perhaps they will return to Him and ask Him, so when the people returned from their festival to the house of their gods and saw their idols in fragments.

Tafsir al-Baidawi

58- **He made them fragments**, a passive participle with the meaning of a passive participle like *Hatam* from *Jadh* which means to cut. Al-Kisa'i read it with the kasra, which is a language, or the plural of *Jadhth* like *Khafaf* and *Khafif*. It was read with the fatha, and *Jarza* is the plural of *Jadhth* and *Jadhth* is the plural of *Jathah*. **Except a chief of theirs** for the idols, he broke another and kept him and put the axe on his neck. **Perhaps to Him they will return** because he thought it most likely that they would not return except to him due to his uniqueness and his fame for his enmity towards their gods, so he argued with them by saying: **Rather, their chief did it** so he argued with them, or that they would return to the chief and ask him about the one who broke it, since it is the custom of the worshipped one to return to him to untie the knots, so he would rebuke them for that, or to God, meaning **they will return** to His Oneness when they realize the inability of their gods.

Surat al-Anbiya 21:59

They said, "Who has done this to our gods? He is indeed among the wrongdoers."

Surat al-Anbiya 21:59

They said, **Who has done this to our gods? He is indeed among the wrongdoers.**

Tafsir al-Jalalayn

59 - **They said** after they returned and saw what had been done **whoever did this to our gods, he is indeed among the wrongdoers** in it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The people of Abraham said when they saw their gods cut off, except for the one to whom Abraham tied the axe: Who did this to our gods? Indeed, he who did this to our gods is among the wrongdoers: that is, among those who do to them what he had no right to do. **They said, 'We heard a young man mentioning them, whose name was Abraham.'** He says: Those who heard him say, **By God, I will surely destroy your idols after you have turned and departed.** We heard a young man mentioning them with a fault, whose name was Abraham.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, **They said we heard a young man mentioning them.** Ibn Jurayj said: He mentions them and criticizes them.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, his saying, **We heard a young man mentioning them, whose name was Ibrahim.** We heard him insulting her, criticizing her, and mocking her. We did not hear anyone say that except him, and he is the one who we think did this to her.

And His statement, **Then bring him before the eyes of the people that they may bear witness,** God Almighty says: The people of Abraham said to one another: Then bring him who did this to our gods, whom you heard mentioning them with a defect, cursing them and slandering them before the eyes of the people. It was said that the meaning of that is: before the heads of the people. Some of them said that its meaning is: before the eyes of the people and in their sight. They said that what he means by that is to reveal the one who did that to the people, as the Arabs say when a matter becomes apparent and famous: That was before the eyes of the people, meaning that it was in the hands of the people.

The commentators differed in their interpretation of His statement, **Perhaps they will bear witness.** Some of them said: Its meaning is: Perhaps people will bear witness against him, that he is the one who did that, so their testimony against him will be proof for us against him. They said: They only did that because they hated to take him without intention.

Who said that?

Musa told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, "They said: Bring him before the eyes of the people, perhaps they will testify" that he did that.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And bring it before the eyes of the people that they may bear witness,** he said: They hated to take it without intention.

Others said: Rather, the meaning of this is: Perhaps they will witness what they are being punished with, so they will see it and witness it.

Who said that?

Ibn Humayd told us: Salamah told us, on the authority of Ibn Ishaq, who said: When report of what Abraham had done to the gods of his people reached Nimrod and the nobles of his people, they said: **Bring him before the eyes of the people, perhaps they will witness** - meaning what was being done to him. The most obvious meaning of that is that they said: **Bring him before the eyes of the people, perhaps they will witness our punishment of him,** because if what was meant by that was for them to witness his action, it would have been said: **Look who witnessed him doing that,** and it would not have been said: **Bring him before the people.**

Tafsir al-Qurtubi

The Almighty says: **They said, 'Who did this to our gods? Indeed, he is among the wrongdoers.'** The meaning is that when they returned from their festival and saw what had happened to their gods, they said, in a manner of inquiry and denial: **Who did this to our gods? Indeed, he is among the wrongdoers.** It was said: *Who* is not an interrogative, but rather it is a subject and its predicate is **among the wrongdoers.** That is, the one who did this is a wrongdoer.

Tafsir Ibn Kathir

Then Abraham swore an oath that some of his people heard, to plot against their idols, that is, to be keen on harming them and breaking them after they turned their backs, that is, to their festival, and they had a festival to which they would go out. Al-Suddi said: When the time for that festival approached, his father said: O my son, if you would come out with us to our festival, you would like our religion. So he went out with them, and when he was on some of the way, he threw himself to the ground and said: I am sick. So they kept passing by him while he was lying dead and saying: Stop! He said: I am sick! When most of them had passed and the weak ones remained, he said: **By God, I will plot against your idols.** So those people heard him. Ibn Ishaq said on the authority of Abu Al-Ahwas on the authority of Abdullah, who said: When the people of Abraham went out to their festival, they passed by him and said: O Abraham, will you not

come out with us? He said: I am sick, and that was the day before. He said: **By God, I will plot against your idols after you have turned your backs.** So some of them heard him.

And His saying: **So He made them into fragments** means debris, he broke them all, except for the largest of them, meaning except for the largest idol they had, as He said: **Then he struck them with his right hand.** And His saying: **Perhaps they would return to Him** they mentioned that he placed the axe in the hand of their largest one so that they might believe that he was the one who was jealous for himself, and was disdainful that these small idols should be worshipped with him, so he broke them. "They said: Who has done this to our gods? Indeed, he is among the wrongdoers." That is, when they returned and saw what Abraham had done to their idols of humiliation and degradation indicating their lack of divinity and the foolishness of the minds of their worshippers. "They said: Who has done this to our gods? Indeed, he is among the wrongdoers." That is, in this action of his. "They said: We heard a young man mentioning them, whose name was Abraham." That is, whoever heard him swear that he would plot against them said: We heard a young man, whose name was Abraham, mentioning them. Ibn Abi Hatim said: Muhammad bin Awf told us, Saeed bin Mansour told us, Jarir bin Abdul Hamid told us, on the authority of Qabus, on the authority of his father, on the authority of Ibn Abbas, who said: God did not send a prophet except when he was young, and no scholar was given knowledge except when he was young. And he recited this verse: **They said, 'We heard a young man mentioning them, whose name is Ibrahim.'**

And His saying, **They said, 'Bring him before the eyes of the people,'** meaning before all witnesses in the greatest assembly in the presence of all the people. This was the greatest intention of Abraham, peace be upon him, to show in this great gathering the greatness of their ignorance and lack of intelligence in worshipping these idols, which neither ward off harm from themselves nor possess any victory for themselves. So how could he ask anything of that from them? "They said, 'Have you done this to our gods, O Abraham?' ' He said, 'Rather, their greatest one did it,' meaning the one who left it and did not break it. 'So ask them, if they can speak. '" He only wanted by this to make them rush on their own and admit that they cannot speak, and that this does not come from this idol because it is inanimate.

In the two Sahihs, from the hadith of Hisham bin Hassan, on the authority of Muhammad bin Sirin, on the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, said: "Abraham, peace be upon him, did not lie except three times: two in the cause of God, his saying: 'Rather, their chief has done it,' and his saying: 'Indeed, I am ill.'" He said: "While he was traveling in the land of a tyrant among the tyrants, with Sarah, he stopped at a place and a man came to the tyrant and said: 'A man has stopped here in your land with a woman who is the most beautiful of people.' So he sent for him and he came, and he said: 'Who is this woman to you?' He said: 'My sister.' He said: 'Then go and send her to me.' So he went to Sarah and said: 'This tyrant asked me

about you, and I told him that you are my sister, so do not lie to me in front of him, for you are my sister in the Book of God, and there is no Muslim on earth except me and you.' So Abraham went with her and stood up to pray, and when she entered upon him and he saw her, he yearned for her and took hold of her and held her tightly, and he said: 'Supplicate to God for me and I will not harm you.' So she supplicated for him." So he sent and he fell upon her, and took hold of her and took something like her or stronger, and he did that a third time, and he took something like the first two times, and he said: Call upon God and I will not harm you, so she called upon him and he sent, then he called the lowest of his veils and said: You have not brought me a human being, but you have brought me a devil, bring her out and give her to Hagar. So she was brought out and given to Hagar and she came, and when Ibrahim sensed her coming, he turned from his prayer and said: What is it? She said: God has sufficed against the plot of the wicked disbeliever and Hagar has served me. Muhammad ibn Sirin said: When Abu Hurairah narrated this hadith, he would say: That is your mother, O sons of the rain-water.

Fath al-Qadir

59- **They said, 'Who did this to our gods? He is indeed among the wrongdoers.'** There is an omission in the speech, and the meaning is: So when they returned from their festival and saw what had happened to their gods, they said this statement, and the question is for rebuke. It was said that *who* is not an interrogative, but rather it is a subject and its predicate is **He is indeed among the wrongdoers:** meaning the one who did this is a wrongdoer.

Tafsir al-Baghawi

59. **They said, 'Who has done this to our gods? He is indeed one of the wrongdoers,'** meaning one of the criminals.

Tafsir al-Baidawi

59- **They said** when they returned. **Who has done this to our gods? He is indeed one of the wrongdoers** by his boldness towards the true gods by glorifying them, or by his excessive destruction of them, or by his involvement in his own destruction.

Surat al-Anbiya 21:60

They said, "We heard a young man mentioning them. His name is Abraham."

Surat al-Anbiya 21:60

They said, "We heard a young man mentioning them. His name is Abraham."

Tafsir al-Jalalayn

60 - **They said** that is, some of them to each other **We heard a young man mentioning them** that is, criticizing them **his name is Ibrahim**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **They said, 'We heard a young man mention them, whose name is Ibrahim.'**

Tafsir al-Qurtubi

The first is more correct, because he said: **We heard a young man mentioning them.** This is the answer to **Who did this?** The pronoun in **they said** refers to the weak people who heard Ibrahim, or one person as mentioned above. The meaning of **mentioning them** is to criticize and revile them, so perhaps he is the one who did this. People differed about the reason for raising Ibrahim. Al-Zajaj said: It is raised in the sense that it is said to him, he is Ibrahim, so it is the predicate of a deleted subject, and the sentence is reported. He said: It is permissible for it to be raised in the vocative and its damma is a construction, and it takes the place of what its agent is not named. It was said: It is raised on the basis that it is the object of what its agent is not named, on the basis that Ibrahim is not indicative of the person, but rather the pronunciation of it is made indicative of the construction of this word, meaning that this saying and this word are said to him, just as you say the weight of a verb or three letters are added, so it does not indicate in any way the person, but rather you indicate by your pronunciation the word itself. In this way you say: I said Ibrahim, and it is a sound object that is considered a saying and speech, so it is not difficult after that to build the verb in it for the object. This is the choice of Ibn Atiyah in raising it. Professor Abu Al-Hajaj Al-Ashbili Al-A'lam said: It is raising by neglect. Ibn Atiyah said: When he saw the aspects of raising as if they did not clarify the meaning they intended, he went to raise it without anything, just as the stripping and the nudity may raise the factors of the beginning. And the young man is the young man and the young woman is the young woman. Ibn Abbas said: God did not send a prophet except a young man. Then he recited: We heard a young man mentioning them.

Tafsir Ibn Kathir

Then Abraham swore an oath that some of his people heard, to plot against their idols, that is, to be keen on harming them and breaking them after they turned their backs, that is, to their festival, and they had a festival to which they would go out. Al-Suddi said: When the time for that festival approached, his father said: O my son, if you would come out with us to our festival, you would like our religion. So he went out with them, and when he was on some of the way, he threw himself to the ground and said: I am sick. So they kept passing by him while he was lying dead and saying: Stop! He said: I am sick! When most of them had passed and the weak ones remained, he said: **By God, I will plot against your idols.** So those people heard him. Ibn Ishaq said on the authority of Abu Al-Ahwas on the authority of Abdullah, who said: When the people of Abraham went out to their festival, they passed by him and said: O Abraham, will you not come out with us? He said: I am sick, and that was the day before. He said: **By God, I will plot against your idols after you have turned your backs.** So some of them heard him.

And His saying: **So He made them into fragments** means debris, he broke them all, except for the largest of them, meaning except for the largest idol they had, as He said: **Then he struck them with his right hand.** And His saying: **Perhaps they would return to Him** they mentioned that he placed the axe in the hand of their largest one so that they might believe that he was the one who was jealous for himself, and was disdainful that these small idols should be worshipped with him, so he broke them. "They said: Who has done this to our gods? Indeed, he is among the wrongdoers." That is, when they returned and saw what Abraham had done to their idols of humiliation and degradation indicating their lack of divinity and the foolishness of the minds of their worshippers. "They said: Who has done this to our gods? Indeed, he is among the wrongdoers." That is, in this action of his. "They said: We heard a young man mentioning them, whose name was Abraham." That is, whoever heard him swear that he would plot against them said: We heard a young man, whose name was Abraham, mentioning them. Ibn Abi Hatim said: Muhammad bin Awf told us, Saeed bin Mansour told us, Jarir bin Abdul Hamid told us, on the authority of Qabus, on the authority of his father, on the authority of Ibn Abbas, who said: God did not send a prophet except when he was young, and no scholar was given knowledge except when he was young. And he recited this verse: **They said, 'We heard a young man mentioning them, whose name is Ibrahim.'**

And His saying, **They said, 'Bring him before the eyes of the people,'** meaning before all witnesses in the greatest assembly in the presence of all the people. This was the greatest intention of Abraham, peace be upon him, to show in this great gathering the greatness of their ignorance and lack of intelligence in worshipping these idols, which neither ward off harm from themselves nor possess any victory for themselves. So how could he ask anything of that from them? "They said, 'Have you done this to our gods, O

Abraham?' He said, 'Rather, their greatest one did it,' meaning the one who left it and did not break it. 'So ask them, if they can speak.' He only wanted by this to make them rush on their own and admit that they cannot speak, and that this does not come from this idol because it is inanimate.

In the two Sahihs, from the hadith of Hisham bin Hassan, on the authority of Muhammad bin Sirin, on the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, said: "Abraham, peace be upon him, did not lie except three times: two in the cause of God, his saying: 'Rather, their chief has done it,' and his saying: 'Indeed, I am ill.'" He said: "While he was traveling in the land of a tyrant among the tyrants, with Sarah, he stopped at a place and a man came to the tyrant and said: 'A man has stopped here in your land with a woman who is the most beautiful of people.' So he sent for him and he came, and he said: 'Who is this woman to you?' He said: 'My sister.' He said: 'Then go and send her to me.' So he went to Sarah and said: 'This tyrant asked me about you, and I told him that you are my sister, so do not lie to me in front of him, for you are my sister in the Book of God, and there is no Muslim on earth except me and you.' So Abraham went with her and stood up to pray, and when she entered upon him and he saw her, he yearned for her and took hold of her and held her tightly, and he said: 'Supplicate to God for me and I will not harm you.' So she supplicated for him." So he sent and he fell upon her, and took hold of her and took something like her or stronger, and he did that a third time, and he took something like the first two times, and he said: Call upon God and I will not harm you, so she called upon him and he sent, then he called the lowest of his veils and said: You have not brought me a human being, but you have brought me a devil, bring her out and give her to Hagar. So she was brought out and given to Hagar and she came, and when Ibrahim sensed her coming, he turned from his prayer and said: What is it? She said: God has sufficed against the plot of the wicked disbeliever and Hagar has served me. Muhammad ibn Sirin said: When Abu Hurairah narrated this hadith, he would say: That is your mother, O sons of the rain-water.

Fath al-Qadir

And the first is more appropriate for their saying: 60- **We heard a young man** etc., for some of them said this in response to their questioners, and this speaker is the one who heard Abraham say: **By God, I will surely destroy your idols** and the meaning of **reminds them** is to criticize them, and the investigation of such a phrase has been previously mentioned, and the phrase **It is said to him, Abraham** is a second description of a young man. Al-Zajaj said: And Abraham was raised in the sense: It is said to him, he is Abraham, so according to this it is the predicate of a deleted subject, and it was said that it was raised as the object of what its agent was not named, and it was said that it was raised in the vocative.

Among the strange grammatical refinements and the wonders of syntactic directions, is that Al-A'lam Al-Shantamari Al-Ashbili said: It is raised on neglect. Ibn Atiyah said: He went to raise it without anything.

And the boy: is the young man, and the young girl: the young woman.

Tafsir al-Baghawi

60. **They said**, meaning those who heard Abraham's words: **By God, I will surely destroy your idols**, "We heard a young man mentioning them, **criticizing and insulting them**, his name is Abraham, **he is the one we think did this, and this reached Nimrod the tyrant and the nobles of his people**.

Tafsir al-Baidawi

60- They said, 'We heard a young man mentioning them' **criticizing them, so perhaps he did it and mentioned is the second object of heard or an attribute of young man** correcting it because hearing is related to it, and it is more eloquent in attributing the mention to God. "It is said to him, Ibrahim" is a deleted predicate, meaning he is Ibrahim, and it is permissible to raise it with the verb because what is meant by it is the name.

Surat al-Anbiya 21:61

They said, "Then bring him before the eyes of the people, perhaps they will bear witness."

Surat al-Anbiya 21:61

They said, **Then bring him before the eyes of the people, perhaps they will bear witness.**

Tafsir al-Jalalayn

61 - (They said: Then bring him before the eyes of the people) that is, openly **so that they may testify** that he is the doer.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **They said, 'Bring him before the eyes of the people, perhaps they will bear witness.'**

Tafsir al-Qurtubi

The Almighty's saying: **They said, 'Bring him before the eyes of the people.'** There is one issue in this, which is:

When the report reached Nimrod and the nobles of his people, they were reluctant to take him without evidence, so they said: Bring him openly in the sight of the people so that they may see him **perhaps they will testify** against him for what he said, so that it would be openly in front of the people so that they may see him, perhaps they will testify against him for what would be an argument against him. It was said: **perhaps they will testify** to his punishment so that no one would do what he did. Or perhaps some people **will testify** that they saw him breaking the idols, or **perhaps they will testify** to his stabbing of their gods, so that they will know that he deserves punishment.

I said: This is evidence that no one was held accountable for the claim of another regarding what came before, because God Almighty said, **Then bring him before the eyes of the people so that they may bear witness.** This is how it is in our law, and there is no disagreement about it.

Tafsir Ibn Kathir

Then Abraham swore an oath that some of his people heard, to plot against their idols, that is, to be keen on harming them and breaking them after they turned their backs, that is, to their festival, and they had a festival to which they would go out. Al-Suddi said: When the time for that festival approached, his father said: O my son, if you would come out with us to our festival, you would like our religion. So he went out with them, and when he was on some of the way, he threw himself to the ground and said: I am sick. So

they kept passing by him while he was lying dead and saying: Stop! He said: I am sick! When most of them had passed and the weak ones remained, he said: **By God, I will plot against your idols.** So those people heard him. Ibn Ishaq said on the authority of Abu Al-Ahwas on the authority of Abdullah, who said: When the people of Abraham went out to their festival, they passed by him and said: O Abraham, will you not come out with us? He said: I am sick, and that was the day before. He said: **By God, I will plot against your idols after you have turned your backs.** So some of them heard him.

And His saying: **So He made them into fragments** means debris, he broke them all, except for the largest of them, meaning except for the largest idol they had, as He said: **Then he struck them with his right hand.** And His saying: **Perhaps they would return to Him** they mentioned that he placed the axe in the hand of their largest one so that they might believe that he was the one who was jealous for himself, and was disdainful that these small idols should be worshipped with him, so he broke them. "They said: Who has done this to our gods? Indeed, he is among the wrongdoers." That is, when they returned and saw what Abraham had done to their idols of humiliation and degradation indicating their lack of divinity and the foolishness of the minds of their worshippers. "They said: Who has done this to our gods? Indeed, he is among the wrongdoers." That is, in this action of his. "They said: We heard a young man mentioning them, whose name was Abraham." That is, whoever heard him swear that he would plot against them said: We heard a young man, whose name was Abraham, mentioning them. Ibn Abi Hatim said: Muhammad bin Awf told us, Saeed bin Mansour told us, Jarir bin Abdul Hamid told us, on the authority of Qabus, on the authority of his father, on the authority of Ibn Abbas, who said: God did not send a prophet except when he was young, and no scholar was given knowledge except when he was young. And he recited this verse: **They said, 'We heard a young man mentioning them, whose name is Ibrahim.'**

And His saying, **They said, 'Bring him before the eyes of the people,'** meaning before all witnesses in the greatest assembly in the presence of all the people. This was the greatest intention of Abraham, peace be upon him, to show in this great gathering the greatness of their ignorance and lack of intelligence in worshipping these idols, which neither ward off harm from themselves nor possess any victory for themselves. So how could he ask anything of that from them? "They said, 'Have you done this to our gods, O Abraham?' " He said, 'Rather, their greatest one did it,' meaning the one who left it and did not break it. 'So ask them, if they can speak. '" He only wanted by this to make them rush on their own and admit that they cannot speak, and that this does not come from this idol because it is inanimate.

In the two Sahihs, from the hadith of Hisham bin Hassan, on the authority of Muhammad bin Sirin, on the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, said: "Abraham, peace be upon him, did not lie except three

times: two in the cause of God, his saying: 'Rather, their chief has done it,' and his saying: 'Indeed, I am ill.'" He said: "While he was traveling in the land of a tyrant among the tyrants, with Sarah, he stopped at a place and a man came to the tyrant and said: 'A man has stopped here in your land with a woman who is the most beautiful of people.' So he sent for him and he came, and he said: 'Who is this woman to you?' He said: 'My sister.' He said: 'Then go and send her to me.' So he went to Sarah and said: 'This tyrant asked me about you, and I told him that you are my sister, so do not lie to me in front of him, for you are my sister in the Book of God, and there is no Muslim on earth except me and you.' So Abraham went with her and stood up to pray, and when she entered upon him and he saw her, he yearned for her and took hold of her and held her tightly, and he said: 'Supplicate to God for me and I will not harm you.' So she supplicated for him." So he sent and he fell upon her, and took hold of her and took something like her or stronger, and he did that a third time, and he took something like the first two times, and he said: Call upon God and I will not harm you, so she called upon him and he sent, then he called the lowest of his veils and said: You have not brought me a human being, but you have brought me a devil, bring her out and give her to Hagar. So she was brought out and given to Hagar and she came, and when Ibrahim sensed her coming, he turned from his prayer and said: What is it? She said: God has sufficed against the plot of the wicked disbeliever and Hagar has served me. Muhammad ibn Sirin said: When Abu Hurairah narrated this hadith, he would say: That is your mother, O sons of the rain-water.

Fath al-Qadir

61- **They said, 'Bring him before the eyes of the people.'** The questioners were the ones who asked. They ordered some of them to bring him openly in the sight of the people. It was said that when the report reached Nimrod and the nobles of his people, they were reluctant to take him without evidence, so they said this statement so that it would be an argument against him to make permissible what they had decided to do to him. The meaning of **perhaps they will bear witness** is that they may be present at his punishment so that others will be deterred from following his example in such a matter. It was also said that they may bear witness against him that they saw him break the idols, or that they may witness his stabbing their idols.

Tafsir al-Baghawi

61. **They said, 'Bring him before the eyes of the people,'** Nimrod said: He said, "Bring him openly in the sight of the people, 'perhaps they will bear witness,' that he is the one who did it. They hated to take him without evidence. Al-Hasan, Qatada, and Al-Suddi said, and Muhammad ibn Ishaq said, "perhaps they will bear witness," meaning they will be present at his punishment and what will be done to him. So when they brought him,

Tafsir al-Baidawi

61 **They said, 'Bring him before the eyes of the people'** in their sight so that his image can be seen in their eyes, as a rider can be seen by what is being ridden. **Perhaps they will bear witness** to his actions or words or witness Our punishment of him.

Surat al-Anbiya 21:62

They said, "Have you done this to our gods, O Abraham?"

Surat al-Anbiya 21:62

They said, **Have you done this to our gods, O Abraham?**

Tafsir al-Jalalayn

62 - **They said** after he brought it **Did you** by realizing the two hamzas and replacing the second with an alif and making it easy and inserting an alif between the easy one and the other and leaving it **Did you do this to our gods, O Abraham**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So they brought Abraham, and when they brought him they said to him: Did you do this to our gods by breaking them, O Abraham? Abraham answered them: Rather, their greatest and most important one did it, so ask the gods who did this to them and broke them if they speak for themselves.

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

Who said that?

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, who said: When he was brought to him and his people gathered around him before their king Nimrod, they said: **Have you done this to our gods, O Abraham?** He said: **Rather, their greatest one did it, so ask them, if they should speak.** He was angry that they should worship these little ones with him while he was greater than them, so he broke them.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **Rather, their chief did it...** the verse, and it is this characteristic with which he deceived them.

Some of those who do not believe in the narrations and do not accept from the report anything except what is widely transmitted from the common people, have claimed that the meaning of his statement, **Rather, this their leader did it**, is: Rather, this their leader did it. If they can speak, then ask them. That is, if the broken gods can speak, then their leader is the one who broke them. This statement is contrary to what the narrations from the Messenger of God, may God bless him and grant him peace, have shown, that Abraham only told three lies, all about God: his statement, **Rather, this their leader did it**, his statement, **I am ill** 37:89, and his statement to Sarah, **She is my sister**. It is not impossible that God, the Most High, permitted His friend to do that, so that he could accuse his people of it, and use it as evidence against them, and make them aware of their mistake and their poor view of themselves, just as Joseph's muezzin said to his brothers, **O caravan, you are thieves** 37:70, and they had not stolen anything.

Tafsir al-Qurtubi

The Almighty's saying: **They said, 'Did you do this to our gods, O Abraham?'** There are four issues in it:

First: Since the hearing was not general and the testimony was not proven, they asked him whether he did it or not. There is an omission in the speech, so Abraham came when he was brought and they said: Did you do this to the gods?

Tafsir Ibn Kathir

Then Abraham swore an oath that some of his people heard, to plot against their idols, that is, to be keen on harming them and breaking them after they turned their backs, that is, to their festival, and they had a festival to which they would go out. Al-Suddi said: When the time for that festival approached, his father said: O my son, if you would come out with us to our festival, you would like our religion. So he went out with them, and when he was on some of the way, he threw himself to the ground and said: I am sick. So they kept passing by him while he was lying dead and saying: Stop! He said: I am sick! When most of them had passed and the weak ones remained, he said: **By God, I will plot against your idols.** So those people heard him. Ibn Ishaq said on the authority of Abu Al-Ahwas on the authority of Abdullah, who said: When the people of Abraham went out to their festival, they passed by him and said: O Abraham, will you not come out with us? He said: I am sick, and that was the day before. He said: **By God, I will plot against your idols after you have turned your backs.** So some of them heard him.

And His saying: **So He made them into fragments** means debris, he broke them all, except for the largest of them, meaning except for the largest idol they had, as He said: **Then he struck them with his right hand.** And His saying: **Perhaps they would return to Him** they mentioned that he placed the axe in the hand of their largest one so that they might believe that he was the one who was jealous for himself, and was disdainful that these small idols should be worshipped with him, so he broke them. "They said: Who has done this to our gods? Indeed, he is among the wrongdoers." That is, when they returned and saw what Abraham had done to their idols of humiliation and degradation indicating their lack of divinity and the foolishness of the minds of their worshippers. "They said: Who has done this to our gods? Indeed, he is among the wrongdoers." That is, in this action of his. "They said: We heard a young man mentioning them, whose name was Abraham." That is, whoever heard him swear that he would plot against them said: We heard a young man, whose name was Abraham, mentioning them. Ibn Abi Hatim said: Muhammad bin Awf told us, Saeed bin Mansour told us, Jarir bin Abdul Hamid told us, on the authority of Qabus, on the authority of his father, on the authority of Ibn Abbas, who said: God did not send a prophet except when he was young, and no

scholar was given knowledge except when he was young. And he recited this verse: **They said, 'We heard a young man mentioning them, whose name is Ibrahim.'**

And His saying, **They said, 'Bring him before the eyes of the people,'** meaning before all witnesses in the greatest assembly in the presence of all the people. This was the greatest intention of Abraham, peace be upon him, to show in this great gathering the greatness of their ignorance and lack of intelligence in worshipping these idols, which neither ward off harm from themselves nor possess any victory for themselves. So how could he ask anything of that from them? "They said, 'Have you done this to our gods, O Abraham?' " He said, 'Rather, their greatest one did it,' meaning the one who left it and did not break it. 'So ask them, if they can speak. '" He only wanted by this to make them rush on their own and admit that they cannot speak, and that this does not come from this idol because it is inanimate.

In the two Sahihs, from the hadith of Hisham bin Hassan, on the authority of Muhammad bin Sirin, on the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, said: "Abraham, peace be upon him, did not lie except three times: two in the cause of God, his saying: 'Rather, their chief has done it,' and his saying: 'Indeed, I am ill.'" He said: "While he was traveling in the land of a tyrant among the tyrants, with Sarah, he stopped at a place and a man came to the tyrant and said: 'A man has stopped here in your land with a woman who is the most beautiful of people.' So he sent for him and he came, and he said: 'Who is this woman to you?' He said: 'My sister.' He said: 'Then go and send her to me.' So he went to Sarah and said: 'This tyrant asked me about you, and I told him that you are my sister, so do not lie to me in front of him, for you are my sister in the Book of God, and there is no Muslim on earth except me and you.' So Abraham went with her and stood up to pray, and when she entered upon him and he saw her, he yearned for her and took hold of her and held her tightly, and he said: 'Supplicate to God for me and I will not harm you.' So she supplicated for him." So he sent and he fell upon her, and took hold of her and took something like her or stronger, and he did that a third time, and he took something like the first two times, and he said: Call upon God and I will not harm you, so she called upon him and he sent, then he called the lowest of his veils and said: You have not brought me a human being, but you have brought me a devil, bring her out and give her to Hagar. So she was brought out and given to Hagar and she came, and when Ibrahim sensed her coming, he turned from his prayer and said: What is it? She said: God has sufficed against the plot of the wicked disbeliever and Hagar has served me. Muhammad ibn Sirin said: When Abu Hurairah narrated this hadith, he would say: That is your mother, O sons of the rain-water.

Fath al-Qadir

And sentence 62 - **They said, 'Did you do this to our gods, O Abraham?'** is a resumption of the answer to an implied question, and in the speech there is an omission, the meaning of which is: So Abraham came

when they brought him and asked him if he did that, to establish proof against him according to their claim.

Tafsir al-Baghawi

62. **They said**, to him, **Did you do this to our gods, O Abraham?**

Tafsir al-Baidawi

62- **They said, 'Have you done this to our gods, O Abraham?'** when they brought him.

Surat al-Anbiya 21:63

He said, "Rather, their greatest one did it, so ask them, if they should speak."

Surat al-Anbiya 21:63

He said, **Rather, their greatest one did it, so ask them, if they should speak.**

Tafsir al-Jalalayn

63 - **He said** remaining silent about his action **Rather, their chief did it, so ask them** about its doer **if they should speak** in it the answer to the condition is presented and in what precedes it there is an allusion to them that the idol whose inability to do the action is known cannot be a god.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **He said, 'Rather, their chief did it, so ask them, if they should speak.'**

Tafsir al-Qurtubi

So Abraham said to them, as an argument against them: **Rather, their eldest did it.** That is, he was jealous and angry that he and the younger ones would be worshipped with him, so he did this to them, so if they speak, then ask them. So he linked the action of the eldest to the speech of the others, alerting them to the corruption of their belief. It is as if he said: Rather, he is the doer if these speak. And in the speech there is an introduction to this interpretation in his saying: **Then ask them, if they speak.** And it was said: He meant rather, their eldest did it if they speak. He explained that whoever does not speak and does not know does not deserve to be worshipped. His saying was an indirect expression, and in indirect expressions there is an alternative to lying. That is, ask them, if they speak, then they are truthful, and if they do not speak, then he is not the doer. And within these words there is an admission that he is the doer, and this is the correct view because he counted it against himself, so it indicates that it was made in the form of an indirect expression. This is because they worshipped them and took them as gods besides God, as Abraham said to his father: **O my father, why do you worship that which hears not and sees not?** (Maryam 19:42) - the verse - so Abraham said: **Rather, their chief did it**, so that they would say that they do not speak, nor benefit, nor harm. So he would say to them: **Then why do you worship them?** So the proof would be established against them. For this reason, it is permissible for the nation to impose falsehood with the opponent until he returns to the truth of his own accord, for it is closer in proof and more decisive for doubt, as he said to his al-Nas 114: **This is my Lord** (al-An'am 6:77) and **This is my sister** and **Indeed, I am sick** (Saffat: 89) and **Rather, their chief did it.** Ibn Al-Samiq read **Rather, he did it** with a shaddah on the lam, meaning perhaps the doer

is their chief. Al-Kisa'i said that stopping at his statement: **Rather, he did it** means that he did it from his action, then he begins **this chief of them.** It was said: That is, why did they not deny that it was their chief's action? This is an obligation with the wording of the report. Whoever believes in worshipping her must prove that she actually does it, and the meaning is: Rather, their greatest one did what you are required to do.

Second: Al-Bukhari, Muslim, and Al-Tirmidhi narrated on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said:

"The Prophet Abraham never lied about anything except three things: his saying, 'I am sick,' his saying to Sarah, my sister, and his saying, 'Rather, their leader did it.'" The wording of Al-Tirmidhi. He said: A good and authentic hadith. It was mentioned in Al-Isra' in Sahih Muslim, on the authority of Abu Hurairah, may God be pleased with him, in the story of Abraham. He said:

He mentioned his statement in the Kawkab: **This is my Lord.** Based on this, the lies would be four, except that the Messenger, peace be upon him, denied those by saying: "The Prophet Abraham never lied except in three lies, two of which were about God, his statement: 'I am sick' (37:89) and his statement: **Rather, their elder did it**, and one concerning Sarah." The hadith is worded by Muslim. The reason for his statement in the Kawkab: **This is my Lord** not being considered a lie is because - and God knows best - he was in a state of childhood when he said that, and not in a state of accountability. Or he said it to his people, asking them in a way of rebuke and denial, and the question mark was deleted. Or as an argument against his al-Nas 114: to draw attention to the fact that what changes is not suitable for Lordship. All of these aspects have been presented in (*Al-An'am*), and praise be to God.

Third: Judge Abu Bakr Ibn Al-Arabi said: In this hadith there is a great point that breaks the back, which is that he, peace be upon him, said: "Ibrahim did not lie except in three lies, two of which were about the religion of God and about his saying: 'I am sick' and his saying: 'Rather, their chief did it'." He did not mention his saying 'This is my sister' in the name of God the Most High, even though he pushed her away in a way that was disliked. However, since Ibrahim, peace be upon him, had a share in it in protecting his bed and protecting his family, he did not make it in the name of God. This is because nothing is made in the name of God and His Self except the pure work free from the impurities of this world. The excuses that go back to the self if they are pure for the religion are for God the Most High, as He said: 'Unquestionably, to God belongs pure religion' (al-Zumar 39:3). If this had come from us, it would have been for God, but the status of Ibrahim required this. And God knows best.

Fourth: Our scholars said: Lying is reporting something other than what it is. It is more apparent that what Abraham said in what he, peace be upon him, reported was from the metaphors, even if they were metaphors and good deeds and arguments in character and

indications, but they affected the rank, and lowered Muhammad's status and Abraham was ashamed of them, so he said them according to what was mentioned in the hadith of intercession, for the prophets fear what others do not fear out of reverence for God, for what was appropriate for his rank in prophethood and friendship was to proclaim the truth and declare the matter however it was, but he was given permission so he accepted the permission and what happened from the story happened, and for this reason it came in the hadith of intercession "I have only taken a friend from behind behind" with the accusative of behind in both of them on the construction like fifteen, and as they said: my neighbor house by house, and it occurred in some copies of Muslim **from behind from behind** with the repetition of from, and then it is not permissible to build on the fat-ha, but rather each one of them is built on the damma, because it is cut off from the addition and intended the added like before and after, and if he did not intend the added, it is parsed and the nun is not declined, because its alif is for the feminine, because they said in its diminutive And Rayyah, Al-Jawhari said: It is anomalous. Based on this, the fat-ha is valid in both of them with the presence of *min* in them. The meaning is that I was a friend who came after others. It is understood from this that the friendship was not valid in its entirety except for the one for whom the praiseworthy position was valid on that day, as mentioned above. And he is our Prophet Muhammad, may God bless him and grant him peace.

Tafsir Ibn Kathir

Then Abraham swore an oath that some of his people heard, to plot against their idols, that is, to be keen on harming them and breaking them after they turned their backs, that is, to their festival, and they had a festival to which they would go out. Al-Suddi said: When the time for that festival approached, his father said: O my son, if you would come out with us to our festival, you would like our religion. So he went out with them, and when he was on some of the way, he threw himself to the ground and said: I am sick. So they kept passing by him while he was lying dead and saying: Stop! He said: I am sick! When most of them had passed and the weak ones remained, he said: **By God, I will plot against your idols.** So those people heard him. Ibn Ishaq said on the authority of Abu Al-Ahwas on the authority of Abdullah, who said: When the people of Abraham went out to their festival, they passed by him and said: O Abraham, will you not come out with us? He said: I am sick, and that was the day before. He said: **By God, I will plot against your idols after you have turned your backs.** So some of them heard him.

And His saying: **So He made them into fragments** means debris, he broke them all, except for the largest of them, meaning except for the largest idol they had, as He said: **Then he struck them with his right hand.** And His saying: **Perhaps they would return to Him** they mentioned that he placed the axe in the hand of their largest one so that they might believe that he was the one who was jealous for himself, and was disdainful

that these small idols should be worshipped with him, so he broke them. "They said: Who has done this to our gods? Indeed, he is among the wrongdoers." That is, when they returned and saw what Abraham had done to their idols of humiliation and degradation indicating their lack of divinity and the foolishness of the minds of their worshippers. "They said: Who has done this to our gods? Indeed, he is among the wrongdoers." That is, in this action of his. "They said: We heard a young man mentioning them, whose name was Abraham." That is, whoever heard him swear that he would plot against them said: We heard a young man, whose name was Abraham, mentioning them. Ibn Abi Hatim said: Muhammad bin Awf told us, Saeed bin Mansour told us, Jarir bin Abdul Hamid told us, on the authority of Qabus, on the authority of his father, on the authority of Ibn Abbas, who said: God did not send a prophet except when he was young, and no scholar was given knowledge except when he was young. And he recited this verse: **They said, 'We heard a young man mentioning them, whose name is Ibrahim.'**

And His saying, **They said, 'Bring him before the eyes of the people,'** meaning before all witnesses in the greatest assembly in the presence of all the people. This was the greatest intention of Abraham, peace be upon him, to show in this great gathering the greatness of their ignorance and lack of intelligence in worshipping these idols, which neither ward off harm from themselves nor possess any victory for themselves. So how could he ask anything of that from them? "They said, 'Have you done this to our gods, O Abraham?' He said, 'Rather, their greatest one did it,' meaning the one who left it and did not break it. 'So ask them, if they can speak.' " He only wanted by this to make them rush on their own and admit that they cannot speak, and that this does not come from this idol because it is inanimate.

In the two Sahihs, from the hadith of Hisham bin Hassan, on the authority of Muhammad bin Sirin, on the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, said: "Abraham, peace be upon him, did not lie except three times: two in the cause of God, his saying: 'Rather, their chief has done it,' and his saying: 'Indeed, I am ill.' " He said: "While he was traveling in the land of a tyrant among the tyrants, with Sarah, he stopped at a place and a man came to the tyrant and said: 'A man has stopped here in your land with a woman who is the most beautiful of people.' So he sent for him and he came, and he said: 'Who is this woman to you?' He said: 'My sister.' He said: 'Then go and send her to me.' So he went to Sarah and said: 'This tyrant asked me about you, and I told him that you are my sister, so do not lie to me in front of him, for you are my sister in the Book of God, and there is no Muslim on earth except me and you.' So Abraham went with her and stood up to pray, and when she entered upon him and he saw her, he yearned for her and took hold of her and held her tightly, and he said: 'Supplicate to God for me and I will not harm you.' So she supplicated for him." So he sent and he fell upon her, and took hold of her and took something like her or stronger, and he did that a third time, and he took something like the first two times, and he said: Call upon God and I will not harm you, so she called upon him and he sent, then he

He said, "Rather, their greatest one did it, so ask them, if they should speak."

called the lowest of his veils and said: You have not brought me a human being, but you have brought me a devil, bring her out and give her to Hagar. So she was brought out and given to Hagar and she came, and when Ibrahim sensed her coming, he turned from his prayer and said: What is it? She said: God has sufficed against the plot of the wicked disbeliever and Hagar has served me. Muhammad ibn Sirin said: When Abu Hurairah narrated this hadith, he would say: That is your mother, O sons of the rain-water.

Fath al-Qadir

63- **He said, 'Rather, their chief did it.'** That is, Abraham said, establishing the argument against them and rebuking them, **Rather, their chief did it**, pointing to the idol that he had left and not broken. **Then ask them if they speak.** That is, if they are among those who can speak and are able to talk and understand what is given to them, then they will answer with what is appropriate, and it is not right in reason to call them a god. So he presented the speech in a way that would make them admit that the inanimate objects that they worshipped are not gods, because if they said that they do not speak, he would say to them: How do you worship someone who is unable to speak and is unable to know what is happening to him in the place where he is? This statement is a case of imposing falsehood on the opponent until the argument is binding on him and he acknowledges the truth, for that is more decisive in solving his doubts and repelling his stubbornness. It was said that Abraham, peace be upon him, intended by attributing the action to that great idol that he did that because he was jealous and angry that he and the small ones were worshipped with him, as guidance to them that the worship of these idols that do not hear, see, benefit or repel is not acceptable in reason with the existence of their Creator and their Creator, and the first is more appropriate. Ibn al-Sameefa' read **bala fa'ala** with a shaddah on the lam, meaning **bala, perhaps the doer is their great one.**

Tafsir al-Baghawi

63. **He said, Ibrahim, Rather, their eldest did it**, he was angry that they worshipped these little ones with him while he was older than them, so he broke them. Ibrahim wanted to establish an argument against them by doing so, and that is what he said: **Then ask them, if they should speak**, so that they would inform those who did that to them.

Al-Qatibi said: Its meaning is that their leader did it if they could speak, as a condition. So he made speaking a condition for the action, meaning that if they were able to speak, they would be able to do it. So he showed them their inability to speak, and within it I did it.

It was narrated on the authority of Al-Kisa'i that he would stop at his saying **Rather, he did it** and say: Its meaning is [he did it] from his action. The first is more correct because it was narrated on the authority of Abu

Hurairah that the Prophet, may God bless him and grant him peace, said: "Ibrahim did not lie except three lies, two of which were for the sake of God: his saying: 'Indeed, I am ill' 37:89, and his saying: 'Rather, their chief did it', and his saying to Sarah: 'This is my sister.'" It was said about his saying: **Indeed, I am ill** that is, I will become ill. It was also said: The illness of the heart means, grieved by your misguidance. His saying to Sarah: This is my sister, meaning in religion. These interpretations are to deny lying from Abraham, and the first is the first to talk about it. It is possible that God Almighty permitted him to do that for the purpose of reform and to rebuke them and argue with them, just as He permitted Joseph until he ordered his crier to say to his brothers: **O caravan, indeed, you are thieves 37:70.** And they had not stolen.

Tafsir al-Baidawi

63- **He said, 'Rather, their leader did it, so ask them, if they can speak.'** The action was attributed to God figuratively because his anger at what he saw of their increasing respect for him led to his doing it directly, or as a confirmation to himself with mockery and rebuke in an indirect style, as if someone who does not write well were to say to you what you wrote in elegant handwriting: Did you write this? So you said, 'Rather, you wrote it.' Or a narration of what is required from their doctrine of its permissibility. It was said that in meaning it is related to his saying, 'If they can speak,' and what is between them is an interruption, or to the pronoun **young man** or *Ibrahim*. His saying, **their leader** is a subject and predicate, and therefore he stopped at his action. And what was narrated that he, peace and blessings be upon him, said **(to Ibrahim three lies)** is a naming of the indirect lies because their form resembled his form.

Surat al-Anbiya 21:64

Then they returned to themselves and said, **Indeed, you are the wrongdoers.**

Tafsir al-Jalalayn

64 - **So they returned to themselves** by thinking and said to themselves **Indeed, you are the wrongdoers** that is, by worshipping someone who does not speak.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: So they remembered when Abraham, peace be upon him, said to them, **Rather, their chief did it, so ask them, if they should speak**, in their minds, and they returned to their minds, and some of them looked at each other, and they said, "You people are wrongdoers, this man, in your questioning of him, and your saying to him: Who did this to our gods, O Abraham? And these are your gods to whom he did what he did to your city, so ask them."

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

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq: "So they returned to themselves and said: 'Indeed, you are the wrongdoers.'" He said: They were afraid and returned from him, meaning from Abraham, regarding what they had claimed against him of breaking them, to themselves among themselves, and they said: We have wronged him, and we do not see him except as he said.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj: **So they returned to themselves**, he said: They looked at each other, "and said: 'Indeed, you are the wrongdoers.'"

And His saying, **Then they lowered their heads**, God Almighty says: Then they were defeated in the argument, so they argued with Abraham with what was an argument for Abraham against them, and they said: You have certainly known that these idols do not speak.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, who said: Then they said, meaning the people of Abraham, and they knew that they, meaning their gods, neither harm nor benefit nor strike, **Indeed you know that these do not speak**. That is, they do not speak, so tell us who did this to them, and they do not strike with hands, so we believe you. God says, **Then they turned their heads upside down**, in the argument against them for Abraham when he argued with them, so Abraham said at that time when the argument became clear to them with their saying, **Indeed you know that these do not speak**.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, God said: **Then they lowered their heads**. People were overcome by a

state of terrible confusion.

Others said: The meaning of this is: Then they relapsed in the sedition.

Who said that?

Musa told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, **Then they lowered their heads**. He said: They lowered their heads in the trial, and they said: You know that these do not speak.

Some Arab scholars said: The meaning of this is: Then they turned back from what they knew of Abraham's argument, and said: You have certainly known that these people do not speak.

We have chosen the statement that we have said about the meaning of that, because turning something upside down means turning it on its head, and making its top its bottom. It is known that the people did not accept it on their own heads, and that their argument was turned upside down, so the report about them was established in place of the report about their argument. Since that was the case, then turning upside down the argument is undoubtedly the argument of the one arguing against his opponent, with what is an argument for his opponent. As for the statement of al-Suddi: Then they turned upside down in the tribulation, then they had not come out of the tribulation before that, so they turned upside down in it. As for the statement of the one who said from the people of Arabic what we mentioned about him, then it is a statement far from the concept. Do not ask them, but we ask you, so tell us who did that to them, and we have heard that you did that, but they were truthful in what they said, so they said, **You have certainly known that these do not speak**, and that is not a return from what they knew, but rather it is an admission of it.

Tafsir al-Qurtubi

The Almighty says: **So they returned to themselves** meaning they returned to each other as one who is cut off from his argument and is aware of the soundness of his opponent's argument. **And they said, 'Indeed, you are the wrongdoers'** meaning by worshipping someone who does not utter a word and does not control himself for a moment. How can he benefit his worshippers and ward off harm from them when he does not turn the axe away from his head?

Tafsir Ibn Kathir

God Almighty says, informing about the people of Abraham when he said to them what he said, **So they turned to themselves**, that is, to blame them for not being careful and guarding their gods, and they said, **Indeed, you are the wrongdoers**, that is, for leaving them neglected and without a guardian, **Then they lowered their heads**, that is, then they looked down at the ground and said, **Indeed, you know that these do not speak**. Qatada said: The people were overcome by a state of terrible confusion, and they said, **Indeed, you know that these do not speak**. Al-Suddi said, **Then**

Surat al-Anbiya 21:64

Then they returned to themselves and said, "Indeed, you are the wrongdoers."

they lowered their heads, that is, in the trial. Ibn Zayd said: That is, in opinion, and the statement of Qatada is more apparent in meaning, because they only did that out of confusion and helplessness, and for this reason they said to him, **You have certainly known that these do not speak**, so how can you tell us to ask them if they speak, when you know that they do not speak? Then Abraham said to them when they admitted that, **Do you then worship besides God that which can neither benefit you nor harm you?** That is, if it does not speak and it neither benefits nor harms, then why do you worship it besides God? **Fie upon you and upon what you worship besides God! Do you not reason?** That is, do you not reflect on what you are in of misguidance and gross disbelief that only spreads to an ignorant, unjust, and wicked person? So he established the proof against them and made them adhere to it, and for this reason God Almighty said, **And that was Our proof which We gave Abraham against his people Al-An'am 2:17.**

Fath al-Qadir

64- **So they returned to themselves** meaning some of them returned to each other as someone who is cut off from his argument and is aware of the soundness of his opponent's argument returns to his mind, and that is because they became aware and understood during this contract between them and Abraham that someone who is not able to repel harm from himself or to harm the one who did to him what Abraham did to those idols cannot possibly be worthy of worship, and for this reason **they said, 'Indeed, you are the wrongdoers'** meaning some of them said to each other: You are the wrongdoers to yourselves by worshipping these inanimate objects, and the wrongdoer is not the one to whom you attribute injustice by saying: He is among the wrongdoers.

Tafsir al-Baghawi

64. **So they returned to themselves**, meaning they thought with their hearts and returned to their minds, **and said**, we see nothing but as He said: **Indeed, you are the wrongdoers**, meaning by your worship of someone who does not speak. And it was said: You are the wrongdoers of this man in your asking him, and these are your gods present, so ask them.

Tafsir al-Baidawi

64 **So they returned to themselves** and reviewed their minds. **They said** and some of them said to each other. **Indeed, you are the wrongdoers** with this question or with worshipping someone who does not speak and does not harm or benefit, not the one you wronged with your saying **Indeed, he is among the wrongdoers.**

Surat al-Anbiya 21:65

Then they were turned upside down on their heads. You have certainly known that these do not speak.

Tafsir al-Jalalayn

65 - **Then they were turned back** by God **on their heads** meaning they returned to their disbelief and said, by God **you have certainly known that these do not speak** meaning so how do you command us to question them?

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "Then they lowered their heads. You have certainly known that these do not speak."

Tafsir al-Qurtubi

The Almighty said: **Then they lowered their heads** meaning they returned to their ignorance and worship and said: **You have certainly known that these do not speak**.

Tafsir Ibn Kathir

God Almighty says, informing about the people of Abraham when he said to them what he said, **So they turned to themselves**, that is, to blame them for not being careful and guarding their gods, and they said, **Indeed, you are the wrongdoers**, that is, for leaving them neglected and without a guardian, **Then they lowered their heads**, that is, then they looked down at the ground and said, **Indeed, you know that these do not speak**. Qatada said: The people were overcome by a state of terrible confusion, and they said, **Indeed, you know that these do not speak**. Al-Suddi said, **Then they lowered their heads**, that is, in the trial. Ibn Zayd said: That is, in opinion, and the statement of Qatada is more apparent in meaning, because they only did that out of confusion and helplessness, and for this reason they said to him, **You have certainly known that these do not speak**, so how can you tell us to ask them if they speak, when you know that they do not speak? Then Abraham said to them when they admitted that, **Do you then worship besides God that which can neither benefit you nor harm you?** That is, if it does not speak and it neither benefits nor harms, then why do you worship it besides God? **Fie upon you and upon what you worship besides God! Do you not reason?** That is, do you not reflect on what you are in of misguidance and gross disbelief that only spreads to an ignorant, unjust, and wicked person? So he established the proof against them and made them adhere to it, and for this reason God Almighty said, **And that was Our proof which We gave Abraham**

against his people Al-An'am 2:17.

Fath al-Qadir

65- **Then they lowered their heads** meaning they returned to their ignorance and stubbornness. God Almighty likened their return to falsehood to the bottom of something becoming top. It was said that the meaning is that they lowered their heads in shame before Abraham, but this is weak because He did not say they lowered their heads with the opening of the kaf and attributing the action to them so that this interpretation would be correct. Rather, He said: they lowered their heads. It was read as **they lowered their heads** with emphasis. Then they said after they lowered their heads, addressing Abraham, **You have certainly known that these do not speak** meaning saying to Abraham, **You have certainly known that speech is not the nature of these idols**.

Tafsir al-Baghawi

65. **Then they turned their heads back**, the commentators said: God made the truth flow from their tongues in the first statement, then misery overtook them, so this is the meaning of His statement: **Then they turned their heads back**, meaning they returned to disbelief after they admitted to wrongdoing against themselves. It is said that the sick person turned back if he returned to his original state, and they said, **You have certainly known that these do not speak**, so how do we ask them? So when the argument was directed to Abraham, peace be upon him,

Tafsir al-Baidawi

65- **Then they turned their heads down** They turned to argument after they had straightened out by reviewing. He likened their return to falsehood to the bottom of something becoming higher than its top. It was read (*Naksawa*) with emphasis and *Naksawa* means they turned themselves down. **You have certainly known that these do not speak** So how do you command us to ask her while she is intending to speak?

Surat al-Anbiya 21:66

He said, "Do you then worship besides God that which neither benefits you nor harms you at all?"

Surat al-Anbiya 21:66

He said, "Do you then worship besides God that which neither benefits you nor harms you at all?"

Tafsir al-Jalalayn

66 - (He said: Do you worship instead of God) that is, instead of Him **that which does not benefit you at all** of provision and other things **nor harm you at all** if you do not worship it?

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Abraham said to his al-Nas 114: Do you worship the most beautiful of people, something that can neither benefit you nor harm you, while you know that she could not prevent herself from those who wanted to harm her, nor could she speak if asked about those who did her harm, so she could tell about it. Are you not ashamed to worship something that is like this?

Ibn Hamid told us, he said: Salamah told us, on the authority of Ibn Ishaq, "He said: 'Do you then worship besides God that which can neither benefit you nor harm you?'" The verse. He said, may God have mercy on him: Do you not see that they did not repel the harm that befell them from themselves, and that they do not speak and tell you who did it to you, so how can they benefit you or harm you?

And His saying, **Fie upon you**, means: Shame on you and on the gods that you worship besides God. Do you not understand the ugliness of what you do by worshipping that which neither harms nor benefits, so that you abandon its worship and worship God, who created the heavens and the earth, and in whose hand is benefit and harm.

Tafsir al-Qurtubi

So he said, cutting off what they were raving about and confounding them in what they were saying, **Do you worship instead of God that which can neither benefit you nor harm you?**

Tafsir Ibn Kathir

God Almighty says, informing about the people of Abraham when he said to them what he said, **So they turned to themselves**, that is, to blame them for not being careful and guarding their gods, and they said, **Indeed, you are the wrongdoers**, that is, for leaving them neglected and without a guardian, **Then they lowered their heads**, that is, then they looked down at

the ground and said, **Indeed, you know that these do not speak**. Qatada said: The people were overcome by a state of terrible confusion, and they said, **Indeed, you know that these do not speak**. Al-Suddi said, **Then they lowered their heads**, that is, in the trial. Ibn Zayd said: That is, in opinion, and the statement of Qatada is more apparent in meaning, because they only did that out of confusion and helplessness, and for this reason they said to him, **You have certainly known that these do not speak**, so how can you tell us to ask them if they speak, when you know that they do not speak? Then Abraham said to them when they admitted that, **Do you then worship besides God that which can neither benefit you nor harm you?** That is, if it does not speak and it neither benefits nor harms, then why do you worship it besides God? **Fie upon you and upon what you worship besides God! Do you not reason?** That is, do you not reflect on what you are in of misguidance and gross disbelief that only spreads to an ignorant, unjust, and wicked person? So he established the proof against them and made them adhere to it, and for this reason God Almighty said, **And that was Our proof which We gave Abraham against his people Al-An'am 2:17.**

Fath al-Qadir

F 66- **He said**, Abraham, rebuking them and humiliating them, **Do you then worship instead of God that which does not benefit you at all** of benefit **nor harm you** in any way?

Tafsir al-Baghawi

66. "He said, **to them**, Do you worship besides God that which neither benefits you at all, **if you worship it**, nor harms you," if you abandon its worship?

Tafsir al-Baidawi

66- **He said**, 'Do you then worship besides God that which can neither benefit you nor harm you?' Denial of their worship of it after their acknowledgment that it is inanimate and does not benefit or harm, as this contradicts divinity.

Surat al-Anbiya 21:67

Fie upon you and upon what you worship besides God. Do you not then reason?

Tafsir al-Jalalayn

67 - *Uff* with the first letter Fa broken or open, meaning a source, i.e. foul and ugly **for you and for what you worship besides God** i.e. other than Him **Do you not understand** that these idols do not deserve worship and are not suitable for it, but rather God Almighty deserves it.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "Fie upon you and upon what you worship besides God. Will you not then reason?"

Tafsir al-Qurtubi

Fie upon you meaning the stench is upon you "and what you worship other than God. Will you not reason?" It was said: **They lowered their heads** meaning they bowed their heads in shame before Abraham, and there is a problem with that, because he did not say they lowered their heads with the opening of the kaf, but rather he said: **They lowered their heads** meaning they returned to what they were upon at the beginning, and Ibn Abbas said the same, he said: Misery overtook them so they returned to their disbelief.

Tafsir Ibn Kathir

God Almighty says, informing about the people of Abraham when he said to them what he said, **So they turned to themselves**, that is, to blame them for not being careful and guarding their gods, and they said, **Indeed, you are the wrongdoers**, that is, for leaving them neglected and without a guardian, **Then they lowered their heads**, that is, then they looked down at the ground and said, **Indeed, you know that these do not speak**. Qatada said: The people were overcome by a state of terrible confusion, and they said, **Indeed, you know that these do not speak**. Al-Suddi said, **Then they lowered their heads**, that is, in the trial. Ibn Zayd said: That is, in opinion, and the statement of Qatada is more apparent in meaning, because they only did that out of confusion and helplessness, and for this reason they said to him, **You have certainly known that these do not speak**, so how can you tell us to ask them if they speak, when you know that they do not speak? Then Abraham said to them when they admitted that, **Do you then worship besides God that which can neither benefit you nor harm you?** That is, if it does not speak and it neither benefits nor harms, then why do

you worship it besides God? **Fie upon you and upon what you worship besides God! Do you not reason?** That is, do you not reflect on what you are in of misguidance and gross disbelief that only spreads to an ignorant, unjust, and wicked person? So he established the proof against them and made them adhere to it, and for this reason God Almighty said, **And that was Our proof which We gave Abraham against his people Al-An'am 2:17.**

Fath al-Qadir

Then he, peace be upon him, became annoyed with them, and said 67- **Fie upon you and upon what you worship besides God**. In this is a humiliation of them and their deities, and the lam in *lakum* is to clarify what is being annoyed with: that is, upon you and your gods, and annoyance is a sound that indicates annoyance. **Do you not understand?** that is, you do not have minds with which to think, so that you know this ugly deed that you have done.

Tafsir al-Baghawi

67. **Fie upon you**, meaning damnation and filth upon you, "and what you worship besides God. Do you not understand?" meaning do you not have a mind to know this? So when the argument became necessary for them and they were unable to answer.

Tafsir al-Baidawi

67- **Fie upon you and upon what you worship besides God**. He was annoyed by their insistence on the obvious falsehood. *Fie* is the sound of one annoyed and its meaning is ugliness and foulness. The *lam* is to clarify what he is annoyed by. **Do you not understand?** the ugliness of your actions.

Surat al-Anbiya 21:68

They said, "Burn him and support your gods, if you are going to do something."

Surat al-Anbiya 21:68

They said, **Burn him and support your gods, if you are going to do something.**

Tafsir al-Jalalayn

68 - **They said, Burn him, meaning Abraham, (and support your gods,** meaning by burning him, **if you are going to do so,** support them. So they gathered a lot of firewood for him and set fire to all of it, and they tied Abraham up and put him in a catapult and threw him into the fire.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Some of Abraham's people said to each other: Burn Abraham with fire. **And support your gods, if you are going to do so.** He says: If you are going to support them, and do not want to stop worshipping them.

It was said that the one who said that was a man from the Kurds of Persia.

Mention who said that.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Layth, on the authority of Mujahid, regarding his statement, **Burn him and support your gods,** he said: It was said by a man from the Bedouins of Persia, meaning the Kurds.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Wahb bin Sulayman told me, on the authority of Shu'ayb al-Jubba'i, he said: The one who said, **Burn him,** was Haizan, so God caused the earth to swallow him up, and he will continue to sink into it until the Day of Resurrection.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, who said: Nimrod and his people gathered around Abraham and said: **Burn him and support your gods if you must do so.** That is, you will not support them from him except by burning him with fire if you are going to support them.

Ibn Hamid told us: Salamah told us: Muhammad ibn Ishaq told us, on the authority of al-Hasan ibn Dinar, on the authority of Laith ibn Abi Salim, on the authority of Mujahid, who said: I recited this verse to Abdullah ibn Umar, and he said: Do you know, O Mujahid, who suggested that Abraham be burned in the fire? I said: No. He said: A man from the Bedouins of Persia. I said: O Abu Abd al-Rahman, do the Persians have Bedouins? He said: Yes, the Kurds are Bedouins of Persia, and a man from among them is the one who suggested that Abraham be burned in the fire.

And his saying, "We said, 'O fire, be coolness and peace upon Abraham,'" is omitted in the speech, and

the evidence of what was mentioned about it was sufficient, which is: So they lit a fire for him to burn him, then they threw him into it, so We said to the fire: O fire, be coolness and peace upon Abraham. And it was mentioned that when they wanted to burn him, they built a structure for him as:

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, he said: "They said: 'Build for him a building and throw him into the Fire'" 37:97. He said: So they confined him to a house and gathered firewood for him, until a woman would fall ill and say: 'If God cures me, I will gather firewood for Abraham.' So when they gathered firewood for him and gathered so much that the birds would pass by it and be burned by the intensity of its blazing, they went to him and raised him on top of the building. Abraham, peace be upon him, raised his head to the sky, and the sky, the earth, the mountains and the angels said: 'Our Lord, Abraham is being burned for You.' He said: 'I know him better, and if he calls upon you, help him.' Abraham said when he raised his head to the sky: 'O God, You are the One in the heavens, and I am the One on the earth. There is no one on the earth who worships You except me. God is sufficient for me, and He is the best Disposer of affairs.' So they threw him into the Fire, and he called out to it and said: 'O Fire, be coolness and peace upon Abraham.' So Gabriel, peace be upon him, was the one. Who called her. Ibn Abbas said: If her coldness had not been followed by peace, Abraham would have died from the severity of her coldness. On that day, there was no fire on earth that was not extinguished. She thought that it was her that was meant. When the fire was extinguished, they looked at Abraham, and behold, he was another man with him, and Abraham's head was in his lap, wiping the sweat from his face. He mentioned that that man was the Angel of Shadow, and God sent down fire, and the children of Adam benefited from it. They brought Abraham out and brought him to the king, and he had not entered upon him before that.

Ibrahim bin Al-Muqaddam Abu Al-Ash'ath told me, he said: Al-Mu'tamir told us, he said: I heard my father, he said: Qatada told us, on the authority of Abu Sulayman, on the authority of Ka'b, he said: The fire did not burn anything of Ibrahim except his bonds.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **We said, 'O fire, be coolness and safety upon Abraham.'** He said: It was mentioned to us that Ka'b used to say: No one benefited from it that day among the people, and Ka'b used to say: The fire burned nothing that day except his bonds.

Muhammad bin Bashar told us: Muammil told us: Sufyan told us, on the authority of Al-A'mash, on the authority of a sheikh, on the authority of Ali bin Abi Talib, may God be pleased with him, regarding his statement, "O fire, be coolness and peace upon Abraham," he said: It cooled him until it almost killed him, until it was said: And peace, he said: It does not harm him.

Abu Kuraib told us, he said: Jabir bin Nuh told us, he said: Ismail told us, on the authority of Al-Munhal bin

Amr, he said: Ibrahim, the friend of God, said: I have never been in more comfortable days than the days I was in the Fire.

Ibn Hamid told us: Yaqub told us, on the authority of Ja'far, on the authority of Sa'id, who said: When Abraham, the friend of God, peace and blessings be upon him, was thrown into the fire, the king, the keeper of the rain, said: O Lord, your friend Abraham, hoping that he would be given permission to send rain. He said: So God's command was faster than that, and He said: "O fire, be coolness and peace upon Abraham." So there was no fire on earth that was not extinguished.

Ibn Hamid told us: Jarir told us, on the authority of Mughirah, on the authority of Al-Harith, on the authority of Abu Zur'ah, on the authority of Abu Hurairah, who said: The best thing that Abu Ibrahim said when the plate was lifted from him while he was in the fire was that he found his forehead dripping with sweat, so he said at that time: What a good Lord your Lord is, O Ibrahim.

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Wahb ibn Sulayman told me, on the authority of Shu'ayb al-Jubba'i, he said: Abraham was thrown into the fire when he was sixteen years old, and Isaac was slaughtered when he was seven years old, and Sarah gave birth to him when she was ninety years old, and his altar was two miles from the house of Elijah, and when Sarah learned what he had intended for Isaac, she remained silent for two days, and she died on the third day. Ibn Jurayj said: Ka'b al-Ahbar said: The fire did not burn anything of Abraham except the bonds with which they bound him.

Al-Hasan told us, he said: Al-Hussein told us, he said: Muammar bin Sulayman Al-Taymi told us, on the authority of some of his companions, he said: Gabriel came to Abraham, peace be upon them both, while he was being bound or swaddled to be thrown into the fire. He said: O Abraham, do you have a need? He said: As for you, no.

He said: Mu'tamir told us, he said: Ibn Ka'b told us, on the authority of Arqam, that Abraham said when they began to tie him up to throw him into the fire: There is no god but You, glory be to You, Lord of the worlds, to You is praise, and to You is dominion, You have no partner.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Abu Ja'far Al-Razi, on the authority of Al-Rabi' bin Anas, on the authority of Abu Al-'Aliyah, regarding his statement: "We said, 'O fire, be coolness and peace upon Abraham.'" He said: Peace does not harm him with its coldness, and if he had not said: "and peace," the cold would have been more severe for him than the heat.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, his saying *cool*/he said: I cooled him down, "and peace" does not harm him.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: "O fire, be coolness and peace upon

Abraham." Ka'b said: No one on earth benefited from fire on that day, nor did fire burn anything on that day except the bonds of Abraham.

Qatada said: No creature came that day except that it extinguished the fire for him, except for the gecko.

Al-Zuhri said: The Prophet, may God bless him and grant him peace, ordered his killing and called him Fuwaisaq.

And His statement, **And they intended to plot against him**, God Almighty says: And they intended to plot against Abraham, **so We made them the greatest losers**, meaning the ones who perished.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj: **And they intended a plot against him, but We made them the greatest losers**. He said: They threw an old man from among them into the fire so that they could save him, just as Abraham, peace be upon him, was saved, and he was burned.

Tafsir al-Qurtubi

The Almighty said: **They said, 'Burn him.'** When they were cut off from the argument, pride in sin took hold of them and they turned to the path of oppression and domination and said, **Burn him**. It was narrated that the one who said this statement was a man from the Kurds from the Bedouins of Persia, that is, from its desert, as stated by Ibn Omar, Mujahid, and Ibn Jurayj. It is said that his name was Hayzar, so God caused the earth to swallow him up, and he will be in it until the Day of Resurrection. It was also said that their king Nimrod said it. **And support your gods** by burning Abraham because he cursed and insulted them. It was reported that Nimrod built a tower that was eighty cubits long and forty cubits wide. Ibn Ishaq said: They collected firewood for a month and then lit it, and it burned and became intense, to the point that a bird would pass by its sides and be burned by the intensity of its blazing. Then they tied up Abraham and put him in the catapult, chained. It is said that Satan made the catapult for them that day. Then the heavens and the earth and all that is in them of angels and all creation, except the two heavy burdens, rang with one groan: **Our Lord! Abraham, there is no one on earth who worships You except him, and he is burned in You, so give Us permission to help him**. God the Almighty said: "If he seeks help from any of you or calls upon Me, then let him help him, for I have given him permission to do so. But if he does not call upon anyone other than Me, then I know him best and I am his Guardian." When they wanted to throw him into the fire, the water-bearer came to him - who was in the air - and said: **O Abraham, if you wish, we can put out the fire with water**. He said: **I have no need of you**. The angel of the wind came to him and said: **If you wish, you can blow away the fire**. He said: *No*. Then he raised his head to the sky and said: "O God, You are the One in the heavens and I am the One on earth. No one worships You except me. God is sufficient for me, and He is the best Disposer of affairs." Ubayy ibn Ka'b **may God be**

They said, "Burn him and support your gods, if you are going to do something."

pleased with him narrated on the authority of the Prophet (blessings and peace of God be upon him):

"When Abraham was chained to be thrown into the fire, he said, 'There is no god but You. Glory be to You, Lord of the worlds. To You be praise, and to You be dominion. You have no partner.' Then they threw him into the catapult from a great distance. Gabriel met him and said, 'O Abraham, do you have a need?' He said, 'As for you, no.' Gabriel said, 'Then ask your Lord.' He said, 'It is sufficient for me to ask that He knows my condition.'"

Tafsir Ibn Kathir

When their argument was refuted and their weakness was revealed and the truth appeared and falsehood was repelled, they turned to using their king's power and said: **Burn him and support your gods if you must do so.** So they gathered a great deal of firewood.

Al-Suddi said: Even if a woman was sick, she would vow that if she recovered, she would carry firewood for the fire of Abraham. Then they put him in a hole in the ground and set it on fire, and it produced great sparks and a high flame, the likes of which had never been lit before. They put Abraham, peace be upon him, in the pan of the catapult at the signal of a man from the Persian Arabs from the Kurds. Shuaib al-Jubba'i, whose name was Hayzan, said: So God caused the earth to swallow him up, and he will continue to sink into it until the Day of Resurrection. When they threw him down, he said: God is sufficient for me, and He is the best Disposer of affairs. As al-Bukhari narrated on the authority of Ibn Abbas, who said: God is sufficient for me, and He is the best Disposer of affairs.

Abraham said it when he was thrown into the fire, and Muhammad, peace be upon them both, said it when they said: The people have gathered against you, so fear them. So it increased their faith, and they said: God is sufficient for us, and He is the best Disposer of affairs.

Al-Hafiz Abu Ya'la narrated: Abu Hisham told us, Ishaq bin Sulayman told us, on the authority of Abu Ja'far, on the authority of Asim, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "When Ibrahim, peace be upon him, was thrown into the fire, he said: O God, You are One in the heavens, and I am One on the earth, I worship You." It is narrated that when they began to tie him up, he said: There is no god but You, glory be to You, to You is praise, and to You is dominion, You have no partner. Shu'ayb al-Jubba'i said: He was sixteen years old at that time, and God knows best. Some of the early Muslims mentioned that Gabriel appeared to him while he was in the air and said: Do you have a need? He said: As for you, no, but from God, yes. Sa'id bin Jubayr said - and it is also narrated on the authority of Ibn Abbas - he said: When Ibrahim was thrown, the rain keeper began to say: When will I be commanded to send rain? He said: So God's command was faster than his command. God said: "O fire, be coolness and peace upon Ibrahim." He said: There was no fire on

earth except that it was extinguished. Kaab Al-Ahbar said: No one benefited from the fire that day, and the fire did not burn anything of Abraham except his bonds.

Al-Thawri said on the authority of Al-A'mash, on the authority of Sheikh, on the authority of Ali bin Abi Talib, "We said, 'O fire, be coolness and peace upon Abraham.'" He said, **Do not harm him.** Ibn Abbas and Abu Al-Aaliyah said, "Had it not been for the fact that God, the Almighty, said, 'And peace,' its coolness would have harmed Abraham." Juwaybir said on the authority of Ad-Dahhak, "Be coolness and peace upon Abraham." They said, "They made a pen for him from thick wood and lit a fire in it from every side. When morning came, nothing of it touched him until God put it out." He said, **They mention that Gabriel was with him, wiping the sweat from his face, but nothing of it touched him except that.** As-Suddi said, **The Angel of Shadow was with him in it.**

Ali bin Abi Hatim said: Ali bin Al-Hussein told us, Yusuf bin Musa told us, Mihran told us, Ismail bin Abi Khalid told us on the authority of Al-Munhal bin Amr, who said: I was told that Ibrahim was thrown into the fire, and he said: He was in it for either fifty or forty. He said: I never lived a better life for days or nights when I was in it. I wished that my life and my entire life were like my life when I was in it. Abu Zur'ah bin Amr bin Jarir said on the authority of Abu Hurairah, who said: The best thing Abu Ibrahim said when the plate was lifted from him while he was in the fire was: He found his forehead dripping with sweat. He said at that time: What an excellent Lord your Lord is, O Ibrahim. Qatada said: No creature came that day except that it extinguished the fire for him, except the gecko. Al-Zuhri said: "The Prophet, may God bless him and grant him peace, ordered it to be killed, and he called it Fuwaisaq." Ibn Abi Hatim said: Ubaydullah bin Akhi bin Wahb told us, my uncle told us, Jarir bin Hazim told us that Nafi' told him, he said: The slave girl of Al-Fakih bin Al-Mughirah Al-Makhzumi told me: I entered upon Aisha and saw a spear in her house, so I said: O Mother of the Believers, what are you doing with this spear? She said: We will kill these lizards with it, for the Messenger of God, may God bless him and grant him peace, said: **When Ibrahim was thrown into the fire, there was not a creature on earth that did not extinguish the fire except the lizard, for it used to blow on Ibrahim.** So the Messenger of God, may God bless him and grant him peace, ordered us to kill it. And His statement: **And they intended to plot against him, but We made them the greatest losers** means the lowest defeated ones, because they intended to plot against the Prophet of God, but God plotted against them and saved him from the fire, so they were defeated there. Atiyah Al-Awfi said: When Ibrahim was thrown into the fire, their king came to look at him, and a spark flew and landed on his thumb, burning it like wool.

Fath al-Qadir

68- **They said, 'Burn him.'** That is, some of them said to each other when they were exhausted in their efforts to repel Abraham, and were unable to argue with him,

and the paths of debate became narrow for them, they burned Abraham, turning away from the path of injustice and oppression, and inclining to show victory in any way, and in any matter that happened. For this reason, they said, **And support your gods, if you are going to do so.** That is, support them by taking revenge on the one who did to them what he did, if you are going to do so for victory. It was said that this speaker was Nimrod, and it was said that he was a man from the Kurds.

Tafsir al-Baghawi

68. **They said, 'Burn him and support your gods, if you are going to do so.'** That is, if you are going to support them.

Ibn Omar, may God be pleased with him, said: The one who said this was a Kurd. It was said that his name was Hayzan, so God caused the earth to swallow him up and he will continue to sink into it until the Day of Resurrection.

It was said: Nimrod said it, so when Nimrod and his people decided to burn Abraham, peace be upon him, they imprisoned him in a house and built a structure for him like a pen.

It was said: They built a furnace in a village called Kutha, then they collected for it hard wood from various types of wood for a period of time until the man would fall ill and say, **If God cures me, I will collect firewood for Abraham.** The woman would vow in some of what she sought that if she got it, she would be buried in Abraham's fire. The man would recommend buying firewood and throwing it in it, and the woman would spin and buy firewood with her spinning, then throw it in it as a reward for her religion.

Ibn Ishaq said: They used to collect firewood for a month, and when they had collected as much firewood as they wanted in each area, the fire ignited and became so intense that birds would fly by it and be burned by the intensity of its blazing heat. So they lit it for seven days.

It was narrated that they did not know how to throw him into it, so Satan came and taught them how to make a catapult, so they did. Then they went to Abraham, raised him to the top of the building, tied him up, and put him in the catapult, bound and shackled. Then the heavens, the earth, and all the angels in it, and all of creation except the two heavy ones, cried out in one cry, **Our Lord, Abraham, Your friend, is being thrown into the fire, and there is no one on Your earth who worships You except him, so give us permission to support him.** Then God Almighty said, "He is My friend, I have no friend other than him, and I am his god, and he has no god other than Me. If he seeks help from any of you or calls upon Him, then let him support him, for I have given him permission to do so. But if he does not call upon anyone other than Me, then I know him best and I am his guardian, so leave Me alone with him." When they wanted to throw him into the fire, the keeper of the waters came to him and said, **If you wish, I will put out the fire.** And the keeper of the winds came to him and said, **If you wish, I will fly**

the fire into the air. Abraham said, "I have no need of you. God is sufficient for me, and He is the best Disposer of affairs."

It was narrated on the authority of Abu Kaab that when they tied him up to throw him into the fire, Abraham said: There is no god but You, glory be to You, Lord of the worlds. To You is praise and to You is dominion. You have no partner. Then they threw him into the fire in the catapult, and Gabriel met him and said: O Abraham, do you have a need? He said: No, to you. Gabriel said: Then ask your Lord. Abraham said: It is sufficient for me to ask, for His knowledge of my condition is sufficient for me.

Kaab al-Ahbar said: He made everything extinguish the fire for him except the gecko, which was blowing on the fire.

Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Ubaidullah bin Musa and Ibn Salam told us on his authority, Ibn Jurayj told us on the authority of Abdul Hamid bin Jubayr on the authority of Saeed bin Al-Musayyab on the authority of Umm Sharik that the Messenger of God, may God bless him and grant him peace, "ordered the killing of the gecko, and said: It was blowing fire on Abraham."

Tafsir al-Baidawi

68- **They said** when they began to argue, **Burn him** because fire is the most terrible punishment. **And support your gods** by avenging them. **If you are going to do so** if you are going to support them with a decisive support. The one who said this about them was a man from the Kurds of Persia whose name was Hiyun, and the earth swallowed him up, and it was said that it was Nimrod.

Surat al-Anbiya 21:69

We said, "O fire, be coolness and safety upon Abraham."

Surat al-Anbiya 21:69

We said, **O fire, be coolness and safety upon Abraham.**

Tafsir al-Jalalayn

69 - **We said, O fire, be coolness and safety upon Abraham** So it did not burn anything of him except his bonds, and its heat went away, but its light remained. And with his saying, "And peace," he was saved from death by its coolness.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **We said, 'O fire, be coolness and safety upon Abraham.'**

Tafsir al-Qurtubi

Then God, the Most High, said, and He is the most truthful of speakers: "O fire, be coolness and peace upon Abraham." Some scholars said: God made in it coolness to remove its heat, and heat to remove its coolness, so it became peace upon him. Abu Al-Aaliyah said: If He had not said "coolness and peace," its coolness would have been more severe upon him than its heat, and if He had not said **upon Abraham**, its coolness would have remained forever. Some scholars mentioned: God, the Most High, sent down a carpet from Paradise and spread it out in Hell, and God sent down angels: Gabriel, Michael, the Angel of Coolness, and the Angel of Safety. Ali and Ibn Abbas said: If its coolness had not been followed by peace, Abraham would have died from its coolness, and no fire remained that day except that it was extinguished. They thought that it meant him. Al-Suddi said: God commanded every branch of the tree to return to its tree and cast its fruit. Ka'b and Qatadah said: The fire did not burn Abraham except his bonds. So he remained in the fire for seven days and no one was able to approach the fire. Then they came and found him standing and praying. Al-Munhal bin Amr said that Ibrahim said: I have never been more comfortable than the days I was in the fire. Kaab, Qatada and Al-Zuhri said: On that day, there was no creature that did not put out the fire for him except the gecko, which used to blow on him. Therefore, the Messenger of God (blessings and peace of God be upon him) ordered it to be killed and named it Fuwaisqa. Shuaib Al-Hammani said: Ibrahim was thrown into the fire when he was sixteen years old. Ibn Jurayj said: Ibrahim was thrown into the fire when he was twenty-six years old. The first was mentioned by Al-Tha'labi and the second by Al-Mawardi, and God knows best. Al-Kalbi said: All the fires of the earth cooled while a leg was being cooked. Nimrod saw him

from the palace sitting on the throne, comforting him, and the Angel of Shadows comforted him. He said: Yes, your Lord is an excellent Lord! I will sacrifice four thousand cows to him and he refrained from it.

Tafsir Ibn Kathir

When their argument was refuted and their weakness was revealed and the truth appeared and falsehood was repelled, they turned to using their king's power and said: **Burn him and support your gods if you must do so.** So they gathered a great deal of firewood. Al-Suddi said: Even if a woman was sick, she would vow that if she recovered, she would carry firewood for the fire of Abraham. Then they put him in a hole in the ground and set it on fire, and it produced great sparks and a high flame, the likes of which had never been lit before. They put Abraham, peace be upon him, in the pan of the catapult at the signal of a man from the Persian Arabs from the Kurds. Shuaib al-Jubba'i, whose name was Hayzan, said: So God caused the earth to swallow him up, and he will continue to sink into it until the Day of Resurrection. When they threw him down, he said: God is sufficient for me, and He is the best Disposer of affairs. As al-Bukhari narrated on the authority of Ibn Abbas, who said: God is sufficient for me, and He is the best Disposer of affairs. Abraham said it when he was thrown into the fire, and Muhammad, peace be upon them both, said it when they said: The people have gathered against you, so fear them. So it increased their faith, and they said: God is sufficient for us, and He is the best Disposer of affairs.

Al-Hafiz Abu Ya'la narrated: Abu Hisham told us, Ishaq bin Sulayman told us, on the authority of Abu Ja'far, on the authority of Asim, on the authority of Abu Salih, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "When Ibrahim, peace be upon him, was thrown into the fire, he said: O God, You are One in the heavens, and I am One on the earth, I worship You." It is narrated that when they began to tie him up, he said: There is no god but You, glory be to You, to You is praise, and to You is dominion, You have no partner. Shu'ayb al-Jubba'i said: He was sixteen years old at that time, and God knows best. Some of the early Muslims mentioned that Gabriel appeared to him while he was in the air and said: Do you have a need? He said: As for you, no, but from God, yes. Sa'id bin Jubayr said - and it is also narrated on the authority of Ibn Abbas - he said: When Ibrahim was thrown, the rain keeper began to say: When will I be commanded to send rain? He said: So God's command was faster than his command. God said: "O fire, be coolness and peace upon Ibrahim." He said: There was no fire on earth except that it was extinguished. Kaab Al-Ahbar said: No one benefited from the fire that day, and the fire did not burn anything of Abraham except his bonds.

Al-Thawri said on the authority of Al-A'mash, on the authority of Sheikh, on the authority of Ali bin Abi Talib, "We said, 'O fire, be coolness and peace upon

Abraham." He said, **Do not harm him**. Ibn Abbas and Abu Al-Aaliyah said, "Had it not been for the fact that God, the Almighty, said, 'And peace,' its coolness would have harmed Abraham." Juwaybir said on the authority of Ad-Dahhak, "Be coolness and peace upon Abraham." They said, "They made a pen for him from thick wood and lit a fire in it from every side. When morning came, nothing of it touched him until God put it out." He said, **They mention that Gabriel was with him, wiping the sweat from his face, but nothing of it touched him except that**. As-Suddi said, **The Angel of Shadow was with him in it**.

Ali bin Abi Hatim said: Ali bin Al-Hussein told us, Yusuf bin Musa told us, Mihran told us, Ismail bin Abi Khalid told us on the authority of Al-Munhal bin Amr, who said: I was told that Ibrahim was thrown into the fire, and he said: He was in it for either fifty or forty. He said: I never lived a better life for days or nights when I was in it. I wished that my life and my entire life were like my life when I was in it. Abu Zur'ah bin Amr bin Jarir said on the authority of Abu Hurairah, who said: The best thing Abu Ibrahim said when the plate was lifted from him while he was in the fire was: He found his forehead dripping with sweat. He said at that time: What an excellent Lord your Lord is, O Ibrahim. Qatada said: No creature came that day except that it extinguished the fire for him, except the gecko. Al-Zuhri said: "The Prophet, may God bless him and grant him peace, ordered it to be killed, and he called it Fuwaisaq." Ibn Abi Hatim said: Ubaydullah bin Akhi bin Wahb told us, my uncle told us, Jarir bin Hazim told us that Nafi' told him, he said: The slave girl of Al-Fakih bin Al-Mughirah Al-Makhzumi told me: I entered upon Aisha and saw a spear in her house, so I said: O Mother of the Believers, what are you doing with this spear? She said: We will kill these lizards with it, for the Messenger of God, may God bless him and grant him peace, said: **When Ibrahim was thrown into the fire, there was not a creature on earth that did not extinguish the fire except the lizard, for it used to blow on Ibrahim**. So the Messenger of God, may God bless him and grant him peace, ordered us to kill it. And His statement: **And they intended to plot against him, but We made them the greatest losers** means the lowest defeated ones, because they intended to plot against the Prophet of God, but God plotted against them and saved him from the fire, so they were defeated there. Atiyah Al-Awfi said: When Ibrahim was thrown into the fire, their king came to look at him, and a spark flew and landed on his thumb, burning it like wool.

Fath al-Qadir

69- "We said, 'O fire, be coolness and peace upon Abraham.'" There is an omission in the speech, the meaning of which is that they lit the fire and took Abraham to it. Then, we said, "O fire, be coolness and peace." It was said that the accusative of "peace" is that it is a source for a deleted verb: that is, we gave him peace.

Tafsir al-Baghawi

69. God Almighty said: "We said, 'O fire, be coolness

and peace upon Abraham.'" Ibn Abbas said: If he had not said "peace," Abraham would have died from its coldness. It is well-known in the hadiths that on that day, no fire remained on the earth except that it was extinguished, so no fire in the world would have benefited from that day. If he had not said "and peace upon Abraham," it would have remained cool forever.

Al-Suddi said: The angels took hold of Abraham's shoulders and made him sit on the ground. There was a spring of fresh water, red roses, and narcissus.

Kaab said: The fire did not burn Abraham except his bonds. They said: Abraham was in that place for seven days.

Al-Munhal bin Amr said: Ibrahim said: I have never been more blessed than the days I was in Hell.

Ibn Yasar said: God Almighty sent the Angel of Shadow in the form of Abraham, and he sat beside Abraham to comfort him. They said: God sent Gabriel with a shirt of silk from Paradise and a carpet, so he dressed him in the shirt and made him sit on the carpet and sat with him talking to him. Gabriel said: O Abraham, your Lord says: Did you not know that the fire does not harm my beloved ones?

Then Nimrod looked and looked down on Abraham from his palace and saw him sitting in a garden with the angel sitting beside him and around him a fire burning wood. He called out to him: O Abraham, your God is great, whose power has reached such a level that it has come between you and what I see. O Abraham, can you get out of it? He said: Yes. He said: Do you fear that if you stay in it it will harm you? He said: No. He said: Get up and get out of it. So Abraham got up and walked in it until he got out of it. When he got out to him, he said to him: O Abraham, who is the man whom you saw with you in your form sitting beside you? He said: That is the Angel of the Shadow, my Lord sent him to me to keep me company in it. Nimrod said: O Abraham, I am offering to your God as a sacrifice for what I saw of His power and might in what He did to you when you refused to do anything but worship Him and make Him One. I am slaughtering four thousand cows for Him. Abraham said to him: Then God will not accept from you what you were upon in your religion until you leave it for my religion. He said: I cannot leave my kingdom. But I will slaughter it for him. So Nimrod slaughtered it for him, then he stopped Abraham, and God prevented him from it. Shuaib al-Jubba'i said: Abraham was thrown into the fire when he was sixteen years old.

Tafsir al-Baidawi

69 **We said, 'O fire, be cool and safe upon Abraham.'** "Be cool and safe **means** cool" with a harmless coolness. There are exaggerations in making the fire that is subject to His power commanded and obedient, and making "be cool **a substitute for** cool", then deleting the complement and making the complement to it a substitute for it. It was said that "peace **was made a verb, meaning** and We gave him peace." It was narrated that they built a pen in Kutha and gathered a great fire in it, then put him in the catapult,

Surat al-Anbiya 21:69

We said, "O fire, be coolness and safety upon Abraham."

chained, and threw him into it. Gabriel said to him, "Do you have a need? **He said,** No, not to you. **He said,** Ask your Lord. **He said,** It is sufficient for me to ask that His knowledge of my condition is sufficient." So God Almighty - by the blessing of His words - made the pen a garden, and whoever burns in it is bound. Then Nimrod looked at him from the tower and said, "I am close to your God." So he slaughtered four thousand cows and refrained from harming Abraham, peace be upon him. He was then sixteen years old, and the fire turning into good air is not something new, but it was contrary to what is usual, so it is one of his miracles. It was said that the fire was as it was, but God Almighty removed its harm from him, as you see in the salamander and what is indicated by his statement about Abraham.

Surat al-Anbiya 21:70

And they intended against him a plot, but We made them the greatest losers.

Tafsir al-Jalalayn

70 - **And they intended to do him a plot** which is burning **but We made them the greatest losers** in their intention.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And they intended a plot against him, but We made them the greatest losers.**

Tafsir al-Qurtubi

The Almighty said: **And they intended against him a plot** meaning Nimrod and his companions intended to plot against him **so We made them the greatest losers** in their deeds, and We responded to their plot against them by empowering the weakest of Our creation. Ibn Abbas said: God empowered against them the weakest of His creation, the mosquito, and Nimrod did not stop until he saw the bones of his companions and horses looming, eating their flesh and drinking their blood, and one of them fell into his nostril and continued to eat until it reached his brain, and the most honorable of people to him was the one who struck his head with an iron pestle, and he remained like this for about four hundred years.

Tafsir Ibn Kathir

When their argument was refuted and their weakness was revealed and the truth appeared and falsehood was repelled, they turned to using their king's power and said: **Burn him and support your gods if you must do so.** So they gathered a great deal of firewood.

Al-Suddi said: Even if a woman was sick, she would vow that if she recovered, she would carry firewood for the fire of Abraham. Then they put him in a hole in the ground and set it on fire, and it produced great sparks and a high flame, the likes of which had never been lit before. They put Abraham, peace be upon him, in the pan of the catapult at the signal of a man from the Persian Arabs from the Kurds. Shuaib al-Jubba'i, whose name was Hayzan, said: So God caused the earth to swallow him up, and he will continue to sink into it until the Day of Resurrection. When they threw him down, he said: God is sufficient for me, and He is the best Disposer of affairs. As al-Bukhari narrated on the authority of Ibn Abbas, who said: God is sufficient for me, and He is the best Disposer of affairs. Abraham said it when he was thrown into the fire, and Muhammad, peace be upon them both, said it when

they said: The people have gathered against you, so fear them. So it increased their faith, and they said: God is sufficient for us, and He is the best Disposer of affairs.

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Al-Thawri said on the authority of Al-A'mash, on the authority of Sheikh, on the authority of Ali bin Abi Talib, "We said, 'O fire, be coolness and peace upon Abraham.'" He said, **Do not harm him.** Ibn Abbas and Abu Al-Aaliyah said, "Had it not been for the fact that God, the Almighty, said, 'And peace,' its coolness would have harmed Abraham." Juwaybir said on the authority of Ad-Dahhak, "Be coolness and peace upon Abraham." They said, "They made a pen for him from thick wood and lit a fire in it from every side. When morning came, nothing of it touched him until God put it out." He said, **They mention that Gabriel was with him, wiping the sweat from his face, but nothing of it touched him except that.** As-Suddi said, **The Angel of Shadow was with him in it.**

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And they intended against him a plot, but We made them the greatest losers.

bin Al-Mughirah Al-Makhzumi told me: I entered upon Aisha and saw a spear in her house, so I said: O Mother of the Believers, what are you doing with this spear? She said: We will kill these lizards with it, for the Messenger of God, may God bless him and grant him peace, said: **When Ibrahim was thrown into the fire, there was not a creature on earth that did not extinguish the fire except the lizard, for it used to blow on Ibrahim.** So the Messenger of God, may God bless him and grant him peace, ordered us to kill it. And His statement: **And they intended to plot against him, but We made them the greatest losers** means the lowest defeated ones, because they intended to plot against the Prophet of God, but God plotted against them and saved him from the fire, so they were defeated there. Atiyah Al-Awfi said: When Ibrahim was thrown into the fire, their king came to look at him, and a spark flew and landed on his thumb, burning it like wool.

Fath al-Qadir

70- **And they intended to plot against him**, meaning a scheme, **but We made them the greatest losers**, meaning the greatest losers of all losers. We turned their scheme back on them, so We made for them the worst outcome, just as We made for Abraham the best outcome.

Ibn Abi Hatim narrated on the authority of Ibn Masoud who said: When the people of Abraham went out to their festival, they passed by him and said: O Abraham, will you not come out with us? He said: I am sick, and it was yesterday. He said: By God, I will surely destroy your idols after you have turned and departed. Some of them heard him, so when they went out he went to his family, took some food, then went to their gods and brought it to them, and said: Will you not eat? So he broke it except for their eldest, then he tied the hand with which he had broken their gods to his hand. When the people returned from their festival, they entered and found their gods broken, and their eldest was in his hand with the one with whom he had broken the idols. They said: Who did this to our gods? Those who heard Abraham say: By God, I will surely destroy your idols said: We heard a young man mentioning them. Then Abraham argued with them. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **in fragments**, he said: debris. Ibn Abi Hatim narrated on his authority that he said: crumbs. Ibn Jarir and Ibn Al-Mundhir also narrated from him: **Rather, their greatest one did it.** He said: The greatest of their gods. Abu Dawud, Al-Tirmidhi, Ibn Al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated from Abu Hurairah that he said: The Messenger of God, may God bless him and grant him peace, said: "Abraham never lied about anything except in three cases, all of which were for the sake of God: his saying, 'I am ill,' when he was not ill; his saying to Sarah, my sister; and his saying, 'Rather, their greatest one did it.'" This hadith is in the two Sahihis from the hadith of Abu Hurairah, but it is longer than this. Abu Ya'la narrated something similar from the hadith of Abu Sa'd. Ibn Abi Hatim narrated from Ibn Abbas that he said: When Abraham had collected what he had collected and was thrown into the fire, the

rain keeper said: When will I be commanded to send rain? But God's command was swift. God said, **Be cool and safe**, and there was no fire left on earth except that it was extinguished. Ahmad, Ibn Majah, Ibn Hibban, Abu Ya'la, Ibn Abi Hatim and Al-Tabarani narrated on the authority of Aisha that the Messenger of God (peace and blessings of God be upon him) said: "When Ibrahim was thrown into the fire, there was not a single creature that did not extinguish the fire for him, except for the gecko, which used to blow on Ibrahim. So the Messenger of God (peace and blessings of God be upon him) ordered that it be killed." Ibn Abi Shaybah narrated in Al-Musannaf and Ibn Al-Mundhir narrated on the authority of Ibn Umar, who said: The first words Ibrahim said when he was thrown into the fire were: **God is sufficient for us, and He is the best Disposer of affairs.** Ibn Abi Hatim narrated on the authority of Al-Suddi, regarding His statement: **O fire, be!** He said: Gabriel was the one who called it. Al-Firyabi, Abd ibn Humayd, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: If its coolness had not been followed by greetings, Ibrahim would have died from its coolness. Al-Firyabi, Ibn Abi Shaybah, Ahmad in Az-Zuhd, Abd ibn Humayd, Ibn Jarir and Ibn Al-Mundhir narrated something similar on the authority of Ali. Ibn Jarir narrated on the authority of Mu'tamir ibn Sulayman al-Taymi on the authority of some of his companions who said: Gabriel came to Abraham while he was being bound to be thrown into the fire, and he said: O Abraham, do you have a need? He said: As for you, no. Ibn Abi Shaybah, Ibn Jarir, and Ibn al-Mundhir narrated on the authority of Ka'b who said: The fire did not burn anything of Abraham except his bonds. Ibn Jarir and Ibn Abi Hatim narrated on the authority of al-Minhal ibn Amr who said: I was informed that Abraham was thrown into the fire, and he was in it for either fifty or forty. He said: I never lived a better life for days or nights when I was in it. I wished that my life and my entire life were like my life when I was in it.

Tafsir al-Baghawi

70. The Almighty said: **And they intended to plot against him, but We made them the greatest losers.** It was said: Its meaning is that they lost the effort and the expense and did not achieve their goal.

It was said: Its meaning is that God Almighty sent mosquitoes upon Nimrod and his people, which ate their flesh and drank their blood, and one of them entered his brain and killed him.

Tafsir al-Baidawi

70- **And they intended to plot against him** a plot to harm him. **So We made them the greatest losers** the greatest losers of all, because their efforts became conclusive proof that they were on falsehood and Abraham was on the truth, and a reason for increasing his degree and deserving them of the most severe punishment.

Surat al-Anbiya 21:71

And We saved him and Lot to the land which We had blessed for the worlds.

Surat al-Anbiya 21:71

And We saved him and Lot to the land which We had blessed for the worlds.

Tafsir al-Jalalayn

71 - **And We saved him and Lot** his nephew Haran from Iraq **to the land which We had blessed for the worlds** with its many rivers and trees, which is the Levant, Abraham settled in Palestine and Lot in Al-Mu'tafikah, and between them is the Day of

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We saved Abraham and Lot from their enemies, Nimrod and his people, from the land of Iraq **to the land which We have blessed for the worlds**, which is the land of Ash-Sham. So he, may God's prayers and peace be upon him, left his people and their religion and migrated to Ash-Sham.

This story that God related of the report of Abraham and his people is a reminder from Him to the people of Muhammad, may God bless him and grant him peace, from the Quraysh, that they had followed in their worship of idols, and that they had harmed Muhammad because of his prohibition of their worship. He called them to worship God, sincerely devoting their religion to Him, the way of the enemies of their father Abraham, and their opposition to his religion. And that Muhammad, in his innocence of worshipping them, and his sincere worship of God, and in calling them to innocence of idols, and in his patience with what he encounters from them in that, is following the path of his father Abraham, and that he is his expeller from among them, just as he expelled Abraham from among his people when they persisted in their error to his migration from the land of Ash-Sham. And with that he comforted his Prophet Muhammad, may God bless him and grant him peace, from the harm and suffering he encounters from his people, and taught him that he is his savior from them just as he saved his father Abraham from the disbelief of his people.

The people of interpretation differed regarding the land to which God mentioned that He saved Abraham and Lot, and described that He blessed it for the worlds. Some of them said something similar to what we said about that.

Who said that?

Al-Husayn bin Harith Al-Marwazi Abu Ammar told us: Al-Fadl bin Musa told us, on the authority of Al-Husayn bin Waqid, on the authority of Al-Rabi' bin Anas, on the authority of Abu Al-Aaliyah, on the authority of Abu bin Ka'b: **And We saved him and Lot to the land which We had blessed for the worlds.** He said: Ash-Sham, and there is no fresh water except that it came out of that rock in the Holy House.

Ibn Bashar told us, he said: Abu Ahmad told us, he said: Sufyan told us, on the authority of Furat al-Qazzaz, on the authority of al-Hasan, regarding his statement, **to the land which We have blessed for the worlds**, he said: Ash-Sham.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And We saved him and Lot to the land which We have blessed for the worlds**, they were in the land of Iraq, then they were saved to the land of Ash-Sham, and Ash-Sham was called the pillar of the abode of migration, and whatever was missing from the land was added to Ash-Sham, and whatever was missing from Ash-Sham was added to Palestine, and it was said: It is the land of the gathering and the resurrection, and in it the people will gather, and in it Jesus, son of Mary, will descend, and in it God will destroy the Sheikh of misguidance, the liar, the Antichrist.

Abu Qilabah told us: "The Messenger of God, may God bless him and grant him peace, said: I saw in a dream that the angels carried the pillar of the Book and placed it in the Levant. I interpreted it to mean that when the tribulations occur, faith will be in the Levant."

He told us, "The Messenger of God, may God bless him and grant him peace, said one day in a sermon: 'There will be an army in the Levant, an army in Iraq, and an army in Yemen.' A man said, 'O Messenger of God, choose for me.' He said, 'Go to the Levant, for God has guaranteed me the Levant and its people. Whoever refuses, let him go to its security and let him drink according to his capacity.'"

It was mentioned to us that Omar bin Al-Khattab, may God be pleased with him, said: O Kaab, why don't you move to Medina, for it is the place where the Messenger of God, may God bless him and grant him peace, migrated and the place of his grave? So Kaab said to him: O Commander of the Faithful, I find in the revealed Book of God that Ash-Sham is God's treasure from His land, and in it is His treasure from His servants.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada: **And We saved him and Lot to the land which We had blessed for the worlds.** He said: They both migrated from Kufa to Ash-Sham.

Musa told us, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, he said: Abraham and Lot set out towards the Levant, and Abraham met Sarah, the daughter of the king of Harran, and she had criticized her people for their religion, so he married her on the condition that he would not change her.

Ibn Humayd told us: Salamah told us, on the authority of Ibn Ishaq, who said: Abraham went out as a migrant to his Lord, and Lot went out with him as a migrant, and he married Sarah, his cousin, and he went out with her seeking to escape with his religion, and safety in the worship of his Lord, until he settled in Harran, and he stayed there as long as God willed him to stay, then he left it as a migrant until he arrived in Egypt, then he left Egypt for the Levant, and he settled in the

Seven Lands of Palestine, which is the wilderness of the Levant, and he settled in Al-Mu'tafikah, which is from the Seven Lands a day and a night's journey away, or closer than that, so God sent him as a prophet, may God bless him and grant him peace.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, his statement: **And We saved him and Lot to the land which We had blessed for the worlds**, he said: He saved him from the land of Iraq to the land of Ash-Sham.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Abu Ja'far Al-Razi, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, that he said regarding this verse: **We have blessed it for the worlds**. He said: It is not fresh, pure water that descends to the rock in the Holy House. He said: Then it disperses in the earth.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And We saved him and Lot to the land which We had blessed for the worlds**, he said: To the Levant.

Others said: Rather, it means Mecca, which is the land of which God Almighty said: **Which We have blessed for the worlds**.

Who said that?

Muhammad bin Saad told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement: **And We saved him and Lot to the land which We had blessed for the worlds** meaning Mecca, and Ishmael's descent into the House. Do you not see that He says: **Indeed, the first House [of worship] established for mankind was that at Makkah - blessed and a guidance for the worlds** (Al Imran 3:96).

Abu Ja'far said: We chose what we chose from the statement on this matter because there is no disagreement among all the people of knowledge that Abraham's migration from Iraq was to the Levant, and that he resided there during his life, even though he had come to Mecca and built the House there, and his son Ishmael settled him with Hagar's slave girl. However, he did not reside there, and he did not make it a homeland for himself, nor did Lot. God only informed us about Abraham and Lot that He saved them to the land that He blessed for the worlds.

Tafsir al-Qurtubi

The Almighty said: **And We saved him and Lot to the land which We blessed for the worlds**. He means that We saved Abraham and Lot to the land of Ash-Sham, and they were in Iraq, and Abraham, peace be upon him, was his uncle, as Ibn Abbas said. It was said: It was blessed because of its abundant fertility, fruits, and rivers, and because it is the mines of the prophets. Blessing is the continuity of goodness, and from this comes the camel's kneeling when it remains in its place and does not move. Ibn Abbas said: The blessed land is Mecca. It was also said: Jerusalem, because

God sent most of the prophets from it, and it is also abundant in fertility and growth, with sweet water, and from it it is dispersed in the earth. Abu Al-Aaliyah said: There is no sweet water except that it descends from the sky to the rock in Jerusalem, then it is dispersed in the earth. Ka'b Al-Ahbar said something similar. It was said: The blessed land is Egypt.

Tafsir Ibn Kathir

God Almighty says, informing about Abraham that God saved him from the fire of his people and brought him out from among them, migrating to the land of the Levant, to the Holy Land of it. As Al-Rabi' bin Anas said on the authority of Abu Al-Aaliyah, on the authority of Abu bin Ka'b in his saying: **To the land which We have blessed for the worlds** he said: The Levant and there is no fresh water except that it comes out from under the rock, and Abu Al-Aaliyah also said the same. Qatada said: He was in the land of Iraq, then God saved him to the Levant, and it was said that the Levant is the pillar of the house of migration, and whatever land was missing was added to the Levant, and whatever was missing from the Levant was added to Palestine, and it was said: It is the land of the gathering and the resurrection, and in it Jesus son of Mary, peace be upon him, will descend, and in it the Antichrist will perish.

Ka'b al-Ahbar said about His statement: **To the land which We have blessed for the worlds** to Harran. Al-Suddi said: Abraham and Lot set out towards Ash-Sham, and Abraham met Sarah, the daughter of the king of Harran, who had criticized her people for their religion, so he married her on the condition that he would not change her. This was narrated by Ibn Jarir, and it is strange. What is well-known is that she was his cousin, and that he emigrated with her from his country. Al-Awfi said on the authority of Ibn Abbas: To Mecca. Do you not hear His statement: "Indeed, the first House [of worship] established for mankind was that at Makkah - blessed and a guidance for the worlds. In it are clear signs - the station of Abraham. And whoever enters it shall be safe."

And His statement: **And We bestowed upon him Isaac and Jacob as an additional gift**. Ata', Mujahid and Atiyah said: Ibn Abbas, Qatadah and Al-Hakam bin Uyaynah said: The additional gift is the son of a son, meaning that Jacob gave birth to Isaac, as He said: **So We gave her good tidings of Isaac, and after Isaac, Jacob**. Abd Al-Rahman bin Zaid bin Aslam said: He asked for one, and said: **My Lord, grant me from among the righteous**. So God gave him Isaac and added to him Jacob as an additional gift. **And all of them We made righteous**, meaning all of them were people of goodness and righteousness. **And We made them leaders**, meaning they were followed, **guiding by Our command**, meaning they called to God with His permission. That is why He said: **And We inspired in them the doing of good deeds, establishing prayer, and giving zakah**, as a way of connecting the specific to the general. **And they were worshippers of Us**, meaning they did what they commanded people to do. Then He connected by mentioning Lot, who is Lot bin Haran bin Azar. He had believed in Abraham, peace

Surat al-Anbiya 21:71

And We saved him and Lot to the land which We had blessed for the worlds.

be upon him, followed him and migrated with him, as God Almighty said: **So Lot believed in him and said, 'Indeed, I am emigrating to my Lord.'** So God gave him wisdom and knowledge, inspired him and made him a prophet and sent him to Sodom and its towns. They disobeyed him and denied him, so God destroyed them and ruined them, as He related their story in more than one place in His Noble Book. That is why He said: "And We saved him from the town that was doing evil deeds. Indeed, they were a wicked, wicked people. And We admitted him into Our mercy. Indeed, he was of the righteous."

Fath al-Qadir

It was mentioned earlier that Lot was the nephew of Abraham, so God Almighty narrated here that He saved Abraham and Lot to the land which We have blessed for the worlds. The commentators said: It is the land of Ash-Sham, and they were in Iraq, and God Almighty called it blessed because of its abundant fertility, fruits, and rivers, and because it is the mines of the prophets. The origin of blessing is the continuity of goodness, and from it the camel kneels when it remains in its place and does not move. It was said that the blessed land is Mecca, and it was said that Jerusalem is the Holy Land because God sent most of the prophets from it, and it is also very fertile. The interpretation of the worlds was mentioned earlier.

Tafsir al-Baghawi

71. The Almighty said: **And We saved him and Lot** Surah Al-Anbiya from Nimrod and his people in the land of Iraq, **to the land which We have blessed for the worlds**, meaning the Levant, which God blessed with fertility, an abundance of trees, fruits, and rivers, and from it He sent most of the prophets. Abi bin Kaab said: He called it blessed because there is no fresh water except that its source springs from under the rock that is in Jerusalem.

Ahmad ibn Abdullah al-Salihi told us, Abu al-Husayn ibn Bishran told us, Ismail ibn Muhammad al-Saffar told us, Ahmad ibn Mansur al-Ramadi told us, Abd al-Razzaq told us, Muammar told us, on the authority of Qatada, that Umar ibn al-Khattab said to Ka'b: Why don't you move to Medina, in which is the migration of the Messenger of God, may God bless him and grant him peace, and his grave? Ka'b said: Rich, I have found in the revealed Book of God, O Commander of the Faithful, that Ash-Sham is God's treasure from His land, and in it is His treasure from His servants.

Abu Saeed Abdullah bin Ahmed Al-Tahiri told us, Surat Al-Anbiya, my grandfather Abdul Samad bin Abdul Rahman Al-Bazzaz told us, Muhammad bin Zakariya Al-Adhafri told us, Ishaq Al-Dayri told us, Abdul Razzaq told us, Muammar told us, on the authority of Qatada, on the authority of Shahr bin Hawshab, on the authority of Abdullah bin Amr bin Al-Aas, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **There will be migration after migration, and the best of people will be**

those who migrate to Abraham.

Muhammad bin Ishaq said: The men of his people responded to Abraham when they saw what God had done to him, making the fire cool and safe for him, out of fear of Nimrod and his people. Lot believed in him, and he was his nephew, Lot bin Haran bin Tarah, and Haran was Abraham's brother. They had a third brother called Nakhor bin Tarah, and Sarah, his cousin, Sarah bint Haran the elder, Abraham's uncle, also believed in him. He left Kutha in the land of Iraq, emigrating to his Lord, and with him were Lot and Sarah, as God Almighty said: **So Lot believed in him and said, 'Indeed, I am emigrating to my Lord.'** (al-Ankabut 29:26). He left seeking to escape with his religion and safety in worshipping his Lord, until he settled in Harran, where he stayed as long as God willed. Then he left it as an emigrant until he arrived in Egypt. Then he left Egypt for the Levant, and he settled in the Seven Lands of Palestine, which is the desert of the Levant. Lot settled in Al-Mu'tafikah, which is one of the Seven Lands, a day and a night's journey away, and closer. So God sent him as a prophet, and that is what He said. God Almighty said: **And We saved him and Lot to the land which We had blessed for the worlds.**

Tafsir al-Baidawi

71- **And We saved him and Lot to the land which We have blessed for the worlds** meaning from Iraq to the Levant and its general blessings are that most of the prophets were sent in it and their laws spread throughout the worlds, which are the principles of perfection and religious and worldly goodness. It was said that it means an abundance of blessings and abundant fertility. It was narrated that "he, peace and blessings be upon him, settled in Palestine and Lot, peace and blessings be upon him, was in Al-Mu'tafiqah and between them is a day and a night's journey."

Surat al-Anbiya 21:72

And We gave him Isaac and Jacob as an additional gift, and all of them We made righteous.

Tafsir al-Jalalayn

72 - **And We bestowed upon him** that is, upon Abraham, and he had asked for a son as mentioned in As-Saffat **Isaac and Jacob as an additional gift** that is, in addition to what was asked for, or he is the son of a son **and both of them** that is, he and his two sons **We made righteous** prophets.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We gave to Abraham a son, and Jacob his son's son, as an extra gift to you. The people of interpretation differed about the meaning of His saying **an extra gift**. Some of them said: He meant Jacob specifically.

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 We gave him Isaac and Jacob as an additional gift**, meaning: And We gave him Isaac as a son, and Jacob as a son's son as an additional gift.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And We gave him Isaac and Jacob as an additional gift**. The additional gift is the son of his grandson, Jacob.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And We gave him Isaac and Jacob as an additional gift**, he said: He asked for one and said: My Lord, grant me from among the righteous, so He gave him one, and added to him Jacob, and Jacob was the son of his son.

Others said: Rather, he meant Isaac and Jacob. They said: The meaning of the voluntary gift is the gift, and they are both from God's gift that He gave them.

Who said that?

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Ibn Jurayj, on the authority of Ata', regarding his statement: **And We gave him Isaac and Jacob as an additional gift**, he said: A gift.

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, regarding his statement: **Isaac and Jacob as a gift**, he said: Ata'.

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.

Abu Jaafar said: We have previously explained that a voluntary gift is the surplus of something that comes to a man, no matter what it is. Both of his sons, Isaac and Jacob, were a surplus from God that He bestowed upon Abraham, and a gift from Him to him.

It is possible that he meant that he gave them both as a gift from him to him, and that they meant that he gave him Jacob's gift, but there is no proof indicating which of the two is meant by the statement, so nothing is more appropriate to say about that than what God said, and God gave Abraham Isaac and Jacob as a gift.

And His statement: **And both of them We made righteous** means working in obedience to God, avoiding what He has forbidden. And what He meant by His statement: **Both of them** is Abraham, Isaac, and Jacob. And His statement: **And We made them leaders guiding by Our command** means the Most High said: And We made Abraham, Isaac, and Jacob leaders to be followed in goodness, in obedience to God, in following His commands and prohibitions, and they were followed and they were followed in their actions.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And We made them leaders guiding by Our command** God made them leaders to be followed in the command of God. And his statement: **guiding by Our command** means: they guide the people by God's command to them to do that, and they call them to God and to His worship. And his statement: **And We inspired them to do good deeds** means God Almighty says: And We inspired in what We inspired them to do good deeds, and establish prayer by Our command to do that. **And they were worshippers of Us** means: they were humble to Us, not arrogant about obeying and worshipping Us.

Tafsir al-Qurtubi

The Almighty says: **And We gave him Isaac and Jacob as an additional gift** meaning an addition, because he prayed for Isaac and Jacob was given an additional gift without a prayer, so it was an additional gift, meaning an addition to what he asked for, as he said: **My Lord, grant me from among the righteous** (Saffat: 100). A child's son is called an additional gift, because he is an addition to a son. **And each of them We made righteous** meaning that each of Abraham, Isaac, and Jacob We made righteous and working in obedience to God. Making them righteous is only achieved by creating righteousness and obedience for them, and by creating the ability to obey, then whatever the servant acquires is created by God Almighty.

Tafsir Ibn Kathir

God Almighty says, informing about Abraham that God saved him from the fire of his people and brought him

And We gave him Isaac and Jacob as an additional gift, and all of them We made righteous.

out from among them, migrating to the land of the Levant, to the Holy Land of it. As Al-Rabi' bin Anas said on the authority of Abu Al-Aaliyah, on the authority of Abu bin Ka'b in his saying: **To the land which We have blessed for the worlds** he said: The Levant and there is no fresh water except that it comes out from under the rock, and Abu Al-Aaliyah also said the same. Qatada said: He was in the land of Iraq, then God saved him to the Levant, and it was said that the Levant is the pillar of the house of migration, and whatever land was missing was added to the Levant, and whatever was missing from the Levant was added to Palestine, and it was said: It is the land of the gathering and the resurrection, and in it Jesus son of Mary, peace be upon him, will descend, and in it the Antichrist will perish.

Ka'b al-Ahbar said about His statement: **To the land which We have blessed for the worlds** to Harran. Al-Suddi said: Abraham and Lot set out towards Ash-Sham, and Abraham met Sarah, the daughter of the king of Harran, who had criticized her people for their religion, so he married her on the condition that he would not change her. This was narrated by Ibn Jarir, and it is strange. What is well-known is that she was his cousin, and that he emigrated with her from his country. Al-Awfi said on the authority of Ibn Abbas: To Mecca. Do you not hear His statement: "Indeed, the first House [of worship] established for mankind was that at Makkah - blessed and a guidance for the worlds. In it are clear signs - the station of Abraham. And whoever enters it shall be safe."

And His statement: **And We bestowed upon him Isaac and Jacob as an additional gift.** Ata', Mujahid and Atiyah said: Ibn Abbas, Qatadah and Al-Hakam bin Uaynah said: The additional gift is the son of a son, meaning that Jacob gave birth to Isaac, as He said: **So We gave her good tidings of Isaac, and after Isaac, Jacob.** Abd Al-Rahman bin Zaid bin Aslam said: He asked for one, and said: **My Lord, grant me from among the righteous.** So God gave him Isaac and added to him Jacob as an additional gift. **And all of them We made righteous**, meaning all of them were people of goodness and righteousness. **And We made them leaders**, meaning they were followed, **guiding by Our command**, meaning they called to God with His permission. That is why He said: **And We inspired in them the doing of good deeds, establishing prayer, and giving zakah**, as a way of connecting the specific to the general. **And they were worshippers of Us**, meaning they did what they commanded people to do. Then He connected by mentioning Lot, who is Lot bin Haran bin Azar. He had believed in Abraham, peace be upon him, followed him and migrated with him, as God Almighty said: **So Lot believed in him and said, 'Indeed, I am emigrating to my Lord.'** So God gave him wisdom and knowledge, inspired him and made him a prophet and sent him to Sodom and its towns. They disobeyed him and denied him, so God destroyed them and ruined them, as He related their story in more than one place in His Noble Book. That is why He said: "And We saved him from the town that was doing evil deeds. Indeed, they were a wicked, wicked people. And We admitted him into Our mercy. Indeed, he was of the righteous."

Fath al-Qadir

72- **And We bestowed upon him Isaac and Jacob as an additional gift.** The additional gift is an addition. Abraham had asked God Almighty to bestow upon him a son, so He bestowed upon him Isaac, then He bestowed upon Isaac Jacob without supplication, so that was an additional gift: that is, an addition. It was said that what is meant by the additional gift here is the gift, as Al-Zajaj said. It was also said that the additional gift here is the son of a son, because he is an addition to a son, and the accusative of the word **an additional gift** is in the state of the circumstance. Al-Farra' said: The additional gift is specifically Jacob, because he was the son of the father. **And each of them We made righteous.** That is, each one of these four: Abraham, Lot, Isaac, and Jacob, not some of them without others, We made him righteous, acting in obedience to God and abandoning His disobedience. It was said that what is meant by righteousness here is prophethood.

Tafsir al-Baghawi

72. **And We bestowed upon him Isaac and Jacob as an additional gift.** Mujahid and Ata' said: The meaning of **an additional gift** is a gift, and both of them are from God's gift. An additional gift means a gift. Al-Hasan and Ad-Dahhak said: A favor. And on the authority of Ibn Abbas, Ubayy ibn Ka'b, Abu Zayd, and Qatadah, may God be pleased with them: The additional gift is Jacob, because God Almighty gave him Isaac because of his supplication when he said: **Grant me from among the righteous** (al-Saffat 37:100), and Jacob added [the son of the son], and the additional gift is the addition, **And each of them We made righteous**, meaning: Abraham, Isaac, and Jacob.

Tafsir al-Baidawi

72- **And We gave him Isaac and Jacob as an additional gift.** A gift, so it is a state of both of them, or a son's son, or an addition to what he asked for, which is Isaac, so it is specific to Jacob and there is nothing wrong with it, according to the context. **And both of them** means the four. **We made them righteous** by guiding them to righteousness and making them do it, so they became perfect.

Surat al-Anbiya 21:73

And We made them leaders guiding by Our command, and We inspired them to do good deeds, establish prayer, and give zakah, and they were to Us worshippers.

Tafsir al-Jalalayn

73 - **And We made them leaders** by realizing the two hamzas and replacing the second with a yaa, to be followed in goodness *guiding* people **by Our command** to Our religion **and We inspired them to do good deeds and establish prayer and give zakat** meaning that it should be done, established and given from them and from their followers, and the haa of iqama was deleted for the sake of alleviation **and they were worshippers of Us**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And We made them leaders guiding by Our command, and We inspired in them the doing of good deeds, the establishment of prayer, and the giving of zakat, and they were worshippers of Us.**

Tafsir al-Qurtubi

The Almighty said: **And We made them leaders guiding by Our command.** That is, leaders who are followed in good deeds and acts of obedience. The meaning of **by Our command** is what We sent down to them of revelation, commands, and prohibitions. It is as if He said they guide by Our Book. It was said: The meaning is they guide people to Our religion by Our command to them to guide creation and call them to monotheism. **And We inspired in them the doing of good deeds** that is, to do acts of obedience. **And establishing prayer and giving zakah, and they were worshippers of Us** that is, obedient.

Tafsir Ibn Kathir

God Almighty says, informing about Abraham that God saved him from the fire of his people and brought him out from among them, migrating to the land of the Levant, to the Holy Land of it. As Al-Rabi' bin Anas said on the authority of Abu Al-Aaliyah, on the authority of Abu bin Ka'b in his saying: **To the land which We have blessed for the worlds** he said: The Levant and there is no fresh water except that it comes out from under the rock, and Abu Al-Aaliyah also said the same. Qatada said: He was in the land of Iraq, then God saved him to the Levant, and it was said that the Levant is the pillar of the house of migration, and whatever land was missing was added to the Levant, and whatever was missing from the Levant was added

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Fath al-Qadir

73- **And We made them leaders guiding by Our command** meaning leaders who are followed in good deeds and acts of obedience. The meaning of **by Our command** is **by Our command to them** meaning by what We sent down to them of revelation. **And We inspired them to do good deeds** meaning that they should do acts of obedience. It was said that what is meant by good deeds are the laws of prophethood. **And they were worshippers of Us** meaning that they were obedient to Us alone, not to anyone else, doing

Surat al-Anbiya 21:73

And We made them leaders guiding by Our command, and We inspired them to do good deeds, establish prayer, and give zakah, and they were to Us worshippers.

what We commanded them to do and leaving what We forbade them from doing.

Tafsir al-Baghawi

73. **And We made them leaders**, to be followed in goodness, **guiding by Our command**, calling people to Our religion, **and We inspired in them the doing of good deeds**, acting according to the laws, **establishing prayer**, meaning: preserving it, **and giving zakat**, giving it, **and they were worshippers of Us**, monotheists.

Tafsir al-Baidawi

73- **And We made them leaders** to be followed. *Guiding* people to the truth. **By Our command** to them to do so and by Our sending them until they became perfect. **And We inspired them to do good deeds** to urge them to do them so that their perfection is completed by joining action to knowledge. Its origin is to do good deeds, then do good deeds, then **do good deeds**. And likewise His statement: **And establish prayer and give zakat**. It is from the conjunction of the specific with the general for the sake of preference, and the *taa* of *iqama* that compensates for it was deleted from one of the two *alifs* so that the complement to it takes its place. **And they were worshippers of Us** monotheists, sincere in worship, and for this reason the relative clause was presented.

Surat al-Anbiya 21:74

And to Lot, We gave him wisdom and knowledge, and We saved him from the city that was doing evil deeds. Indeed, they were a wicked, wicked people.

Tafsir al-Jalalayn

74 - **And to Lot We gave judgment** to decide between the opponents **and knowledge, and We saved him from the town which was doing** that is, its people **evil deeds** such as sodomy, shooting with guns, playing with birds, and other things **Indeed, they were an evil people** the source of the verb **to be bad** is the opposite of **to be secret** *immoral*.

Tafsir al-Suyuti

Tafsir al-Tabari

The Most High says: And We gave Lot wisdom, which is the settlement of disputes between opponents, and knowledge. He says: And We also gave him knowledge of the matter of his religion, and what is required of him for God of His obligations.

There are two aspects to the accusative case of Lot: one is to accusative because the waw is attached to the verb, as we said: **And We gave Lot**, and the other is because of an implied word meaning: **And remember Lot**.

And His statement: **And We saved him from the town that was doing evil deeds** means: And We saved him from Our punishment that We brought upon the people of the town that was doing evil deeds, and it was the town of Sodom to whose people Lot was sent, and the evil deeds that they were doing were: coming to men from behind, and throwing people at them, and farting in their gatherings, along with other evil things that they were doing, so God expelled him when He wanted to destroy them to Ash-Sham.

As Musa told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, he said: God brought them out, meaning Lot and his two daughters, Zayth and Za'artha, to the Levant when He wanted to destroy his people.

His saying: **Indeed, they were an evil and wicked people**, disobeying God's command, going against His obedience and the actions that He approves of.

Tafsir al-Qurtubi

The Almighty said: **And to Lot We gave wisdom and knowledge**. "Lot" is in the accusative case with an implied verb indicated by the second, meaning, and We gave Lot, We gave him. It was also said: meaning, remember Lot. Wisdom is prophethood, and knowledge is knowledge of the matter of religion and how judgment is made between opponents. It was also said: "Knowledge" is both, and the meaning is the

same. "And We saved him from the city that was doing evil deeds" meaning Sodom. Ibn Abbas: There were seven cities, Gabriel, peace be upon him, changed six and left one for Lot and his family, and it is Zaghar, which has fruit from the region of Palestine to the border of Sarat, and it has many villages to the border of the Hijaz Sea. And regarding the evil deeds that they were doing, there are two opinions: One of them is: sodomy as mentioned above. The second is: flatulence, meaning they used to fart in their clubs and gatherings. It was also said: flatulence and the omission of pebbles, and it will come. "Indeed, they were an evil, wicked people" meaning they went against the obedience of God, and wickedness is going out, and this was mentioned above.

Tafsir Ibn Kathir

God Almighty says, informing about Abraham that God saved him from the fire of his people and brought him out from among them, migrating to the land of the Levant, to the Holy Land of it. As Al-Rabi' bin Anas said on the authority of Abu Al-Aaliyah, on the authority of Abu bin Ka'b in his saying: "To the land which We have blessed for the worlds" he said: The Levant and there is no fresh water except that it comes out from under the rock, and Abu Al-Aaliyah also said the same. Qatada said: He was in the land of Iraq, then God saved him to the Levant, and it was said that the Levant is the pillar of the house of migration, and whatever land was missing was added to the Levant, and whatever was missing from the Levant was added to Palestine, and it was said: It is the land of the gathering and the resurrection, and in it Jesus son of Mary, peace be upon him, will descend, and in it the Antichrist will perish.

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Surat al-Anbiya 21:74

And to Lot, We gave him wisdom and knowledge, and We saved him from the city that was doing evil deeds. Indeed, they were a wicked, wicked people.

Our command, meaning they called to God with His permission. That is why He said: **And We inspired in them the doing of good deeds, establishing prayer, and giving zakah**, as a way of connecting the specific to the general. **And they were worshippers of Us**, meaning they did what they commanded people to do. Then He connected by mentioning Lot, who is Lot bin Haran bin Azar. He had believed in Abraham, peace be upon him, followed him and migrated with him, as God Almighty said: **So Lot believed in him and said, 'Indeed, I am emigrating to my Lord.'** So God gave him wisdom and knowledge, inspired him and made him a prophet and sent him to Sodom and its towns. They disobeyed him and denied him, so God destroyed them and ruined them, as He related their story in more than one place in His Noble Book. That is why He said: "And We saved him from the town that was doing evil deeds. Indeed, they were a wicked, wicked people. And We admitted him into Our mercy. Indeed, he was of the righteous."

the city the city of Sodom **which was doing evil deeds** meaning sodomy. He described it with the description of its people or attributed it to them by deleting the complement and placing it in its place. This is indicated by: **Indeed, they were a people of evil, wicked people** as it is like an explanation for it.

Fath al-Qadir

74- "And to Lot We gave wisdom and knowledge." The accusative of Lot is an implied verb indicated by His saying We gave him: meaning, and We gave Lot We gave him. It was said that it is the same verb mentioned after it, and it was said that it is an omitted word, which is remember. The wisdom is the prophecy, and knowledge is the knowledge of the matter of religion. It was said that the wisdom is the settlement of disputes with truth. It was said that it is understanding. "And We saved him from the city that was doing evil." The city is Sodom, as mentioned above. The meaning of doing evil is that its people were doing evil. So He described the city with the description of its people, and the evils that they were doing were sodomy, farting, and throwing pebbles, as will come. Then the Almighty explained that by saying: "Indeed, they were an evil and wicked people." That is, they went outside of the obedience of God, and wickedness is going outside, as mentioned above.

Tafsir al-Baghawi

74. **And to Lot We gave**, meaning: And We gave Lot, and it was said: And remember Lot, We gave him, *judgment*, meaning: deciding between opponents with truth, **and knowledge**, "And We saved him from the city that was doing evil," meaning: Sodom, whose people were having intercourse with men in their backsides and defecating in their clubs, along with other things. They were doing evil deeds, **Indeed, they were a people of evil, wicked**.

Tafsir al-Baidawi

74- **And to Lot We gave judgment** wisdom or prophecy or a decision between opponents. **And knowledge** of what prophets should know. **And We saved him from**

Surat al-Anbiya 21:75

And We admitted him into Our mercy. Indeed, he was among the righteous.

Tafsir al-Jalalayn

75 - **And We admitted him into Our mercy** by saving him from his people **for he was among the righteous**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We admitted Lot into Our mercy by saving him from the torment and affliction We inflicted upon his people, and by rescuing him from it. Indeed, he was among the righteous. He says: Indeed, Lot was among those who acted in obedience to Us, and desisted from Our commands and prohibitions and did not disobey Us.

Ibn Zayd used to say about the meaning of his saying: **And We admitted him into Our mercy** what:

Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement: **And We admitted him into Our mercy**, he said: Into Islam.

Tafsir al-Qurtubi

And We admitted him into Our mercy in prophecy. It was said: in Islam. It was said: Paradise. It was said: What he meant by mercy was his salvation from his people **He is among the righteous**.

Tafsir Ibn Kathir

God Almighty says, informing about Abraham that God saved him from the fire of his people and brought him out from among them, migrating to the land of the Levant, to the Holy Land of it. As Al-Rabi' bin Anas said on the authority of Abu Al-Aaliyah, on the authority of Abu bin Ka'b in his saying: **To the land which We have blessed for the worlds** he said: The Levant and there is no fresh water except that it comes out from under the rock, and Abu Al-Aaliyah also said the same. Qatada said: He was in the land of Iraq, then God saved him to the Levant, and it was said that the Levant is the pillar of the house of migration, and whatever land was missing was added to the Levant, and whatever was missing from the Levant was added to Palestine, and it was said: It is the land of the gathering and the resurrection, and in it Jesus son of Mary, peace be upon him, will descend, and in it the Antichrist will perish.

Ka'b al-Ahbar said about His statement: **To the land which We have blessed for the worlds** to Harran. Al-Suddi said: Abraham and Lot set out towards Ash-Sham, and Abraham met Sarah, the daughter of

the king of Harran, who had criticized her people for their religion, so he married her on the condition that he would not change her. This was narrated by Ibn Jarir, and it is strange. What is well-known is that she was his cousin, and that he emigrated with her from his country. Al-Awfi said on the authority of Ibn Abbas: To Mecca. Do you not hear His statement: "Indeed, the first House [of worship] established for mankind was that at Makkah - blessed and a guidance for the worlds. In it are clear signs - the station of Abraham. And whoever enters it shall be safe."

And His statement: **And We bestowed upon him Isaac and Jacob as an additional gift**. Ata', Mujahid and Atiyyah said: Ibn Abbas, Qatadah and Al-Hakam bin Uyaynah said: The additional gift is the son of a son, meaning that Jacob gave birth to Isaac, as He said: **So We gave her good tidings of Isaac, and after Isaac, Jacob**. Abd Al-Rahman bin Zaid bin Aslam said: He asked for one, and said: **My Lord, grant me from among the righteous**. So God gave him Isaac and added to him Jacob as an additional gift. **And all of them We made righteous**, meaning all of them were people of goodness and righteousness. **And We made them leaders**, meaning they were followed, **guiding by Our command**, meaning they called to God with His permission. That is why He said: **And We inspired in them the doing of good deeds, establishing prayer, and giving zakah**, as a way of connecting the specific to the general. **And they were worshippers of Us**, meaning they did what they commanded people to do. Then He connected by mentioning Lot, who is Lot bin Haran bin Azar. He had believed in Abraham, peace be upon him, followed him and migrated with him, as God Almighty said: **So Lot believed in him and said, 'Indeed, I am emigrating to my Lord.'** So God gave him wisdom and knowledge, inspired him and made him a prophet and sent him to Sodom and its towns. They disobeyed him and denied him, so God destroyed them and ruined them, as He related their story in more than one place in His Noble Book. That is why He said: "And We saved him from the town that was doing evil deeds. Indeed, they were a wicked, wicked people. And We admitted him into Our mercy. Indeed, he was of the righteous."

Fath al-Qadir

75- **And We admitted him into Our mercy** by saving him from the aforementioned people. The meaning of **in Our mercy** is: among the people of Our mercy. It was said that it was in prophethood, it was said that it was in Islam, and it was said that it was in Paradise. **He is among the righteous** for whom goodness from Us has preceded.

Tafsir al-Baghawi

75. "And We admitted him into Our mercy. Indeed, he was among the righteous."

Tafsir al-Baidawi

75- **And We admitted him into Our mercy** into the

Surat al-Anbiya 21:75

And We admitted him into Our mercy. Indeed, he was among the righteous.

people of Our mercy or Our Paradise. **He was among the righteous** for whom good had already been given from Us.

Surat al-Anbiya 21:76

And Noah, when he called before, and We responded to him and saved him and his family from the great distress.

Tafsir al-Jalalayn

76 - And mention **and Noah** and what follows it is a substitute for it **when he called** he called upon his people by saying, **My Lord, do not leave me alone etc. before** meaning before Abraham and Lot **so We responded to him and saved him and his family** who were in his ship **from the great distress** meaning drowning and his people's denial of him.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: And remember, O Muhammad, Noah, when he called upon his Lord before you, and before Abraham and Lot, and asked Us to destroy his people who denied God in what He promised them of His threat, and denied Noah in what he brought them of the truth from his Lord, **And Noah said, 'My Lord, leave not upon the earth of the disbelievers a single dweller'** (Nuh 71:26). So We answered his call, and saved him and his family, meaning by his family: the people of faith from his children and their wives, **from the great distress**, meaning by the great Lord: the punishment that befell the deniers of the flood and drowning. Distress: intense grief, it is said: This matter has distressed me, so it distresses me greatly. And His statement: **And We gave him victory over the people who denied Our signs**, meaning: And We gave Noah victory over the people who denied Our proofs and evidence, so We saved him from them, and We drowned them all. Indeed, they were an evil people. God Almighty says: Indeed, the people of Noah who denied Our signs were an evil people, who did evil deeds, disobeyed God and went against His command.

Tafsir al-Qurtubi

The Almighty said: **And Noah, when he called before** meaning, remember Noah when he called, that is, he called. *Before* meaning before Abraham and Lot against his people, which is His saying: **The disbelievers are a dwelling place** (Nuh 71:26) and he said when they denied him: **Indeed, I am overcome, so help** (al-Qamar 54:10). **So We responded to him and saved him and his family from the great distress** meaning from drowning. Distress is intense grief **and his family** meaning the believers among them.

Tafsir Ibn Kathir

God Almighty tells us about His response to His

servant and messenger Noah, peace be upon him, when he called upon his people when they denied him, **So he called upon his Lord, 'Indeed, I am overcome, so help.'** "And Noah said, 'My Lord, leave not upon the earth from among the disbelievers a single inhabitant. If You leave them, they will mislead Your servants and will not give birth to anyone but wicked disbelievers.'" That is why He said here, **When he called before, We responded to him and saved him and his family**, meaning those who believed in him, as He said, **And his family, except for those against whom the word had gone forth and those who believed.** But none believed with him except a few. And his saying: **From the great distress** means from the hardship, denial and harm, for he remained among them for a thousand years minus fifty years calling them to God Almighty, but only a few of them believed in him, and they would confront his harm and advise each other century after century and generation after generation to oppose him. And his saying: **And We gave him victory over the people** means We saved him and delivered him victorious from the people "who denied Our signs. Indeed, they were an evil people, so We drowned them all" meaning God destroyed them all, and not one of them remained on the face of the earth, as their prophet had called upon them.

Fath al-Qadir

76- **And Noah, when he called out** meaning, remember Noah, when he called out to his Lord *before* meaning before these mentioned prophets **so We responded to him his call and saved him and his family from the great distress** meaning from drowning in the flood, and distress is intense grief, and what is meant by his family are the believers among them.

Tafsir al-Baghawi

76. **And Noah, when he called out**, he called out, *before*, that is, before Abraham and Lot, **so We responded to him and saved him and his family from the great distress**, Ibn Abbas said: from drowning and the denial of his people. It was said: because he was the longest-lived of the prophets and the most severely afflicted, and distress is the most severe grief.

Tafsir al-Baidawi

76- **And Noah, when he called out** when he called out to God Almighty for the destruction of his people. *Before* before those mentioned. **So We answered him** his call. **And We saved him and his family from the great distress** from the flood or the harm of his people. Distress is intense grief.

Surat al-Anbiya 21:77

And We aided him against the people who denied Our signs. Indeed, they were an evil people, so We drowned them all.

Surat al-Anbiya 21:77

And We aided him against the people who denied Our signs. Indeed, they were an evil people, so We drowned them all.

Tafsir al-Jalalayn

77 - **And We aided him** We prevented him **from the people who denied Our signs** indicating his message so that they would not reach him with evil **Indeed, they were an evil people, so We drowned them all**

Tafsir al-Suyuti

Tafsir al-Tabari

"And We gave him victory over the people who denied Our signs. Indeed, they were an evil people, so We drowned them all."

Tafsir al-Qurtubi

And We gave him victory over the people who denied Our signs. Abu Ubaidah said: *From* means on. It was also said: The meaning is: We took revenge for him from the people who denied Our signs. **So We drowned them all**, meaning the young and the old among them.

Tafsir Ibn Kathir

God Almighty tells us about His response to His servant and messenger Noah, peace be upon him, when he called upon his people when they denied him, **So he called upon his Lord, 'Indeed, I am overcome, so help.'** "And Noah said, 'My Lord, leave not upon the earth from among the disbelievers a single inhabitant. If You leave them, they will mislead Your servants and will not give birth to anyone but wicked disbelievers.'" That is why He said here, **When he called before, We responded to him and saved him and his family**, meaning those who believed in him, as He said, **And his family, except for those against whom the word had gone forth and those who believed.** But none believed with him except a few. And his saying: **From the great distress** means from the hardship, denial and harm, for he remained among them for a thousand years minus fifty years calling them to God Almighty, but only a few of them believed in him, and they would confront his harm and advise each other century after century and generation after generation to oppose him. And his saying: **And We gave him victory over the people** means We saved him and delivered him victorious from the people "who denied Our signs. Indeed, they were an evil people, so We drowned

them all" meaning God destroyed them all, and not one of them remained on the face of the earth, as their prophet had called upon them.

Fath al-Qadir

77- **And We gave him victory over the people who denied Our signs** meaning We gave him victory that entailed taking revenge on the aforementioned people. It was said that the meaning is: We prevented him from the people. Abu Ubaidah said: *From* means on, then the Almighty explained that by saying: **Indeed, they were an evil people, so We drowned them all** meaning We did not leave a single one of them alone, rather We drowned their great and small because of their insistence on sin.

Ibn Abi Hatim narrated on the authority of Abi bin Kaab regarding his statement: **to the land which We have blessed**, he said: Ash-Sham. Ibn Abi Shaybah narrated on the authority of Abi Malik something similar. Al-Hakim narrated and authenticated it on the authority of Ibn Abbas who said: Lot was the nephew of Abraham. Ibn Jarir narrated on his authority: **And We bestowed upon him Isaac**, he said: a son, **and Jacob as an additional gift**, he said: a son of a son. Ibn Jarir narrated on the authority of Qatadah something similar. Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Al-Hakam something similar as well. Ibn Abi Shaybah, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid: **And We bestowed upon him Isaac**, he said: We gave him, **and Jacob as an additional gift**, he said: a gift.

Tafsir al-Baghawi

77. **And We aided him**, that is, We prevented him, **from the people who denied Our signs**, from harming him. Abu Ubaidah said: That is, against the people, **Indeed, they were an evil people, so We drowned them all.**

Tafsir al-Baidawi

77- **And We aided him** is passive, meaning We made him victorious. "From the people who denied Our signs. Indeed, they were an evil people, so We drowned them all" because the two matters came together: denying the truth and being immersed in evil. Perhaps they did not come together in a people except that God Almighty destroyed them.

Surat al-Anbiya 21:78

And David and Solomon, when they gave judgment concerning the field, when the sheep of the people had pastured therein, and We were witness to their judgment.

Tafsir al-Jalalayn

78 - And mention **and David and Solomon** meaning their story and it is substituted for them **when they gave judgment concerning the field** it is a crop or a vineyard **when the sheep of the people grazed therein** meaning they grazed it at night without a shepherd by getting loose **and We were witnesses to their judgment** in it the plural pronoun is used for two. David said to the owner of the field the necks of the sheep and Solomon said he benefits from their milk and their offspring and their wool until the field returns to how it was by the improvement of its owner and he returns it to him.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And remember, O Muhammad, David and Solomon, when they gave judgment concerning the field.

The people of interpretation differed about what that cultivation was. Some of them said: It was a plant.

Who said that?

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Ibn Ishaq, on the authority of Marra, regarding his statement: **When they gave judgment concerning the field**, he said: The field was a plant.

Bishr told us, he said: Yazid told us, he said: Saeed told us on the authority of Qatada, he said: It was mentioned to us that the sheep of the people fell into a field at night.

Others said: Rather, that crop was a vineyard.

Mention of those who said that: Abu Kuraib told us, he said: Al-Maharibi told us, on the authority of Ash'ath, on the authority of Abu Ishaq, on the authority of Marra, on the authority of Ibn Mas'ud, regarding his statement, **And David and Solomon, when they gave judgment concerning the field**, he said: A vineyard had produced its clusters.

Tamim bin Al-Muntasir told us, he said: Ishaq told us, on the authority of Sharik, on the authority of Abu Ishaq, on the authority of Masruq, on the authority of Shureih, he said: Al-Harith was generous.

Abu Ja'far said: The most correct of the sayings on this matter is what God Almighty said: **When they gave judgment concerning the tillage**. The tillage is the tillage of the land. We mean that it is possible that it

was a crop, and it is possible that it was a planting, and it is not harmful to be ignorant of which of them it was.

And His statement: **When the sheep of the people pastured therein** means: When the sheep of the other people, other than the people of the field, entered this field at night, pastured it or spoiled it. **And We were witnesses to their judgment** means: And We were witnesses to the judgment of David and Solomon and the people between whom they judged regarding what the sheep of the people of the sheep spoiled from the field of the people of the field, nothing of it was hidden from Us, and its knowledge was not hidden from Us. And His statement: **So We made it clear** means: So We made the case clear in that **of Solomon** without David, **And to each of them We gave judgment and knowledge** means: And all of them from David and Solomon and the messengers whom He mentioned at the beginning of this surah We gave judgment, which is prophethood, and knowledge: meaning and knowledge of the rulings of God.

And what we said about that is inclined, said the people of interpretation.

Who said that?

Abu Kurayb and Harun ibn Idris al-Asamm told us: Al-Maharibi told us, on the authority of Ash'ath, on the authority of Abu Ishaq, on the authority of Marra, on the authority of Ibn Mas'ud, regarding his statement: **And David and Solomon, when they gave judgment concerning the field, when the sheep of the people had pastured therein**, he said: A vineyard had produced its clusters and spoiled it. He said: So David ruled that the sheep should go to the owner of the vineyard, but Solomon said: Other than that, O Prophet of God. He said: What is that? He said: The vineyard should be given to the owner of the sheep, so he takes care of it until it returns to how it was. The vineyard was given to its owner, and the sheep were given to their owner. That is what he said: **So We made Solomon understand it**.

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 David and Solomon, when they gave judgment concerning the field ...** to His statement: **And We were witnesses to their judgment**, meaning: We were witnesses to their judgment. That was because two men entered upon David, one of them a farmer and the other a sheep owner. The farmer said: This man has let his sheep into my field, and nothing of my field remains. David said to him: Go, for all the sheep are yours. So David ruled accordingly. The sheep owner passed by Solomon and told him what David had ruled. So Solomon entered upon David and said: O Prophet of God, the judgment is different from what you have narrated. He said: How? Solomon said: The crop is not hidden from its owner what comes out of it every year, so he has the right from the owner of the sheep to sell their offspring, wool and hair until he gets the price of the crop, because the sheep have offspring every year. So David said: You have hit the mark, the judgment is as you have judged. So God made Solomon understand.

Al-Qasim narrated to us, he said: Al-Husayn narrated

And David and Solomon, when they gave judgment concerning the field, when the sheep of the people had pastured therein, and We were witness to their judgment.

to us, he said: Hajjaj narrated to me, on the authority of Ibn Jurayj, on the authority of Ali ibn Zayd, he said: K narrated to me Khalifa, on the authority of Ibn Abbas, he said: David ruled that the sheep should go to the owners of the farm. Then the shepherds went out with their dogs, and Solomon said: How did he rule between you? So they told him, and he said: If I had been in your company, I would have ruled differently. So David was informed of that, so he called him and said: How will you rule between them? He said: I will give the sheep to the owners of the farm, so they will have their offspring, milk, offal, and benefits, and the owners of the sheep will sow for the owners of the farm the same as their crops. Then when the crops reach what they were on, the owners of the crops will take the crops and return the sheep to their owners.

Muhammad ibn Amr told us, he said: Abu Asim told us, he said: Isa told us, he said: Ibn ibi Nujayh told us, on the authority of Mujahid, regarding the statement of God: **When the sheep of the people pastured therein**, he said: David gave them the necks of the sheep for cultivation, and Solomon ruled that the fleece and milk of the sheep belonged to the people of cultivation, and they were to tend them to the people of cultivation, and the people of the sheep would cultivate for them until the cultivation was as it was on the day it was eaten, then they would give it to its people, and they would take their sheep.

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, Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told me something similar, except that he said: And they are responsible for herding it.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Ibn Ishaq, on the authority of Marra, regarding his statement: **When the sheep of the people pastured therein**, he said: The field was vegetation, and it was pastured therein at night, so they disputed about it before David, and he ruled that the sheep should go to the owners of the field. So they passed by Solomon and mentioned that to him, and he said: No, the sheep should be given away so that they may take some of them, meaning the owners of the field, and these people should take care of their field, and when it is returned to them, then the verse was revealed: **So We made Solomon understand it.**

Tamim bin Al-Muntasir told us: Ishaq told us, on the authority of Sharik, on the authority of Abu Ishaq, on the authority of Masruq, on the authority of Shuraih, regarding his statement: **When the sheep of the people pastured therein**, he said: The pasturing was at night, and the tillage was vineyard. So David gave the sheep to the owner of the vineyard. So Solomon said: The owner of the vineyard has the root of his land and the root of his vineyard left, so give him their wool and milk. He said: So this is the statement of God: **So We gave Solomon understanding of it.**

Ibn Abi Ziyad told us: Yazid bin Harun told us: Ismail

told us, on the authority of Aamer, who said: Two men came to Shuraih, and one of them said: This sheep of mine cut some of my yarn. Shuraih said: During the day or at night? He said: If it was during the day, then the owner of the sheep was absolved, and if it was at night, then he was liable. Then he recited: **And [mention] David and Solomon, when they gave judgment concerning the field, when the sheep of the people had pastured therein.** He said: The pasturing was at night.

Ibn Hamid told us, he said: Hakam told us, he said: Ismail bin Abi Khalid told us, on the authority of Amer, on the authority of Shureih, something similar.

Yaqoub told us, he said: Hisham told us, he said: Ismail bin Abi Khalid told us, on the authority of Al-Sha'bi, on the authority of Shuraih, the same.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And David and Solomon, when they gave judgment concerning the field...** the verse, the plucking at night, and the shearing during the day. And it was mentioned to us that the sheep of the people fell into the crops at night, so that was brought to David, so he ruled that the sheep belonged to the owners of the crops, but Solomon said: It is not like that, but he has their offspring, their messengers, their shears, and their shears, until the next year is like the day of eating, the sheep are given to their owner, and the owner of the crop takes possession of his crop, so God said: **And We made Solomon understand it.**

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar, on the authority of Qatada and al-Zuhri: **When the sheep of the people were pastured therein.** He said: The sheep were pastured in the field of a people. Al-Zuhri said: And pasturing only occurs at night, so David decided to take the sheep, and God made Solomon understand. He said: So when he was informed of David's decision, he said: No, but take the sheep, and you will have what comes out of their young and their young and their wool within a year.

Al-Hasan told us: Abd al-Razzaq told us, on the authority of Muammar, on the authority of Qatada, regarding His statement: **When the sheep of the people pastured therein**, he said: So a people plowed. Muammar said: Al-Zuhri said: Plowing does not occur except at night, and plowing during the day. Qatada said: So He decreed that they should take the sheep, and God made Sulayman understand it, then he mentioned the rest of the hadith similar to the hadith of Ibn Abd al-A'la.

Yunus told me, he said: Ibn Wahb told us, Ibn Zayd said, regarding His statement: **And David and Solomon, when they gave judgment concerning the field, when the sheep of the people had pastured therein...** the two verses, he said: A man's sheep got loose on another man's field and ate it, so it came to David, and he ruled that the sheep belonged to the owner of the field because of what they had eaten, and it was as if he saw that this was the right way to do so, so they passed by Solomon, and he said: What has

the Prophet of God ruled between you? So they told him, and he said: Shall I not rule between you, perhaps you will be satisfied with it? They said: Yes. He said: As for you, O owner of the farm, take this man's sheep and be with them as their owner was, take from their milk and their udders and so on and so forth as he used to take, and you, O owner of the sheep, plow this man's field until his plowing is like the one you did last night and your sheep pasture in it, then give him his field and take your sheep. This is the saying of God, the Blessed and Exalted: **And [mention] David and Solomon, when they gave judgment concerning the field when the sheep of the people pastured therein.** And he recited until he reached His saying: **And to each of them We gave judgment and knowledge.**

Al-Qasim told us: Al-Hussein told us: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Ata' Al-Khurasani, on the authority of Ibn Abbas, regarding his statement: **When the sheep of the people grazed therein**, he said: They grazed.

Ibn Hamid told us, he said: Salamah told us, on the authority of Ibn Ishaq, he said: Al-Nafsh: the flock at night.

He said: Salamah narrated to us, on the authority of Ibn Ishaq, on the authority of Al-Zuhri, on the authority of Haram bin Muhaysa bin Mas'ud, who said: "A she-camel belonging to Al-Bara' bin Azib entered the garden of some of the Ansar and damaged it. This was reported to the Messenger of God, may God bless him and grant him peace, and he said: 'Because the sheep of the people were grazing in it.' So he ruled against Al-Bara' for what the she-camel had damaged, and he said: 'It is upon the owners of livestock to guard the livestock at night, and it is upon the owners of gardens to guard their gardens during the day.'"

Al-Zuhri said: The judgment of David and Solomon in this regard was that a man's livestock entered a man's field and spoiled it, and spoiling only occurs at night. So they went up to David, and he ruled that the sheep of the owner of the sheep belonged to the owner of the field. They returned and passed by Solomon, who said: How did the Prophet of God rule between you? They said: He ruled that the sheep belonged to the owner of the field. He said: The judgment is on this man's caravan, return with me. So he came to his father David and said: O Prophet of God, you ruled that this man's sheep belonged to the owner of the field. He said: Yes. He said: O Prophet of God, the judgment is on something other than this. He said: How so, my son? He said: The sheep are given to the owner of the crop, so he gets some of their milk, fat and wool, and the crop is given to the owner of the sheep to take care of it. When the crop returns to the condition in which the sheep had taken it, the sheep are returned to the owner of the sheep, and the crop is returned to the owner of the crop. David said: May God cut off your mouth, so he ruled as Solomon ruled. Al-Zuhri said: That is what he said: **And David and Solomon, when they gave judgment concerning the field...** to his saying: **with judgment and knowledge.**

Ibn Hamid told us: Salamah and Ali ibn Mujahid told us, on the authority of Muhammad ibn Ishaq, who said: Someone who heard al-Hasan say told me: The ruling

was what Solomon decided, and God did not punish David in his ruling.

And His statement: **And We subjected to David the mountains and the birds, to glorify [God]**, God Almighty says: And We subjected to David the mountains and the birds, to glorify [God] when Ma'ad glorifies. Qatada used to say about the meaning of His statement: **to glorify [God]** in this place what:

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And We subjected to David the mountains, to glorify God, and the birds:** meaning, they pray with David when he prays.

And His saying: **And We were to do it** means: And We had decided that We would do that, and that We would subjugate the mountains and the birds in the Mother of the Book, with David, peace and blessings be upon him.

A

Tafsir al-Qurtubi

It contains twenty-six issues:

The first: The Almighty's saying: **And David and Solomon when they gave judgment.** That is, remember them when they gave judgment. The statement **when they gave judgment** did not mean that they both gave judgment together, even if they gave it together in speech, because two judges gave judgment on one judgment that is not permissible. Rather, each one of them gave judgment on his own, and Solomon was the one who understood it through God Almighty's making him understand. **In the tillage** has two different opinions: It was said: It was a crop, as Qatadah said. It was said: A vineyard with clusters of grapes, as Ibn Masoud and Shuraih said. **The tillage** is said in both of them, and in the crop it is further from being a metaphor.

Second: The Almighty's saying: **When the sheep of the people grazed therein** meaning they grazed therein at night. Nafsh means grazing at night. It is said: Nafsha at night, and hamalt at day, if they grazed without a shepherd. And their owner made them nafsh. And camels are nafash. And in the hadith of Abdullah bin Amr: The seed in Paradise is like the belly of a camel that spends the night nafsh, meaning grazing. Narrated by Al-Harawi. Ibn Sidah said: The word hamal is not used for sheep, but rather it is used for camels.

Third: The Almighty's statement: **And We were witnesses to their judgment** is evidence that the minimum number of people in a group is two. It was said: What is meant are the two judges and the one being judged, and that is why He said **to their judgment.**

Tafsir Ibn Kathir

Ibn Ishaq said on the authority of Marra on the

Surat al-Anbiya 21:78

And David and Solomon, when they gave judgment concerning the field, when the sheep of the people had pastured therein, and We were witness to their judgment.

authority of Ibn Masoud: That field was a vineyard with its clusters hanging down, and Shuraih said the same. Ibn Abbas said: Al-Nafsh is grazing. Shuraih, Al-Zuhri and Qatadah said: Al-Nafsh only occurs at night, Qatadah added: And Al-Halal during the day. Ibn Jarir said: Abu Kurayb and Harun bin Idris Al-Asamm told us, they said: Al-Maharibi told us on the authority of Ash'ath on the authority of Abu Ishaq on the authority of Marra on the authority of Ibn Masoud regarding his statement: **And David and Solomon, when they gave judgment concerning the field, when the sheep of the people had pastured therein**, he said: A vineyard whose clusters had grown and spoiled it. He said: So David ruled that the sheep should go to the owner of the vineyard, and Solomon said: Other than this, O Prophet of God. He said: What is that? He said: The vineyard is given to the owner of the sheep, so he takes care of it until it returns to how it was, and the sheep are given to the owner of the vineyard, so he takes some of it until the vineyard is as it was, then the vineyard is given to its owner, and the sheep are given to their owner. That is what he said: **So We gave it to Solomon**. And Al-Awfi narrated it likewise on the authority of Ibn Abbas.

Hammad bin Salamah said on the authority of Ali bin Zaid: Khalifa told me on the authority of Ibn Abbas who said: David ruled in favor of the owners of the farmland regarding the sheep. The shepherds came out with their dogs, and Solomon said to them: How did he rule between you? They told him, and he said: If I were in charge of your affairs, I would rule differently. David was told about that, so he called him and said: How do you rule between them? He said: I will give the sheep to the owner of the farmland, so he will have their offspring, milk, offal, and benefits, and the owners of the sheep will sow for the people of the farmland the same as their crops. When the crops reach what they were on, the owners of the farms will take them and return the sheep to their owners. Ibn Abi Hatim said: My father told us, Saeed bin Sulaiman told us, Khadij told us, on the authority of Abu Ishaq, on the authority of Marra, on the authority of Masruq, who said: The field in which the people's sheep grazed was a vineyard in which the sheep grazed and did not leave a leaf or a cluster of grapes without eating it. So they came to David, who gave them their necks, but Sulaiman said: No, rather the sheep will be taken and given to the people of the vineyard, so their milk and benefit will be theirs, and the people of the sheep will be given the vineyard, so they will inhabit it and repair it until it returns to what it was on the night the sheep grazed it. Then the people of the sheep will be given their sheep and the people of the vineyard their vineyard. And this is what Shuraih, Marra, Mujahid, Qatadah, Ibn Zayd, and others said.

Ibn Jarir said: Ibn Abi Ziyad told us, Yazid bin Harun told us, Ismail told us, on the authority of Aamer, who said: Two men came to Shuraih, and one of them said: This sheep of mine cut some of my yarn. Shuraih said: During the day or at night? If it was during the day, then the owner of the sheep was absolved, and if it was at night, then he was liable. Then he recited: **And**

David and Solomon, when they gave judgment concerning the field (al-Ahkam al-Lail 10:14). What Shuraih said is similar to what Imam Ahmad, Abu Dawud, and Ibn Majah narrated from the hadith of al-Layth bin Sa'd, on the authority of al-Zuhri, on the authority of Haram bin Muhaysah, that the she-camel of al-Bara' bin Azib entered a garden and caused damage to it, so the Messenger of God, may God bless him and grant him peace, ruled that the people of the garden should protect it during the day, and that whatever the livestock cause at night is liable to its owners. He explained this hadith, and we have discussed it in detail in the Book of Rulings. And God is the Grantor of success.

And His statement: **And We gave Solomon understanding of it, and to each We gave judgment and knowledge**. Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad told us on the authority of Hamid that when Iyas bin Muawiyah was appointed a judge, Al-Hasan came to him and cried, so he said: What makes you cry? He said: O Abu Saeed, it has reached me that among judges, a man who strives hard and makes a mistake is in the Fire, a man who is led astray by desire is in the Fire, and a man who strives hard and gets it right is in Paradise. Al-Hasan Al-Basri said: In what God narrated of the story of David and Solomon, peace be upon them, and the prophets, there is a ruling that refutes the words of these people about their words. God the Almighty said: "And David and Solomon, when they gave judgment concerning the field when the sheep of the people had pastured therein. And We were witnesses to their judgment." So God praised Solomon and did not criticize David. Then he said - meaning Al-Hasan - "God has imposed three conditions on the judges: they should not exchange it for a small price, they should not follow their own desires, and they should not fear anyone in it." Then he recited: **O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow their own desires, for they will lead you astray from the way of God**. And He said: **So do not fear the people, but fear Me**. And He said: **And do not exchange My verses for a small price**. I said: As for the prophets, peace be upon them, they are all infallible and supported by God the Almighty, and there is no disagreement about this among the established scholars from the predecessors and successors. As for those other than them, it has been proven in Sahih Al-Bukhari on the authority of Amr ibn Al-Aas that he said: The Messenger of God, may God bless him and grant him peace, said: **If the judge exerts his effort and is correct, he will have two rewards, and if he exerts his effort and is wrong, he will have one reward**. This hadith explicitly refutes what Iyas imagined, that if the judge exerts his effort and is wrong, he will be in Hell. And God knows best.

In the Sunnah: Judges are of three types: one judge in Paradise, and two judges in Hell. A man who knew the truth and judged accordingly is in Paradise, a man who judged between people out of ignorance is in Hell, and a man who knew the truth and judged contrary to it is

in Hell. Similar to this story mentioned in the Qur'an is what Imam Ahmad narrated in his Musnad where he said: Ali bin Hafs told us, Warqa' told us on the authority of Abu al-Zinad on the authority of al-A'raj on the authority of Abu Hurayrah who said: The Messenger of God, may God bless him and grant him peace, said: "While two women were with their two sons, a wolf came and took one of the sons, so they went to David and he judged in favor of the elder one. They went out and Solomon called them and said: Bring the knife so that I may cut him between you. The younger one said: May God have mercy on you, he is her son, do not cut him. So he judged in favor of the younger one." Al-Bukhari and Muslim narrated it in their Sahih, and al-Nasa'i included it in a chapter in the Book of Judgment: **Chapter on the judge who suggests contrary to the ruling in order to learn the truth.**

And thus the story that Al-Hafiz Abu Al-Qasim Ibn Asakir mentioned in the biography of Solomon, peace be upon him, from his history, through Al-Hasan Ibn Sufyan, on the authority of Safwan Ibn Salih, on the authority of Al-Walid Ibn Muslim, on the authority of Saeed Ibn Bashir, on the authority of Qatada, on the authority of Mujahid, on the authority of Ibn Abbas, so he mentioned a long story, the summary of which is: A beautiful woman in the time of the Children of Israel was approached by four of their leaders, but she refused each of them, so they agreed among themselves against her, and they testified against her before David, peace be upon him, that she had allowed a dog of hers to have sex with her, which he had become accustomed to doing to her, so he ordered her to be stoned. When it was the evening of that day, Solomon sat and young men like him gathered with him, so he stood up as a judge and four of them dressed up as those men, and another as a woman, and they testified against her that she had allowed a dog to have sex with her, so Solomon said, **Separate them.** So the first of them asked, **What was the color of the dog?** He said, *Black*, so he dismissed him and summoned the other and asked him about his color. He said, *Red*, and the other said, *Dark*, and the other said, *White*. So he ordered that they be killed. This was reported to David, peace be upon him, so he immediately summoned those four and asked them separately about the color of that dog. They disagreed with him, so he ordered that they be killed.

And His saying: **And We subjected with David the mountains, to glorify God, and the birds** *verse*, and that was due to the sweetness of his voice when he recited His Book, the Psalms. When he chanted it, the birds would stand in the air and respond to him, and the mountains would respond to him in recitation. For this reason, when the Prophet, may God bless him and grant him peace, passed by Abu Musa al-Ash'ari while he was reciting the Qur'an at night and he had a very sweet voice, he stopped and listened to his recitation and said: **This man has been given a flute from the flutes of the family of David.** He said: O Messenger of God, if I had known that you were listening, I would have praised it for you. Abu Uthman al-Nahdi said: I have never heard the sound of cymbals, strings, or flutes like the voice of Abu Musa, may God be pleased with him. Despite this, he, may God bless him and grant him peace, said: **He has been given a flute from**

the flutes of the family of David.

And His statement: **And We taught him the making of coats of mail for you, to protect you from your violence**, meaning the making of armor. Qatada said: Before him, armor was only plates, and he was the first to string it into rings, as God Almighty said: "And We made iron soft for him, saying, 'Make coats of mail and measure the links.'" That is, do not make the ring too wide, lest the nail become loose, and do not make the nail too thick, lest the ring become loose. For this reason He said: **To protect you from your violence**, meaning in battle. **Then will you be grateful?** That is, for God's blessings upon you when He inspired His servant David with it, and taught him that for your sake. And His statement: **And to Solomon We subjected the wind, blowing violently** means: We subjected to Solomon the wind, **flowing by his command toward the land which We had blessed** meaning the land of Ash-Sham and **We are Knowing of all things.** This is because he had a carpet of wood on which he placed everything he needed of the affairs of the kingdom, the horses, the camels, the tents, and the soldiers. Then he would command the wind to carry him, so it would enter under him, then carry him, raise him, and travel with him, and the birds would shade him, protecting him from the heat, to wherever he wished on the earth. Then he would dismount and his tools and his servants would be placed. God Almighty said: **So We subjected to him the wind, blowing gently by his command wherever he desired.** And God Almighty said: **Its morning is a month and its evening is a month.**

Ibn Abi Hatim said: It was reported on the authority of Sufyan ibn Uyaynah on the authority of Abu Sinan on the authority of Saeed ibn Jubayr who said: Six hundred thousand chairs were placed for Solomon, and the believing humans would sit on the one closest to him, then the believing jinn would sit behind them. Then he would command the birds to shade them, then he would command the wind to carry him, may God bless him and grant him peace. Abdullah ibn Ubayd ibn Umair said: Solomon would command the wind and it would gather together like a huge mountain, then he would command his bed to be placed on the highest place on it, then he would call for a winged horse to rise until it climbed onto his bed, then he would command the wind to carry him to every high place below the sky, while he would lower his head, not turning right or left, out of glorification of God Almighty, and in gratitude for what he knew of the smallness of what he was in in the kingdom of God Almighty, until the wind placed him where it wished to place him.

And His statement: **And among the devils are those who dive for him** meaning in the water, extracting pearls and jewels and other things, **and they do work other than that** meaning other than that, as God Almighty said: **And the devils are all builders and divers * And others bound in chains.** And His statement: **And We were their guardians** meaning God protects him from any of the devils harming him, rather each is in His grasp and under His control, none of them dares to approach him or come near him, rather He rules over them: if He wills He releases and if He wills He imprisons whomever He wishes of them, and for this reason He said: **and others bound in chains.**

Surat al-Anbiya 21:78

And David and Solomon, when they gave judgment concerning the field, when the sheep of the people had pastured therein, and We were witness to their judgment.

Fath al-Qadir

His statement: 78- **And David** is in apposition to Noah and is the object of its mentioned agent, or the implied one as mentioned before. **And Solomon** is in apposition to David, and the circumstance in **when they judged** is related to what he did with David: that is, remember them at the time of their judgment. What is meant by mentioning them is mentioning their report. The meaning of **in the tillage** is in the matter of the tillage, and it was said that it was a crop, and it was said that it was a vineyard, and the name of the tillage is applied to them. **When the sheep of the people were scattered therein** means that they were dispersed and spread out in it. Ibn al-Sikkit said: Nafsh with the movement is that the sheep are scattered at night without a shepherd. **And We were witnesses to their judgment** that is, to the judgment of the two judges, and in it is the permissibility of applying the plural to the two, and this is the doctrine of a group of the people of Arabic such as al-Zamakhshari and al-Radi, and al-Farra' preceded them in saying it. It was said that what is meant are the two judges and the one being judged, and the meaning of two witnesses is present, and the sentence is parenthetical.

Tafsir al-Baghawi

78. The Almighty said: **And David and Solomon, when they gave judgment concerning the field**, they differed about the field. Ibn Masoud and Ibn Abbas, may God be pleased with them, and most of the commentators said: The field was a vineyard with its clusters hanging down. Qatada said: It was a crop, **When the sheep of the people pastured therein**, meaning they grazed it at night and spoiled it. Pasturing at night means grazing and neglecting during the day, and they are grazing without a shepherd. **And We were witnesses to their judgment**, meaning: That was with Our knowledge and sight, and its knowledge was not hidden from Us. Al-Farra' said: He pluralized two, so he said their judgment, meaning David and Solomon, because two is a plural, and it is like His statement: **But if he had brothers, then for his mother is a sixth** (An-Nisa': 11), and He meant two brothers.

Ibn Abbas, Qatada and Al-Zuhri said: "Two men entered upon David, one of them a farmer and the other a sheep farmer. The farmer said: 'This man's sheep got loose at night and fell into my field and ruined it, so nothing remained of it.' So David gave him the necks of the sheep for the field. They went out and passed by Solomon, who said: 'How did he judge between you?' So they told him. Solomon said: 'If I had been in charge of their affairs, I would have judged differently.'"

It was narrated that he said something other than this is easier for both parties. So David was informed of that, so he called him and said: How do you judge? It was narrated that he said: By the right of prophethood and fatherhood, tell me what is easier for both parties.

He said: Give the sheep to the owner of the farm so that he may benefit from its milk, offspring, wool and benefits, and the owner of the sheep should sow for the owner of the farm the same as his farm. When the farm is as it was on the day it was eaten, it should be given to its people, and the owner of the sheep should take his sheep. So David said: The judgment is what you have judged, and he ruled accordingly.

It was said: When Solomon ruled, he was eleven years old. As for the ruling of Islam [on this issue], what the livestock sent out during the day spoils of someone else's property, its owner is not liable, and what it spoils at night, its owner is liable, because it is common knowledge that the owners of the crops protect it during the day, and the livestock are released during the day and returned at night to the pasture.

Abu al-Hasan al-Sarakhsi told us, Zahir ibn Ahmad told us, Abu Ishaq al-Hashemi told us, Abu Mus'ab told us, on the authority of Malik, on the authority of Ibn Shihab, on the authority of Haram ibn Sa'd ibn Muhaysa, "A she-camel belonging to al-Bara' ibn 'Azib entered a garden and caused damage. So the Messenger of God, may God bless him and grant him peace, ruled that the people of the gardens were responsible for guarding it during the day, and that whatever the livestock caused damage at night was the responsibility of its people." The people of opinion held that if the owner was not with it, then he was not responsible for what his livestock caused damage, whether at night or during the day.

Tafsir al-Baidawi

78- **And David and Solomon, when they gave judgment concerning the field** concerning the crops, and it was said concerning a vineyard with hanging clusters, **when the sheep of the people had pastured therein** grazing it at night. **And We were witnesses to their judgment** concerning the judgment of the judges and those who appealed to them, knowing.

Surat al-Anbiya 21:79

So We made Solomon understand it, and to each We gave judgment and knowledge. And We subjected with David the mountains, to glorify [God], and the birds, and We were the doers.

Tafsir al-Jalalayn

79 - **So We made it understand** meaning the government of Solomon and their judgment was by diligence and David returned to Solomon and it was said by revelation and the second abrogates the first **and to each** of them **We gave** (judgment) prophecy **and knowledge** of matters of religion **and We subjected with David the mountains to glorify God and the birds** likewise they were subjected to glorify God with him at his command to do so if he found a period to be active for him **and We were the Doer** subjecting their glorification with him even if it was a wonder to you, meaning his response to the master David

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "So We gave Solomon understanding of it, and to each of them We gave judgment and knowledge. And We subjected with David the mountains to glorify God, and the birds, and We were the Doers."

Tafsir al-Qurtubi

Fourth: The Almighty said: **And We made Solomon understand it** meaning He made him understand the issue and the ruling, so He referred to it as what indicated it had preceded. Solomon's ruling was superior to his father's ruling in that it ensured that each of them would keep his property, and his soul would remain content with that, and that is because David, peace be upon him, saw that he should give the sheep to the owner of the farm. A group said: Rather, he should give the sheep to the owner of the farm, and the farm to the owner of the sheep. Ibn Atiyyah said: According to one opinion, it is similar that he saw the sheep resisting the crop that was spoiled. According to the second opinion, he saw them resisting the crop and the harvest. So when the two opponents came out to Solomon, and he was sitting at the door from which the opponents exited, and they used to enter to David from another door, he said: What did the Prophet of God, David, rule between you? They said: He ruled that the sheep go to the owner of the farm. He said: Perhaps the ruling is not this, so go with me. So he came to his father and said: O Prophet of God, you ruled with such and such, and I saw what is more lenient for everyone. He said: What is it? He said: The sheep should be given to the owner of the farm, so that he may benefit from their milk, fat and wool, and the farm should be given to the owner of the sheep to take care of it. When the crop returns to the condition that

the sheep had inflicted on it the following year, each of them should return his money to the other. David said: You have succeeded, my son, may God not cut off your understanding. And he ruled as Solomon had ruled. Ibn Masoud, Mujahid and others said the same meaning. Al-Kalbi said: David valued the sheep and the vineyard that the sheep had spoiled, so the two values were equal, so he gave the sheep to the owner of the vineyard. Al-Nahhas said the same. He said: He ruled that the sheep belonged to the owner of the farm, because their price was close to his. As for Solomon's ruling, it has been said: The value of what he took from the sheep and the value of what the sheep spoiled were also equal.

Fifth: The Almighty's statement: **And to each of them We gave judgment and knowledge**. Some people interpreted that David, peace be upon him, did not make a mistake in this incident, but rather he was given judgment and knowledge. They interpreted His statement: **And We gave Solomon understanding of it** as a virtue that he had over David, and his virtue goes back to David, and a father is pleased with his son's superiority over him. A group said: Rather, it is because he did not hit the desired point in this incident, but God praised him because he had judgment and knowledge that could be referred to in other incidents. As for this, Solomon was right and David, peace be upon them, was wrong. It is not impossible for the prophets to make mistakes and errors as they do with others, but they are not approved of, even if others approve of them. When Al-Walid demolished the church of Damascus, the king of the Romans wrote to him: You have demolished the church that your father saw fit to leave. If you were right, your father was wrong, and if your father was right, you were wrong. Al-Walid replied: "And David and Solomon, when they gave judgment concerning the field, when the sheep of the people had pastured therein. And We were witnesses to their judgment. And We gave Solomon understanding of it. And to each of them We gave judgment and knowledge." Some people said: David and Solomon, peace be upon them, were prophets who judged according to what was revealed to them. So David ruled by revelation, and Solomon ruled by revelation by which God abrogated David's judgment. Based on this, **And We gave Solomon understanding of it** means by way of revelation that abrogates what was revealed to David, and Solomon ordered that it be conveyed to David. That is why he said: **And to each of them We gave judgment and knowledge**. This is the opinion of a group of scholars, including Ibn Furak. The majority said: Their judgment was based on independent reasoning, and it is:

Sixth: Scholars differed about the permissibility of ijtihad for the prophets. Some people forbade it, while the scholars permitted it, because there is no rational impossibility in it, because it is a legal proof, so it is impossible for the prophets to use it as evidence, as if God the Almighty said to him: If you are convinced of such and such, then be certain that what you are convinced of is my ruling, and convey it to the nation, then this is not impossible in reason. If it is said: It is only evidence if there is no text, and they do not lack it. We say: If the angel did not descend, then the text is absent in their view, and they became like other mujtahids in searching for the meanings of the texts

Surat al-Anbiya 21:79

So We made Solomon understand it, and to each We gave judgment and knowledge. And We subjected with David the mountains, to glorify [God], and the birds, and We were the doers.

they have. The difference between them and other mujtahids is that they are infallible from error, mistake, and shortcoming in their ijihad, while others are not like that. The majority also believed that all the prophets, may God's prayers be upon them, are infallible from error and mistake in their ijihad. Abu Ali Ibn Abi Hurairah, one of the companions of Al-Shafi'i, said that our Prophet, may God bless him and grant him peace, was singled out from them in that it is permissible for them to make mistakes, and the difference between him and other prophets is that there was no one after him who could correct his mistakes, and for this reason God Almighty protected him from them, and after other prophets He sent someone to correct his mistakes. It has been said that it is general for all prophets, and that our Prophet and other prophets, may God bless them and grant them peace, are equal in permitting mistakes, except that they do not approve of his approval, so it was not considered in it that the prophets who came after them could correct it. "This is the Messenger of God, may God bless him and grant him peace, and a woman asked him about the waiting period, so he said to her:

"Attack wherever you want," then he said to her, **Stay in your house until the deadline.** A man said to him:

Tell me, if I am killed patiently, hoping for reward, will anything prevent me from entering Paradise? He said: No. Then he called out and said: Except for debt. This is what Gabriel, peace be upon him, told me.

Seventh: Al-Hasan said: If it were not for this verse, you would have seen the judges perishing, but God praised Solomon for his correctness and excused David for his diligence. People have differed regarding those who strive in branches of knowledge if they differed. A group said: The truth is with God in one aspect, and He has established evidence for that, and has made the diligent scholars search for it and look into it. Whoever finds the desired eye in the issue is absolutely correct, and he has two rewards: a reward for diligence and a reward for hitting the mark.

Whoever does not find it is correct in his diligence but mistaken in that he did not hit the mark, so he has a reward and is not excused. So Solomon found the desired eye, which is what he understood. A group saw that the mistaken scholar is not sinful for his mistake even if he is not excused. A group said: The truth is with one aspect, and God did not establish evidence for it, but rather left the matter to the diligent scholars' consideration. Whoever hits it is correct, and whoever errs is excused and rewarded. He is not worshipped for hitting the eye, but we are worshipped only by diligence. The majority of the Sunnis said, and this is what is preserved from Malik and his companions, may God be pleased with them: The truth in the issues of branches is in both sides, and every mujtahid is correct, and what is required is only what he thinks is best, and every mujtahid has led him to what he thinks is best. The evidence for this statement is that the companions and those who came after them decided that some of them disagreed with others, and none of them saw that it should be based on his statement without a statement of opposition. From this

is Malik's response, may God have mercy on him, to Al-Mansur Abu Ja'far about people basing their opinion on Al-Muwatta'. If a scholar says something permissible, then that is the truth, so what is specific to that scholar is with God Almighty and to everyone who takes his statement, and likewise in the opposite case. They said: Even if Solomon, peace be upon him, understood the ideal and most likely issue, then the first is not a mistake, and this is how they interpret his statement, peace be upon him: **If a scholar makes an effort and makes a mistake**, meaning he makes a mistake in what is best.

Eighth: Muslim and others narrated on the authority of Amr ibn al-Aas that he heard the Messenger of God, may God bless him and grant him peace, say:

"If a judge issues a ruling, exerting his own effort and getting it right, he will have two rewards. If he issues a ruling, exerting his own effort and getting it wrong, he will have one reward." This is how the hadith is worded in the book of Muslim: **If he issues a ruling, exerting his own effort.** So he began with the ruling before exerting his own effort, and the matter is the opposite, for exerting his own effort takes precedence over the ruling, so it is not permissible to issue a ruling before exerting his own effort by consensus. Rather, the meaning of this hadith is: If he wants to issue a ruling, as he said: **So when you recite the Qur'an, seek refuge with God** (al-Nahl 16:98), then at that time he wants to exert his own effort in the case. This confirms what the scholars of the principles of jurisprudence said: The mujtahid must renew his consideration when a case occurs, and he should not rely on his previous ijihad, because it is possible that something different from what appeared to him at first may appear to him a second time, unless he remembers the pillars of his ijihad and is inclined towards it, in which case he does not need to resume his consideration based on another sign.

Ninth: The reward is only for the erring ruler if he is knowledgeable in ijihad, Sunnah, and analogy, and the judgments of those who came before him, because his ijihad is an act of worship and he is not rewarded for the mistake, but rather the sin is removed from him only. As for the one who is not a place for ijihad, he is a burdensome person and is not excused for making a mistake in the ruling, but rather he fears for it the greatest sin. This is indicated by his other hadith, narrated by Abu Dawud:

Judges are three Hadith. Ibn al-Mundhir said: He is only rewarded for his effort in seeking the truth, not for his error. What supports this is the Almighty's saying: **And We gave it to Solomon 1:13.** Al-Hasan said: He praised Solomon and did not criticize David.

Tenth: Abu al-Tammam al-Maliki mentioned that Malik's school of thought is that the truth lies in one of the opinions of the mujtahids, and not in the opinions of those who differ, and this is what most jurists said. He said: Ibn al-Qasim narrated that he asked Malik about the differences of opinion among the companions, and he said: There are those who are

wrong and those who are right, and the truth is not in all of their opinions. It was said that this opinion is the well-known opinion of Malik, and Muhammad ibn al-Husayn agreed with it. Those who said this cited the hadith of Abdullah ibn Amr, and they said: It is a text that among the mujtahids and the judges there are those who are wrong and those who are right. They said: And the statement that every mujtahid is right leads to something being permissible or forbidden, and obligatory or recommended. The people of the first opinion cited the hadith of Ibn Umar, who said:

The Messenger of God (peace and blessings of God be upon him) called out to us on the day he returned from the Confederates: **No one should pray the 'Asr prayer except in Banu Qurayzah.** Some people feared missing the time, so they prayed without Banu Qurayzah. The others said: "We will not pray except where the Messenger of God (peace and blessings of God be upon him) commanded us, even if we miss the time." He said: **He did not rebuke either of the two groups.** They said: "If one of the two groups had been mistaken, the Prophet (peace and blessings of God be upon him) would have specified him." It could be said: Perhaps he was silent about specifying the mistaken ones because he was not sinful, but rather rewarded, so he did not need to specify him. And God knows best. The issue of ijihad is long and complex, and this summary that we have mentioned is sufficient in the meaning of the verse, and God is the Grantor of success in guidance.

Eleventh: Another section is related to the verse: which is the judge's return after his judgment from his own ijihad to another ijihad that is more valid than the first, as David, peace be upon him, did that. Our scholars, may God have mercy on them, differed on that. Abdul Malik and Mutraf said in Al-Wadiha: He has that as long as he is in his position. However, if it is another position, he does not have that right, and he is like any other judge. This is the apparent statement of Malik, may God have mercy on him, in Al-Mudawwana. Sahnun said about his return from an ijihad in which there is a statement to another that he sees as more valid, he does not have that right. Ibn Abdul Hakam said the same. They said: He resumes the judgment based on what he believes is stronger. Sahnun said: Unless he forgot what he believed was stronger at that time, or was mistaken and ruled based on something else, then he has the right to overturn it. However, if he ruled based on what he believed was stronger at that time, then something else became stronger after that, then there is no way to overturn the first ruling. Sahnun said this in his son's book. Ashhab said in the book of Ibn Al-Mawaz: If his return to the most correct opinion is regarding money, then he has the right to annul the first opinion, but if it is regarding divorce, marriage, or emancipation, then he does not have the right to annul it.

I said: The judge may retract his ruling if it becomes clear to him that the right belongs to someone else as long as he is in his position. And so it is in the letter of Umar to Abu Musa, may God be pleased with them both, narrated by Al-Daraqutni, and we have mentioned it in *(Al-A'raf)* without detailing it, and it is the evidence for the apparent statement of Malik. And the scholars did not differ that if the judge rules

arbitrarily and contrary to the scholars, then it is rejected, even if it was based on ijihad. But if a judge follows up on the ruling of another judge, then that is not permissible for him, because it is very harmful in terms of overturning rulings, replacing the lawful with the unlawful, and not adhering to the laws of Islam. And none of the scholars challenged the refutation of what the other narrated, but rather he ruled according to what appeared to him.

Twelfth: Some people said: David, peace be upon him, did not carry out the ruling and it became clear to him what others said. Others said: He was not a ruling but rather a youth.

I said: And this is how you interpret what Abu Hurairah narrated on his authority, peace be upon him, that he said:

"While two women were with their sons, a wolf came and took the son of one of them. One of them said to her friend: He only took your son. The other said: He only took your son. They brought their case to David, and he ruled in favor of the elder. They went to Solomon, son of David, peace be upon them, and told him. He said: Bring me a knife so I can split him between you. The younger one said: No, may God have mercy on you, he is her son. So he ruled in favor of the younger one. Abu Hurairah said: I had never heard of a knife except on that day. We used to say nothing but a dagger." Narrated by Muslim. As for the statement that this was from David, it is weak, because he was the Prophet, may God bless him and grant him peace, and his fatwa was a ruling. As for the other statement, it is far-fetched, because God Almighty said: **When they gave judgment concerning the field,** so He made clear that each one of them had already ruled. Likewise, His statement in the hadith: **So he ruled in favor of the elder one,** indicates the enforcement and accomplishment of the ruling. He who said: It was from the law of David that it should be ruled in favor of the older woman because she was older, is far from the truth, because older and younger are purely general in claims, like tall and short, black and white, and that does not necessitate giving preference to one of the litigants until a ruling is made for him or against him for that reason. This is one of the things that is decisive in understanding what the laws came with. What should be said is that David, peace be upon him, only ruled in favor of the older woman for a reason that required him to give preference to her statement. The hadith did not mention specifying it, as there was no need for it. It is possible that the child was in her hand, and he knew that the other was unable to provide evidence, so he ruled in her favor to keep what was as it was. This interpretation is the best that has been said about this hadith. It is what the rule of legal claims, in which the differences in laws are unlikely to be confirmed, testifies to. It is not said: If David ruled for a legitimate reason, then how was it permissible for Solomon to overturn his ruling? The answer is: Solomon, peace be upon him, did not overturn his father's ruling, but rather he devised a clever trick that made the minor premise appear true to him, which is that when he said: Bring the knife, I will cut it between you, the minor premise said: No. So it became clear to him from the evidence of compassion in the minor premise, and the lack of it in the major premise, along with what may have been

So We made Solomon understand it, and to each We gave judgment and knowledge. And We subjected with David the mountains, to glorify [God], and the birds, and We were the doers.

added to that from the evidence that he obtained knowledge of its truthfulness, so he ruled according to it. Perhaps he was one of those who were permitted to rule according to his knowledge. Al-Nasa'i translated this hadith as the ruling of the judge according to his knowledge. He also translated for him the latitude for the judge to say to something that he does not do, do it, so that the truth may be made clear. He also translated for him the overturning of the judge, which no one else, who is like him or more important than him, can rule according to. Perhaps the elder sister acknowledged that the child was for the younger sister when she saw Solomon's firmness and seriousness in that, so he ruled that the child was for the younger sister. This would be like if the judge ruled by oath, and when he went to swear, someone came who extracted from the wrongdoing what required his admission, then he would be ruled on by that admission before and after the oath, and this would not be a case of overturning the first ruling, but rather a case of changing rulings according to the change of causes. And God knows best. In this hadith there is jurisprudence that the prophets were permitted to rule by *ijtihad*, and we have mentioned it. In it there is jurisprudence that the judges use tricks by which rights are extracted, and this is through the strength of intelligence and cleverness, and practicing the conditions of creation, and there may be religious insight and luminous foresight in the people, and this is the grace of God which He gives to whomever He wills. In it there is evidence for those who say that the mother is to be attributed, and this is not the well-known Maliki school of thought, and this is not the place to mention it. In short, Solomon's ruling in this story is included in His praise of him in His saying: **So We made Solomon understand it.**

Thirteenth: We have already discussed the issue of cultivation and the ruling in this incident in our Sharia: that the owners of the walls must protect their walls and crops during the day, then guarantee the like for the like, and the value for the valuable. The basis for this issue in our Sharia is "what our Prophet, may God bless him and grant him peace, ruled regarding the she-camel of Al-Baraa' bin Azib. It was narrated by Malik on the authority of Ibn Shihab on the authority of Haram bin Sa'd bin Muhaysa:

"A she-camel belonging to Al-Baraa entered a man's garden and caused damage to it. The Messenger of God (peace and blessings of God be upon him) ruled that the people of the gardens must guard them at night, and that the people responsible for what the livestock cause at night are responsible for." This is how all the narrators narrated it without a chain of transmission. The companions of Ibn Shihab also narrated it from Ibn Shihab, except Ibn Uyaynah, who narrated it from Al-Zuhri from Saeed and Haram bin Saad bin Muhaysah: that a she-camel, and he mentioned something similar with the same meaning. Ibn Abi Dhi'b narrated it from Ibn Shihab that he had heard that Al-Baraa's she-camel entered a people's garden, just like the hadith of Malik, except that he did not mention Haram bin Saad bin Muhaysah or anyone else. Abu Umar said: Ibn Abi Dhi'b did nothing, except

that he corrupted its chain of transmission. Abd Al-Razzaq narrated it from Muammar from Al-Zuhri from Haram bin Muhaysah from his father from the Prophet (peace and blessings of God be upon him), and Abd Al-Razzaq did not follow him in that and they denounced his statement from his father. It was narrated by Ibn Jurayj on the authority of Ibn Shihab, who said: Abu Umamah ibn Sahl ibn Hanif told me that a she-camel entered the garden of some people and caused damage. So he attributed the hadith to Ibn Shihab on the authority of Abu Umamah, and he did not mention that the she-camel belonged to Al-Baraa. It is possible that the hadith is on the authority of Ibn Shihab on the authority of Ibn Muhaysah, and on the authority of Saeed ibn Al-Musayyab, and on the authority of Abu Umamah - and God knows best - so he narrated it on the authority of whomever he wanted from them according to what he had, and they are all trustworthy. Abu Umar said: Even though this hadith is *mursal*, it is a well-known hadith that was *mursal* by the imams, and trustworthy people narrated it, and the jurists of Hijaz used it and accepted it, and it was practiced in Madinah, and it is sufficient for you that the people of Madinah and all the people of Hijaz used this hadith.

Fourteenth: Malik and the majority of the imams held that the hadith of al-Baraa' was correct, and Abu Hanifa and his companions and a group of the Kufians held that this ruling was abrogated, and that if animals spoil crops during the night or day, their owner is not obligated to do anything, and their spoilage was included in the generality of his statement, may God bless him and grant him peace:

The wound of a dumb animal is a compensation. So he based all its actions on its wound. It is said that no one preceded Abu Hanifa with this statement, and there is no proof for him or for those who followed him in the hadith of the dumb animal, and its abrogation of the hadith of Al-Baraa' and opposition to it, because the conditions of abrogation are non-existent, and the conflict is only valid if one of them cannot be used except by negating the other. The hadith **The wound of a dumb animal is a compensation** is a generality agreed upon, then he made crops and walls specific to it with the hadith of Al-Baraa', because if it had come from the Prophet (peace and blessings of God be upon him) in one hadeeth: The wound of a dumb animal is a compensation during the day and not at night, and in crops, walls and tillage, this would not have been impossible to say, so how can it be said that this is a conflict?! Rather, this is from the category of generality and specificity according to what is mentioned in the principles.

Fifteenth: If it is said: What is the wisdom in the Lawgiver separating night and day, and Al-Layth bin Sa'd said: The owners of livestock are responsible for everything that is spoiled by night and day, but they are not responsible for more than the value of the livestock? We say: The difference between them is clear, and that is that the owners of livestock have a need to send their livestock to graze during the day, and most of them are those who have crops to tend to

them during the day and protect them from whoever wants them, so he made the preservation of that during the day the responsibility of the owners of the crops, because it is the time for dealing with livelihood, as God Almighty said: **And We have made the day for livelihood** (An-Naba': 11). So when night comes, the time has come for everything to return to its place and rest, as God Almighty said: **Is there a god other than God who can bring you a night in which you can rest?** (al-Qasas 28:72) and He said: **And He has made the night for rest** (al-An'am 6:96). The owners of livestock return their livestock to their places to protect them, so if the owner of the livestock is negligent in returning them to his home, or is negligent in controlling them and preventing them from spreading out at night until they are ruined, something, so he has to guarantee it, so the ruling was based on what was more appropriate and lenient, and that was kinder to both parties, easier for both groups, and more protective of the money, and the morning has become clear to the one with two eyes, but to the one with sound senses, and as for the saying of Al-Layth: He does not guarantee more than the value of the livestock, Abu Omar said: I do not know where Al-Layth bin Saad said this, except that he makes it an analogy to the slave who commits a crime, who does not kill for more than his value, and his master is not obligated for his crime for more than his value, and this is weak in face, as he said in Al-Tamhid and in Al-Istidhkar, so he contradicted the hadith in **The wound of the dumb woman is compensated** and contradicted the she-camel of Al-Bara, and a group of scholars preceded him in that, including Ata'. Ibn Jurayj said: I said to Ata': The crop is damaged by livestock at night or during the day? He said: Its owner guarantees and pays. I said: Was there a prohibition on him or not? He said: Yes! He pays. I said: What does he pay? He said: The value of what his donkey, beast, and livestock ate. Muammar said on the authority of Ibn Shabramah: The crop is valued in the state in which it was damaged in dirhams. It was narrated on the authority of Omar bin Al-Khattab and Omar bin Abdul Aziz, may God be pleased with them: The owner of the livestock is responsible for it day or night, through chains of transmission that are not authentic.

Sixteenth: Malik said: The crops that livestock ruined at night are based on hope and fear. He said: The walls that are guarded and those that are not guarded, and the forbidden and the unforbidden are the same, their owners are liable for what they damaged at night, no matter how much, even if it is more than their value. He said: If an animal gets loose at night and steps on a sleeping man, its owner is not liable for anything, but this only applies to walls, crops, and plowing. Ibn Abd al-Hakam mentioned this from him. Ibn al-Qasim said: What livestock ruined at night is from the owner's money, even if it is multiples of its price, because the crime is from him since he did not tie it up, and the rams are not like slaves. Sahnun, Asbagh, and Abu Zaid narrated this from Ibn al-Qasim.

Seventeenth: It is not necessary to consider whether the crop will grow or not, as is done with a young child. Isa said on the authority of Ibn al-Qasim: Its value would be if its sale were permissible. Ashab and Ibn Nafi' said in al-Majmu'ah on his authority: Even if its goodness is not apparent. Ibn al-Arabi: The first is

stronger because it is its quality, so it is evaluated as every spoiled thing is evaluated according to its quality.

Eighteenth: If the one who caused the damage was not judged to have anything until it grew and was repaired, then if there was a benefit in it before that, such as grazing or something, he is liable for that benefit. But if there was no benefit in it, then there is no liability. Asbagh said: He is liable, because the damage has been realized and the repair is not from his side, so it is not taken into account.

Nineteenth: It was mentioned in the book of Ibn Sahnun that the hadith only came in the case of cities that are surrounded by walls. As for countries that are connected crops that are not enclosed, and orchards as well, the owners of the livestock are responsible for what they spoil during the night or day. It is as if he went to the point that leaving the training of animals in such countries is a crime, because they will inevitably spoil. This is a deviation from the statement of Al-Layth.

Al-Muwaffiyah twentieth: Asbagh said in Madinah: It is not for the owners of livestock to take their livestock out to the villages of cultivation without a guard. The scholars based this on the fact that the area is either a cultivated area or a pasture area. If it is a cultivated area, then livestock are not allowed to enter it except for what is invasive and is upon their owners to protect it, and what they spoil, their owner is responsible for night or day. If it is a pasture area, then the owner who plowed it in it is responsible for protecting it, and there is nothing upon the owners of the livestock.

Twenty-first: Livestock are divided into two types: predators and guards. Malik divided them into two types. Predatory livestock are those that are accustomed to crops and fruits. Malik said: They are to be removed and sold in a country where there is no crops. This was narrated by Ibn al-Qasim in al-Kitab and others. Ibn Habib said: Even if its owner dislikes that. Malik said the same about an animal that is harmful and destroys crops: They are to be removed and sold. As for what can be avoided, its owner is not ordered to remove it.

Twenty-second: Asbagh said: Bees, pigeons, geese, and chickens are like livestock. Their owners are not prevented from keeping them even if they cause harm. The people of the village must protect their crops. Ibn al-Arabi said: This is a weak narration that should not be paid attention to. Whoever wants to find something that benefits him from that does not harm others will be able to do so. As for benefiting from what he keeps by harming someone, there is no way to do so. He, peace be upon him, said:

No harm nor reciprocating harm. According to Ibn al-Qasim, these wild animals in Medina are not subject to any liability on their owners except after advance notice. Ibn al-Arabi: I see that they are liable before advance notice if they are wild animals.

Twenty-third: Abd al-Razzaq reported on the authority of Muammar on the authority of Qatada on the authority of al-Sha'bi that a sheep fell into a weaver's yarn, so they brought their dispute to Shuraih.

So We made Solomon understand it, and to each We gave judgment and knowledge. And We subjected with David the mountains, to glorify [God], and the birds, and We were the doers.

Al-Sha'bi said: **Wait for him, for he will ask them whether it fell at night or during the day.** So he did. Then he said: **If it was at night, he is liable, but if it was during the day, he is not liable.** Then Shuraih recited: **When the sheep of the people were scattered therein.** He said: **The sweeping is at night and the caressing is during the day.**

I said: And from this chapter is the saying of the Prophet, may God bless him and grant him peace: **The wound of a dumb animal is a compensation**, the hadith. Ibn Shihab said: The compensation is the waste, and the dumb animal is the beast. Our scholars said: The apparent meaning of his saying: **The wound of a dumb animal is a compensation**, is that what the beast alone destroys is not a penalty, and this is agreed upon. So if there is a guide, driver, or rider with it and one of them loads it onto something and it destroys it, then the ruling on the destroyer is applicable to him. If it was a crime that is guaranteed by retaliation and the loading was intentional, then retaliation is applicable and there is no difference of opinion about it, because the beast is like a tool. If it was unintentional, then the blood money is on the agnatic group. And in the case of money, there is a fine for the money.

Twenty-fourth: They differed about the one who was struck by her leg or tail. Malik, Al-Layth, and Al-Awza'i did not guarantee its owner, but Al-Shafi'i, Ibn Abi Layla, and Ibn Shabrama guaranteed him. They differed about the wild animal, so the majority of them said that it is like any other animal, but Malik and some of his companions guaranteed him.

Twenty-fifth: Sufyan bin Hussein narrated on the authority of Al-Zuhri on the authority of Saeed bin Al-Musayyab on the authority of Abu Hurairah who said: The Messenger of God, may God bless him and grant him peace, said:

The man is a tyrant. Ad-Daraqutni said: Only Sufyan ibn Husayn narrated it, and he was not followed in it. The hadith masters of Az-Zuhri disagreed with him, including Malik, Ibn Uyaynah, Yunus, Muammar, Ibn Jurayj, Az-Zubaidi, Uqayl, Layth ibn Sa'd, and others. They all narrated it from Az-Zuhri and said: **The mute animal is a tyrant, the well is a tyrant, and the mine is a tyrant.** They did not mention the man, which is correct. Likewise, Abu Salih As-Samman, Abd Ar-Rahman Al-A'rad, Muhammad ibn Sirin, Muhammad ibn Ziyad, and others narrated from Abu Hurayrah, and they did not mention **the man is a tyrant**, which is what is preserved from Abu Hurayrah.

Twenty-sixth: His saying: **And the well is a tyrant.** Its location has been narrated. **And the fire.** Ad-Daraqutni said: Hamza bin Al-Qasim Al-Hashemi told us, Hanbal bin Ishaq told us: I heard Abu Abdullah Ahmad bin Hanbal say regarding the hadith of Abd Al-Razzaq: The hadith of Abu Hurairah **And the fire is a tyrant** is nothing, it was not in the books, it is false, it is not authentic. Muhammad bin Mukhallad told us, Ishaq bin Ibrahim bin Hani' told us: I heard Ahmad bin Hanbal say: The people of Yemen write the fire as the well and they write the well, meaning something like that. And

Abd Al-Razzaq was taught **The fire is a tyrant.**

Al-Ramadi said: Abd Al-Razzaq said: Muammar said: I do not see it except as a mistake. Abu Omar said: The hadith of Muammar was narrated from the Prophet, may God bless him and grant him peace, from Hammam bin Munabbih from Abu Hurairah from the Prophet, may God bless him and grant him peace, that he said: **The fire is a tyrant.** Yahya bin Ma'in said: Its original meaning is the well, but Muammar corrupted it. Abu Omar said: Ibn Ma'in did not provide evidence for what he said, and this is not how the hadiths of trustworthy people are transmitted. Wakee' reported on the authority of Abdul Aziz bin Husain on the authority of Yahya bin Yahya Al-Ghassani, who said: A man burned his camel, and a spark of fire came out and burned something of his neighbor's. He said: So Ibn Husain wrote about it to Omar bin Abdul Aziz **may God be pleased with him**, and he wrote to me that the Messenger of God (blessings and peace of God be upon him) said: **The dumb animal is a tyrant**, and I think that fire is a tyrant. It was narrated: **And the grazing animal is a tyrant** instead of the dumb animal. This is what was reported in the wording of this hadith, and for each meaning there is a correct wording mentioned in the explanation of the hadith and books of jurisprudence.

God the Almighty said: **And We subjected the mountains with David, to glorify God.** Wahb said: David would pass by the mountains glorifying God and the mountains would respond to him with glorification, and so would the birds. It was also said: When David felt a lull, he would command the mountains and they would glorify God until he yearned. That is why He said: **And We subjected** meaning that We made them obey him when he commanded them to glorify God. It was also said: Their movement with him was their glorification, and glorification is taken from swimming, the evidence for which is the Almighty's statement: **O mountains, echo with him** (Saba' 34:10). Qatada said: **Glorifying God** means praying with him when he prayed, and glorification is prayer. Both are possible. This is what God the Almighty did to them, because the mountains do not have reason, so their glorification is evidence of God's transcendence from the attributes of the helpless and the created.

Tafsir Ibn Kathir

Ibn Ishaq said on the authority of Marra on the authority of Ibn Masoud: That field was a vineyard with its clusters hanging down, and Shuraih said the same. Ibn Abbas said: Al-Nafsh is grazing. Shuraih, Al-Zuhri and Qatadah said: Al-Nafsh only occurs at night, Qatadah added: And Al-Halal during the day. Ibn Jarir said: Abu Kurayb and Harun bin Idris Al-Asamm told us, they said: Al-Maharibi told us on the authority of Ash'ath on the authority of Abu Ishaq on the authority of Marra on the authority of Ibn Masoud regarding his statement: **And David and Solomon, when they gave judgment concerning the field, when the sheep of the people had pastured therein**, he said: A vineyard

whose clusters had grown and spoiled it. He said: So David ruled that the sheep should go to the owner of the vineyard, and Solomon said: Other than this, O Prophet of God. He said: What is that? He said: The vineyard is given to the owner of the sheep, so he takes care of it until it returns to how it was, and the sheep are given to the owner of the vineyard, so he takes some of it until the vineyard is as it was, then the vineyard is given to its owner, and the sheep are given to their owner. That is what he said: **So We gave it to Solomon.** And Al-Awfi narrated it likewise on the authority of Ibn Abbas.

Hammad bin Salamah said on the authority of Ali bin Zaid: Khalifa told me on the authority of Ibn Abbas who said: David ruled in favor of the owners of the farmland regarding the sheep. The shepherds came out with their dogs, and Solomon said to them: How did he rule between you? They told him, and he said: If I were in charge of your affairs, I would rule differently. David was told about that, so he called him and said: How do you rule between them? He said: I will give the sheep to the owner of the farmland, so he will have their offspring, milk, offal, and benefits, and the owners of the sheep will sow for the people of the farmland the same as their crops. When the crops reach what they were on, the owners of the farms will take them and return the sheep to their owners. Ibn Abi Hatim said: My father told us, Saeed bin Sulaiman told us, Khadij told us, on the authority of Abu Ishaq, on the authority of Marra, on the authority of Masruq, who said: The field in which the people's sheep grazed was a vineyard in which the sheep grazed and did not leave a leaf or a cluster of grapes without eating it. So they came to David, who gave them their necks, but Sulaiman said: No, rather the sheep will be taken and given to the people of the vineyard, so their milk and benefit will be theirs, and the people of the sheep will be given the vineyard, so they will inhabit it and repair it until it returns to what it was on the night the sheep grazed it. Then the people of the sheep will be given their sheep and the people of the vineyard their vineyard. And this is what Shuraih, Marra, Mujahid, Qatadah, Ibn Zayd, and others said.

Ibn Jarir said: Ibn Abi Ziyad told us, Yazid bin Harun told us, Ismail told us, on the authority of Aamer, who said: Two men came to Shuraih, and one of them said: This sheep of mine cut some of my yarn. Shuraih said: During the day or at night? If it was during the day, then the owner of the sheep was absolved, and if it was at night, then he was liable. Then he recited: **And David and Solomon, when they gave judgment concerning the field** (al-Ahkam al-Lail 10:14). What Shuraih said is similar to what Imam Ahmad, Abu Dawud, and Ibn Majah narrated from the hadith of al-Layth bin Sa'd, on the authority of al-Zuhri, on the authority of Haram bin Muhaysah, that the she-camel of al-Bara' bin Azib entered a garden and caused damage to it, so the Messenger of God, may God bless him and grant him peace, ruled that the people of the garden should protect it during the day, and that whatever the livestock cause at night is liable to its owners. He explained this hadith, and we have discussed it in detail in the Book of Rulings. And God is the Grantor of success.

And His statement: **And We gave Solomon**

understanding of it, and to each We gave judgment and knowledge. Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad told us on the authority of Hamid that when Iyas bin Muawiyah was appointed a judge, Al-Hasan came to him and cried, so he said: What makes you cry? He said: O Abu Saeed, it has reached me that among judges, a man who strives hard and makes a mistake is in the Fire, a man who is led astray by desire is in the Fire, and a man who strives hard and gets it right is in Paradise. Al-Hasan Al-Basri said: In what God narrated of the story of David and Solomon, peace be upon them, and the prophets, there is a ruling that refutes the words of these people about their words. God the Almighty said: "And David and Solomon, when they gave judgment concerning the field when the sheep of the people had pastured therein. And We were witnesses to their judgment." So God praised Solomon and did not criticize David. Then he said - meaning Al-Hasan - "God has imposed three conditions on the judges: they should not exchange it for a small price, they should not follow their own desires, and they should not fear anyone in it." Then he recited: **O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow their own desires, for they will lead you astray from the way of God.** And He said: **So do not fear the people, but fear Me.** And He said: **And do not exchange My verses for a small price.** I said: As for the prophets, peace be upon them, they are all infallible and supported by God the Almighty, and there is no disagreement about this among the established scholars from the predecessors and successors. As for those other than them, it has been proven in Sahih Al-Bukhari on the authority of Amr ibn Al-Aas that he said: The Messenger of God, may God bless him and grant him peace, said: **If the judge exerts his effort and is correct, he will have two rewards, and if he exerts his effort and is wrong, he will have one reward.** This hadith explicitly refutes what Iyas imagined, that if the judge exerts his effort and is wrong, he will be in Hell. And God knows best.

In the Sunnah: Judges are of three types: one judge in Paradise, and two judges in Hell. A man who knew the truth and judged accordingly is in Paradise, a man who judged between people out of ignorance is in Hell, and a man who knew the truth and judged contrary to it is in Hell. Similar to this story mentioned in the Qur'an is what Imam Ahmad narrated in his Musnad where he said: Ali bin Hafs told us, Warqa' told us on the authority of Abu al-Zinad on the authority of al-A'raj on the authority of Abu Hurayrah who said: The Messenger of God, may God bless him and grant him peace, said: "While two women were with their two sons, a wolf came and took one of the sons, so they went to David and he judged in favor of the elder one. They went out and Solomon called them and said: Bring the knife so that I may cut him between you. The younger one said: May God have mercy on you, he is her son, do not cut him. So he judged in favor of the younger one." Al-Bukhari and Muslim narrated it in their Sahihs, and al-Nasa'i included it in a chapter in the Book of Judgment: **Chapter on the judge who suggests contrary to the ruling in order to learn the truth.**

And thus the story that Al-Hafiz Abu Al-Qasim Ibn

So We made Solomon understand it, and to each We gave judgment and knowledge. And We subjected with David the mountains, to glorify [God], and the birds, and We were the doers.

Asakir mentioned in the biography of Solomon, peace be upon him, from his history, through Al-Hasan Ibn Sufyan, on the authority of Safwan Ibn Salih, on the authority of Al-Walid Ibn Muslim, on the authority of Saeed Ibn Bashir, on the authority of Qatada, on the authority of Mujahid, on the authority of Ibn Abbas, so he mentioned a long story, the summary of which is: A beautiful woman in the time of the Children of Israel was approached by four of their leaders, but she refused each of them, so they agreed among themselves against her, and they testified against her before David, peace be upon him, that she had allowed a dog of hers to have sex with her, which he had become accustomed to doing to her, so he ordered her to be stoned. When it was the evening of that day, Solomon sat and young men like him gathered with him, so he stood up as a judge and four of them dressed up as those men, and another as a woman, and they testified against her that she had allowed a dog to have sex with her, so Solomon said, **Separate them**. So the first of them asked, **What was the color of the dog?** He said, *Black*, so he dismissed him and summoned the other and asked him about his color. He said, *Red*, and the other said, *Dark*, and the other said, *White*. So he ordered that they be killed. This was reported to David, peace be upon him, so he immediately summoned those four and asked them separately about the color of that dog. They disagreed with him, so he ordered that they be killed.

And His saying: **And We subjected with David the mountains, to glorify God, and the birds** *verse*, and that was due to the sweetness of his voice when he recited His Book, the Psalms. When he chanted it, the birds would stand in the air and respond to him, and the mountains would respond to him in recitation. For this reason, when the Prophet, may God bless him and grant him peace, passed by Abu Musa al-Ash'ari while he was reciting the Qur'an at night and he had a very sweet voice, he stopped and listened to his recitation and said: **This man has been given a flute from the flutes of the family of David**. He said: O Messenger of God, if I had known that you were listening, I would have praised it for you. Abu Uthman al-Nahdi said: I have never heard the sound of cymbals, strings, or flutes like the voice of Abu Musa, may God be pleased with him. Despite this, he, may God bless him and grant him peace, said: **He has been given a flute from the flutes of the family of David**.

And His statement: **And We taught him the making of coats of mail for you, to protect you from your violence**, meaning the making of armor. Qatada said: Before him, armor was only plates, and he was the first to string it into rings, as God Almighty said: "And We made iron soft for him, saying, 'Make coats of mail and measure the links.' " That is, do not make the ring too wide, lest the nail become loose, and do not make the nail too thick, lest the ring become loose. For this reason He said: **To protect you from your violence**, meaning in battle. **Then will you be grateful?** That is, for God's blessings upon you when He inspired His servant David with it, and taught him that for your sake. And His statement: **And to Solomon We subjected the**

wind, blowing violently means: We subjected to Solomon the wind, **flowing by his command toward the land which We had blessed** meaning the land of Ash-Sham **and We are Knowing of all things**. This is because he had a carpet of wood on which he placed everything he needed of the affairs of the kingdom, the horses, the camels, the tents, and the soldiers. Then he would command the wind to carry him, so it would enter under him, then carry him, raise him, and travel with him, and the birds would shade him, protecting him from the heat, to wherever he wished on the earth. Then he would dismount and his tools and his servants would be placed. God Almighty said: **So We subjected to him the wind, blowing gently by his command wherever he desired**. And God Almighty said: **Its morning is a month and its evening is a month**.

Ibn Abi Hatim said: It was reported on the authority of Sufyan ibn Uyaynah on the authority of Abu Sinan on the authority of Saeed ibn Jubayr who said: Six hundred thousand chairs were placed for Solomon, and the believing humans would sit on the one closest to him, then the believing jinn would sit behind them. Then he would command the birds to shade them, then he would command the wind to carry him, may God bless him and grant him peace. Abdullah ibn Ubayd ibn Umair said: Solomon would command the wind and it would gather together like a huge mountain, then he would command his bed to be placed on the highest place on it, then he would call for a winged horse to rise until it climbed onto his bed, then he would command the wind to carry him to every high place below the sky, while he would lower his head, not turning right or left, out of glorification of God Almighty, and in gratitude for what he knew of the smallness of what he was in in the kingdom of God Almighty, until the wind placed him where it wished to place him.

And His statement: **And among the devils are those who dive for him** meaning in the water, extracting pearls and jewels and other things, **and they do work other than that** meaning other than that, as God Almighty said: **And the devils are all builders and divers * And others bound in chains**. And His statement: **And We were their guardians** meaning God protects him from any of the devils harming him, rather each is in His grasp and under His control, none of them dares to approach him or come near him, rather He rules over them: if He wills He releases and if He wills He imprisons whomever He wishes of them, and for this reason He said: **and others bound in chains**.

Fath al-Qadir

And the sentence 79- **So We made Solomon understand it** is connected to when they judge, because it is in the past tense, and the pronoun in **So We made it understand** refers to the issue understood from the speech, or the government indicated by mentioning the judgment. The commentators said: Two men entered upon David, and his son Solomon was with him: one of them was a farmer, and the other was a sheep owner. The farmer said: This man's

sheep got loose at night and fell into my field, leaving nothing of it. He said: You have the necks of the sheep. Solomon said: Or something else, the owners of the vineyard go with the sheep and take from their milk and benefits, and the owners of the sheep stand on the vineyard, until when it is dry and they have pecked in it, these give their sheep to those, and those give their vineyard to those. So David said: The judgment is what you have judged, and he ruled accordingly. An-Nahhas said: David ruled that the sheep belonged to the owner of the farm because their price was close to his. As for Solomon's ruling, it has been said that the value of what he took from the sheep and the value of what the sheep spoiled were the same. A group of scholars said: David ruled by revelation, and Solomon ruled by revelation through which God abrogated David's ruling, so the understanding of this was by way of revelation. The majority said: Their ruling was based on independent reasoning, and the scholars' speech on the ruling on the independent reasoning of the prophets is well-known. This is also what the scholars have mentioned about the differences of opinion among those who make independent reasoning, and whether every independent reasoner is correct, or is the truth with one person? Those who cite this verse as evidence that every mujtahid is correct, but this verse and others do not indicate this. Rather, the agreed upon hadith in the two Sahihs and others clearly states that if a ruler exerts his *ijtihad* and is correct, he will have two rewards, and if he exerts his *ijtihad* and is wrong, he will have one reward. The Prophet (peace and blessings of God be upon him) called him wrong. So how can it be said that he is correct in the ruling of God and agrees with it? The ruling of God, the Exalted, is one and does not differ based on the differences of the mujtahids. Otherwise, His ruling, the Exalted, would be dependent on the *ijtihad*s of the mujtahids, and the necessary consequence is invalid, so the necessary consequence is the same. It also requires that the particular thing in which the *ijtihad*s of the mujtahids differed regarding what is permissible or forbidden is permissible according to the ruling of God, the Exalted. This is the necessary consequence of every mujtahid who has an *ijtihad* in that incident, and what God, the Exalted, wants in it does not cease except by the cessation of the mujtahids, and the necessary consequence is invalid, so the necessary consequence is the same. We have explained this issue in a way that cannot be added to in the two works that we called *Al-Qawl Al-Mufid fi Hukm Al-Taqlid* and *fi Adab Al-Talab* and *Muntaha Al-Arab*. So whoever wants to understand the truth should refer to them. If you say: What is the ruling on this incident in which David and Solomon ruled in this Muhammadan Sharia and the Islamic religion? I say: It has been proven from the Prophet, may God bless him and grant him peace, from the hadith of Al-Baraa' that he legislated for his nation that it is upon the owners of livestock to protect them at night, and upon the owners of fences to protect them during the day, and that whatever livestock destroys at night is guaranteed by its owners, and this guarantee is the amount lost in kind or value. The majority of scholars have adopted what is included in this hadith. Abu Hanifa and his companions and a group of Kufians have adopted the view that this ruling is abrogated, and that if animals

destroy crops at night or during the day, their owner is not obligated to do anything, and they included their destruction in the generality of the Prophet's statement, may God bless him and grant him peace, **The wound of a dumb animal is compensated for**, by analogy of all its actions to its wound. The response to this is that this analogy is invalid because it contradicts the text, and some scholars have adopted the view that the owner of livestock is responsible for what they destroy, regardless of whether it is night or day. The answer is given by the hadith of Al-Baraa'. What indicates that these two judgments of David and Solomon were by revelation from God, the Most High, and not by personal interpretation is his statement: **And to each We gave judgment and knowledge**. God, the Most High, informed us that He gave each of them these two matters, and if they were specific, then their truthfulness in this case that God, the Most High, narrated about them takes precedence over their truthfulness in other cases. And if they were general, then this individual judgment and knowledge, which is what each of them did in this case, is the most deserving of the individuals of that generality to be included under it and indicated by it. And what is learned from that is to repel what might be suggested by the specification of Solomon by understanding, that the judgment of David was not a legal judgment: that is, to each of them We gave much judgment and knowledge, not Solomon alone. And when David praised Solomon by way of sharing, he mentioned what was specific to each of them, so he began with David and said: **And We subjected with David the mountains to glorify God**. Glorification is either literal or metaphorical, and a group has said the first, and this is the apparent meaning. This is because when David glorified God, the mountains glorified God with him. It was also said that they prayed with him when he prayed, which is the meaning of glorification. Another group used metaphor, and interpreted glorification as the glorification of those who saw them in amazement at the greatness of their creation and the power of their Creator. It was also said that the mountains were moving with David, so whoever saw them moving with him glorified God. **And the birds** is in apposition to the mountains, and it was read in the nominative case as a subject and its predicate is omitted: that is, the birds are subjected. It is not correct to link the pronoun in *glorify* due to the lack of emphasis and preference. **And We were the Doer** means what was mentioned of understanding, giving judgment and subjection.

Tafsir al-Baghawi

79. The Almighty said: **And We made Solomon understand it**, meaning We taught him the issue and inspired it to Solomon, **and to each**, meaning David and Solomon, **We gave judgment and knowledge**. Al-Hasan said: If it were not for this verse, you would have seen the rulers perish, but God was praised for his correctness and commended this one for his diligence. The scholars differed as to whether David's judgment was based on diligence or text, and the same was true of Solomon's judgment.

Surat al-Anbiya 21:79

So We made Solomon understand it, and to each We gave judgment and knowledge. And We subjected with David the mountains, to glorify [God], and the birds, and We were the doers.

Some of them said: It is done through *ijtihad*. They said that it is permissible for the prophets to make *ijtihad* so that they may attain the reward of those who make *ijtihad*, except that David made a mistake and Solomon was right. They said: It is permissible for the prophets to make a mistake, except that they are not to be approved of. As for the scholars, they have the right to make *ijtihad* in incidents if they do not find a text in the Book or the Sunnah, and if they make a mistake, there is no sin upon them, [because it is dropped from them], because Abdul Wahhab bin Muhammad Al-Khatib informed us, Abdul Aziz bin Ahmad Al-Khalal informed us, Abu Al-Abbas Al-Asamm informed us, Al-Rabi bin Sulaiman informed us, Al-Shafi'i informed us, Abdul Aziz bin Muhammad informed us, on the authority of Yazid bin Abdullah bin Al-Hadi, on the authority of Muhammad bin Ibrahim Al-Taimi, on the authority of Bishr bin Saeed, on the authority of Abu Qais, the client of Amr bin Al-Aas, on the authority of Amr bin Al-Aas that he heard the Messenger of God, may God bless him and grant him peace, say: **If the judge makes a ruling and makes an effort and gets it right, then he has two rewards, and if he makes a ruling and makes an effort and gets it wrong, then he has one reward.**

Some people said: David and Solomon ruled by revelation, and Solomon's ruling abrogates David's ruling. This speaker says: It is not permissible for the prophets to rule by *ijtihad* because they do not need *ijtihad* by revelation. They said: It is not permissible for the prophets to make a mistake. Those who held that every *mujtahid* is correct argued with the apparent meaning of the verse and the *hadith* where the reward was promised to the *mujtahid* for the mistake, and this is the saying of the people of opinion. A group held that not every *mujtahid* is correct, but rather if the *ijtihad* of two *mujtahids* differed in an incident, the truth would be with one, not with him specifically. If each one was correct, the division would have no meaning. His saying, peace be upon him: **If he makes an effort and makes a mistake, he will have a reward**, did not mean that he will be rewarded for the mistake, but rather he will be rewarded for his effort in seeking the truth because his effort is an act of worship, and the sin in making a mistake is removed from him if he does not spare any effort.

Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abu Al-Yaman told us, Shuaib told us, on the authority of Al-Zuhri, Abu Al-Zinad told us, on the authority of Abdul Rahman Al-A'raj that he heard Abu Hurairah that he heard the Messenger of God, may God bless him and grant him peace, say: "There were two women with their two sons, and a wolf came and took the son of one of them. Her companion said: He only took your son, and the other said: He only took your son. So they brought their case to David, and he ruled in favor of the elder. They went out to Solomon and told him, so he said: Bring me a knife so I can cut him between them. The younger said: Do not do that, may God have mercy on you, he is her son. So he ruled in favor of the younger."

God the Almighty said: **And We subjected with David the mountains, to glorify God, and the birds**, meaning, We subjected the mountains and the birds to glorify God with David when he glorified God. Ibn Abbas said: He understood the glorification of the stones and trees. Wahb said: The mountains would respond to him with glorification, and so would the birds. Qatada said: They would glorify, meaning they would pray with him when he prayed. It was said: When David became weary, God would let him hear the glorification of the mountains and the birds, so that he would be energized in glorifying God and long for Him. **And We were to do**, meaning: what was mentioned of making them understand, giving judgment, and subjecting them.

Tafsir al-Baidawi

79- **So we made Solomon understand it** The pronoun refers to the government or the *fatwa*, and it was read (**So we made it understand**). It was narrated that David ruled that the sheep belong to the owner of the farm, so Solomon, who was eleven years old, said: Other than this is easier for them, so he ordered that the sheep be given to the owners of the farm so that they may benefit from its milk, offspring, and hair, and the farm to the owners of the sheep so that they may take care of it until it returns to what it was, then they may exchange it. Perhaps they said it based on their own *ijtihad*, and the first is similar to what Abu Hanifa said about the offending slave, and the second is similar to what Al-Shafi'i said about a fine.

The prevention of a slave who was usurped if he ran away, and its ruling in our Sharia according to Al-Shafi'i is that it is obligatory to guarantee the damage caused at night, since it is customary to control animals at night. Thus, "The Prophet, may God bless him and grant him peace, ruled when Al-Bara's she-camel entered a garden and damaged it, so he said: "It is upon the people of wealth to guard it during the day and upon the people of livestock to guard it at night." According to Abu Hanifa, there is no guarantee unless there is a guard with it, based on his saying, may God bless him and grant him peace: **The wound of a dumb animal is compensated**. "And to each We gave judgment and knowledge" is evidence that the error of the *mujtahid* does not detract from him. It was said that every *mujtahid* is correct, and this is contrary to the meaning of the Almighty's saying: **So We made them understand**. If it were not for the transmission, it would be possible that they agreed that His saying **So We made them understand** was to show what was bestowed upon him in his youth. **And We subjected the mountains with David, glorifying** sanctifying God with him, either by the tongue of the situation or by a voice that is represented to him, or by God Almighty creating speech in them. It was said that they swim with him, and it is a state or a resumption to explain the reason for the subjugation, and *with* is related to **We subjugated or they swim and the birds** is in apposition to **the mountains** or an object with it. It was

read in the nominative case as a beginning or in apposition to the pronoun due to weakness. **And We were doing** for similar things is not an innovation from us even if it is strange to you.

Surat al-Anbiya 21:80

And We taught him the making of coats of mail for you to protect you from your violence. So will you be grateful?

Surat al-Anbiya 21:80

And We taught him the making of coats of mail for you to protect you from your violence. So will you be grateful?

Tafsir al-Jalalayn

80 - **And We taught him the making of armor** which is armor because it is worn and he was the first to make it and before it there were plates **for you** among the people **to protect you** with the letter nun for God and with the letter ta' for David and with the letter fawq for armor **from your violence** your war with your enemies **so are you** O people of Mecca *thankful* for My blessing in believing the Messenger, thank Me for that

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We taught David the making of coats of mail for you. And among the Arabs, coats of mail are all weapons, whether they be armor, shields, swords, or spears. This is indicated by the words of Al-Hudhali:

I have a robe for dressing, like a silk on the forehead of a frightened sheep.

He is describing a spear with that. As for this place, the people of interpretation said: He meant armor.

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 taught him the making of coats of mail for you...** the verse, he said: Before David, there were plates, he said: And the first to make these rings and chains was David.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And We taught him the making of coats of mail for you.** He said: They were plates, and the first to string and shave them was David, peace be upon him.

The reciters differed in their recitation of the statement: **to protect you.** Most of the reciters in the regions read it *li-hasankum* with a *ya*, meaning: **to protect you from your violence.** They mentioned it because the violence is masculine. Abu Ja'far Yazid ibn al-Qa'qa' read it *li-hasankum* with a *ta*, meaning: **to protect you from the craft**, so it was made feminine because the craft is feminine. Shaybah ibn Nasah and Asim ibn Abi al-Najud read *li-hasankum* with a *nun*, meaning: **to protect you from your violence.**

Abu Ja'far said: The most correct reading in this regard, in my opinion, is the reading of the one who reads it with the letter ya', because it is the reading

that is the proof from the readers of the regions, even though the three readings that we mentioned are close in meaning, and that is because the craft is the clothing, and the clothing is the craft, and God is the one who is protected from violence, and He is the one who is protected by God making him thus, and the meaning of His statement: To protect you is to safeguard you, and they are from His statement: So-and-so has protected his slave girl. We have explained the meaning of that with its evidence in what came before. And violence is fighting, and We taught David the making of weapons for you to protect you when you wear them, and with them you meet your enemies from being killed.

And His saying: **Are you then grateful?** He says: Are you, O people, grateful to God for His blessings upon you in what He taught you of the craft of making protective clothing for war and other blessings upon you? He says: So thank Me for that.

Tafsir al-Qurtubi

It has three issues:

First: The Almighty's saying: **And We taught him the making of coats of mail for you.** Meaning, making armor with iron for it. And among the Arabs, *clothing* means all weapons, whether it be a coat of mail, a shield, a sword, or a spear. Al-Hudhali said, describing a spear:

I have a garment for the wretched, like silk on the forehead of a frightened sheep.

Clothes are everything that is worn. Ibn Al-Sikkit recited:

Dress for each situation according to its own clothes, either its blessings or its misery.

God Almighty meant here the armor, which means something worn, such as riding and milking. Qatada said: The first person to make armor was David. It was only plates, so he was the first to string and shave it.

Second: The Almighty's saying: **To fortify you, to protect you.** "From your strength" meaning from your war. It was also said: From the sword, arrow, and spear, meaning from the tools of your strength, so the complement was omitted. Ibn Abbas: **From your strength** from your weapons. Ad-Dahhak: From the war of your enemies. The meaning is the same. Al-Hasan, Abu Jaafar, Ibn Amir, Hafsa, and Ruh read **to fortify you** with the ta' in response to the description. It was also said: On the clothing and protection which is the armor. Shaibah, Abu Bakr, Al-Mufaddal, Ruways, and Ibn Abi Ishaq read **to fortify you** with the nun because of His saying: **And We taught it.** The rest read with the ya', making the verb for the clothing, or the meaning is that God fortifies you. **Are you then grateful?** meaning for making the blessing of armor easy for you. It was also said: **Are you then grateful** by obeying My Messenger.

Third: This verse is the basis for adopting crafts and means, and it is the saying of the people of reason and intelligence, not the saying of the ignorant fools who say that this was only legislated for the weak. The reason is the law of God in His creation. Whoever challenges this has challenged the Book and the Sunnah, and attributed what we mentioned to weakness and lack of grace. God the Almighty has informed us about His Prophet David, peace be upon him, that he used to make armor, and he also used to make palm leaves, and he used to eat from the work of his hand. Adam was a farmer, Noah was a carpenter, Luqman was a tailor, and Saul was a tanner. It was said: a water carrier. Thus, craftsmanship is what keeps a person from people, and wards off harm and distress from himself. In the hadith:

God loves the weak, self-restrained, professional believer, and hates the importunate beggar. This will be further explained in Surat Al-Furqan. It has been mentioned previously in more than one verse, and it is sufficient, praise be to God.

Tafsir Ibn Kathir

Ibn Ishaq said on the authority of Marra on the authority of Ibn Masoud: That field was a vineyard with its clusters hanging down, and Shuraih said the same. Ibn Abbas said: Al-Nafsh is grazing. Shuraih, Al-Zuhri and Qatadah said: Al-Nafsh only occurs at night, Qatadah added: And Al-Halal during the day. Ibn Jarir said: Abu Kurayb and Harun bin Idris Al-Asamm told us, they said: Al-Maharibi told us on the authority of Ash'ath on the authority of Abu Ishaq on the authority of Marra on the authority of Ibn Masoud regarding his statement: **And David and Solomon, when they gave judgment concerning the field, when the sheep of the people had pastured therein**, he said: A vineyard whose clusters had grown and spoiled it. He said: So David ruled that the sheep should go to the owner of the vineyard, and Solomon said: Other than this, O Prophet of God. He said: What is that? He said: The vineyard is given to the owner of the sheep, so he takes care of it until it returns to how it was, and the sheep are given to the owner of the vineyard, so he takes some of it until the vineyard is as it was, then the vineyard is given to its owner, and the sheep are given to their owner. That is what he said: **So We gave it to Solomon**. And Al-Awfi narrated it likewise on the authority of Ibn Abbas.

Hammad bin Salamah said on the authority of Ali bin Zaid: Khalifa told me on the authority of Ibn Abbas who said: David ruled in favor of the owners of the farmland regarding the sheep. The shepherds came out with their dogs, and Solomon said to them: How did he rule between you? They told him, and he said: If I were in charge of your affairs, I would rule differently. David was told about that, so he called him and said: How do you rule between them? He said: I will give the sheep to the owner of the farmland, so he will have their offspring, milk, offal, and benefits, and the owners of the sheep will sow for the people of the farmland the same as their crops. When the crops reach what they were on, the owners of the farms will take them and return the sheep to their owners. Ibn Abi Hatim said:

My father told us, Saeed bin Sulaiman told us, Khadij told us, on the authority of Abu Ishaq, on the authority of Marra, on the authority of Masruq, who said: The field in which the people's sheep grazed was a vineyard in which the sheep grazed and did not leave a leaf or a cluster of grapes without eating it. So they came to David, who gave them their necks, but Sulaiman said: No, rather the sheep will be taken and given to the people of the vineyard, so their milk and benefit will be theirs, and the people of the sheep will be given the vineyard, so they will inhabit it and repair it until it returns to what it was on the night the sheep grazed it. Then the people of the sheep will be given their sheep and the people of the vineyard their vineyard. And this is what Shuraih, Marra, Mujahid, Qatadah, Ibn Zayd, and others said.

Ibn Jarir said: Ibn Abi Ziyad told us, Yazid bin Harun told us, Ismail told us, on the authority of Aamer, who said: Two men came to Shuraih, and one of them said: This sheep of mine cut some of my yarn. Shuraih said: During the day or at night? If it was during the day, then the owner of the sheep was absolved, and if it was at night, then he was liable. Then he recited: **And David and Solomon, when they gave judgment concerning the field** (al-Ahkam al-Lail 10:14). What Shuraih said is similar to what Imam Ahmad, Abu Dawud, and Ibn Majah narrated from the hadith of al-Layth bin Sa'd, on the authority of al-Zuhri, on the authority of Haram bin Muhaysah, that the she-camel of al-Bara' bin Azib entered a garden and caused damage to it, so the Messenger of God, may God bless him and grant him peace, ruled that the people of the garden should protect it during the day, and that whatever the livestock cause at night is liable to its owners. He explained this hadith, and we have discussed it in detail in the Book of Rulings. And God is the Grantor of success.

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Surat al-Anbiya 21:80

And We taught him the making of coats of mail for you to protect you from your violence. So will you be grateful?

a small price. I said: As for the prophets, peace be upon them, they are all infallible and supported by God the Almighty, and there is no disagreement about this among the established scholars from the predecessors and successors. As for those other than them, it has been proven in Sahih Al-Bukhari on the authority of Amr ibn Al-Aas that he said: The Messenger of God, may God bless him and grant him peace, said: **If the judge exerts his effort and is correct, he will have two rewards, and if he exerts his effort and is wrong, he will have one reward.** This hadith explicitly refutes what Iyas imagined, that if the judge exerts his effort and is wrong, he will be in Hell. And God knows best.

In the Sunnah: Judges are of three types: one judge in Paradise, and two judges in Hell. A man who knew the truth and judged accordingly is in Paradise, a man who judged between people out of ignorance is in Hell, and a man who knew the truth and judged contrary to it is in Hell. Similar to this story mentioned in the Qur'an is what Imam Ahmad narrated in his Musnad where he said: Ali bin Hafs told us, Warqa' told us on the authority of Abu al-Zinad on the authority of al-A'raj on the authority of Abu Hurayrah who said: The Messenger of God, may God bless him and grant him peace, said: "While two women were with their two sons, a wolf came and took one of the sons, so they went to David and he judged in favor of the elder one. They went out and Solomon called them and said: Bring the knife so that I may cut him between you. The younger one said: May God have mercy on you, he is her son, do not cut him. So he judged in favor of the younger one." Al-Bukhari and Muslim narrated it in their Sahih, and al-Nasa'i included it in a chapter in the Book of Judgment: **Chapter on the judge who suggests contrary to the ruling in order to learn the truth.**

And thus the story that Al-Hafiz Abu Al-Qasim Ibn Asakir mentioned in the biography of Solomon, peace be upon him, from his history, through Al-Hasan Ibn Sufyan, on the authority of Safwan Ibn Salih, on the authority of Al-Walid Ibn Muslim, on the authority of Saeed Ibn Bashir, on the authority of Qatada, on the authority of Mujahid, on the authority of Ibn Abbas, so he mentioned a long story, the summary of which is: A beautiful woman in the time of the Children of Israel was approached by four of their leaders, but she refused each of them, so they agreed among themselves against her, and they testified against her before David, peace be upon him, that she had allowed a dog of hers to have sex with her, which he had become accustomed to doing to her, so he ordered her to be stoned. When it was the evening of that day, Solomon sat and young men like him gathered with him, so he stood up as a judge and four of them dressed up as those men, and another as a woman, and they testified against her that she had allowed a dog to have sex with her, so Solomon said, **Separate them.** So the first of them asked, **What was the color of the dog?** He said, *Black*, so he dismissed him and summoned the other and asked him about his color. He said, *Red*, and the other said, *Dark*, and the

other said, *White*. So he ordered that they be killed. This was reported to David, peace be upon him, so he immediately summoned those four and asked them separately about the color of that dog. They disagreed with him, so he ordered that they be killed.

And His saying: **And We subjected with David the mountains, to glorify God, and the birds** *verse*, and that was due to the sweetness of his voice when he recited His Book, the Psalms. When he chanted it, the birds would stand in the air and respond to him, and the mountains would respond to him in recitation. For this reason, when the Prophet, may God bless him and grant him peace, passed by Abu Musa al-Ash'ari while he was reciting the Qur'an at night and he had a very sweet voice, he stopped and listened to his recitation and said: **This man has been given a flute from the flutes of the family of David.** He said: O Messenger of God, if I had known that you were listening, I would have praised it for you. Abu Uthman al-Nahdi said: I have never heard the sound of cymbals, strings, or flutes like the voice of Abu Musa, may God be pleased with him. Despite this, he, may God bless him and grant him peace, said: **He has been given a flute from the flutes of the family of David.**

And His statement: **And We taught him the making of coats of mail for you, to protect you from your violence**, meaning the making of armor. Qatada said: Before him, armor was only plates, and he was the first to string it into rings, as God Almighty said: "And We made iron soft for him, saying, 'Make coats of mail and measure the links.' " That is, do not make the ring too wide, lest the nail become loose, and do not make the nail too thick, lest the ring become loose. For this reason He said: **To protect you from your violence**, meaning in battle. **Then will you be grateful?** That is, for God's blessings upon you when He inspired His servant David with it, and taught him that for your sake. And His statement: **And to Solomon We subjected the wind, blowing violently** means: We subjected to Solomon the wind, **flowing by his command toward the land which We had blessed** meaning the land of Ash-Sham **and We are Knowing of all things.** This is because he had a carpet of wood on which he placed everything he needed of the affairs of the kingdom, the horses, the camels, the tents, and the soldiers. Then he would command the wind to carry him, so it would enter under him, then carry him, raise him, and travel with him, and the birds would shade him, protecting him from the heat, to wherever he wished on the earth. Then he would dismount and his tools and his servants would be placed. God Almighty said: **So We subjected to him the wind, blowing gently by his command wherever he desired.** And God Almighty said: **Its morning is a month and its evening is a month.**

Ibn Abi Hatim said: It was reported on the authority of Sufyan ibn Uyaynah on the authority of Abu Sinan on the authority of Saeed ibn Jubayr who said: Six hundred thousand chairs were placed for Solomon, and the believing humans would sit on the one closest to him, then the believing jinn would sit behind them. Then he would command the birds to shade them, then he would command the wind to carry him, may

God bless him and grant him peace. Abdullah ibn Ubayd ibn Umair said: Solomon would command the wind and it would gather together like a huge mountain, then he would command his bed to be placed on the highest place on it, then he would call for a winged horse to rise until it climbed onto his bed, then he would command the wind to carry him to every high place below the sky, while he would lower his head, not turning right or left, out of glorification of God Almighty, and in gratitude for what he knew of the smallness of what he was in in the kingdom of God Almighty, until the wind placed him where it wished to place him.

And His statement: **And among the devils are those who dive for him** meaning in the water, extracting pearls and jewels and other things, **and they do work other than that** meaning other than that, as God Almighty said: **And the devils are all builders and divers *** **And others bound in chains.** And His statement: **And We were their guardians** meaning God protects him from any of the devils harming him, rather each is in His grasp and under His control, none of them dares to approach him or come near him, rather He rules over them: if He wills He releases and if He wills He imprisons whomever He wishes of them, and for this reason He said: **and others bound in chains.**

Fath al-Qadir

80- **And We taught him the making of coats of mail for you.** Coats among the Arabs mean all weapons, whether they are armor, shields, swords, or spears. Al-Hudhali said:

I have a dress that looks like something like this.

What is meant in the verse is armor specifically, and it means clothing, like riding and carrying, and the prepositional phrase **I mean for you** is related to Our knowledge **to protect you from your violence.** Al-Hasan, Abu Ja'far, Ibn 'Amir, Hafs and Ruh read **to protect you** with the superscript ta', referring the pronoun to the craft, or to the clothing with the interpretation of the armor. Shaibah, Abu Bakr, Al-Mufaddal and Ibn Abi Ishaq read **to protect you** with the nun, referring the pronoun to Him, the Most High. The rest read with the ya', referring the pronoun to the clothing, or to David, or to God, the Most High. The meaning of **from your violence** is your war, or from the weapon falling on you. **So are you grateful** for this blessing that We have bestowed upon you, and the question is in the sense of a command.

Tafsir al-Baghawi

80. **And We taught him the craft of armour for you**, and what is meant by armour here is shields because they are worn, and in the language it is a name for everything that is worn and used in all weapons, and it means what is worn like sitting and riding, Qatada said: The first to make armour, thread it and shape it was David, and before it was plates, and the armour combines lightness and strength, **to fortify you**, to protect you and prevent you, **from your violence**, meaning the war of your enemy, Al-Suddi said: from

the weapon falling upon you, Abu Jaafar, Ibn Amir, Hafs from Asim and Yaqub read: **to fortify you** with a ta', meaning the craft, and Abu Bakr from Asim read with a noon because of his saying: **And We taught him**, and the others read with a ya', making the verb for the garment, and it was said: for God Almighty to fortify you, **So are you grateful?** He says to David and his family. And it was said: He says to the people of Mecca, so are you grateful for My blessings in obeying the Messenger.

Tafsir al-Baidawi

80- **And We taught him the craft of armour.** The making of armour, which is originally clothing. He said: Wear for every situation its clothing, either its comfort or its pleasure.

It was said that they were plates, so he shaved them and tied them together. **For you** is related to knowledge or an attribute of the garment. **To protect you from your violence** is a substitute for it, a substitute for inclusion by repeating the preposition.

The pronoun refers to David, peace be upon him, or to the garment, as in Ibn Amir's reading.

Hafs with the letter ta' for craftsmanship or for wearing, according to the interpretation of the armor, and in the reading of Abu Bakr and Ruways with the letter nun for God Almighty, **Are you grateful?** This is a matter that he brought out in the form of a question for exaggeration and rebuke.

Surat al-Anbiya 21:81

And to Solomon We subjected the wind, blowing by his command toward the land which We had blessed. And We are Knowing of all things.

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Tafsir al-Jalalayn

81 - And We subjected to **Solomon the wind, blowing violently** and in another verse, gentle, meaning strong or light blowing, according to his will **flowing by his command toward the land which We had blessed** which is Ash-Sham **and We are Knowing of all things** from that, God Almighty knew that what He gave Solomon called him to submit to his Lord, so He Almighty did it according to His knowledge.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And We subjected to Solomon, son of David, the wind, a violent storm.** Its violent force is its strong blowing. **It ran by his command to the land which We had blessed.** He says: The wind ran by Solomon's command to the land which We had blessed, meaning: to the Levant. This is because it ran with Solomon and his companions to wherever Solomon wanted, then returned with him to his home in the Levant. That is why it was said: **to the land which We had blessed.**

Ibn Humayd narrated to us, saying: Salamah narrated to us, on the authority of Muhammad ibn Ishaq, on the authority of some of the people of knowledge, on the authority of Wahb ibn Munabbih, who said: When Solomon went out to his council, the birds would flock to him, and the jinn and humans would stand up for him until he sat on his throne. He was a man of war, who rarely sat down from war, and he would not hear of a king in any part of the earth except that he would come to him and humiliate him. And it was claimed that when he wanted to wage war, he would order his army to be set up and a piece of wood would be pitched for him, then he would set up a place for him on the wood, then he would load the people and the beasts and all the war equipment on it, until when he had carried what he wanted, he would order the wind to blow with him, so it would enter under that wood and carry him, until it had become independent of the wind, so it would extend his journey for a month, and his journey for a month in the morning to wherever he wanted. God Almighty says: **So We subjected to him the wind, blowing gently at his command wherever he desired** (Sad: 36). He said: **And to Solomon We subjected the wind, its morning journey was a month and its evening journey was a month** (Saba 34:12). He said: He mentioned to me that we found a house and a building in the area. We went from Istakhr and said, **We will leave from it, God willing, and we will say,**

'Sham.'

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And to Solomon We subjected the wind, which was strong...** to his statement: **And We were their guardians.** He said: God made Solomon inherit David, so He made him inherit his prophethood and his kingdom, and He increased that by making the wind and the devils subservient to him.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement: **And to Solomon We subjected the wind, blowing by his command,** he said: A violent wind blowing by his command to the land which We have blessed, he said: Ash-Sham.

The reciters differed in their reading of his statement: **And to Solomon was the wind.** The majority of the reciters of the regions read it in the accusative case, based on the meaning we mentioned. Abd al-Rahman al-A'raj read **the wind** in the nominative case, with the subject in Solomon, as the beginning of the report that Solomon was the wind.

Abu Jaafar said: The reading that I do not permit reading other than it in this regard is what the readers of the regions have agreed upon, due to the consensus of the authoritative readers on it.

And His statement: **And We were Knowing of all things** means: And We were Knowing of what We did for Solomon in terms of subjecting him to Him, and giving him what We gave him of the kingdom and the goodness of creation, so We acted based on Our knowledge of the place of what We did to him of that, and We are Knowing of all things, nothing of it is hidden from Us.

Tafsir al-Qurtubi

The Almighty said: **And to Solomon was the wind, blowing violently.** That is, We subjected to Solomon the wind, blowing violently. It is said: the wind blew, meaning it became strong, so it is a violent and violent wind. In the language of Banu Asad: the wind blew, so it is a violent and violent wind. As-saf is straw, so the strong wind was named after it, because it blows it violently and flies. Abd al-Rahman al-A'raj, al-Salami, and Abu Bakr read **And to Solomon was the wind,** raising the ha' as a break from what preceded it, and the meaning is, and to Solomon was subjected to the wind, as subject and predicate. **It runs by his command to the land which We have blessed,** meaning the Levant. It is narrated that it used to run with him and his companions to wherever he wanted, then return him to the Levant. Wahb said: When Solomon, son of David, went out to his council, the birds would gather around him, and the jinn and humans would stand up for him until he sat on his throne. He was a man of war who would not stop from war. When he wanted to wage war, he would order wood to be stretched out and people, beasts, and

grain equipment to be hoisted onto it. Then he would order a storm to lift it up. Then he would order a soft wind to blow it away, and it would pass by him for a month in the evening and a month in the morning. This is the meaning of the Almighty's saying: **They flow by His command, gently, wherever He wills.** (Sad: 36) Soft wind means gentleness. **And We are Knowing of all things.** That is, of all things We do, knowing of His management.

Tafsir Ibn Kathir

Ibn Ishaq said on the authority of Marra on the authority of Ibn Masoud: That field was a vineyard with its clusters hanging down, and Shuraih said the same. Ibn Abbas said: Al-Nafsh is grazing. Shuraih, Al-Zuhri and Qatadah said: Al-Nafsh only occurs at night, Qatadah added: And Al-Halal during the day. Ibn Jarir said: Abu Kurayb and Harun bin Idris Al-Asamm told us, they said: Al-Maharibi told us on the authority of Ash'ath on the authority of Abu Ishaq on the authority of Marra on the authority of Ibn Masoud regarding his statement: **And David and Solomon, when they gave judgment concerning the field, when the sheep of the people had pastured therein,** he said: A vineyard whose clusters had grown and spoiled it. He said: So David ruled that the sheep should go to the owner of the vineyard, and Solomon said: Other than this, O Prophet of God. He said: What is that? He said: The vineyard is given to the owner of the sheep, so he takes care of it until it returns to how it was, and the sheep are given to the owner of the vineyard, so he takes some of it until the vineyard is as it was, then the vineyard is given to its owner, and the sheep are given to their owner. That is what he said: **So We gave it to Solomon.** And Al-Awfi narrated it likewise on the authority of Ibn Abbas.

Hammad bin Salamah said on the authority of Ali bin Zaid: Khalifa told me on the authority of Ibn Abbas who said: David ruled in favor of the owners of the farmland regarding the sheep. The shepherds came out with their dogs, and Solomon said to them: How did he rule between you? They told him, and he said: If I were in charge of your affairs, I would rule differently. David was told about that, so he called him and said: How do you rule between them? He said: I will give the sheep to the owner of the farmland, so he will have their offspring, milk, offal, and benefits, and the owners of the sheep will sow for the people of the farmland the same as their crops. When the crops reach what they were on, the owners of the farms will take them and return the sheep to their owners. Ibn Abi Hatim said: My father told us, Saeed bin Sulaiman told us, Khadij told us, on the authority of Abu Ishaq, on the authority of Marra, on the authority of Masruq, who said: The field in which the people's sheep grazed was a vineyard in which the sheep grazed and did not leave a leaf or a cluster of grapes without eating it. So they came to David, who gave them their necks, but Sulaiman said: No, rather the sheep will be taken and given to the people of the vineyard, so their milk and benefit will be theirs, and the people of the sheep will be given the vineyard, so they will inhabit it and repair it until it returns to what it was on the night the sheep

grazed it. Then the people of the sheep will be given their sheep and the people of the vineyard their vineyard. And this is what Shuraih, Marra, Mujahid, Qatadah, Ibn Zayd, and others said.

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And His saying: **And We subjected with David the mountains, to glorify God, and the birds** *verse*, and that was due to the sweetness of his voice when he recited His Book, the Psalms. When he chanted it, the birds would stand in the air and respond to him, and the mountains would respond to him in recitation. For this reason, when the Prophet, may God bless him and

grant him peace, passed by Abu Musa al-Ash'ari while he was reciting the Qur'an at night and he had a very sweet voice, he stopped and listened to his recitation and said: **This man has been given a flute from the flutes of the family of David.** He said: O Messenger of God, if I had known that you were listening, I would have praised it for you. Abu Uthman al-Nahdi said: I have never heard the sound of cymbals, strings, or flutes like the voice of Abu Musa, may God be pleased with him. Despite this, he, may God bless him and grant him peace, said: **He has been given a flute from the flutes of the family of David.**

And His statement: **And We taught him the making of coats of mail for you, to protect you from your violence**, meaning the making of armor. Qatada said: Before him, armor was only plates, and he was the first to string it into rings, as God Almighty said: "And We made iron soft for him, saying, 'Make coats of mail and measure the links.'" That is, do not make the ring too wide, lest the nail become loose, and do not make the nail too thick, lest the ring become loose. For this reason He said: **To protect you from your violence**, meaning in battle. **Then will you be grateful?** That is, for God's blessings upon you when He inspired His servant David with it, and taught him that for your sake. And His statement: **And to Solomon We subjected the wind, blowing violently** means: We subjected to Solomon the wind, **flowing by his command toward the land which We had blessed** meaning the land of Ash-Sham **and We are Knowing of all things.** This is because he had a carpet of wood on which he placed everything he needed of the affairs of the kingdom, the horses, the camels, the tents, and the soldiers. Then he would command the wind to carry him, so it would enter under him, then carry him, raise him, and travel with him, and the birds would shade him, protecting him from the heat, to wherever he wished on the earth. Then he would dismount and his tools and his servants would be placed. God Almighty said: **So We subjected to him the wind, blowing gently by his command wherever he desired.** And God Almighty said: **Its morning is a month and its evening is a month.**

Ibn Abi Hatim said: It was reported on the authority of Sufyan ibn Uyaynah on the authority of Abu Sinan on the authority of Saeed ibn Jubayr who said: Six hundred thousand chairs were placed for Solomon, and the believing humans would sit on the one closest to him, then the believing jinn would sit behind them. Then he would command the birds to shade them, then he would command the wind to carry him, may God bless him and grant him peace. Abdullah ibn Ubayd ibn Umair said: Solomon would command the wind and it would gather together like a huge mountain, then he would command his bed to be placed on the highest place on it, then he would call for a winged horse to rise until it climbed onto his bed, then he would command the wind to carry him to every high place below the sky, while he would lower his head, not turning right or left, out of glorification of God Almighty, and in gratitude for what he knew of the smallness of what he was in in the kingdom of God Almighty, until the wind placed him where it wished to

place him.

And His statement: **And among the devils are those who dive for him** meaning in the water, extracting pearls and jewels and other things, **and they do work other than that** meaning other than that, as God Almighty said: **And the devils are all builders and divers *** **And others bound in chains.** And His statement: **And We were their guardians** meaning God protects him from any of the devils harming him, rather each is in His grasp and under His control, none of them dares to approach him or come near him, rather He rules over them: if He wills He releases and if He wills He imprisons whomever He wishes of them, and for this reason He said: **and others bound in chains.**

Fath al-Qadir

Then the Almighty mentioned what He gave to Solomon. He said: 81- **And to Solomon was the wind** meaning We subjected to him the wind *storming* meaning blowing strongly. It is said that the wind blew strongly, so it is a stormy and violent wind, and the wind is in the accusative case as a state. Abd al-Rahman al-A'raj, al-Salami and Abu Bakr read **And to Solomon was the wind** with the wind in the nominative case as a break from what preceded it, and it is the subject and its predicate is flowing. As for the accusative reading, the location of **flowing by His command** is also accusative as a state, or as a substitute **to the land which We have blessed** which is the land of Ash-Sham as mentioned previously **And We are Knowing of all things** meaning of the destruction of everything.

Tafsir al-Baghawi

81. The Almighty said: **And to Solomon We subjected the wind, blowing violently**, meaning, We subjected the wind to Solomon, which is a moving air, and it is a delicate body that is prevented by its gentleness from being seized, and its movement is apparent to the senses. The wind is both masculine and feminine, a violent, violent blowing wind. If it is said: He said in another place, **It flows gently by His command**, and gentleness is gentleness? It is said: The wind was under his command, if he wanted it to be strong, it would be strong, and if he wanted it to be gentle, it would be gentle. **It flows by His command to the land which We have blessed**, meaning the Levant, and that is because it would flow for Solomon and his companions wherever Solomon wanted, then it would return to his home in the Levant. **And We are of all things**, We taught him, *Knowing*, of the correctness of the management in it. We knew that what Solomon was given of the subjection of the wind and other things called him to submit to his Lord, the Almighty.

Wahb ibn Munabbih said: Whenever Solomon, peace be upon him, went out to his council, the birds would flock to him and the jinn and humans would stand up for him until he sat on his throne. He was a man of war who rarely sat down from war, and he would not hear of a king in any part of the earth except that he would come to him and humiliate him. It is claimed that when he wanted to wage war, he would order his camp to be

set up and a piece of wood would be pitched on the ground, then people, animals, and war machines would be loaded onto it. When he carried what he wanted, he would order a storm of wind to enter under that wood and carry it until it was able to carry it, and the wind would pass by him for a month in his evening and a month in his morning to wherever he wanted. The gentle wind would pass by his camp and the farm, but it would not move it, stir up dust, or harm a bird. Wahb said: It was mentioned to me that there was a house on the Tigris side, in which was written [written] by some of Solomon's companions, either from the jinn or from mankind: We have settled in it, and we did not build it, and we found it built. We went out from Istakhr and said, and we are returning from it, God willing, so we will spend the night in Syria.

Muqatil said: The devils wove for Solomon a carpet, a farsakh by a farsakh, of gold and silk. A pulpit of gold was placed for him in the middle of the carpet, and he would sit on it. Around it were three thousand chairs of gold and silver. The prophets would sit on the golden chairs, and the scholars on the silver chairs, and around them were the people, and around the people were the jinn and devils. The birds would shade him with their wings so that the sun would not fall on him, and the morning breeze would lift the carpet a month's journey from morning to evening and from evening to morning.

On the authority of Saeed bin Jubair, he said: Six hundred thousand chairs were placed for Solomon, and the humans would sit on the one next to him, then the jinn would sit next to them, then the birds would shade them, then the wind would carry them.

Al-Hassan said: When the horses occupied the Prophet of God, Solomon, peace be upon him, until he missed the afternoon prayer, he became angry for the sake of God Almighty and hamstrung the horses. God replaced them with better ones, and made the wind blow at his command as he wished. He would go out in the morning from Ilia and rest in Istakhr, then return from it and its rest would be in Kabul.

Ibn Zayd said: He had a wooden ship that had a thousand corners, and in each corner were a thousand houses, and the jinn and humans rode with him in it. Under each corner were a thousand devils who raised that ship, and when it rose, a gentle wind would come and carry it and them. He would take a nap with a people who were a month away from him, and he would spend the evening with a people who were a month away from him. The people would not know until the armies had shaded them with him.

It was narrated that Sulayman set out from the land of Iraq in the morning and prayed in the city of Marv, and prayed the afternoon prayer in the city of Balkh, the wind carrying him and his soldiers, and the birds shading them, then he set out from the city of Balkh, passing through the lands of the Turks, then he came to them to the land of China, going a month's journey in the morning and returning in the same amount of time, then he turned right from the sunrise on the coast of the sea until he came to the land of Qandahar, and he went out from it to the land of Makran and Kerman, then he passed it until he came to the land of Persia, so he settled there for a few days and went out from

Surat al-Anbiya 21:81

And to Solomon We subjected the wind, blowing by his command toward the land which We had blessed. And We are Knowing of all things.

there and said in Kaskar, then he went to the Levant, and his settlement was in the city of Tadmur, and the matter of the devils, before his departure from the Levant to Iraq, was that they built it for him with slabs and columns and white and yellow marble, and in that Al-Nabigha says:

O Solomon, when the king said to him, **Go into the wilderness and determine its location from the hotel.**

And the army of the jinn, I have given them permission to build Palmyra with stones and columns.

Tafsir al-Baidawi

81- **And to Solomon** and We subjected to him, and perhaps the lam in it is less than the first because the supernatural in it refers to Solomon and is beneficial to him, and in the first there is a matter that appears in the mountains and the birds with David and in addition to him. **The wind is a storm** blowing strongly in the sense that it moves his chair away in a short period as God Almighty said: **Its morning is a month and its evening is a month** and it was gentle in itself and good. It was said that it was gentle sometimes and a storm at other times according to His will. **It runs by His command** by His will is a second state or a substitute for the first or a dream from its pronoun. **To the land which We have blessed** to the Levant, returning after it had traveled from it in the morning. **And We are Knowing of all things** so we make it run according to what wisdom requires.

Surat al-Anbiya 21:82

And among the devils are those who dive for him and do work other than that, and We were their guardians.

Tafsir al-Jalalayn

82 - And We subjected **and of the devils were those who dived for him** they would enter the sea and extract from it the jewels for Solomon **and they did work other than that** that is, other than diving, such as building and other things **and We were their guardians** from spoiling what they had done because if they finished a work before nightfall they would spoil it if they did not occupy themselves with something else.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We also subjected to Solomon some of the devils who would dive for him in the sea, and they would teach him work other than that, such as building, statues, and shrines. **And We were their guardians.** He says, "And We were their guardians of their deeds and their numbers. It does not burden Us to preserve all of that."

Tafsir al-Qurtubi

God the Almighty says: **And among the devils are those who dive for him** meaning, We subjected to him those who dive, meaning under the water. That is, they extract gems for him from the sea. Diving is going under the water, and he dived into the water. The one who attacks something is a diver. The diver is the one who dives in the sea for pearls, and his action is diving. **And they do work less than that** meaning other than that of diving, said Al-Farra'. It was said: What is meant by that are the niches, statues, and other things that he subjects them to. **And We were their guardians** meaning their deeds. Al-Farra' said: Guardians for them from corrupting their deeds, or provoking any of the children of Adam in the time of Solomon. It was said: *Guardians* from fleeing or refusing. Or We protected them from going against his command. It was said: The bath, lime, mills, bottles, and soap are from the extraction of devils.

Tafsir Ibn Kathir

Ibn Ishaq said on the authority of Marra on the authority of Ibn Masoud: That field was a vineyard with its clusters hanging down, and Shuraih said the same. Ibn Abbas said: Al-Nafsh is grazing. Shuraih, Al-Zuhri and Qatadah said: Al-Nafsh only occurs at night, Qatadah added: And Al-Halal during the day. Ibn Jarir said: Abu Kurayb and Harun bin Idris Al-Asamm told us, they said: Al-Maharibi told us on the authority of Ash'ath on the authority of Abu Ishaq on the authority

of Marra on the authority of Ibn Masoud regarding his statement: **And David and Solomon, when they gave judgment concerning the field, when the sheep of the people had pastured therein**, he said: A vineyard whose clusters had grown and spoiled it. He said: So David ruled that the sheep should go to the owner of the vineyard, and Solomon said: Other than this, O Prophet of God. He said: What is that? He said: The vineyard is given to the owner of the sheep, so he takes care of it until it returns to how it was, and the sheep are given to the owner of the vineyard, so he takes some of it until the vineyard is as it was, then the vineyard is given to its owner, and the sheep are given to their owner. That is what he said: **So We gave it to Solomon.** And Al-Awfi narrated it likewise on the authority of Ibn Abbas.

Hammad bin Salamah said on the authority of Ali bin Zaid: Khalifa told me on the authority of Ibn Abbas who said: David ruled in favor of the owners of the farmland regarding the sheep. The shepherds came out with their dogs, and Solomon said to them: How did he rule between you? They told him, and he said: If I were in charge of your affairs, I would rule differently. David was told about that, so he called him and said: How do you rule between them? He said: I will give the sheep to the owner of the farmland, so he will have their offspring, milk, offal, and benefits, and the owners of the sheep will sow for the people of the farmland the same as their crops. When the crops reach what they were on, the owners of the farms will take them and return the sheep to their owners. Ibn Abi Hatim said: My father told us, Saeed bin Sulaiman told us, Khadij told us, on the authority of Abu Ishaq, on the authority of Marra, on the authority of Masruq, who said: The field in which the people's sheep grazed was a vineyard in which the sheep grazed and did not leave a leaf or a cluster of grapes without eating it. So they came to David, who gave them their necks, but Sulaiman said: No, rather the sheep will be taken and given to the people of the vineyard, so their milk and benefit will be theirs, and the people of the sheep will be given the vineyard, so they will inhabit it and repair it until it returns to what it was on the night the sheep grazed it. Then the people of the sheep will be given their sheep and the people of the vineyard their vineyard. And this is what Shuraih, Marra, Mujahid, Qatadah, Ibn Zayd, and others said.

Ibn Jarir said: Ibn Abi Ziyad told us, Yazid bin Harun told us, Ismail told us, on the authority of Aamer, who said: Two men came to Shuraih, and one of them said: This sheep of mine cut some of my yarn. Shuraih said: During the day or at night? If it was during the day, then the owner of the sheep was absolved, and if it was at night, then he was liable. Then he recited: **And David and Solomon, when they gave judgment concerning the field** (al-Ahkam al-Lail 10:14). What Shuraih said is similar to what Imam Ahmad, Abu Dawud, and Ibn Majah narrated from the hadith of al-Layth bin Sa'd, on the authority of al-Zuhri, on the authority of Haram bin Muhaysah, that the she-camel of al-Bara' bin Azib entered a garden and caused damage to it, so the Messenger of God, may God bless him and grant him peace, ruled that the people of the garden should protect it during the day, and that whatever the livestock cause at night is liable to its owners. He explained this hadith, and we have

And among the devils are those who dive for him and do work other than that, and We were their guardians.

discussed it in detail in the Book of Rulings. And God is the Grantor of success.

And His statement: **And We gave Solomon understanding of it, and to each We gave judgment and knowledge.** Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad told us on the authority of Hamid that when Iyas bin Muawiyah was appointed a judge, Al-Hasan came to him and cried, so he said: What makes you cry? He said: O Abu Saeed, it has reached me that among judges, a man who strives hard and makes a mistake is in the Fire, a man who is led astray by desire is in the Fire, and a man who strives hard and gets it right is in Paradise. Al-Hasan Al-Basri said: In what God narrated of the story of David and Solomon, peace be upon them, and the prophets, there is a ruling that refutes the words of these people about their words. God the Almighty said: "And David and Solomon, when they gave judgment concerning the field when the sheep of the people had pastured therein. And We were witnesses to their judgment." So God praised Solomon and did not criticize David. Then he said - meaning Al-Hasan - "God has imposed three conditions on the judges: they should not exchange it for a small price, they should not follow their own desires, and they should not fear anyone in it." Then he recited: **O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow their own desires, for they will lead you astray from the way of God.** And He said: **So do not fear the people, but fear Me.** And He said: **And do not exchange My verses for a small price.** I said: As for the prophets, peace be upon them, they are all infallible and supported by God the Almighty, and there is no disagreement about this among the established scholars from the predecessors and successors. As for those other than them, it has been proven in Sahih Al-Bukhari on the authority of Amr ibn Al-Aas that he said: The Messenger of God, may God bless him and grant him peace, said: **If the judge exerts his effort and is correct, he will have two rewards, and if he exerts his effort and is wrong, he will have one reward.** This hadith explicitly refutes what Iyas imagined, that if the judge exerts his effort and is wrong, he will be in Hell. And God knows best.

In the Sunnah: Judges are of three types: one judge in Paradise, and two judges in Hell. A man who knew the truth and judged accordingly is in Paradise, a man who judged between people out of ignorance is in Hell, and a man who knew the truth and judged contrary to it is in Hell. Similar to this story mentioned in the Qur'an is what Imam Ahmad narrated in his Musnad where he said: Ali bin Hafs told us, Warqa' told us on the authority of Abu al-Zinad on the authority of al-A'raj on the authority of Abu Hurayrah who said: The Messenger of God, may God bless him and grant him peace, said: "While two women were with their two sons, a wolf came and took one of the sons, so they went to David and he judged in favor of the elder one. They went out and Solomon called them and said: Bring the knife so that I may cut him between you. The younger one said: May God have mercy on you, he is

her son, do not cut him. So he judged in favor of the younger one." Al-Bukhari and Muslim narrated it in their Sahih, and al-Nasa'i included it in a chapter in the Book of Judgment: **Chapter on the judge who suggests contrary to the ruling in order to learn the truth.**

And thus the story that Al-Hafiz Abu Al-Qasim Ibn Asakir mentioned in the biography of Solomon, peace be upon him, from his history, through Al-Hasan Ibn Sufyan, on the authority of Safwan Ibn Salih, on the authority of Al-Walid Ibn Muslim, on the authority of Saeed Ibn Bashir, on the authority of Qatada, on the authority of Mujahid, on the authority of Ibn Abbas, so he mentioned a long story, the summary of which is: A beautiful woman in the time of the Children of Israel was approached by four of their leaders, but she refused each of them, so they agreed among themselves against her, and they testified against her before David, peace be upon him, that she had allowed a dog of hers to have sex with her, which he had become accustomed to doing to her, so he ordered her to be stoned. When it was the evening of that day, Solomon sat and young men like him gathered with him, so he stood up as a judge and four of them dressed up as those men, and another as a woman, and they testified against her that she had allowed a dog to have sex with her, so Solomon said, **Separate them.** So the first of them asked, **What was the color of the dog?** He said, *Black*, so he dismissed him and summoned the other and asked him about his color. He said, *Red*, and the other said, *Dark*, and the other said, *White*. So he ordered that they be killed. This was reported to David, peace be upon him, so he immediately summoned those four and asked them separately about the color of that dog. They disagreed with him, so he ordered that they be killed.

And His saying: **And We subjected with David the mountains, to glorify God, and the birds verse**, and that was due to the sweetness of his voice when he recited His Book, the Psalms. When he chanted it, the birds would stand in the air and respond to him, and the mountains would respond to him in recitation. For this reason, when the Prophet, may God bless him and grant him peace, passed by Abu Musa al-Ash'ari while he was reciting the Qur'an at night and he had a very sweet voice, he stopped and listened to his recitation and said: **This man has been given a flute from the flutes of the family of David.** He said: O Messenger of God, if I had known that you were listening, I would have praised it for you. Abu Uthman al-Nahdi said: I have never heard the sound of cymbals, strings, or flutes like the voice of Abu Musa, may God be pleased with him. Despite this, he, may God bless him and grant him peace, said: **He has been given a flute from the flutes of the family of David.**

And His statement: **And We taught him the making of coats of mail for you, to protect you from your violence**, meaning the making of armor. Qatada said: Before him, armor was only plates, and he was the first to string it into rings, as God Almighty said: "And We made iron soft for him, saying, 'Make coats of mail and measure the links.' " That is, do not make the ring too

wide, lest the nail become loose, and do not make the nail too thick, lest the ring become loose. For this reason He said: **To protect you from your violence**, meaning in battle. **Then will you be grateful?** That is, for God's blessings upon you when He inspired His servant David with it, and taught him that for your sake. And His statement: **And to Solomon We subjected the wind, blowing violently** means: We subjected to Solomon the wind, **flowing by his command toward the land which We had blessed** meaning the land of Ash-Sham **and We are Knowing of all things**. This is because he had a carpet of wood on which he placed everything he needed of the affairs of the kingdom, the horses, the camels, the tents, and the soldiers. Then he would command the wind to carry him, so it would enter under him, then carry him, raise him, and travel with him, and the birds would shade him, protecting him from the heat, to wherever he wished on the earth. Then he would dismount and his tools and his servants would be placed. God Almighty said: **So We subjected to him the wind, blowing gently by his command wherever he desired**. And God Almighty said: **Its morning is a month and its evening is a month**.

Ibn Abi Hatim said: It was reported on the authority of Sufyan ibn Uyaynah on the authority of Abu Sinan on the authority of Saeed ibn Jubayr who said: Six hundred thousand chairs were placed for Solomon, and the believing humans would sit on the one closest to him, then the believing jinn would sit behind them. Then he would command the birds to shade them, then he would command the wind to carry him, may God bless him and grant him peace. Abdullah ibn Ubayd ibn Umair said: Solomon would command the wind and it would gather together like a huge mountain, then he would command his bed to be placed on the highest place on it, then he would call for a winged horse to rise until it climbed onto his bed, then he would command the wind to carry him to every high place below the sky, while he would lower his head, not turning right or left, out of glorification of God Almighty, and in gratitude for what he knew of the smallness of what he was in the kingdom of God Almighty, until the wind placed him where it wished to place him.

And His statement: **And among the devils are those who dive for him** meaning in the water, extracting pearls and jewels and other things, **and they do work other than that** meaning other than that, as God Almighty said: **And the devils are all builders and divers * And others bound in chains**. And His statement: **And We were their guardians** meaning God protects him from any of the devils harming him, rather each is in His grasp and under His control, none of them dares to approach him or come near him, rather He rules over them: if He wills He releases and if He wills He imprisons whomever He wishes of them, and for this reason He said: **and others bound in chains**.

Fath al-Qadir

82- **And of the devils** meaning, We subjected the devils **there are those who dive for him** in the seas and extract from them what he asks of them. It was said that *min* is the subject and its predicate is what precedes it, and diving is going under the water. It is

said that he dived into the water, and the diver is the one who dives in the sea for pearls. **And they do work less than that**. Al-Farra' said: meaning other than that. It was said that he meant by that the shrines and statues and other things that he subjected them to. **And We were their guardians**, meaning their deeds. Al-Farra' said: Guarding them from escaping or resisting, or We protected them from going against his command. Al-Zajaj said: He protected them from corrupting what they did, and it was their habit to corrupt at night what they did during the day.

Tafsir al-Baghawi

82. The Almighty said: **And of the devils**, meaning, We subjected to him from the devils, **some who dive for him**, meaning, they go under the water and bring out for him from the bottom of the sea gems, **and do work other than that**, meaning other than diving, which is what God the Almighty mentioned: **They make for him whatever he wills of shrines and statues** (Saba': 13) the verse. **And We were their guardians**, so that they would not go against His command. Al-Zajaj said: Its meaning is that We protected them from corrupting what they had done. In the story, when Solomon sent a devil with a person to do a job for him, he would say to him: When he finishes his work before nightfall, occupy him with another job so that he does not corrupt what he has done. It was the habit of the devils that if they finished a job and did not occupy themselves with another job, they would ruin and corrupt what they had done.

Tafsir al-Baidawi

82- **And among the devils are those who dive for him** in the seas and bring out their treasures, *and* is in apposition to **the wind** or a subject whose predicate is what precedes it and it is an indefinite noun described. **And they do work less than that** and they go beyond that to other works such as building cities and palaces and inventing strange crafts as God Almighty says: **They make for him whatever he wills of shrines and statues**. "And We were their guardians" lest they deviate from his command or corrupt what their nature requires.

Surat al-Anbiya 21:83

And Job, when he cried out to his Lord, "Indeed, distress has seized me, and You are the Most Merciful of the merciful."

Surat al-Anbiya 21:83

And Job, when he cried out to his Lord, **Indeed, distress has seized me, and You are the Most Merciful of the merciful.**

Tafsir al-Jalalayn

83 - And mention **and Job** and it is replaced by **when he called upon his Lord** when he was afflicted with the loss of all his wealth and his children and the disintegration of his body and the abandonment of all people except his wife for three, seven or eighteen years and his life was difficult *that* with the opening of the hamza with the estimation of the ba **harm has touched me** meaning hardship **and You are the Most Merciful of the merciful**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And remember Job, O Muhammad, when he called upon his Lord, and distress and affliction had befallen him, **My Lord, indeed distress has befallen me, and You are the Most Merciful of the merciful.** So We answered him. God Almighty says: So We answered Job's prayer when he called upon Us, and We removed the distress, affliction, and hardship that he had been suffering from. The distress that befell him and the affliction that descended upon him were a test and trial from God for him.

The reason for this was as follows:

Muhammad bin Sahl bin Askar Al-Bukhari told me: Ismail bin Ubaj Al-Karim bin Hisham told us: Abd Al-Samad bin Muqal told us: I heard Wahb bin Munabbih say: The beginning of the matter of Abu Bakr Al-Siddiq, may God's prayers be upon him, was that he was patient and a good servant. Wahb said: Gabriel has a position before God that no other angel has in terms of closeness to God and virtue with Him. Gabriel is the one who receives speech. If a servant of God is mentioned in a good way, Gabriel receives him from him, then Michael receives him, and the angels who are close to God surround the Throne. This spreads among the angels who are close to God, and the prayer for that servant became from the people of the heavens. If the angels of the heavens pray for him, they descend upon him with the prayer to the angels of the earth. Satan was not veiled by anything in the heavens, and he would stand in them wherever he wanted as they wanted. From there, he reached Adam when he expelled him from Paradise. He continued to ascend in the heavens until God sent Jesus, son of Mary. He was veiled from four, and he used to ascend in three. When God sent Muhammad, may God bless him and grant him peace, he was veiled from the

remaining three. He and all of his soldiers are veiled from all the heavens until the Day of Resurrection, **Except for one who steals a hearing and is pursued by a bright flame.** (al-Hijr 15:15) 18) Therefore, the jinn denied what they knew until the day they said: **And we sought the heaven but found it filled with stern guards** (al-Jinn 72:8)... until His saying: **A meteor lying in wait** (al-Jinn 72:9).

Wahb said: Iblis was not alarmed except by the response of the angels by praying for Job, and that was when God mentioned him and praised him. When Iblis heard the prayer of the angels, he was overcome by envy and malice, and he quickly ascended until he stopped in front of God in a place where he used to stop. He said: O my God, I looked into the matter of your servant Abu Bakr, and I found him to be a servant upon whom you bestowed blessings and he thanked you, and you granted him well-being and he praised you, then you did not test him with severity and you did not test him with a trial, and I am your guarantor: if you strike him with a trial, he will disbelieve in you and forget you, and worship other than you. God the Blessed and Exalted said to him: Go, for I have given you authority over his wealth, for it is the matter for which you claim that he thanks Me. You have no authority over his body or mind. So the enemy of God pounced until he fell to the ground. Then he gathered the demons of the devils and their leaders. Job had all of Bathniyah in Syria, including its east and west. He had a thousand sheep with their shepherds, and five hundred acres, followed by five hundred slaves, each slave had a wife, children, and wealth. Each acre carried a donkey that gave birth to two, three, four, five, and more than that. When Iblis gathered the devils, he said to them: What power and knowledge do you have? I have been given authority over Job's wealth, for it is a great calamity and a trial that men cannot bear. An evil demon from the devils said: I have been given such power that if I wish I can turn into a hurricane of fire, burning everything I come across. Iblis said to him: Go to the camels and their shepherds. So he went and led the camels, and that was when they laid their heads down and were fixed in its pastures, and people did not notice until a hurricane of fire rose from under the ground, from which the spirits of poisons blew, and no one approached it except that he was burned. He continued to burn it and its shepherds until he reached the end of it. When he finished, Satan appeared on a seated camel with its shepherd. Then he set out to lead Job until he found him standing praying. He said: O Job! He said: At your service. He said: Do you know what your Lord, whom you chose, worshipped and declared to be One, did with your camels and their shepherds? Job said: They are His property that we have lent them, and He is more deserving of them if He wishes to take them away. I have long since prepared myself and my property to perish. Satan said: Your Lord sent upon it a fire from the sky, and it burned up its shepherds, until it destroyed every last thing of it and its shepherds. It left the people astounded, as they stood there amazed. Some of them said: Job did not worship anything, and he was only in delusion. Some of them said: If Job's God had the

power to prevent any of that, He would have prevented it for him. Some of them said: Rather, he did what he did, so that his enemy might gloat over it and his friend might be saddened by it. Job said: Praise be to God when He gave me and when He took from me. Naked I came out of my mother's womb, and naked I shall return to the dust, and naked I shall be gathered to God. It is not appropriate for you to rejoice when God lends you and to grieve when He takes away His loan. God is more deserving of you and of what He has given you. If God had known any good in you, O servant, He would have transferred your soul with the King of Spirits, so He would have rewarded me for you, and you would have become a witness. But He has done evil to you, so He delayed you because of it. So God saved you from the calamity and saved you from the affliction, just as the tares are saved from the wheat.

Then Iblis returned to his companions, humiliated and disgraced, and said to them: What power do you have? For I did not speak to his heart. An Ifrit from their leaders said: I have such power that if I wish, I can make a sound that no living being hears without his soul coming out. Iblis said to him: Go to the sheep and their shepherds. So he set out leading the sheep and their shepherds, until he reached the middle of them and cried out a sound that made them all crouch dead, along with their shepherds. Then Iblis came out in disguise, defeating the shepherds, until he came to Job and found him standing praying. He said to him the first thing, and Job gave him the same answer. Then Iblis returned to his companions and said to them: What power do you have? For I did not speak to Job's heart. An Ifrit from their leaders said: I have such power that if I wish, I can turn into a violent wind that blows away everything it comes upon, until I leave nothing behind. Iblis said to him: Go to the fields and the crops. So he set out leading them. And when they had brought the acres near, and had set up in the field, and the donkeys and their young were pasturing, they did not notice until a violent wind blew, and blew away everything from that, until it was as if it had never been. Then Satan came out in the form of a farmer, until he came to Job while he was standing praying, and he said to him the same as he had said before, and Job responded to him the same as he had responded before.

When Satan saw that he had spent his money and had not succeeded in it, he quickly ascended until he stood before God in the same position he had been standing before: O my God, Job sees that you did not give him enjoyment of himself and his son, so you gave him money, so will you give me power over his son? It is the misleading trial, and the calamity that men's hearts cannot stand, and their patience cannot bear. So God Almighty said to him: Go, for I have given you authority over his son, and you have no authority over his heart, nor his body, nor his mind. So the enemy of God pounced on his horse, until he came to the sons of Ayyub while they were in their palace, and he continued to shake them until it collapsed from its foundations. Then he began to butt the walls against each other, and to throw wood and stones at them, until when he had mutilated them all, he raised the palace with it, until when he had lowered it with them, they were in it, lying face down. Ayyub set out,

imitating the teacher who taught them wisdom, and he was wounded, his face torn, his blood flowing, and his brain changed, and he could hardly recognize him from the severity of the change and the mutilation in which he came. When Ayyub looked at him, he was terrified, and he was sad, and his eyes teared up, and he said to him: O Ayyub, if you had seen how he escaped from where he escaped, and what he threw at us from above us and from below us, and if you had seen between you how they were tortured, and how they were mutilated, and how they were turned upside down, so they were... They were lying on their heads, their blood and brains flowing from their noses and cavities, and dripping from their eyelashes. If you had seen how their bellies were split open, and their intestines scattered, and if you had seen how they were thrown with wood and stones, their brains being smashed, and how the wood crushed their bones, pierced their skin, and severed their nerves, and if you had seen the nerves exposed, and if you had seen the bones shattered in the cavities, and if you had seen the faces smashed, and if you had seen the walls butting up against them, and if you had seen what you saw, your heart would have been cut off. He kept saying this and similar things, and he kept softening him until Job softened and cried, and took a handful of dirt and placed it on his head. Satan seized the opportunity from him at that time, and he quickly ascended, who had been from Job's grief, pleased with him. Then Job did not take long to recover and see, so he sought forgiveness, and his companions from the angels ascended with his repentance, so Satan hastened to God, and found that he had known of what had been raised to him from Job's repentance. Then Satan stood, humiliated and disgraced, and said: O my God, the only thing that has made the danger of wealth and children easy for Job is that he sees that you did not give him pleasure in himself, so you will return the wealth and children to him. Do you have power over his body? Then I am your guarantor that if you test him in his body, he will forget you, deny you, and deny your favor. God said: Go, I have given you power over his body, but you have no power over his tongue, nor over his heart, nor over his mind.

Then the enemy of God pounced on his horse and found Job prostrating. He hurried before he could raise his head, and came to him from the ground in the place of his face. He blew into his nostrils, and his body was set on fire, and he became flabby, and warts grew on him like the buttocks of sheep, and he suffered from an itch that he could not control. He scratched with his nails until they all fell off, then he scratched with bones, and he scratched with rough stones, and with pieces of rough sackcloth, scratching until his flesh was used up and torn. When Job's skin became swollen and changed and stinking, the people of the village took him out, and they put him on a hill, and they made two huts for him, and God's creation rejected him except his wife, who would go to him with what would fix him and make him stick. Three of his companions followed him in his religion, but when they saw what God had afflicted him with, they rejected him, without abandoning his religion, and they accused him. One of them was called Baldad, Alifez, and Safir. He said: So the three went to him while he was in his affliction. So they wept for him, and when he heard

Surat al-Anbiya 21:83

And Job, when he cried out to his Lord, "Indeed, distress has seized me, and You are the Most Merciful of the merciful."

them, he turned to his Lord and said: "My Lord, for what did You create me? And if You had abandoned me when I was in a state of dislike, You would have left me and not created me. I wish I had been a menstrual period that my mother threw up, and I wish I had died in her womb, so that I would not have known anything and she would not have known me. What sin have I committed that no one else has committed? And what deed have I done that You have turned Your noble face away from me?" If you had killed me and joined me to my fathers, death would have been more beautiful for me. So, as an example for me are the sultans who were lined up before them, striking them with swords, out of stinginess with death, and keen on their survival, they became kneeling in their graves, until they thought they would live forever. And as an example for me are the kings who hoarded treasures, buried dungeons, and gathered crowds, and thought they would live forever. And as an example for me are the tyrants who built cities and fortresses, and lived in them for hundreds of years, then they became ruins, a refuge for beasts, and a refuge for devils.

Alifiz At-Taymani said: We are exhausted by your matter, O Ayoub. If we speak to you, we do not expect to talk from you, and if we remain silent about you despite the affliction we see in you, that is against us. We saw from your deeds deeds for which we expected from you a reward other than what we saw. A man reaps what he sows and is rewarded for what he has done. I bear witness to God, whose greatness cannot be measured, and whose blessings cannot be counted. He who sends down water from the sky, thereby giving life to the dead, raising up what is low, and strengthening the weak. He whose wisdom causes the wise to go astray before His wisdom, and the knowledge of the learned before His knowledge, until you see them floundering in darkness. He who hopes for God's help is the strong one, and he who relies on Him is the one who is sufficient. He is the one who breaks and mends, and wounds and heals.

Job said: Therefore I kept silent, bit my tongue, and lowered my head for bad service, because I knew that his punishment had changed the light of my face, and that his power had taken away the strength of my body. I am his servant, whatever he decreed for me has befallen me, and I have no strength except what he has carried on me. If my bones were iron, and my body of brass, and my heart of stone, I could not bear this matter, but he has tested me, and he is carrying it for me. You came to me angry, you were terrified before you were terrified, and you wept before you were struck. How would I be if I said to you: Give charity on my behalf from your money, perhaps God will save me, or offer an offering on my behalf, perhaps God will accept it from me and be pleased with me? When I wake up, I wish to sleep, hoping to rest, but when I sleep, my soul almost dies. My fingers are cut off, so I lift a morsel of food with both hands, but they do not reach my mouth except with effort from me. My uvula has fallen out, and my head is hollow, so there is no blockage between my ears, so that one of them can be seen from the other, and my brain is dripping from my

mouth. My hair has fallen out of me, as if my face had been burned by fire, and my pupils are hanging down over my cheeks. My tongue has swelled until it has filled my mouth, so I cannot put food in it without it sticking out. My lips have swelled until the upper part covers my nose and the lower part covers my chin. My intestines have been cut off in my stomach, so I put food in and it comes out as it went in, I do not feel it and it does not benefit me. The strength of my legs has gone, so they are as if they are filled water skins, and I cannot carry them. I carry my blanket with my hands and teeth, but I cannot carry it until someone else carries it with me. The money has gone, so I have begun to beg with my palm. And the one I was supporting would feed me a single morsel, and he would favor me with it and reproach me. My sons and daughters have perished, and if any of them had remained, they would have helped me in my affliction and benefited me. And the torment is not like the torment of this world. It is removed from its people and they die from it, but blessed is he who has comfort in the home whose people do not die, and they do not move from their homes. Happy is he who is happy there, and wretched is he who is wretched in it.

Bildad said: How can your tongue bear this saying, and how can you utter it? Do you say that the just are unjust, or do you say that the strong are weak? Weep over your sin, and implore your Lord; perhaps He will have mercy on you and forgive your fault, and perhaps, if you are innocent, He will make this a provision for you in the hereafter. But if your heart has hardened, then our saying will not benefit you, and it will not take away how he hopes to prevent it. How can he who denies the truth hope to fulfill his right?

Ayyub said: I know that this is the truth. The servant will not succeed against his Lord, nor will he be able to argue with Him. So what can I say to Him, if I have the power? He is the One who raised the heaven and established it alone. He is the One who scrapes it when He wills, so it folds up for Him. He is the One who flattened the earth and spread it out alone, and erected the firm mountains therein. Then it is He who shakes it from its roots until its lowest parts become its highest parts. And if it is about speech, what can I say to Him? He who created the Mighty Throne with a single word, and filled it with the heavens and the earth and whatever is in them of creation, and expanded it while it is in a vast expanse. He is the One who spoke to the seas so they understood His words, and He commanded them so they did not return to His command. He is the One who makes the whales and the birds and every creature understand. He is the One who speaks to the dead so He brings them back to life with His words. He speaks to the stones so they understand His words, and He commands them so they obey Him.

Alifez said: What you say is great, O Job. The skins shudder at the mention of what you say. What happened to you happened to you without any sin you committed. Such severity and this speech brought you down to this position. Your sin was great, and your demands were many. You usurped the wealth of the

wealthy. You dressed while they were naked, and ate while they were hungry. You locked your door from the weak, and your food from the hungry, and your kindness from the needy. You kept that secret and hid it in your house. You displayed deeds that we saw you doing. So you thought that God would not reward you for what appeared from you. You thought that God does not know what you concealed in your house. How could He not know that when He knows what the earths conceal, and what is under the darkness and the air?

Job, peace be upon him, said: If I speak, speech will not benefit me, and if I remain silent, you will not excuse me. My plot has befallen me, and I have angered my Lord with my sin, and let my enemies rejoice, and have given them power over me, and made me a target for affliction, and made me a target for temptation. You did not relieve me despite that, but rather followed me with one affliction after another. Was I not a home for the stranger, and a place of rest for the poor, and a guardian for the orphan, and a guardian for the widow? I have not seen a stranger except that I was a home for him in place of his home, and a place of rest in place of his rest. I have not seen a mother except that I was a guardian for her, pleased with his upkeep, and I am a humble slave. If I do good, I have no words to say good, because the favor is for my Lord and not for me, and if I do evil, then in His hand is my punishment. And a affliction has befallen me, if I were to set it on a mountain that would be too weak to bear it, how could my weakness bear it?

Eliphaz said: Do you argue with God, Job, about His affair? Or do you want to be fair to Him, though you are a sinner, or acquit her, though you are not? He created the heavens and the earth in truth, and has counted what is in them of creation, so how could He not know what you concealed, and how could He not know what you did, and reward you for it? God placed angels in rows around His throne, and in the corners of His heavens, then He concealed Himself with light, so His sight is dim from Him, and their strength is weak from Him, and their Mighty One is lowly before Him, and you claim that if He were to argue with you and come to judgment with you, would you see Him, so that you would be fair to Him? Or would you hear Him, so that you would converse with Him? We have known His judgment of you, for he who desires to be elevated, He will lower him, and he who humbles himself before Him, He will raise him.

Job, peace be upon him, said: If He destroys me, who is there who will confront Him regarding His servant and ask Him about his affair? Nothing repels His wrath except His mercy, and nothing benefits His servant except supplication to Him. He said: O Lord, turn to me with Your mercy, and inform me of my sin that I have committed, or for what reason You have turned Your noble face away from me, and made me like an enemy to You, while You used to honor me? Nothing escapes You. You count the raindrops, the leaves of the trees, and the dust particles. My skin has become like a rotten garment. Whatever I hold, it falls into my hand. So grant me a sacrifice from You and relief from my affliction, with the power that resurrects the dead of the servants and disperses the dead of the lands. Do not destroy me without informing me of my sin, and do not

spoil the work of Your hands, even though You are independent of me. There should be no injustice in Your judgment, nor any haste in Your vengeance. Only the weak need injustice, and only he who fears missing out hastens. Do not remind me of my mistakes and my sins. Remember how You created me from clay, then made me a lump of flesh, then created the lump of flesh into bones, and clothed the bones with flesh and skin, and made the nerves and veins for that purpose strength and strength. You raised me when I was small, and provided for me when I was old, then kept Your covenant and did Your command. If I erred, then explain to me, and do not destroy me with grief and inform me. My sin, if I do not please You, then I am worthy of Your punishment, and if I am among Your creation, You count my deeds, and I seek Your forgiveness, yet do not forgive me. If I do good, I do not raise my head, and if I do evil, You do not swallow my saliva, nor do You lift my stumble. You see my weakness beneath You, and my supplication to You. So why did You create me? Did You not bring me forth from my mother's womb? If I were as one who did not exist, it would have been better for me. The world is not in danger of Your wrath, and my body is not able to bear Your punishment. So have mercy on me and let me taste the flavor of wellness, before I reach the narrowness of the grave, the darkness of the earth, and the grief of death.

Safir said: You have spoken, O Ayoub, and no one can hold your mouth shut. You claim that you are innocent, but will it benefit you if you are innocent, and there is someone who counts your deeds? And you claim that you know that God will forgive you your sins. Do you know the height of the sky and how far it is? Or do you know the depth of the air and how far it is? Or do you know which land is the widest? Or do you have a measure for it by which you can estimate it? Or do you know which sea is the deepest? Or do you know how you can draw it? If you know this knowledge and if you do not know it, then God created it and He is counting it. If you stop talking a lot and ask your Lord, you hope that He will have mercy on you, and by that you will extract His mercy. If you persist in your sin and raise your hands to God when in need, and you insist on your sin like running water that cannot be held back, then when you ask the Most Merciful for needs, the faces of the wicked will darken and their eyes will darken, and then He will be pleased with the success of their needs, those who left desires to adorn themselves with that before their Lord, and advanced in supplication, so that they would deserve mercy when they needed it, and they are the ones who struggled at night, and isolated themselves from the beds, and waited for the trees.

Job said: You are a people who have become arrogant towards yourselves. In the past, men used to respect me, but my right is known, I am fair to my opponents, I am the conqueror of those who conquer me today. He asks me about the knowledge of the unseen of God that I do not know, and he asks me. By my life, a brother does not advise his brother when a calamity befalls him like this, but he cries with him. If you are serious, then my mind falls short of what you are asking me about. So ask the birds of the sky, will they tell you? And ask the beasts of the earth, will they return to you? And ask the wild beasts, will they

And Job, when he cried out to his Lord, "Indeed, distress has seized me, and You are the Most Merciful of the merciful."

answer you? And ask the whales of the sea, will they describe to you all that you have counted? Know that He created this with His wisdom and prepared it with His kindness. Does not the son of Adam know of speech what he has heard with his ears, what he has tasted with his mouth, and what he has smelled with his nose? And that the knowledge you asked about is known only to God who created him? To Him belongs wisdom and might, and to Him belongs greatness and kindness, and to Him belongs majesty and power. If he corrupts, who is there to reform? And if he is mute, who is there to articulate? If we look at the seas, they dry up from fear of Him, and if He permits them, they swallow the earth. He is the One who carries them with His power. He is the One before whose kingdom kings are astounded, and before whose knowledge scholars are stunned. Before whose wisdom the wise are weary, and before whose power the falsifiers are humiliated. He is the One who remembers the forgotten, and forgets the remembered, and He causes darkness and light to flow. This is my knowledge, and His creation is greater than my mind can count, and His greatness is greater than someone like me can appreciate.

Bildad said: The hypocrite will be rewarded for his secret hypocrisy, and the public deception he made will lead him astray, and he will be relied upon for the recompense he did, and his memory will perish in this world, and his light will be darkened in the Hereafter, and his path will be made desolate, and his inner self will ensnare him, and his name will be cut off from the earth, so there will be no mention of him or any development in it, and no righteous children will inherit him after him, and no origin will remain for him by which he can be known, and whoever sees him will be astonished, and poems will stop at his mention.

Job said: If I am lost, then my loss is upon me. If I am innocent, then what protection do I have? If I cry out, who will help me cry out? If I keep silent, who will excuse me? My hope is gone, my dreams are shattered, and my acquaintances have rejected me. I called my servant, but he did not answer me. I implored my maidservant, but she did not have mercy on me. Calamity befell me, but they rejected me. You were more severe upon me than my calamity. Look and be amazed at the wonders in my body. Have you not heard what has befallen me? And what has been your preoccupation with me? If a servant were to dispute with his Lord, I would hope to prevail in judgment. But I have a Lord, Omnipotent, Exalted above His heavens, and He has thrown me here, and I am insignificant to Him. They do not excuse me with my excuse, nor do they bring me near. So I plead for myself. He hears me and I do not hear Him, He sees me and I do not see Him, and He encompasses me. If He were to appear to me, my kidneys would melt, my soul would be stunned, and if He were to breathe, I would speak at the top of my lungs, and He would strip me of all awe. I would know for what sin He has tormented me. It was called out, **O Job!** He said, **At your service!** He said, "I am this one who has come near to you. Rise, tighten your belt, and take the place of a tyrant. It is not fitting for anyone to contend with

me except a tyrant like me, and it is not fitting for anyone to contend with me except one who puts the reins in the mouth of a lion, the young lambs in the mouth of a phoenix, and the meat in the mouth of a dragon, who measures a measure of light, weighs a mithqal of wind, and binds a bundle of the sun, who returns yesterday to tomorrow. Your soul has granted you a matter that cannot be achieved with your strength. If, when your soul granted you that and called you to it, you had remembered what aim it sought for you, did you want to contend with me out of your oppression, or did you want to argue with me about your mistake, or did you want to outdo me with your weakness? Where were you in relation to me on the day I created the earth and placed it on its foundation? Did you know the extent of its power? Or were you with me, passing through its edges? Or do you know what is beyond its corners? Or on what were you placed its edges? Was the water carrying the earth with your obedience? Or was the earth, by your wisdom, a covering for the water? Where were you from me on the day You raised the sky as a ceiling in the air, with no ties fixed above it, nor supported by pillars beneath it? Is your wisdom sufficient to cause its light to flow, or its stars to move, or its night and day to differ by your command? Where were you from me on the day You filled the seas and caused the rivers to spring forth? Did your power hold back the waves of the seas at their limits, or did your power open the wombs when they reached their term? Where were you from me on the day You poured water on the earth and erected the lofty mountains? Did you have an arm that could bear it? Or do you know how many mithqals are in them? Or where is the water that was sent down from the sky? Do you know what a mother gives birth to? Did your wisdom count the rain and divide the provisions, or does your power stir up the clouds and cover them with water? Do you know what the sounds of thunder are? Or from what does the lightning flash? Have you seen the depth of the seas? Or do you know what is beyond the air? Or have you stored the souls of the dead? Or do you know where the storehouse of snow is, or where the storehouses of hail are? Or where are the mountains of hail? Or do you know where the night's treasury is in the day, and where the day's treasury is in the night, and where is the path of light? And in what language do trees speak? And where is the wind's treasury, and how do the locks hold it? And who made the minds in the hearts of men? And who split the ears and the eyes, and from that the angels for His kingdom? And who subdued the tyrants with His might? And divided the provisions of the beasts with His wisdom? And who divided the provisions of the lion? And made the bird know its livelihoods, and made it kind to its chicks? Who freed the beasts from service? And made its dwellings the wild? It does not tame sounds, nor does it fear the rulers? Is it from Your wisdom that the chicks of the birds branched out and became children for their mothers? Is it from Your wisdom that their mothers were kind to them, until they brought forth food for it from their bellies, and preferred living to their souls? Is it from Your wisdom that the eagle sees, and becomes in the places of the slain? Where were you from me when I created Bahamut? Its

place is in the middle of the earth, and the two veins carry the mountains, the villages, and the cities. Their ears are like tall pine trees, their heads are like mountain peaks, the veins of their thighs are like iron pegs, their skins are like split rocks, and their bones are like pillars of copper. They are the heads of my creation whom I created for fighting. Did you fill their skins with flesh? Or did you fill their heads with brains? Or do you have a share in their creation? Or do you have the power that two hands created? Or does your power reach the point that you can crush their noses, or place your hand on their heads, or sit for them on a path and detain them, or prevent them from their food? Where were you when I created the dragon, and his sustenance was in the sea, and his dwelling was in the clouds? His eyes glowed with fire, and his nostrils burst with smoke. His lower part was like a bow of clouds, from which burst a flame like a hurricane of dust. His belly burned, and his soul was inflamed, and his foam was like rocks, and the gnashing of his teeth was like the sound of thunderbolts, and the sight of his eyes was like the flame of lightning. Worries do not enter his secrets. Armies pass by him while he reclines, and nothing frightens him that has no joint. Iron bars are like straw to him, and copper is like threads to him. He is not frightened by arrows, and does not feel the sound of rocks on his body, and he laughs at meteors, and he walks in the air like a bird, and destroys everything that passes by. The king of beasts, and it is him I have chosen with strength over my creation. Will you take him with your rope and tie him with his tongue? Or will you put the bridle in his jaw? Do you think he will fulfill your covenant? Or will he swim in fear of you? Do you count his lifespan? Or do you know his appointed time? Or if you will miss his sustenance? Or do you know what he has destroyed on earth? Or what he will destroy in the rest of his life? Can you bear his anger when he is angry? Or do you command him and he obeys you? Blessed be God the Most High.

Ayyub (peace be upon him) said: I have fallen short of this matter that has befallen me. I wish the earth had split open with me, so that I could go about my affliction, and I would not have said anything that would anger my Lord. The affliction has gathered upon me. My God, You have made me like an enemy to You, and You have honored me and known my advice. You know that what I have mentioned is the work of Your hands and the planning of Your wisdom. And greater than this, You have done whatever You will. Nothing is beyond Your power, and nothing is hidden from You, and nothing is absent from You. Who is this who thinks that if You will, You can do it? Nothing is beyond Your power, and nothing is hidden from You, and nothing is absent from You. Who is this who thinks that a secret can be kept from You, and You know what crosses hearts? And I have learned from You in this affliction of mine what I did not know. And I feared when I tested Your matter more than I feared. I used to hear Your wrath by hearing, but now it is the sight of the eye. I spoke when You spoke so that You might excuse me, and I was silent when I was silent so that You might have mercy on me. A word that slipped, so I will not return. I have put my hand down. On my mouth, and I bit my tongue, and stuck my cheek to the dust, and buried my face in my children, and I was silent as my sin silenced me, so forgive me for what I said, for I will

not return to anything you hate from me.

God Almighty said: O Job, My knowledge has been fulfilled in you, and with My patience I have turned away My wrath from you. For you have sinned, I have forgiven you, and I have restored to you your family and your wealth and the like thereof with them. So wash yourself with this water, for in it is your healing, and make a sacrifice on behalf of your companions, and ask forgiveness for them, for they have disobeyed Me in you.

Tafsir al-Qurtubi

God the Almighty said: "And Job, when he called upon his Lord." That is, remember Job when he called upon his Lord. "Verily, adversity has touched me." That is, adversity has befallen me in my body, in my wealth, and in my family. Ibn Abbas said: He was called Job because he was a great supporter of God the Almighty in every situation. It was narrated that Job, peace be upon him, was a Roman man of great wealth. He was pious, God-fearing, and merciful to the poor. He took care of orphans and widows, honored guests, and delivered the message to travelers, grateful for God's blessings. He entered with his people upon a great tyrant, so they spoke to him about his situation. Job began to speak softly to him because of the crops he had. So God tested him by taking away his wealth and family, and by causing harm to his body until his flesh was scattered and worms began to grow in his body, until the people of his village expelled him outside the village, and his wife used to serve him. Al-Hasan said: He remained like that for nine years and six months. When God wanted to relieve him, He said to him: **Strike with your foot; this is a spring of cool water to wash and a drink** (Sad: 42) in it is your healing, and I have given you your family, wealth, children, and the like thereof with them. And in (Sad) we will come what the commentators have to say about the story of Job regarding the devil's control over him, and the response to them, God willing. There are fifteen opinions regarding Job's statement: **Harm has touched me**: The first: He jumped up to pray but was unable to get up, so he said: **Harm has touched me**, informing about his condition, not complaining about his affliction. Anas narrated it with a chain of transmission traceable to the Prophet. The second: It is an admission of inability, so it was not contrary to patience. The third: He, the Almighty, made it appear on his tongue to be an argument for those afflicted after him to disclose what had befallen them. The fourth: He made it appear on his tongue to oblige the human being to be weak in bearing affliction. The fifth: Revelation was cut off from him for forty days, so he feared his Lord's abandonment, so he said: **Harm has touched me**. This is the opinion of Ja'far ibn Muhammad. Sixth: His students who used to write about him, when his condition led to what it led to, erased what they had written about him, and said: This has no value with God. So he complained of the harm caused by the revelation and religion being lost from the hands of the people. This is something whose chain of transmission is not authentic. And God knows best, as Ibn al-Arabi

And Job, when he cried out to his Lord, "Indeed, distress has seized me, and You are the Most Merciful of the merciful."

said. Seventh: A worm fell from his flesh, so he picked it up and put it back in its place, but it bit him, so he cried out, **Harm has touched me**. It was said, **Can you be patient with us?** Ibn al-Arabi said: This is very far-fetched, although it requires a sound narration, and there is no way to find it. Eighth: The worms were eating his body, so he was patient until one worm ate his heart and another his tongue, so he said, **Harm has touched me**, because he was busy with the remembrance of God. Ibn al-Arabi said: How good this would be if it had a chain of transmission and was not a broad claim. Ninth: He made it ambiguous to him as to the direction in which the affliction befell him, whether it was discipline, torture, specialization, testing, provision, or purification, so he said, **Harm has touched me**, meaning harm. The ambiguity is regarding the direction in which the affliction befell him. Ibn al-Arabi said: This is an unnecessary exaggeration. Tenth: It was said to him: Ask God for well-being. He said: I lived in bliss for seventy years and I lived in affliction for seven years, and then I asked Him. He said: **Harm has touched me**. Ibn al-Arabi said: This is possible, but there is no authentic report about his stay for a period of time, nor about this story. Eleventh: His harm was the saying of Satan to his wife: Prostrate to me. He feared that her faith would be lost and she would perish and he would be left without a guarantor. Twelfth: When the affliction appeared to him, his people said: He has made us angry and disgusted with him, so let him leave us. So his wife took him out to the outskirts of the town. Whenever they went out, they would see him and take him as a bad omen and they would be pessimistic about seeing him. They said: Let him go far away where we cannot see him. So he went out to a distance from the town, and his wife would take care of him and carry his food to him. They said: She is taking him and mixing with us, and because of him his harm will return to us. So they wanted to cut her off from him, but he said: **Harm has touched me**. Thirteenth: Abdullah bin Ubaid bin Umair said: Job had two brothers who came to him and stood from a distance, unable to approach him because of his foul odor. One of them said: If God had known any good in Job, He would not have afflicted him with this affliction. He had not heard anything more severe for him than this word. At that point, he said: **Harm has touched me**. Then he said: **O God, if You know that I have never slept full while I know where someone is hungry, then grant me the truth**. Then a voice from the heaven called out: **My servant has spoken the truth**, and they were both listening, proud and prostrating. Fourteenth: The meaning of **harm has touched me** is the gloating of enemies. That is why he was asked: What was more severe for you in your affliction? He said: The gloating of enemies. Ibn al-Arabi said: This is possible, because the brother of Moses asked him for well-being from that, and he said: **The people considered me weak and almost killed me, so do not let the enemies gloat over me**. (al-A'raf 7:150) Fifteenth: His wife had locks of hair, so when she was prevented from doing anything to anyone because of him, she knew what would happen to him, so she cut off her locks of hair and bought food with them from someone who would provide for her and brought it to him. He used her locks

to help him with his activities and movements, but when he did not have them and wanted to move around, he was unable to, so he said: **Harm has touched me**. It was said: When she bought food with her locks, Satan came to him in the guise of a man and said to him: If your family is unjust, then I will seize you and shave her hair. So Job swore that he would flog her, so the trial on the woman's heart was more severe than the trial on Job's heart.

I said: And the sixteenth statement: It was mentioned by Ibn al-Mubarak: Yunus bin Yazid informed us on the authority of Aqeel on the authority of Ibn Shihab, "that the Messenger of God, may God bless him and grant him peace, mentioned one day the Prophet Job, may God bless him and grant him peace, and what afflicted him of affliction, the hadith. And in it: that some of his brothers who were patient with him and were with him said: O Prophet of God, I am amazed by your matter and I mentioned it to your brother and companion, that He has afflicted you with the loss of your family and wealth and in your body, for eighteen years until you reached what you see, will He not have mercy on you and relieve you! You have committed a sin that I do not think anyone has reached! Job, peace be upon him, said: ((I do not know what they are saying except that my Lord, the Mighty and Sublime, knows that I used to pass by two men arguing and each one swearing by God - or by a group arguing - so I would return to my family and expiate for their oaths, intending that no one who mentioned Him would sin and no one would mention Him except in truth)) So he called upon his Lord, "Indeed, distress has afflicted me and You are the Most Merciful of the merciful." And his supplication was only a presentation that he presented to God, the Blessed and Exalted. He tells him what has reached him, patient for what is from God, the Blessed and Most High, in it." And he mentioned the hadith. And the seventeenth statement: I heard it, but I did not find it, that a worm fell from his body, so he sought it to return it to its place, but he did not find it, so he said: **Harm has touched me**, because he lost the reward for the pain of that worm, and he wanted the reward to remain for him until the time of recovery, and this is good, except that it needs a chain of transmission. The scholars said: His saying **Harm has touched me** was not impatience, because God, the Most High, said: **Indeed, We found him patient** (Sad: 44), rather it was a supplication from him, and impatience is in complaining to creation, not to God, the Most High, and supplication does not contradict contentment. Al-Tha'labi said: I heard our teacher Abu al-Qasim ibn Habib say: I attended a gathering filled with jurists and men of letters in the Sultan's palace, so I was asked about this verse after their consensus that the statement of Job was a complaint, and God, the Most High, said: **Indeed, We found him patient** (Sad: 44)

Tafsir Ibn Kathir

The Almighty mentions about Job, peace be upon him, what afflicted him in terms of his wealth, children and

body. He had many animals, livestock and crops, and children and satisfactory homes. He was afflicted with all of that and it went away to the last. Then he was afflicted with leprosy in his body, it is said: with leprosy in the rest of his body, and nothing remained healthy except his heart and tongue, with which he would remember God Almighty, until his companions turned away from him, and he was isolated in a corner of the country, and no one remained to show mercy on him except his wife, who would take care of him. It is said: she was in need, so she began to serve the people for his sake. The Prophet, may God bless him and grant him peace, said: "The people most afflicted are the prophets, then the righteous, then the next best and the next best." And in another hadith: "A man is afflicted according to his religious commitment. If his religious commitment is firm, his affliction will increase." The Prophet of God, Job, peace be upon him, was the epitome of patience. He is an example of that. Yazid bin Maysarah said: When God tested Job, peace be upon him, with the loss of his family, wealth and children, and nothing remained for him, he praised him and said: I thank You, Lord of Lords, Who has been kind to me. You have given me wealth and children, and there is not a part of my heart that has not been entered by that. You have taken all of that from me, and emptied my heart, and nothing stands between me and You. If my enemy, Satan, knew what I did, he would envy me. Satan found something reprehensible about that. He said: And Job, peace be upon him, said: O Lord, You have given me wealth and children, and no one has ever come to my door to complain about the injustice I have done him, and You know that. And he used to make me lie down on the bed, but I left it, and I said to myself, O soul, you were not created to lie down on the bed. I left that only seeking Your pleasure. Narrated by Ibn Abi Hatim.

A long story has been narrated about Wahb ibn Munabbih in his account, which was narrated by Ibn Jarir and Ibn Abi Hatim with a chain of transmission on his authority, and it was mentioned by more than one of the later commentators, and it contains strange things that we have left out due to the length. It has been narrated that he remained in affliction for a long time, then they differed about the reason that prompted him to make this supplication. Al-Hasan and Qatadah said: Job, peace be upon him, was afflicted for seven years and months, lying on the rubbish heap of the Children of Israel, with animals swarming around his body, then God relieved him and gave him a great reward and praised him well. Wahb ibn Munabbih said: He remained in the affliction for three years, neither increasing nor decreasing. Al-Suddi said: Job's flesh fell off until nothing remained but the nerves and bones, so his wife would take care of him and bring him ashes to put in it. When his pain became prolonged, his wife said to him: O Job, if you would ask your Lord to relieve you. He said: I have lived for seventy years in good health, so it is little for God that I should be patient for him for seventy years. She was alarmed by that, so she went out and worked for the people for wages and brought him what she got and fed him. Then Satan went to two men from the people of Palestine, who were his friends and brothers. He went to them and said: Your brother Job has been afflicted with such and such a affliction, so go to him

and visit him, and take with you some of the wine of your land, for if he drinks from it he will be cured. So they went to him and when they saw him they cried. He said: Who are you? They said: We are so-and-so and so-and-so. He welcomed them and said: Welcome to those who do not ignore me when afflicted. They said: O Job, perhaps you were concealing something and revealing something else, and that is why God tested you? He raised his head to the sky and said: He knows. I did not conceal anything and reveal something else, but my Lord tested me to see whether I would be patient or impatient. They said to him: O Job, drink from our wine, for if you drink from it you will be cured. He became angry and said: The wicked one came to you and ordered you to do this? Your speech, food and drink are forbidden to me. So they got up from him, and his wife went out to work for the people. She baked bread for a family who had a young boy, and made them a loaf of bread. Their son was asleep, and they did not want to wake him, so they gave him to her. She brought him to Job, but he disapproved of him and said: You did not bring me this, so what is the matter with you today? So she told him the story. He said: Perhaps the boy has woken up and asked for the loaf of bread but did not find it, so he is crying for his family. So go with him to him. So she came until she reached the people's steps, and one of their sheep butted her. She said: **Cursed is Job the sinner!** When she went up, she found that the boy had woken up and was asking for the loaf of bread and crying for his family, not accepting anything from them except this. So she said: **May God have mercy on him,** meaning Job. So she gave him the loaf of bread and returned. Then Satan came to her in the form of a doctor and said to her: Your husband has been ill for a long time, so if he wants to recover, let him take a fly and slaughter it in the name of the idol of the Banu So-and-so, for he will recover and repent after that. So she said that to Job, and he said: "The evil one has come to you. By God, if you recover, I promise you that I will flog you a hundred lashes." So she went out seeking him, but he withheld her sustenance, so she did not go to the people of a house who wanted her. When that became severe for her and she feared that Job would be hungry, she shaved a horn from her hair and sold it to a young girl from the daughters of the nobles, so they gave her food. She brought it to Job, but when he saw it he did not recognize it and said: Where did you get this from? She said: I worked for some people and they fed me, so he ate from it. The next day she went out and looked for work but could not find any, so she also shaved a horn and sold it to that slave girl, and they also gave her some of that food. She brought it to Job, but he said: By God, I will not eat it until I know where it is from. So she put down her veil, and when he saw her head shaved he was very upset, so at that time he called upon God Almighty and said: **He called upon his Lord, 'Indeed, distress has touched me, and You are the Most Merciful of the merciful.'**

Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad told us, Abu Imran al-Joni told us on the authority of Nawf al-Bakali that the devil who ascended in Job was called Mabsoot. He said: Job's wife used to say: Call upon God and He will heal you. But he did not call upon Him until a group of the

Surat al-Anbiya 21:83

And Job, when he cried out to his Lord, "Indeed, distress has seized me, and You are the Most Merciful of the merciful."

Children of Israel passed by him. Some of them said to one another: What has befallen him has only befallen him because of a great sin he committed. Then he said: "He called upon his Lord: 'Indeed, distress has seized me, and You are the Most Merciful of the merciful.'" And my father told us, Abu Salamah told us, Jarir bin Hazim told us, on the authority of Abdullah bin Ubaid bin Umair, who said: Job, peace be upon him, had two brothers. One day they came to him and could not get close to him because of his bad odor, so they stood from a distance. One of them said to the other: If God had known any good in Job, He would not have afflicted him with this. Job was alarmed by their words, as he had never been alarmed by anything before. He said: O God, if You know that I have never spent a night full while I know where someone is hungry, then believe me. So He was told the truth from the heavens, and they were listening. Then he said: O God, if You know that I have never had two shirts, and I know where someone is naked, then believe me. So He was told the truth from the heavens, and they were listening. Then he said: O God, by Your glory, then he fell down in prostration and said: O God, by Your glory, I will never raise my head until You uncover me. So he did not raise his head until He uncovered it.

Ibn Abi Hatim narrated it from another chain of transmission with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) in a similar manner. He said: Yunus ibn 'Abd al-A'la informed us, Ibn Wahb informed us, Nafi' ibn Yazid informed me on the authority of 'Aqeel on the authority of al-Zuhri on the authority of Anas ibn Malik that the Messenger of God (peace and blessings of God be upon him) said: "The affliction of God's Prophet Job lasted for eighteen years, and both those near and far rejected him, except for two men from among his brothers who were among his closest friends. They used to come to him in the morning and in the evening. One of them said to his companion: 'By God, you know that Job has committed a sin that no one else in the world has committed.' His companion said to him: 'What is that?' He said: 'It has been eighteen years since God has shown him mercy and removed what is wrong with him.' When they went to him, the man could not wait until he mentioned it to him. So Job (peace be upon him) said: 'I do not know what you are saying, except that God the Almighty knows that I used to pass by two men who were arguing and mentioning God, so I would return to my house and expiate for them, hating that they mention God except in a right way.' He said: 'He would go out to fulfil his need, and when he had completed it, his wife would stay with him.'" And one day, it was delayed, so God revealed to Job in his place, **Strike with your foot, this is a cool bath and a drink.** This hadith is very strange. Ibn Abi Hatim narrated: My father told us, Musa bin Ismail told us, Hammad told us, Ali bin Zaid told us, on the authority of Yusuf bin Mihran, on the authority of Ibn Abbas, who said: And God clothed him in a garment from Paradise, so Job moved aside and sat in a corner, and his wife came and did not recognize him, so she said: O servant of God, where did this afflicted man who was here go? Perhaps the dogs or the wolves

took him, so she began to talk to him for an hour. He said: Woe to you, I am Job. She said: Are you mocking me, O servant of God? He said: Woe to you, I am Job, God has returned my body to me, and Ibn Abbas said the same, and He returned to him his money and his children clearly and the same with them. And Wahb bin Munabbih said: God revealed to Job, I have returned to you your family and your money, and the same with them. Wash yourself with this water, for in it is your healing, and offer a sacrifice on behalf of your companions, and ask forgiveness for them, for they have disobeyed me regarding you. Narrated by Ibn Abi Hatim.

He also said: Abu Zur'ah told us, Amr ibn Marzuq told us, Hammam told us, on the authority of Qatada, on the authority of Al-Nadr ibn Anas, on the authority of Bashir ibn Nahik, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: "When God healed Job, He rained down golden locusts upon him. He began to take some of them in his hand and put them in his garment. It was said to him: O Job, are you not satisfied? He said: O Lord, and who is satisfied with Your mercy?" Its origin is in the two Sahihs and it will come in another place.

And his saying: **And We gave him his family and the like of them with them** It was mentioned earlier from Ibn Abbas that he said: They were returned to him in person, and this is how Al-Awfi narrated it from Ibn Abbas also, and something similar was narrated from Ibn Masoud and Mujahid, and Al-Hasan and Qatadah said the same. Some of them claimed that the name of his wife was Rahmah, so if he took that from the context of the verse, then it is far from the right path, and if he took it from the transmission of the People of the Book and it was authenticated from them, then it is something that cannot be believed or denied, and Ibn Asakir named her in his history, may God Almighty have mercy on him: He said: And it is said that her name was Leah, daughter of Mansha bin Yusuf bin Ya'qub bin Ishaq bin Ibrahim, he said: And it is said that Leah, daughter of Ya'qub, peace be upon him, the wife of Job, was with him in the land of Al-Thaniyah, and Mujahid said: It was said to him: O Job, your family is yours in Paradise, so if you wish we will bring them to you, and if you wish we will leave them for you in Paradise and compensate you with the like of them? He said: No, rather leave them for me in Paradise, so they were left for him in Paradise and he was compensated with the like of them in this world. Hammad bin Zaid said on the authority of Abu Imran Al-Joni on the authority of Nawf Al-Bakali who said: He was given their reward in the Hereafter and given the same in this world. He said: So I told it to Mutraf, and he said: I did not know its meaning before today. And this is how it was narrated on the authority of Qatada, Al-Suddi and more than one of the Salaf, and God knows best. His statement: **A mercy from Us** means that We did that to him as a mercy from God to him. **And a reminder for the worshippers** means that We made him an example in that so that those who were afflicted would not think that We did that to them

because they were insignificant to Us, and so that they would follow his example in being patient with the decrees of God and His testing of His servants with whatever He wills, and He has the utmost wisdom in that.

Fath al-Qadir

83- "And Job, when he called upon his Lord" is conjoined to what preceded it, and the factor in it is either mentioned or implied as mentioned above, and the factor in the circumstance, which is when he called upon his Lord, is the factor in Job "Indeed, harm has touched me" meaning that harm has touched me. And it is read with a kasra on "indi".

There is a difference of opinion as to what the harm that befell him was. It was said that he stood up to pray but was unable to get up. It was said that he admitted his inability, so that is not contrary to patience. It was said that revelation was cut off from him for forty days. It was said that a worm fell from his flesh, so he took it and put it back in its place and it ate from him, so he cried out, **Harm has befallen me**. It was said that the worms took over his body and he was patient until they took over his heart. It was said that his harm was Satan's saying to his wife, **Prostrate to me**, so he feared that her faith would go away. It was said that his people despised him. It was said that he meant by the harm to gloat, and other things were said. When he called upon his Lord, beseeching Him, He described Him with the utmost mercy, saying, **And You are the Most Merciful of the merciful**.

Tafsir al-Baghawi

83. The Almighty said: **And Job, when he called upon his Lord**, meaning he called upon his Lord. Wahb bin Munabbih said: Job, peace be upon him, was a Roman man, and he was Job bin Amos bin Razeh bin Rum bin Isa bin Isaac bin Ibrahim. His mother was from the children of Lot bin Haran. God had chosen him, given him knowledge, and spread the world out for him. He had Al-Bathniyah in the land of Ash-Sham, all of it plain and mountainous. He had all kinds of wealth in it, from cows, camels, sheep, horses, and donkeys, such that no man would have had more than him in number and abundance. He had five hundred acres, followed by five hundred slaves, each slave had a wife, a child, and wealth. He carried a donkey for each acre, and each donkey gave birth to two, thirty, four, and five, and above that. God Almighty had given him a family and children, men and women. He was pious, God-fearing, and merciful to the poor. He fed the poor and took care of widows and orphans. He honored the guest and guided the wayfarer. He was grateful for God's blessings and fulfilled God's right. The enemy of God, Iblis, was prevented from afflicting him with what afflicts the rich people of delusion, heedlessness, and preoccupation with the worldly affairs of God. He was with three men who believed in him and confirmed him: a man from Yemen called Al-Yaqin, and two men from a town called Yaldad and Safir, and they were old men. Iblis was not prevented from anything in the heavens, and he would stand in

them wherever he wanted until God raised Jesus, so he was prevented from four heavens. Then when Muhammad, may God bless him and grant him peace, was sent, he was prevented from the remaining three. Iblis heard the angels responding with prayers for Job, and that was when God mentioned him and praised him, so he was overcome by oppression and envy, so he quickly ascended until he stood in the heaven where he used to stand, and he said, "O God, I looked into the matter of Your servant Job and found him to be a servant upon whom You bestowed favors and he thanked You, and I healed him and he praised You. If You had tested him by taking away what You had given him, he would have changed from his state of thanking You and worshipping You, and he would have left Your obedience." God, the Most High, said, **Go, for I have given you power over his wealth**. So the enemy of God, Iblis, attacked. Until he fell to the ground, then he gathered the jinn and the rebellious devils, and said to them: What power do you have? Then the enemy of God, Iblis, came in an ugly form, sitting on a camel, and found him standing praying. He said, **O Job, a fire has come and covered your camels, burning them and everyone in them except me**. Job said, "Praise be to God who gave it and took it. I have long since intended to destroy my wealth and myself." Iblis said, "Your Lord sent fire from the sky upon it, and it burned, leaving people astounded and amazed by it. Some of them said, 'Job did not worship anything, and he was only in delusion.' Some of them said, 'If only he had been...'" Job's God is able to do something to prevent [his guardian], and some say: Rather, he did it so that his enemy would gloat and his friend would be sad.

Job said: Praise be to God when He gave to me and when He took from me. Naked I came out of my mother's womb, naked I shall return to the dust, and naked I shall be gathered to God. You should not rejoice when He lends you and grieve when He takes away what He has loaned from you. God is more deserving of you and of what He has given you. If God had known good in you, O servant, He would have transferred your soul with those souls and you would have become a martyr. But He knew evil in you and so He delayed you. So Iblis returned to his companions [disappointed], humiliated and disgraced, and said to them: What strength do you have? Then Iblis came to Job while he was praying, and said to him the same as the first time. Job responded to him the same as the first time. Then Iblis returned to his companions and said: What power do you have? I did not speak to Job's heart. Then Iblis said: I have such power that if I wish, I can turn into a violent wind that blows away everything it comes upon. He said: Go to the fields and the crops. He went and they did not notice until a violent wind blew and blew away everything as if it had never been. Then Iblis came to Job while he was praying, and said to him the same as the first time. Job responded to him the same as the first time. Whenever he saw the loss of any of his wealth, he praised God and extolled Him. He was satisfied with his fate and prepared himself to be patient in the face of the affliction, until he had no money left.

When Iblis saw that he had spent his wealth, he ascended [to heaven] and said, "O my God, Job sees that you did not give him enjoyment of his son, and you

And Job, when he cried out to his Lord, "Indeed, distress has seized me, and You are the Most Merciful of the merciful."

are giving him wealth. Will you give me power over his son?" This is a calamity that men's hearts cannot withstand. God Almighty said, **Go, for I have given you power over his son.** So the enemy of God pounced until he came to the sons of Job while they were in their palace. He continued to shake them until it collapsed from its foundations. Then he began to clash its walls against each other and to throw wood and stones at them, until when he had mutilated them in every way, he lifted the palace and turned it over so that they were upside down. Then he went to Job, posing as the teacher who taught them wisdom, who was wounded and scratched in the face, his blood and brains flowing. He told him and said, "If you had seen how your sons were tortured and turned over so that they were upside down on their heads, their blood and brains flowing, and if you had seen how their bellies were ripped open and their intestines scattered, you would have cut them apart." Your heart, and he kept saying this and similar things until Job felt pity and cried and took a handful of dirt and put it on his head and said: I wish my mother had not given birth to me. Satan took advantage of that and quickly ascended with what was from Job's grief, happy with it. Then Job did not stay long before he regained his sight and sought forgiveness, and his companions from the angels ascended with his repentance, so his repentance preceded to God and He knows best. Satan stood humiliated and said: O my God, what made money and children easy for Job is that he sees from You that You did not give him pleasure in himself, so You return the money and children to him. Will You give me power over his body? Then God the Almighty said: Go, for I have given you authority over his body, but you have no authority over his tongue or his heart. God the Almighty knew him better and did not give him authority over him except out of mercy for him, to increase his reward and make him a lesson for the patient, and a reminder for the worshippers in every calamity that befalls them, so that they may follow his example in patience and hope for reward. So the enemy of God pounced quickly and found Job prostrating, so he hurried before he raised his head and came to him from the front and blew into his nostril a blast from which his entire body was set ablaze. From his horn to his feet came out warts like the humps of sheep, in which there was an itch. He scratched with his nails until they all fell off, then he scratched them with coarse sackcloth until he cut them off, then he scratched them with pottery and coarse stones. He continued scratching them until his flesh became raw, cut up, changed and putrid. The people of the village took him out and put him on a dustbin, and they made a hut for him, but all of God's creation rejected him except his wife, who was Rahmah, daughter of Ephraim, son of Joseph, son of Jacob. She used to visit him with When the three of his companions, namely Yaqan, Yaldad and Safir, saw what God had afflicted him with, they accused him and rejected him without abandoning his religion. When the affliction became prolonged, they went to him, wept and blamed him, and said to him: Repent to God for the sin for which you were punished. He said: A young man was present with them who had believed in

him and confirmed him, so he said to them: You have spoken, you old men, and you were more deserving of speaking than I because of your age, but you have left behind better words than what you said, and more correct opinions than what you saw, and more beautiful matters than what you have done. And Job had a better right and conscience over you than what you have described. Do you know, you old men, the right of whom you have diminished, and the sanctity of whom you have violated, and who is the man you have criticized and accused? Did you not know that Job was the prophet of God and the best of His creation and the elite of the people of the earth until this day of yours? Then you did not know, and God did not inform you of his affair, that He was displeased with him in any of his affair since God gave him what He gave him until this day of yours, nor that He took away from him any of the honor with which He honored him, nor that Job said about God other than the truth in the length of time you have accompanied him until this day of yours. If it was the affliction that disgraced him in your eyes and placed him in your souls, then you have known that God tests the believers, the truthful, the martyrs, and the righteous, and His affliction of those is not evidence of His displeasure with them or of His humiliation of them, but it is an honor and goodness for them. And if Job was not of this status with God except that he was a brother whom you loved for the sake of companionship, then it would not be appropriate for the forbearing person to reproach his brother when he was afflicted, nor to reproach him for the calamity, nor to criticize him for what he does not know while he is distressed and sad, but rather he has mercy on him and weeps with him, and seeks forgiveness for him, and is sad for his sadness, and guides him. On the guidance of his command, and he is not wise or wise from ignorance of this, so beware of God, O old men, and in the greatness and majesty of God, and the mention of death is what cuts your tongues and breaks your hearts, did you not know that God has servants who are silenced by fear of Him without defect or dumbness, and that they are the eloquent, the articulate, the noble, the intelligent, the knowledgeable of God, but when they mention the greatness of God, their tongues are cut off, their skins shudder, their hearts are broken, and their minds are lost in reverence and veneration for God Almighty, so when they wake up from that, they race to God Almighty with good deeds, counting themselves with the oppressors and sinners, and they are righteous and innocent, and with the negligent and the negligent, and they are wise and strong, so Job said: God Almighty plants wisdom with mercy in the heart of the young and the old, so when it grows in the heart, God reveals it on the tongue, and wisdom does not come from age and gray hair nor from long experience, and if God makes the servant wise in youth His status did not fall among the wise men, as they saw the light of honor bestowed upon him by God Almighty. Then Job turned away from them and turned to his Lord, seeking help and beseeching Him, and said, "My Lord, for what reason did You create me? If only You had known the sin that I committed and the work that I did, so that You would have turned Your noble face away from me. If only

You had caused me to die and joined me with my noble fathers, death would have been more beautiful for me. Was I not a home for the stranger, a place of rest for the poor, a guardian for the orphan, and a guardian for the widow? My God, I am Your servant. If I do good, then Your grace is due to me, and if I do evil, then in Your hand is my punishment. You have made me an object of display and a burden for temptation. A calamity has befallen me, and if You had imposed it on a mountain that would be too weak to bear it, how could my weakness bear it? It is Your decree that has humiliated me, and it is Your authority that has made me sick and made my body thin. If my Lord had removed the awe that is in my chest and set my tongue free so that I could speak with a full mouth about what a servant should argue for himself, I would have hoped that He would cure me of what I am suffering from, but He said, He met me and was exalted above me, for He sees me and I do not see Him, and hears me and I do not hear Him. He did not look at me and have mercy on me, nor did He come near me or bring me near so that I may present my excuse and speak of my innocence and plead for myself. When Job and his companions said that, a cloud overshadowed him until his companions thought it was a painful torment. Then it was called, "O Job, God the Almighty says: Here I am, I have come near to you and have not ceased to be close to you. Arise and present your excuse, speak of your innocence, plead for yourself, strengthen your belt, and stand in the place of a tyrant who pleads with a tyrant if you are able, for no one should plead with Me except a tyrant like me. Your soul, O Job, has granted you a matter that you cannot achieve with the like of your strength. Where were you in relation to Me on the day I created the earth and placed it on its foundation? Were you with me, extending its edges? Did you know to what extent its power is or on what you placed its edges? Was it your obedience that the water carried the earth, or was it through your wisdom that the earth was a cover for the water? Where were you from me on the day when I raised the sky as a ceiling in the air, not suspended by the cause of those above it, nor supported by those below it? Will your wisdom be such that its light flows, or its stars move, or will its night and day differ by your command? Where are you from me on the day when We send forth the rivers and the seas are drowned? Did your authority hold back the waves of the seas at their limits? Or did your power open the wombs when they reached their term? Where were you from me on the day when I poured water on the soil and erected the lofty mountains? Do you know from what I anchored them? And with what weight I weighed them? Or do you have an arm that can carry them? Or do you know from where the water that You sent down from the sky comes from? Or do you know from what the clouds were created? Or do you know where the storehouses of snow are? Or where are the mountains of hail? Where is the storehouse of night with day [and the storehouse of day with night]? And where is the storehouse of the wind? And in what language do the trees speak? And who placed the minds in the hearts of men? And who split the ears and the eyes? And to whose kingdom the angels were humbled and who subdued the tyrants with his might? And who divided the provisions with his wisdom? In many words, He mentioned the effects of His power to

Job, so Job said: My status is small and my tongue and mind are all behind me, and my strength has weakened from this matter that has befallen me, O my God. You know that everything that I have mentioned is the work of Your hands and the planning of Your wisdom, and greater and more amazing than that, if You willed, You could have done. Nothing is beyond You, and nothing is hidden from You. When the affliction befell me, O my God, I spoke and did not control my tongue, and it was the affliction that made me speak. I wish the earth had split open for me so that I could go into it and not say anything that would anger my Lord. I wish that I had died in my grief in my most severe affliction before that. I spoke when I spoke so that You would excuse me, and I was silent when I was silent so that You would have mercy on me. A word slipped from me, so I will not return. I have placed my hand over my mouth and bit my tongue, and stuck my cheek to the dust. I seek refuge in You today from You and I seek Your protection from the severity of the affliction, so protect me. I seek Your aid from Your punishment, so help me. I seek Your assistance in my matter, so help me. I rely on You, so suffice me, and I hold fast to You. So protect me, and I seek Your forgiveness, so forgive me, for I will not return to anything that You hate from me. God the Almighty said: O Job, My knowledge has been carried out regarding you, and My mercy has preceded My wrath. So I have forgiven you, and I have restored to you your family and your wealth and the like of them with them, so that you may be a sign for those who come after you, and a lesson for the afflicted and a consolation for the patient. So strike with your foot, this is a cool bath and a drink in which is your healing, and offer an offering to your companions, and ask forgiveness for them, for they have disobeyed Me regarding you. So he struck with his foot, and a spring gushed forth for him, so he entered it, and God removed from him all the affliction that had befallen him. Then he went out and sat down, and his wife came looking for him in his bed, but she did not find him, so she stood up like a bewildered woman, then she said: O servant of God, do you know about the afflicted man who was here? He said to her: Would you recognize him if you saw him? She said: Yes, and why should I not know him? So he smiled and said: I am he, and she recognized him by his laughter, so she embraced him. Ibn Abbas said: By the One in Whose Hand is the soul of Abdullah, he did not leave his embrace until all their wealth and children had passed by them. This is what God Almighty said: "And Job, when he cried to his Lord, 'Indeed, adversity has touched me.'" They differed about the time of his call and the reason for which he said, **Indeed, adversity has touched me**, and about the duration of his affliction.

Ibn Shihab narrated on the authority of Anas, on the authority of the Prophet, that Job remained in his affliction for eighteen years.

Wahb said: Job remained in affliction for three years, not a day longer.

Kaab said: Job was in his affliction for seven years, seven months and seven days.

Al-Hasan said: Job remained lying on a rubbish dump

And Job, when he cried out to his Lord, "Indeed, distress has seized me, and You are the Most Merciful of the merciful."

in the garbage dump of the Children of Israel for seven years and months, with animals swarming around him, and no one would approach him except for mercy, which was patient with him sincerely, bringing him food and praising God with him when he praised Him. Job, despite that, did not stop remembering God and being patient with his affliction. Then Satan cried out a cry in which he gathered his soldiers from all corners of the earth. When they gathered around him, they said: What is your sorrow? He said: This slave, for whom I left neither wealth nor children, has exhausted me, but he only increased his patience. Then I took control of his body and left him as an ulcer lying on a rubbish dump, and no one would approach him except his wife. I sought your help to help me against him, and they said to him: Where is your plot by which you destroyed those who came before? He said: All of that has become useless in Job, so advise me. They said: We advise you, where did you come from Adam when you expelled him from Paradise? He said: From his wife. They said: What about Job from his wife? He cannot disobey her and no one else has the right to approach him. He said: You are right. So he set off until he came to his wife while she was giving charity. He appeared to her in the form of a man and said: Where is your husband, O servant of God? She said: He is scratching his sores and the insects are circling his body. When he heard it, he hoped that it was a word of impatience, so he whispered to her and reminded her of the blessings and wealth she had, and he reminded her of Job's beauty and youth and the hardship he was in and that this would never end for them. Al-Hasan said: So she cried out, and when she cried out, he knew that she had become impatient, so he brought her a goat and said: Let Job slaughter this for me and be healed. She came crying: O Job, how long will your Lord torment you? Where is the wealth, where are the children, where is the friend, where is your beautiful color, where is your beautiful body? Slaughter this goat and rest. Job said: The enemy of God has come to you and breathed into you, woe to you! Have you seen what you are crying over of wealth, children and health? Who gave it to me? She said: God. He said: How long have we been given enjoyment of it? She said: Eighty years. He said: Since when have we been tested? She said: Seven years and a few months ago. He said: Woe to you! You have not been fair. Have you not been patient in affliction for eighty years, just as we were in prosperity for eighty years? By God, if God heals me, I will flog you a hundred lashes. You have ordered me to slaughter for other than God. Your food and drink that you have brought me is forbidden to me [or is forbidden to me] to taste anything of what you bring me after you have said this to me. So go away from me, so that I may not see you. So he drove her away and she went away. When Job saw that he had no food, drink, or friend, he fell down in prostration and said: O Lord, **Verily, adversity has touched me, and You are the Most Merciful of the merciful.** So it was said to him: Raise your head, for your request has been answered. Strike with your foot. So he struck with his foot, and a spring gushed forth, so he washed himself from it. Nothing of his illness remained apparent except that it fell off, and his youth and

beauty returned to him better than before. Then he struck with his foot, and another spring gushed forth, so he drank from it. There remained no illness in his body except that it came out. So he stood up healthy and dressed in a robe. He said: So he began to look around and did not see anything of his family and wealth except that it had God weakened him until, by God, He mentioned to us that the water in which he washed himself, golden locusts flew onto his chest, so he began to hold them in his hand. God revealed to him, **O Job, have I not enriched you?** He said, **Yes, but it is your blessing, so who can be satisfied with it?** He said, "So he went out and sat on a prominent place. Then his wife said, "What do you think, if he expelled me to someone who ate him? Should I leave him to die of hunger and be lost and eaten by wild beasts? I will return to him, and no sweeping place will be seen, nor will there be that state that was before." And if things had changed, she began to go around where the sweeping place was and weep, and that was in Job's eyes, and the owner of the estate was afraid to come to him and ask him about him. So Job called her and said, **What do you want, O servant of God?** She wept and said, "I wanted that afflicted one who was rejected on the sweeping place. I do not know whether he was lost or what he did." Job said, **What happened?** She wept and said, **My husband.** He said, **Would you recognize him if you saw him?** She said, **Would he be hidden from anyone who saw him?** Then she looked at him in awe of him, then she said: He is the most similar of God's creation to you, since he is healthy. He said: I am Job, whom you ordered to sacrifice to Satan, and I obeyed God, disobeyed Satan, and called upon God, the Exalted, and He responded to what you see.

Wahb said: Job remained in the affliction for three years. When Job defeated Satan and could not do anything to him, he came to his wife in a form that was not like the form of the sons of Adam in size, body and beauty, on a mount that was not like the mounts of people, but had greatness, splendor and perfection. He said to her: Are you the companion of this afflicted man, Job? She said: Yes. He said: Do you know me? She said: No. He said: I am the god of the earth, and I am the one who did to your companion what I did because he was a servant of the god of the heavens and left me, so he angered me. If he prostrated to me once, I would return to him and to you all that you had of wealth and children, for they are with me. Then he showed them to her in the valley where he had met her. Wahb said: I heard that he only said to her: If your companion had not mentioned the name of God over him, he would have been cured of the affliction that he had. And God knows best. In some books: Satan said to her: Prostrate to me once so that I may return your money and children to you and heal your husband. So she returned to Ayoub and told him what he had said to her [and I do not think she did]. He said: The enemy of God has come to you to tempt you away from your religion. Then he swore [that if God healed him] that he would strike her a hundred lashes. Then he said: Harm has befallen me because of Satan's desire for my wife to prostrate to him and his calling her and me to disbelief. Then God Almighty had mercy on Ayoub's

wife because of her patience with him in the face of the affliction, and made things easy for her and wanted to fulfill Ayoub's oath, so He ordered him to take a bunch of sticks containing a hundred small sticks and strike her with it once, as God Almighty said: **And take in your hand a bunch and strike with it and do not break your oath** (Sad: 44). It was narrated that Satan took a coffin and put medicines in it and sat on his wife's path treating people. Ayoub's wife passed by him and he said [O old man], I have a sick person, should I redeem him? He said, "Yes, by God, **and I do not want anything except for him to say**, If you heal him, you will heal me. **So I mentioned that to Ayoub, and he said**, It is Satan who has deceived you," and he swore that if God healed him, he would strike her with a hundred lashes.

Wahb and others said: Job's wife used to work for the people and bring him his food. When the affliction became prolonged and the people grew tired of her and no one employed her, one day she looked for something to feed him but found nothing, so she cut a horn from her head and sold it for a loaf of bread and brought it to him. He said to her: Where is your horn? So she told him, and then he said: **Harm has befallen me**.

Some people said: He only said that when the worms intended to attack his heart and tongue, and he feared that he would stop remembering and thinking.

Habib bin Abi Thabit said: He did not ask God to reveal it until three things became apparent to him. The first: Two friends came to him when they heard about him. They came to him and he had nothing left but his eyes. They saw a great matter and said: If you had a status with God, this would not have happened to you. The second: His wife asked for food but could not find anything to eat, so she sold her forelock and brought him food. The third: Satan said: I will heal him, so that he would say: You healed me.

It was said: Satan whispered to him that his wife had committed adultery, so he cut off her forelock. At that moment, his patience ran out, so he prayed and swore to flog her a hundred lashes. It was also said: Its meaning is that harm has befallen me from the gloating of enemies. It was even narrated that it was said to him [after he recovered], what was most difficult for you in your affliction? He said: The gloating of enemies. It was also said: He said that when a worm fell from his thigh, so he put it back in its place.

And Klee said: God has made me your food, so I bit him with a bite that was more painful than all the bites of worms he had suffered. If it is said: God called him patient, and he showed complaint and distress, by saying: **Verily, distress has touched me**, and **Satan has touched me with hardship** (Surah Sad: 41), it is said: This is not a complaint, but rather a supplication, as evidenced by the saying of God the Almighty: **So We responded to him**, and that distress is only in complaining to creation, but as for complaining to God the Almighty, it is not distress nor abandoning patience, as Jacob said: **I only complain of my suffering and my grief to God** (Surah Yusuf 12:86). Sufyan ibn Uyaynah said: Likewise, whoever shows complaint to people while being satisfied with God's decree, that is not distress, as it was narrated that "Gabriel entered upon

the Prophet, may God bless him and grant him peace, during his illness and said: How do you find yourself? He said: I find myself sad and I find myself distressed."

He said to Aisha when she said, **Oh my head**, but rather, **Oh my head**.

Tafsir al-Baidawi

83- "And Job, when he called upon his Lord, 'Indeed, distress has touched me.' Indeed, distress has touched me." It was read with a kasra, implying the statement or including the meaning of the call. "Damage" with a fatha is common for all harm, and with a damma it is specific to what is in the soul, such as illness and weakness. "And You are the Most Merciful of the merciful." He described his Lord with the utmost mercy after he reminded himself of what necessitated it and was satisfied with that instead of presenting what was requested, out of kindness in the question. He was a Roman from the descendants of Esau, son of Isaac. God made him a prophet and increased his family and wealth, so God tested him with the destruction of his children by destroying a house on them and taking away his wealth, and illness in his body for eighteen years or thirteen years or seven and seven months and seven hours. It was narrated that his wife, Makhair bint Misha bin Yusuf, or Rahma bint Ephraim bin Yusuf, said to him one day: If you call upon God, he said: How long was the period of prosperity? She said: Eighty years. He said: I am ashamed before God to call upon Him when the period of my affliction has not reached the period of my prosperity.

Surat al-Anbiya 21:84

So We responded to him and removed the affliction that was upon him and restored his family to him and the like thereof with them as a mercy from Us and a reminder for the worshippers.

Surat al-Anbiya 21:84

So We responded to him and removed the affliction that was upon him and restored his family to him and the like thereof with them as a mercy from Us and a reminder for the worshippers.

Tafsir al-Jalalayn

84 - **So We responded to him** his call **and removed the affliction that was upon him and gave him his family** his male and female children by bringing back to life for him three or seven of each type **and the same number with them** of his wife and Zaid in her youth and he had more wheat and more barley so God sent two clouds, one of which poured gold on the lesser wheat and the other poured leaves on the lesser barley until it overflowed **a mercy** an object for it **from Us** an attribute **and a reminder for the worshippers** so that they may be patient and be rewarded.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **So We responded to him and removed the affliction that was upon him, and We gave him his family and the like thereof with them, as a mercy from Us and a reminder for the worshippers.**

Ibn Humayd narrated to us, saying: Salamah narrated to us, saying: Muhammad ibn Ishaq narrated to us, on the authority of someone who is not accused, on the authority of Wahb ibn Munabbih al-Yamani and others from the people of the first book, that it was from the hadith of Ayoub that he was a Roman man, and God had chosen him and given him knowledge, and tested him with wealth through many children and money, and had expanded the worldly life for him, and had made his provisions abundant for him. He had the upper and lower parts of the land of Ash-Sham, and he had in it all kinds of wealth, from camels, cows, sheep, horses and donkeys, such that no man would have a better number or number than him. God had given him a family and children, both men and women. He was pious, God-fearing, and merciful to the poor, feeding the poor, supporting widows, taking care of orphans, honoring the guest, and delivering to the wayfarer. He was grateful for God's blessings upon him, fulfilling God's right to wealth. He had refrained from God's enemy, Satan, from afflicting him with what afflicts the rich of arrogance, heedlessness, and forgetfulness. And he was preoccupied with what he had of this world, and he was with three people who believed in him and confirmed him, and they knew the superiority of what God had given him over others, among them a man from Yemen called: Alifiz, and two men from his country, one of them called: Sofar and the other: Baldad, and they were old men from his country, and

Iblis, the enemy of God, had a house in the seventh heaven where he would stay every year and be asked, so he ascended to heaven on the day in which he used to ascend, and God said to him, or it was said to him on behalf of God: Have you been able to do anything to My servant Job? He said: O Lord, how can I be able to do anything to him? Or you have tested him with ease, grace, abundance and well-being, and you have given him family, wealth, children, wealth and well-being in his body, family and wealth, so why should he not thank you, worship you and obey you, when you have done that to him? If you had tested him by taking away what you have given him, he would have changed from his thanking you and abandoning your worship, and he would have left your obedience to something else, or as the enemy of God said, so he said: I have given you power over his family and wealth, and God is the most knowing of him, and He did not give him power over him except as a mercy to increase his reward for the affliction that befalls him, and to make it a lesson for the patient, and a reminder for the worshippers in every affliction that befalls them, so that they may despair of him, and hope from the consequence of patience in the worldly life the reward of the Hereafter and what God did to Job, so the enemy of God descended quickly, so he gathered the demons of the jinn and the rebellious devils from his soldiers, and he said: I have given power over Job's family and wealth, so what is upon you? Then one of them said: I will be a hurricane in which there is fire, and I will not pass by anything of his wealth except that I destroy it. He said: You can do that. So he went out until he came to his camels, and he burned them and their shepherds all together. Then the enemy of God came to Job in the form of his guardian over them while he was in a prayer place and said: O Job, a fire came until it covered your camels and burned them and everyone in them except me, so I came to you to inform you of that. Job recognized him and said: Praise be to God who gave it and took it, who brought you out of it as the tares are brought out of the pure grain. Then he turned away from him and began to gain money one by one until he reached the end of it. Whenever he reached the point of losing money from his wealth, he praised God and praised Him well and was satisfied with the decree, and prepared himself to be patient with the affliction, until when he had no money left, he came to his family and children, and they were in a palace with their attendants and servants. He appeared as a violent wind, and carried the palace from its sides and threw it on his family and children, crushing them beneath it. Then he came to him in the form of His commander over them, who had slapped his face, said: O Job, a violent wind has come, and has carried the palace from its sides, then thrown it upon your family and children, and has slapped them apart, so I have come to you to tell you about that. So he did not grieve over anything that had happened to him as he grieved over his family and children. He took some dirt and placed it on his head, then said: I wish my mother had not given birth to me, and that I was nothing. The enemy of God was pleased with her, so he ascended to heaven in joy. Job returned to repentance for what he had said, so he praised God,

and his repentance preceded the enemy of God to God, and his return to him. He said: O Lord, give me power over his body. He said: I have given you power over his body except for his tongue, his heart, his soul, his hearing and his sight. So the enemy of God came to him while he was prostrating, and he blew into his body a breath that ignited what was between his horn and his feet, like the burning of fire. Then warts appeared on his body like the buttocks of sheep. He scratched with his nails until they were gone, then with pottery and stones until his flesh fell off, and nothing remained of him except the veins, nerves and bones. His eyes roamed in his head to see, and his heart was for reason, and he did not reach any of the stuffing of his stomach, because the soul cannot survive except through it. So he ate and drank in a twisted manner from his stuffing, and he remained like that as long as God willed him to remain.

Ibn Humayd told us, he said: Salamah told us, he said: Muhammad ibn Ishaq told me, he said: Wahb ibn Munabbih used to say: He remained in that affliction for three years, not exceeding one day, and when Job overcame him and could not do anything to him, he came to his wife in a form that was not like the form of the sons of Adam in size, body and height, on a mount that was not like the mounts of people, it had size, splendor and beauty that she did not have, and he said to her: Are you the companion of Job, this afflicted man? She said: Yes. He said: Do you know me? She said: No. He said: I am the god of the earth, and I am the one who did to your companion what I did, and that is because he worshipped the god of the heavens and left me, so he angered me, and if he prostrated to me once, I would return to him and to you all that you had of wealth and children, for they are with me. Then he showed them to her, as you can see, in the valley in which he met her. He said: I heard that he only said: If your companion ate food and did not say the name of God over it, he would be cured of his affliction, and God knows best. And the enemy of God wanted to come to him from her side, so she returned to Job and told him what he had said to her and what she had seen. He said: Has the enemy of God come to you to tempt you away from your religion? Then he swore that if God healed him, he would strike her a hundred times. When the affliction had become too long for him, those men who had been with him came to him and believed in him, with them a young man who had believed in him and believed in him. They sat with Job and looked at the affliction that had befallen him, and they were greatly amazed and horrified by it. Job, may God's prayers be upon him, was exhausted, and that was when God wanted to relieve him of what was afflicting him. When Job saw how great they were at what had befallen him, he said: O Lord, for what reason did You create me? And if when You had decreed the affliction You had left me and not created me, I would that I were blood that my mother had cast out. Then he mentioned something like the hadith of Ibn Askar, on the authority of Ismail bin Abdul Karim, to: And they endured the night, and kept away from the bed, and waited for the pre-dawn hours. Then he added to it: Those are the secure ones who do not fear, and do not worry, and do not grieve. So where is the outcome of your matter, O Job, compared to their consequences.

A young man said, "He was present and heard what they said, but they did not pay attention to him and did not pay attention to his council. God's decree for them was because of their injustice in speech and their excess. God wanted to make them look small to him and to belittle their dreams by making him small to them. When he spoke, he continued speaking, but he only increased in wisdom. It was the custom of the people to listen and be humble when they were admonished or reminded. So he said, 'You spoke before me, O elders, and you were more deserving of speaking and more worthy of it than I am, because of your advanced age and because you experienced before me, and saw and knew what I did not know, and you knew what I did not know. Despite that, you have left behind better words than what you said, and more correct opinions than what you saw, and more beautiful commands than what you brought, and wiser sermons than what you described. Job had a better right and covenant over you than what you described. Do you know, O elders, the right of whom you have diminished?' Whose sanctity did you violate? Who is the man you blamed and accused? And you do not know, O elders, that Job is the prophet of God and His chosen one and the best of the people of the earth on this day of yours. God chose him for His revelation, and selected him for Himself, and entrusted him with his prophethood. Then you did not know, and God did not inform you, that he was displeased with any of the honor with which He honored him since He gave him what He gave him until this day of yours. If the affliction is what has disgraced him in your eyes and placed him in your souls, then you have known that God tests the prophets, the truthful, the martyrs, and the righteous. Then he is not of this status with God, nor in prophethood, nor in self-interest, nor in virtue, nor in honor, except that he is a brother whom you loved in the manner of the companions. It would not be appropriate for the wise to reproach his brother when afflicted, nor to reproach him for the calamity with what he does not know, and he is distressed and sad, but he has mercy on him and weeps with him, and seeks forgiveness for him, and is sad for his sadness, and guides him to the right path in his matter, and he is not wise nor righteous from Ignorance of this, so be careful, you old men, about yourselves.

He said: Then he turned to Job, peace be upon him, and said: There was in the greatness and majesty of God and the mention of death what would cut your tongue, break your heart, and make you forget your arguments. Did you not know, O Job, that God has servants whom His fear silenced without defect or dumbness? They are the eloquent, articulate, noble, and intelligent ones, who work for God and His verses. But when they mention the greatness of God, their tongues become cut off, their skins shudder, their hearts break, and their minds go astray out of reverence for God, honor, and veneration. So when they wake up from that, they race to God with righteous deeds, preparing themselves with the oppressors and sinners, and they are the most pure and innocent, and with the negligent and the negligent. And they are wise and strong, but they do not consider much too much for God, nor are they satisfied with little for God, nor do they guide to Him with deeds. They are terrified, frightened, grieved, humbled, fearful,

Surat al-Anbiya 21:84

So We responded to him and removed the affliction that was upon him and restored his family to him and the like thereof with them as a mercy from Us and a reminder for the worshippers.

submissive, and confessing. Whenever you see them, O Job.

Ayyub said: God plants wisdom with mercy in the heart of the young and the old. When it grows in the heart, God reveals it on the tongue. Wisdom does not come from age, youth, or length of experience. If God makes a servant wise in fasting, his status with the wise will not fall, and they will see the light of honor from God upon him. But you have become proud of yourselves, and you thought that you have howled with your goodness. So there you have transgressed and become arrogant. If you had looked between you and your Lord, and then believed in yourselves, you would have found faults that God has covered with the well-being that He has clothed you with. But today I have become without an opinion or a word with you. I used to have my words heard, my right known, fair with my opponent, subduing those who today subdue me, and my position is feared. Despite that, men listen to me and respect me. But today my hope has been cut off, my caution has been lifted, my family has grown tired of me, and my relatives have disobeyed me. My acquaintances have disowned me, my friends have turned away from me, my companions have cut me off, my family have disbelieved in me, I have denied my rights, and I have forgotten my good deeds. I cry out, but they do not cry out to me. I apologize, but they do not excuse me. It is His judgment that has humiliated me, made me weak, and made me miserable. It is His authority that has made me sick and made my body thin. If my Lord were to remove the awe that is in my chest, and set my tongue free so that I could speak at full capacity, then it would be appropriate for the servant to argue for himself, I would hope that He would punish me for what I am in. But He has thrown me aside, and He is exalted above me. He sees me, but I do not see Him. He hears me, but I do not hear Him. He has not looked at me and had mercy on me, nor has He approached me nor brought me near. So I present my excuse, and I speak of my innocence, and I plead for myself.

When he said, "He was humiliated like Job and his companions with him," a cloud overshadowed him until his companions thought it was a punishment. Then he was called from him, and it was said to him: "O Job, God says: Here I am, I have come near to you, and I have always been close to you, so arise and present your excuse that you claimed, and speak of your innocence, and argue for yourself, and tighten your garment." Then he mentioned something like the hadith of Ibn Askar, on the authority of Ismail, to the end of it, and he added to it: "And My mercy has preceded My wrath, so strike with your foot, this is a cool bath and a drink in which is your cure, and I have given you your family, and the like of them with them, and your wealth and the like of it with it." And they claimed: **And the like of it with it so that it may be a sign for those who come after you, and so that it may be a lesson for those who are afflicted.** Then he went out and sat down, and his wife came looking for him in his bed, but she did not find him, so she stood up as if she were in a state of bewilderment, then she said: O

servant of God, do you know about the afflicted man who was here? He said: No, then he smiled, so I recognized him by his laughter, and embraced him.

Ibn Hamid told us: Salamah told us, on the authority of Muhammad ibn Ishaq, on the authority of some of the people of knowledge, on the authority of Wahb ibn Munabbih, who said: So I told Abdullah ibn Abbas his story and her embrace of him, and Abdullah said: By the One in Whose hand is Abdullah's soul, she did not leave his embrace until all of their wealth and children had passed by her.

Ibn Humayd narrated: Salamah narrated on the authority of Ibn Ishaq: I heard some of those who mentioned the hadith about him that he called her when she asked about him and said to her: Do you recognize him when you saw him? She said: Yes, why do I not know him? He smiled and said: Here I am, and God has relieved me of what I was in. At that point, she embraced him. Wahb said: Then God revealed in His oath to strike her for what she spoke to, that **And take in your hand a bunch of grass and strike with it and do not break your oath** (Surah Sad: 44) meaning your oath has been fulfilled. God the Most High says: "Indeed, We found him patient, an excellent servant. Indeed, he was one who frequently turned back [to God]" (Surah Sad: 44). God says: **And We gave him his family and the like thereof with them as a mercy from Us and a reminder for those of understanding** (Surah Sad: 43).

Yahya bin Talha Al-Yarboui told us: Fadil bin Ayyad told us, on the authority of Hisham, on the authority of Al-Hasan, who said: Job remained lying on a dustbin for seven years and months, not asking God to relieve what was wrong with him. He said: There is no creature on the face of the earth more honorable to God than Job. They claim that some people said: If the Lord of this had a need for him, He would not have done this to him. At that point, he prayed.

Yaqub bin Ibrahim told me: Ibn Ulayyah told us, on the authority of Yunus, on the authority of Al-Hasan, who said: Abu Bakr remained in charge of the scavenger hunt for the Children of Israel for seven years and months, and the animals would attack him.

Muhammad bin Ishaq told me: Yahya bin Ma'in told us: Ibn Uyaynah told us, on the authority of Amr, on the authority of Wahb bin Munabbih, who said: Ayyub did not eat, but rather he would bring out something like a woman's breast and then he would lick it.

Al-Qasim told us, he said: Al-Hussein told us, he said: Mukhallad bin Hussein told us, on the authority of Hisham, on the authority of Al-Hasan, and Hajjaj, on the authority of Mubarak, on the authority of Al-Hasan: One of them added to the other, he said: God gave Job wealth, and made it abundant for him and for his women, cows, sheep and camels, and the enemy of God, Satan, was asked: Are you able to tempt Job? He said: O Lord, Job has become in a world of wealth and children, and he cannot help but thank You, but give me power over his wealth and children, and you will see how he obeys Me and disobeys You. K said: So

give him power over his wealth and children. He said: So he would bring his livestock from his wealth of sheep and burn them in the fire. Then Job would come, while he was praying, imitating a shepherd, and K would say: O Job, you pray to your Lord, God has not left you anything from your livestock from the sheep except that He burned it in the fire. I was away and I came to inform you. He said: So Job would say: O God, You gave, and You took, as long as my soul remains I thank You for Your good trial, and he would not be able to do anything of what he wanted. Then he would bring his livestock of cows and burn them in the fire. Then Job would come and say that, and Job would respond to him in the same way. He said: And he did the same with the camels until he had nothing left of his livestock until he demolished the house on his son. Then he said: O Job, God sent upon your son someone who demolished houses on them until they perished. So Job said the same thing. He said: My Lord, this is when You have done me all good. Before today, the love of money occupied me during the day, and the love of my son occupied me at night out of compassion for them. So now I empty my hearing and my sight, my night and my day with remembrance and praise, sanctification and glorification. So the enemy of God departs from him without having obtained from him anything that he wanted.

He said: Then God, the Blessed and Exalted, said: How did you see Job? Iblis said: Job knows that you will return his wealth and children to him. But give me power over his body, so that if harm befalls him therein, he will obey me and disobey you. He said: So he was given power over his body, so he came to him and blew into him a blast that caused a sore from his horn to his foot. He said: Then calamity after calamity befell him, until he was carried and placed on a garbage dump for the Children of Israel. He had no wealth, children, friends, or anyone to come near him except his wife. She was patient with him sincerely, and she would bring him food, and praise God with him when he praised Him. And Job, despite that, did not cease to remember God, and to praise and extol God, and to be patient with what God had afflicted him with. Al-Hasan said: Then Iblis, the enemy of God, cried out a cry in which he gathered his soldiers from all corners of the earth, fearing Job's patience. They gathered around him and said to him: You have gathered us, what is the matter with you? What has made you tired? He said: This servant has exhausted me, whom I asked my Lord to give me power over his wealth and children, so I did not leave him wealth or children, and he only increased in patience and praise and thanks to God. Then I gave power over his body and left it as a sore lying on the rubbish dump of the Children of Israel, and none acknowledged it except his wife. I have disgraced myself before my Lord, so I sought help from you, so help me against him. He said: They said to him: Where is your cunning? Where is your knowledge with which you destroyed those who came before? He said: All of that has been invalidated in Job, so advise me. They said: We advise you. Did you see Adam when you expelled him from Paradise, from where did you come to him? He said: From his wife. They said: What about Job from his wife, for he cannot disobey her, and no one comes near him except her? He said: You have hit the nail on the head. So he went

until he came to his wife while she was giving charity, and he appeared to her in the form of a man, and he said: Where is your husband, O servant of God? She said: It is that which scratches his sores, and the animals move around his body. When he heard it, he hoped that it was a word of distress, so it fell into her heart, and whispered to her, and reminded her of the blessings, wealth, and animals that she had been in, and reminded her of Job's beauty and youth, and the harm that he was in, and that this would never end for them. Al-Hasan said: So she screamed, and when she screamed, he knew that she had screamed and was distressed, so he brought her a goat and said: Let Job slaughter this for me and he will be healed. He said: So she came screaming, O Job, O Job, until when will your Lord torment you? Will He not have mercy on you? The livestock? The money? Where are the children? Where is the friend? Your beautiful color has changed, and has become like ashes? Your beautiful body.

Who has worn out and the beasts have wandered in it? Slaughter this young goat and rest. Job said: The enemy of God has come to you, breathed into you, and found in you gentleness, and you answered him: Woe to you! Who gave it to me? She said: God. He said: How long did He give us enjoyment of it? She said: Eighty years. He said: Since when did God afflict us with this trial with which He has afflicted us? She said: Seven years and some months. He said: Woe to you! By God, you have not been just, nor have you been fair to your Lord. Why did you not have patience so that we may be in this trial with which our Lord has afflicted us for eighty years, just as we were in prosperity for eighty years? By God, if God heals me, I will flog you a hundred lashes. You have ordered me to slaughter for other than God your food and drink that you bring me unlawfully. I will not taste what you bring me after that. Since you have said this to me, then go away from me, so that I may not see you. So he expelled her, and she left. Then Satan said: This man has prepared himself for eighty years for this affliction that he is in, but he was overcome and rejected. Job looked at his wife and expelled her, and he had no food, no drink, and no friend. Al-Hasan said: Two men passed by him while he was in that state. By God, there was no one on the face of the earth that day more honorable to God than Job. One of the two men said to his companion: If God had a need for this, He would not have brought him to this. Job had not heard anything that was more difficult for him than this word.

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Hajjaj narrated to us, on the authority of Jarir ibn Hazim, on the authority of Abdullah ibn Ubayd ibn Umair, who said: Ayoub had two brothers, so they came to him and stood from a distance, unable to approach him because of his stench. One of them said to his companion: If God had known any good in Ayoub, He would not have afflicted him with what he saw. He said: Ayoub was never so distressed by anything that befell him as he was by a man's words. Ayoub said: O God, if You know that I have never spent a night full while I know where someone is hungry, then believe me. So he believed me, and they were listening. Then he said: O God, if You know that I have never worn two shirts while I know where someone is naked, then believe me. So he believed

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me, and they were listening. He said: Then he fell down prostrating.

Al-Qasim told us, he said: Al-Hussein told us, he said: Mukhallad bin Al-Hussein told me, on the authority of Hisham, on the authority of Al-Hasan, he said: So he said: O Lord, indeed harm has befallen me. Then he referred that to his Lord, and He said: **And You are the Most Merciful of the merciful.**

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Jarir, on the authority of Abdullah bin Ubaid bin Umair, he said: So it was said to him: Raise your head, for your prayer has been answered.

Al-Qasim narrated to us, he said: Al-Husayn narrated to us, he said: Hajjaj narrated to us, on the authority of Mubarak, on the authority of Al-Hasan and Mukhallad, on the authority of Hisham, on the authority of Al-Hasan, the hadith of one of them entered into the other. They said: So it was said to him, **Strike with your foot, this is a cool bath and a drink** (p. 42). So he struck with his foot and a spring gushed forth, so he washed from it, and nothing of his illness remained apparent on him except that it fell off. So God removed all pain and all sickness, and his youth and beauty returned to him, better than it had been and more excellent than it had been. Then he struck with his foot and another spring gushed forth, so he drank from it, and nothing of his illness remained in his body except that it came out. So he stood up healthy, and he was clothed in a garment. He said: So he began to look around and did not see anything of his family and wealth except that God had weakened it for him, until, by God, he repeated to us that the water with which he had washed had scattered on his chest like golden locusts. He said: So he began to hold them in his hand, and God revealed to him: O Job, have I not enriched you? He said: Yes, but it is your blessing, who can be satisfied with it? He said: So he went out and sat on a prominent place, then his wife said: Tell me, if he expelled me to whom did he eat it? Should I leave it to die of hunger or be lost and eaten by wild beasts? I will return to it. So she returned, and there was no sweeping place to be seen, nor was it in the same condition that it was, and things had changed, so she began to walk around when the sweeping place was and cry, and that was in the eyes of Ayoub. She said: And she was afraid to go to the owner of the estate and ask about him, so Ayoub sent to her and called her, and said: What do you want, O servant of God? So she cried and said: I wanted that afflicted one who was rejected on the sweeping place, I do not know if he was lost or what he did? Ayoub said to her: What happened to you? So she cried and said: My husband, have you seen him? And she cried that he was here. He said: And would you recognize him if you saw him? She said: Is it hidden from anyone who saw him? Then she began to look at him and she was afraid of him, then she said: He was the most similar of God's creation to you, because he was healthy. He said: I am Job, whom you ordered to slaughter Satan, and I obeyed God and disobeyed Satan, so I called upon God and He returned to me what you see. Al-Hasan

said: Then God had mercy on her because of her patience with Him in the face of the affliction, and He ordered him, to make things easier for her, to take a group of trees and strike them with one blow, to make things easier for her because of her patience with 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, his saying: **And Job, when he cried out to his Lord, 'Verily, distress has seized me'...** until the end of the two verses, for when Satan touched him with hardship and torment, God made him forget to supplicate to Him, so that He would remove the distress that was upon him. However, he used to remember God often, and the affliction in God only increased his desire and good faith. Then when the appointed time came and God decreed that He would remove the distress that was upon him, He permitted him to supplicate and made it easy for him. Before that, the Blessed and Exalted used to say: It is not appropriate for My servant Job to supplicate to Me, and then I would not answer him. So when he supplicated, He answered him, and He replaced everything that he had lost with double, He returned to him his family and the like thereof with them, and He praised him and said: "Indeed, We found him patient, an excellent servant. Indeed, he was one who frequently turned back [to God]" (Surah Sad: 44).

The people of interpretation differed about the family that God mentioned in His statement, **And We gave him his family and a like number with them.** Are they the family that he was given in this world, or is that the promise that God promised Job that He would do to him in the Hereafter? Some of them said: God only gave Job in this world the like of his family that perished, for they will not return to him in this world, and God only promised Job that He would give them to him in the Hereafter.

Abu al-Sa'ib Salim ibn Janadah told me: Ibn Idris told us, on the authority of Layth, who said: Mujahid sent a man called Qasim to Ikrimah asking him about the statement of God to Job, **And We gave him his family and the like of them with them.** He said: It was said to him: Your family is yours in the Hereafter, so if you wish, We will hasten them for you in this world, and if you wish, they will be yours in the Hereafter, and We will give you the like of them in this world. He said: They will be for me in the Hereafter, and I will be given the like of them in this world. He said: So he returned to Mujahid and said, **He is right.**

Others said: Rather, he returned them to him in their entirety, and gave him the same amount along with them.

Who said that?

Ibn Hamid narrated to us: Hakam bin Salim narrated to us, on the authority of Abu Sinan, on the authority of Thabit, on the authority of Ad-Dahhak, on the authority of Ibn Masoud: **And We gave him his family and the like thereof with them.** He said: His family in person.

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, when Job prayed, God answered him and replaced everything he had lost with two times more. He returned his family to him and the same number with them.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, **And We gave him his family and the like thereof with them** (p. 43). He said: He brought them back to life in person, and returned to him the like thereof.

Ibn Hamid told us: Jarir told us, on the authority of Layth, on the authority of Mujahid, regarding his statement, **And We gave him his family and the like thereof with them**, he said: It was said to him: If you wish, We will revive them for you, and if you wish, they will be yours in the Hereafter, and you will be given the like thereof in this world. So he chose that they should be in the Hereafter and the like thereof in this world.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And We gave him his family and the like thereof with them**. Al-Hasan and Qatada said: God revived his family in person, and added to them the like thereof.

Others said: Rather, he gave him the example of his offspring, his wealth, which he returned to him, and his family. As for the family and wealth, he returned them to him.

Who said that?

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of a man, on the authority of al-Hasan: **And the like of them with them**. He said: Of their descendants.

His saying, *mercy* is in the accusative case, meaning: We did that to them out of mercy from Us to him. His saying, **and a reminder to the worshippers**, means: And a reminder to the worshippers of their Lord. We did that to him so that they would take heed from it, and know that God may test His friends and those of His servants whom He loves in this world with various types of affliction in themselves, their families, and their wealth, not to degrade them, but as a test from Him to him so that he may attain, through his patience with it, his acceptance of it, and his good faith, the station that He, the Blessed and Exalted, has prepared for him of honor with Him.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Abu Ma'shar, on the authority of Muhammad ibn Ka'b Al-Qurazi, regarding his statement, **A mercy from Us and a reminder for the worshippers**, he said: Any believer who is afflicted with a calamity and mentions what afflicted Job, it will be said: Someone better than us, a prophet from among the prophets, has been afflicted.

Tafsir al-Qurtubi

I said: This is not a complaint, but rather a supplication, its explanation is **So We answered him**, and the

answer follows the supplication, not the complaint. So they approved of it and were pleased with it. Al-Junayd was asked about this verse, and he said: He made him aware of the need of the questioner in order to bestow upon him the generosity of giving.

God the Almighty said: **So We removed the affliction that was upon him, and We gave him his family and the like thereof with them**. Mujahid and Ikrimah said: It was said to Job, peace be upon him: We have given you your family in Paradise. If you wish, We will leave them for you in Paradise, and if you wish, We will give them to you in this world. Mujahid said: So God the Almighty left them for him in Paradise and gave him the like thereof in this world. An-Nahhas said: The chain of transmission on their authority is sound.

I said: Al-Mahdawi narrated it on the authority of Ibn Abbas. Ad-Dahhak said: Abdullah bin Masoud said: The people of Job had died except for his wife, so God Almighty revived them in less than the blink of an eye, and gave him the same number along with them. And on the authority of Ibn Abbas also: His sons had died, so they were revived for him, and he had children the same number along with them. And Qatada, Ka'b al-Ahbar, Al-Kalbi, and others said the same. Ibn Masoud said: His children died, and they were seven males and seven females, and when he recovered, they were resurrected for him, and his wife gave birth to seven sons and seven daughters. Al-Tha'labi: This statement is more similar to the apparent meaning of the verse.

I said: Because they died as a test before their appointed times, as was explained in Surah Al-Baqarah in the story of **those who left their homes, thousands in number, for fear of death** (al-Baqarah 2:243). And in the story of the seventy who were struck by the thunderbolt and died and then were brought back to life, that is because they died before their appointed times, and likewise here, and God knows best. According to the saying of Mujahid and Ikrimah, the meaning is: **And We gave him his family in the Hereafter, and the like of them with them** in this world. And in al-Naba 78: God sent Gabriel, peace be upon him, to him when he kicked the ground with his foot and a spring of hot water appeared, and he took his hand and shook it and the worms scattered from it, and he dived into the water and his flesh grew and he returned to his home, and God returned his family to him and the like of them with them, and a cloud arose the size of the foundations of his house and rained golden locusts for three days and nights. Gabriel said to him: Are you satisfied? He said: And who is satisfied with God! Surplus. God revealed to him: I have praised you for your patience before and after you fell into the affliction. Had I not placed patience under every hair of yours, you would not have been patient. **A mercy from Us** means We did this to him as a mercy from Us. It was also said: We tested him so that his reward would be great tomorrow. **And a reminder for the worshippers** means and a reminder for the worshippers, because if they remember Job's affliction, his patience with it, and his trial of him, even though he was the best of the people of his time, they will prepare themselves to be patient with the hardships of this world, as Job did. This will be a reminder to them to continue worshipping and to endure harm. There is a difference

So We responded to him and removed the affliction that was upon him and restored his family to him and the like thereof with them as a mercy from Us and a reminder for the worshippers.

of opinion regarding the duration of his stay in the affliction. Ibn Abbas said: The duration of the affliction was seven years, seven months, seven days, and seven nights. Wahb said: Thirty years. Al-Hasan said: Seven years and six months. I said: And what is more correct than this, and God knows best, is eighteen years. It was narrated by Ibn Shihab from the Prophet, may God bless him and grant him peace, and it was mentioned by Ibn al-Mubarak and it was mentioned earlier.

Tafsir Ibn Kathir

The Almighty mentions about Job, peace be upon him, what afflicted him in terms of his wealth, children and body. He had many animals, livestock and crops, and children and satisfactory homes. He was afflicted with all of that and it went away to the last. Then he was afflicted with leprosy in his body, it is said: with leprosy in the rest of his body, and nothing remained healthy except his heart and tongue, with which he would remember God Almighty, until his companions turned away from him, and he was isolated in a corner of the country, and no one remained to show mercy on him except his wife, who would take care of him. It is said: she was in need, so she began to serve the people for his sake. The Prophet, may God bless him and grant him peace, said: **The people most afflicted are the prophets, then the righteous, then the next best and the next best.** And in another hadith: "A man is afflicted according to his religious commitment. If his religious commitment is firm, his affliction will increase." The Prophet of God, Job, peace be upon him, was the epitome of patience. He is an example of that. Yazid bin Maysarah said: When God tested Job, peace be upon him, with the loss of his family, wealth and children, and nothing remained for him, he praised him and said: I thank You, Lord of Lords, Who has been kind to me. You have given me wealth and children, and there is not a part of my heart that has not been entered by that. You have taken all of that from me, and emptied my heart, and nothing stands between me and You. If my enemy, Satan, knew what I did, he would envy me. Satan found something reprehensible about that. He said: And Job, peace be upon him, said: O Lord, You have given me wealth and children, and no one has ever come to my door to complain about the injustice I have done him, and You know that. And he used to make me lie down on the bed, but I left it, and I said to myself, O soul, you were not created to lie down on the bed. I left that only seeking Your pleasure. Narrated by Ibn Abi Hatim.

A long story has been narrated about Wahb ibn Munabbih in his account, which was narrated by Ibn Jarir and Ibn Abi Hatim with a chain of transmission on his authority, and it was mentioned by more than one of the later commentators, and it contains strange things that we have left out due to the length. It has been narrated that he remained in affliction for a long time, then they differed about the reason that prompted him to make this supplication. Al-Hasan and

Qatadah said: Job, peace be upon him, was afflicted for seven years and months, lying on the rubbish heap of the Children of Israel, with animals swarming around his body, then God relieved him and gave him a great reward and praised him well. Wahb ibn Munabbih said: He remained in the affliction for three years, neither increasing nor decreasing. Al-Suddi said: Job's flesh fell off until nothing remained but the nerves and bones, so his wife would take care of him and bring him ashes to put in it. When his pain became prolonged, his wife said to him: O Job, if you would ask your Lord to relieve you. He said: I have lived for seventy years in good health, so it is little for God that I should be patient for him for seventy years. She was alarmed by that, so she went out and worked for the people for wages and brought him what she got and fed him. Then Satan went to two men from the people of Palestine, who were his friends and brothers. He went to them and said: Your brother Job has been afflicted with such and such a affliction, so go to him and visit him, and take with you some of the wine of your land, for if he drinks from it he will be cured. So they went to him and when they saw him they cried. He said: Who are you? They said: We are so-and-so and so-and-so. He welcomed them and said: Welcome to those who do not ignore me when afflicted. They said: O Job, perhaps you were concealing something and revealing something else, and that is why God tested you? He raised his head to the sky and said: He knows. I did not conceal anything and reveal something else, but my Lord tested me to see whether I would be patient or impatient. They said to him: O Job, drink from our wine, for if you drink from it you will be cured. He became angry and said: The wicked one came to you and ordered you to do this? Your speech, food and drink are forbidden to me. So they got up from him, and his wife went out to work for the people. She baked bread for a family who had a young boy, and made them a loaf of bread. Their son was asleep, and they did not want to wake him, so they gave him to her. She brought him to Job, but he disapproved of him and said: You did not bring me this, so what is the matter with you today? So she told him the story. He said: Perhaps the boy has woken up and asked for the loaf of bread but did not find it, so he is crying for his family. So go with him to him. So she came until she reached the people's steps, and one of their sheep butted her. She said: **Cursed is Job the sinner!** When she went up, she found that the boy had woken up and was asking for the loaf of bread and crying for his family, not accepting anything from them except this. So she said: **May God have mercy on him,** meaning Job. So she gave him the loaf of bread and returned. Then Satan came to her in the form of a doctor and said to her: Your husband has been ill for a long time, so if he wants to recover, let him take a fly and slaughter it in the name of the idol of the Banu So-and-so, for he will recover and repent after that. So she said that to Job, and he said: "The evil one has come to you. By God, if you recover, I promise you that I will flog you a hundred lashes." So she went out seeking him, but he withheld her sustenance, so she did not go to the people of a house who wanted her. When that became severe for her and she feared that

Job would be hungry, she shaved a horn from her hair and sold it to a young girl from the daughters of the nobles, so they gave her food. She brought it to Job, but when he saw it he did not recognize it and said: Where did you get this from? She said: I worked for some people and they fed me, so he ate from it. The next day she went out and looked for work but could not find any, so she also shaved a horn and sold it to that slave girl, and they also gave her some of that food. She brought it to Job, but he said: By God, I will not eat it until I know where it is from. So she put down her veil, and when he saw her head shaved he was very upset, so at that time he called upon God Almighty and said: **He called upon his Lord, 'Indeed, distress has touched me, and You are the Most Merciful of the merciful.'**

Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad told us, Abu Imran al-Joni told us on the authority of Nawf al-Bakali that the devil who ascended in Job was called Mabsoot. He said: Job's wife used to say: Call upon God and He will heal you. But he did not call upon Him until a group of the Children of Israel passed by him. Some of them said to one another: What has befallen him has only befallen him because of a great sin he committed. Then he said: "He called upon his Lord: 'Indeed, distress has seized me, and You are the Most Merciful of the merciful.'" And my father told us, Abu Salamah told us, Jarir bin Hazim told us, on the authority of Abdullah bin Ubaid bin Umair, who said: Job, peace be upon him, had two brothers. One day they came to him and could not get close to him because of his bad odor, so they stood from a distance. One of them said to the other: If God had known any good in Job, He would not have afflicted him with this. Job was alarmed by their words, as he had never been alarmed by anything before. He said: O God, if You know that I have never spent a night full while I know where someone is hungry, then believe me. So He was told the truth from the heavens, and they were listening. Then he said: O God, if You know that I have never had two shirts, and I know where someone is naked, then believe me. So He was told the truth from the heavens, and they were listening. Then he said: O God, by Your glory, then he fell down in prostration and said: O God, by Your glory, I will never raise my head until You uncover me. So he did not raise his head until He uncovered it.

Ibn Abi Hatim narrated it from another chain of transmission with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him) in a similar manner. He said: Yunus ibn 'Abd al-A'la informed us, Ibn Wahb informed us, Nafi' ibn Yazid informed me on the authority of 'Aqeel on the authority of al-Zuhri on the authority of Anas ibn Malik that the Messenger of God (peace and blessings of God be upon him) said: "The affliction of God's Prophet Job lasted for eighteen years, and both those near and far rejected him, except for two men from among his brothers who were among his closest friends. They used to come to him in the morning and in the evening. One of them said to his companion: 'By God, you know that Job has committed a sin that no one else in the world has committed.'" His companion said to him: 'What is that?' He said: 'It has been eighteen years since God has shown him mercy and removed what is wrong with him.' When they went to him, the man

could not wait until he mentioned it to him. So Job (peace be upon him) said: 'I do not know what you are saying, except that God the Almighty knows that I used to pass by two men who were arguing and mentioning God, so I would return to my house and expiate for them, hating that they mention God except in a right way.' He said: 'He would go out to fulfil his need, and when he had completed it, his wife would stay with him.'" And one day, it was delayed, so God revealed to Job in his place, **Strike with your foot, this is a cool bath and a drink.** This hadith is very strange. Ibn Abi Hatim narrated: My father told us, Musa bin Ismail told us, Hammad told us, Ali bin Zaid told us, on the authority of Yusuf bin Mihran, on the authority of Ibn Abbas, who said: And God clothed him in a garment from Paradise, so Job moved aside and sat in a corner, and his wife came and did not recognize him, so she said: O servant of God, where did this afflicted man who was here go? Perhaps the dogs or the wolves took him, so she began to talk to him for an hour. He said: Woe to you, I am Job. She said: Are you mocking me, O servant of God? He said: Woe to you, I am Job, God has returned my body to me, and Ibn Abbas said the same, and He returned to him his money and his children clearly and the same with them. And Wahb bin Munabbih said: God revealed to Job, I have returned to you your family and your money, and the same with them. Wash yourself with this water, for in it is your healing, and offer a sacrifice on behalf of your companions, and ask forgiveness for them, for they have disobeyed me regarding you. Narrated by Ibn Abi Hatim.

He also said: Abu Zur'ah told us, Amr ibn Marzuq told us, Hammam told us, on the authority of Qatada, on the authority of Al-Nadr ibn Anas, on the authority of Bashir ibn Nahik, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: "When God healed Job, He rained down golden locusts upon him. He began to take some of them in his hand and put them in his garment. It was said to him: O Job, are you not satisfied? He said: O Lord, and who is satisfied with Your mercy?" Its origin is in the two Sahihs and it will come in another place.

And his saying: **And We gave him his family and the like of them with them** It was mentioned earlier from Ibn Abbas that he said: They were returned to him in person, and this is how Al-Awfi narrated it from Ibn Abbas also, and something similar was narrated from Ibn Masoud and Mujahid, and Al-Hasan and Qatadah said the same. Some of them claimed that the name of his wife was Rahmah, so if he took that from the context of the verse, then it is far from the right path, and if he took it from the transmission of the People of the Book and it was authenticated from them, then it is something that cannot be believed or denied, and Ibn Asakir named her in his history, may God Almighty have mercy on him: He said: And it is said that her name was Leah, daughter of Mansha bin Yusuf bin Ya'qub bin Ishaq bin Ibrahim, he said: And it is said that Leah, daughter of Ya'qub, peace be upon him, the wife of Job, was with him in the land of Al-Thaniyah, and Mujahid said: It was said to him: O Job, your family is yours in Paradise, so if you wish we will bring them to you, and if you wish we will leave them for you in Paradise and compensate you with the like of them?

Surat al-Anbiya 21:84

So We responded to him and removed the affliction that was upon him and restored his family to him and the like thereof with them as a mercy from Us and a reminder for the worshippers.

He said: No, rather leave them for me in Paradise, so they were left for him in Paradise and he was compensated with the like of them in this world. Hammad bin Zaid said on the authority of Abu Imran Al-Joni on the authority of Nawf Al-Bakali who said: He was given their reward in the Hereafter and given the same in this world. He said: So I told it to Mutraf, and he said: I did not know its meaning before today. And this is how it was narrated on the authority of Qatada, Al-Suddi and more than one of the Salaf, and God knows best. His statement: **A mercy from Us** means that We did that to him as a mercy from God to him.

And a reminder for the worshippers means that We made him an example in that so that those who were afflicted would not think that We did that to them because they were insignificant to Us, and so that they would follow his example in being patient with the decrees of God and His testing of His servants with whatever He wills, and He has the utmost wisdom in that.

Fath al-Qadir

So God, the Most High, informed us of the response to his supplication, saying: **So We responded to him and removed the affliction that was upon him** meaning God healed him from what he was suffering from and compensated him for what he had lost. That is why God, the Most High, said: **And We gave him his family and the like of them with them** It was said that God, the Most High, left them to him and gave him the like of them in this world. An-Nahhas said: The chain of transmission for that is correct. All of his family had died except his wife, so God revived them in less than the blink of an eye and gave him the like of them with them. It was said that this was because he had children twice as many as those whom God had killed. So the meaning of the verse according to this is: We gave him the like of his family and the like of them with them. The accusative of **a mercy from Us** is based on the reason: that is, We gave him that because of Our mercy for him. **And a reminder for the worshippers** meaning and a reminder for other worshippers so that they may be patient as he was patient.

There is disagreement about the duration of his stay in the affliction: some say it was seven years, seven months, seven days and seven nights, some say it was thirty years, and some say it was eighteen years.

Tafsir al-Baghawi

84. The Almighty said: **So We responded to him and removed the affliction that was upon him**, and that is because he said, **Strike with your foot**, so he struck with his foot and a spring [of water] gushed forth. So He ordered him to wash from it, so he did, and every illness that was on his outside went away. Then he walked forty steps, and He ordered him to strike the ground with his foot again, so he did, and a spring of cold water gushed forth. So He ordered him to drink from it, and every affliction that was on his inside went

away, as healthy as can be, so a spring of cold water gushed forth. So He ordered him to drink from it, and every illness that was on his inside went away, and he became as healthy as can be among men and as handsome as can be.

And We gave him his family and the like of them with them. They differed on that. Ibn Masoud, Qatada, Ibn Abbas, Al-Hasan, and most of the commentators said: God Almighty returned his family and children to him in their entirety. God revived them for him and gave him the like of them with them, and this is the apparent meaning of the Qur'an.

Al-Hasan said: God gave him the equivalent of the offspring of his wealth that God restored [to him and his family]. This is indicated by what Al-Dahhak and Ibn Abbas narrated that God Almighty restored the woman's youth and she bore him twenty-six sons.

Wahb said he had seven daughters and three sons.

Ibn Yasar said: He had seven sons and seven daughters.

It was narrated on the authority of Anas, with a chain of transmission traceable to the Prophet, that he had two troughs, one for wheat and one for barley. Then God Almighty sent two clouds, one of which poured gold on the trough of wheat and the other poured paper on the trough of barley until it overflowed.

It was narrated that God Almighty sent an angel to him and said: Your Lord sends you peace for your patience, so go out to your destination. So he went out to him and God sent golden locusts upon him. One flew away, so he sold it and returned it to his destination. The angel said to him: Is what is in your destination not enough for you? He said: This is a blessing from my Lord, and I will never be satisfied with His blessings.

Hassan bin Saeed Al-Munai'i told us, Abu Tahir Muhammad bin Muhammad bin Mahmath Al-Ziyadi told us, 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, who said: Abu Hurairah told us: The Messenger of God, may God bless him and grant him peace, said: "While Job was bathing naked, golden locusts fell upon him. Job began to gather them in his garment, and his Lord called out to him, 'O Job, was I not independent of what you see?' He said, 'Yes, my Lord, by Your glory, but I cannot do without Your blessing.'" Some people said: God gave Job in this world the same as his family who perished, but as for those who perished, they did not return to him in this world. Ikrimah said: It was said to Job: Your family is yours in the Hereafter, so if you wish, We will hasten them for you in this world, and if you wish, they will be yours in the Hereafter. And We have given you the like of them in this world. He said: They will be for me in the Hereafter, and he was given the like of them in this world. So based on this, the meaning of the verse is: And We have given him his family in the Hereafter and the like of them with them in this world. And by family he meant children, **a mercy from Us**, meaning a

blessing from Us, **and a reminder for the worshippers**, meaning: a lesson and a warning for them.

Tafsir al-Baidawi

84- **So We responded to him and removed the affliction that was upon him** by healing him from his illness. **And We gave him his family and the like thereof with them** by giving him twice as many children as he had or by bringing his children back to life and giving him from them supererogatory children. **As a mercy from Us and a reminder for the worshippers** as a mercy to Job and a reminder for other worshippers so that they may be patient as he was patient and be rewarded as he was rewarded, or as Our mercy for the worshippers, for We remember them with goodness and do not forget them.

Surat al-Anbiya 21:85

And Ishmael and Idris and Dhul-Kifl, all were among the patient.

Surat al-Anbiya 21:85

And Ishmael and Idris and Dhul-Kifl, all were among the patient.

Tafsir al-Jalalayn

85 - And remember **and Ishmael and Idris and Dhul-Kifl, all were among the patient** in obeying God and avoiding His disobedience.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty means by Ishmael: Ishmael, son of Abraham, who fulfilled his promise, and by Idris: Enoch, and by Dhu al-Kifl: a man who took responsibility for some of the people, either a prophet or a righteous king, to do some work, and then someone took it on after him, so God praised him for his good fulfillment of what he took responsibility for, and made him one of those counted among His servants, with those who praised his patience.

He mentioned the narration about them:

Muhammad bin Bashir narrated: Mu'ammil narrated: Sufyan narrated: Al-A'mash narrated: Al-Munhal bin Amr narrated: Abdullah bin Al-Harith narrated that a prophet said: Who will guarantee that he will fast during the day and pray at night and will not get angry? A young man stood up and said: I will. He said: Sit down. Then he came back and said: Who will guarantee that he will fast during the night and will not get angry? That young man stood up and said: I will. He said: You will pray at night and fast during the day and will not get angry. Then that prophet died, and that young man sat in his place to judge between the people, but he did not get angry. Then Satan came to him in the form of a man to anger him while he was fasting and wanted to take a nap, so he knocked hard on the door and said: Who is this? He said: A man who has a need. So he sent another with him, but he said: I am not satisfied with this one. So he went out to him and took him by the hand and he went with him, until when he was in the market, he left him and went away, and he was called Dhul-Kifl.

Ibn Al-Muthanna told us: Affan bin Muslim told us: Wahib told us: Dawud told us, on the authority of Mujahid, who said: When Al-Yasa' grew old, he said: If only I could appoint a man as my successor over the people to work over them during my lifetime, so that I could see how he works. A man whom the eye despised stood up and said: Me. He said: Do you fast during the day and pray at night, and do not get angry? He said: Yes. He said: So he turned them back that day and said the same thing about the other night. The people remained silent and that man stood up and said: Me. He appointed him as his successor. Iblis began to say to the devils: Go to so-and-so, but he exhausted

them. He said: Leave me and him. He came to him in the form of an old, poor man. He came to him when he went to bed for the afternoon nap, and he did not sleep day or night except for that nap. He knocked on the door and said: Who is this? He said: An old man who has been wronged. He said: So he got up and opened the door and began to tell him the story, saying: There is a dispute between me and my people, and they have wronged me, and they did this and that to me. So he kept on talking to him for a long time, until it was time for the afternoon prayer and the midday meal. He said: When you go, come to me so that I may take your right for you. So he went and went, and was in his council, and he began to look to see if he could see the old man, but he did not see him, so he began to seek him out. When the next day came, he began to judge between the people and wait for him, but he did not see him. When he returned for the midday meal and went to bed, he came to him and knocked on the door, and he said: Who is this? He said: The old oppressed man. So he opened the door for him and said: Didn't I tell you that when you sit, come to me? He said: They are the most wicked people. If they know that you are sitting, they say: We will give you your right, and if you stand, they deny me. He said: Go, and when you go, come to me. He said: So he missed the siesta, so he went to look but did not see him, and drowsiness overcame him, so he said to some of his family: Do not let anyone approach this door until I sleep, for sleep overcame me. When that hour came, he came and the man said to him: Behind you, so he said: I went to him yesterday and told him my situation. He said: By God, we were ordered not to let anyone approach it. When he became tired, he looked and saw a window in the house, so he climbed through it, and behold, he was in the house, and behold, he was knocking on the door. He said: The man woke up and said: O so-and-so, did I not order you? He said: By God, as for those before me, you were not given access, so look from where you came. He said: So he went to the door, and behold, it was locked as he had locked it, and behold, he was with him in the house, so he recognized him and said: Enemy of God? He said: Yes, you exhausted me in everything, so I did what you see to anger you. So he called him Dhul-Kifl, because he undertook a matter and fulfilled it.

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, regarding his statement: **And Dhul-Kifl**, he said: A righteous man who was not a prophet, guaranteed to the prophet of his people that he would take care of his people's affairs, establish them for them, and judge between them with justice, so he did that, and he was called Dhul-Kifl.

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, similarly, except that he said: And He judges between them with justice.

Al-Qasim narrated: Al-Husayn narrated: Hajjaj narrated: Ibn Jurayj narrated: Abu Ma' shar narrated: Muhammad ibn Qays said: The Children of Israel had

a righteous king. He became arrogant and gathered his people and said: Who among you will guarantee me this kingdom of mine, on condition that he fasts during the day, prays at night, and judges between the Children of Israel according to what God has revealed? No one stood up except that young man. He said: So he disdained him. When it was the third time, he said the same thing, and no one stood up except that young man. He said: Go ahead. So he was left with his kingdom. The young man stood up one night, and when morning came, he began to judge between the Children of Israel. When it was noon, he went in to take a nap, and Satan came to him in the form of a man from the children of Adam, and pulled his garment, and said: Do you sleep while the disputants are at your door? He said: When it is evening, come to me. He said: So he waited for him in the evening, but he did not come. When it was noon, he went in to take a nap, pulled his garment, and said: Do you sleep while the disputants are at your door? He said: I told you: Come to me in the evening, but you did not come. Come to me in the evening. When it was evening, he waited for him, but he did not come. When he entered to take a nap, he pulled his garment and said: Are you sleeping while the opponents are at your door? He said: Tell me who you are. If you were human, you would have heard what you said. He said: He is the devil. I have come to capture you, but God protected you from me. So he judged between the Children of Israel according to what God revealed for a long time. He is Dhul-Kifl. He was called Dhul-Kifl because he took responsibility for the kingdom.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, on the authority of Abu Musa al-Ash'ari, he said while he was addressing the al-Nas 114: Indeed, Dhul-Kifl was not a prophet, but he was a righteous servant who took care of the work of a righteous man when he died. He used to pray to God a hundred times every day, so God praised him well for taking care of him.

Ibn Humayd narrated: Al-Hakam narrated: Amr narrated: As for Dhul-Kifl, he was a king over the Children of Israel. When death approached him, he said: Who will guarantee that the Children of Israel will suffice me, and will not get angry, and will pray one hundred prayers every day? Dhul-Kifl said: I will. So Dhul-Kifl began to judge between the people, and when he finished, he prayed one hundred prayers. Then Satan tricked him and gave him time until he had judged between the people, and finished his prayer, and went to bed and slept. Then Satan came to his door and began to knock on it. So the devil came out to him and said: You have wronged me and done to me. So he gave him his ring and said: Go and bring me your companion, and waited for him. But the other one delayed him until he knew that he had fallen asleep and gone to bed. Then he came to the door also in order to anger him, and he began to knock on it and scratched his own face, and blood flowed. So the devil came out to him and said: What is the matter with you? He said: He did not follow me, and I struck him and he did that. So Dhul-Kifl seized him and denied what he had done. Then he said: Tell me who you are? He took him violently. He said: Tell him who he is.

Al-Hasan told us, he said: Abd al-Razzaq told us, he

said: Muammar told us, on the authority of Qatada, regarding his statement, **And Dhul-Kifl**, he said: Abu Musa al-Ash'ari said: Dhul-Kifl was not a prophet, but he was responsible for the prayer of a man who used to pray one hundred prayers every day, so he fulfilled it, so he was responsible for his prayer, and that is why he was called Dhul-Kifl. And Ismail, Idris, and Dhul-Kifl were placed in the accusative case, in apposition to Job, then he resumed with his statement, *all*, so he said, **all of the patient ones**, and the meaning of the statement is: All of them are among the people of patience in what befalls them for the sake of God.

Tafsir al-Qurtubi

The Almighty said: **And Ishmael and Idris** who is Enoch and it was mentioned before **and Dhul-Kifl** meaning remember them. Al-Tirmidhi Al-Hakim included in Nawader Al-Usul and others from the hadith of Ibn Umar on the authority of the Prophet, may God bless him and grant him peace, who said:

"There was a man among the Children of Israel called Dhul-Kifl who did not hesitate to commit a sin. He pursued a woman and gave her sixty dinars on condition that he would have intercourse with her. When he sat with her as a man sits with his wife, she trembled and wept. He said: 'What makes you weep?' She said: 'Because of this deed, by God I have never done it.' He said: 'Did I force you?' She said: 'No, but need drove me to do it.' He said: 'Go, it is yours. By God, I will never disobey God after this.' Then he died that night. They found written on the door of his house: 'God has forgiven Dhul-Kifl.'" Abu 'Isa al-Tirmidhi also included it. Its wording is: "On the authority of Ibn 'Umar, may God be pleased with them both, he said:

I heard the Prophet, may God bless him and grant him peace, narrate a hadith. If I had only heard it once or twice - until he counted seven times - I would not have narrated it. But I heard it more than that. I heard the Messenger of God, may God bless him and grant him peace, say:

Dhul-Kifl was from the Children of Israel and did not hesitate to commit a sin. A woman came to him and he gave her sixty dinars on condition that he would have intercourse with her. When he sat down with her as a man sits with his wife, she trembled and wept. He said: What makes you weep? Did I force you? She said: No, but he did something I had never done before and nothing made me do it except need. He said: You are doing this and what I did, go, it is yours. He said: By God, I will never disobey God after that. He died that night and in the morning it was written on his door: "God has forgiven Dhul-Kifl." He said: A good hadith. It was said that when Al-Yasa' grew old, he said: If I appointed a man as a successor over the people so that I may see how he acts. He said: Who will guarantee me three things: fasting during the day, praying at night, and not getting angry while he is making up the debt? A man from the descendants of Esau said: I will. He turned him away, then he said the same thing the next day. The man said: I will. He appointed him as a successor and he fulfilled it, so God praised him and he was called Dhul-Kifl because

he undertook a matter. This was stated by Abu Musa, Mujahid, and Qatadah. Amr ibn Abd al-Rahman ibn al-Harith said: Abu Moses narrated from the Prophet, may God bless him and grant him peace: Dhul-Kifl was not a prophet, but he was a righteous servant who took responsibility for the work of a righteous man when he died. He used to pray to God one hundred times a day, so God praised him well every one hundred times. Kaab said: There was a disbelieving king among the Children of Israel, and a righteous man passed by his country and said: By God, if I leave this country, I will offer Islam to this king. So he offered it to him and he said: What is my reward? He said: Paradise - and he described it to him - He said: Who will guarantee that for me? He said: I will. So the king converted to Islam and gave up the kingdom and devoted himself to obeying his Lord until he died. He was buried and in the morning they found his hand coming out of the grave and on it was a green note written in white light: God has forgiven me and admitted me to Paradise and fulfilled the guarantee of so-and-so. The people rushed to that man to take faith from them and guarantee them what he had promised the king. So he did that and they all believed and he was called Dhul-Kifl. It was said: He was a chaste man who would take care of every person who fell into a calamity, accusation or claim, and God would save him through his hands. It was also said: He was called Dhul-Kifl because God Almighty took care of his efforts and work twice as much as the work of any other prophet who was in his time. The majority are of the opinion that he was not a prophet. Al-Hasan said: He was a prophet before Elijah. It was also said: He was Zachariah under the care of Mary. **Everyone is among the patient** meaning upon the command of God and performing His obedience and avoiding His disobedience.

Tafsir Ibn Kathir

As for Ismail, what is meant by him is the son of Abraham, peace be upon them both. He was mentioned earlier in Surah Maryam, as was Idris, peace be upon him. As for Dhul-Kifl, it appears from the context that he was not paired with the prophets except that he was a prophet. Others said: He was a righteous man, a just king, and a fair judge. Ibn Jarir hesitated about that, and God knows best. Ibn Jurayj said on the authority of Mujahid regarding his statement: **And Dhul-Kifl** he said: A righteous man who was not a prophet. He promised a prophet of his people that he would take care of his people's affairs, establish them for him, and judge between them with justice. He did that, so he was called Dhul-Kifl. Ibn Abi Najayh also narrated this on the authority of Mujahid.

Ibn Jarir narrated: Muhammad ibn al-Muthanna told us, Affan told us, Wahib told us, Dawud told us on the authority of Mujahid who said: When al-Yasa' grew old, he said: If I were to appoint a man as my successor over the people to rule over them during my lifetime, so that I may see how he will act. So he gathered the people and said: Who will accept three things from me so that I may appoint him as my successor: He fasts

during the day, prays at night, and does not get angry? A man whom people looked down upon stood up and said: I will. He said: You fast during the day, pray at night, and do not get angry? He said: Yes. He said: So he turned him back that day and said the same thing the next day, so the people remained silent. Then that man stood up and said: I will. So he appointed him as my successor. Iblis began to say to the devils: Go to so-and-so, but that exhausted them, so he said: Leave me and him. So he came to him in the form of an old, poor man. He came to him when he went to bed for the afternoon nap - and he did not sleep day or night except for that sleep - so he knocked on the door and said: Who is this? He said: An old man who has been wronged. He said: So he got up and opened the door and began to tell him the story. He said: There is a dispute between me and my people, and they have wronged me, and they did this and that to me. He kept on talking to him until the afternoon came and the afternoon was over. He said: When you go, come to me and I will take your right for you. So he went and left. He was in his council and began to look to see if he could see the old man, but he did not see him. So he got up and followed him. When the next day came, he began to judge between the people and wait for him, but he did not see him. When he returned to the afternoon and went to bed, he came to him and knocked on the door and said: Who is this? He said: The old oppressed sheikh. So he opened the door for him and said: Didn't I tell you, when you sit, to come to me? He said: They are the most wicked people. If they know that you are sitting, they say: We will give you your right, and if you stand, they deny me. He said: Go, and when you go, come to me. He said: So he missed the siesta, so he went and waited for it but did not see it, and drowsiness was difficult for him, so he said to some of his family: Do not let anyone approach this door until I sleep, for sleep is difficult for me. When that hour came, he came and the man said to him: Behind you, behind you. He said: I came to him yesterday and mentioned my situation to him, so he said: No, by God, we were ordered not to let anyone approach it. When he became tired, he looked and saw a window in the house, so he climbed through it, and behold, he was in the house, and behold, he was knocking on the door from inside. He said: The man woke up and said: O so-and-so, did I not order you? He said: By God, you were not given permission from me, so look from where you came. He said: So he went to the door and behold, it was closed as he closed it. And behold, the man was with him in the house and he recognized him, so he said: Are they enemies of God? He said: Yes, you exhausted me in everything, so I did what you see to anger you. So God called him Dhul-Kifl because he undertook a matter and fulfilled it. And thus Ibn Abi Hatim narrated it from the hadith of Zuhair bin Ishaq on the authority of Dawud on the authority of Mujahid, similarly.

Ibn Abi Hatim said: My father told us, Ahmad ibn Yunus told us, Abu Bakr ibn Ayyash told us, on the authority of Al-A'mash, on the authority of Muslim, who said: Ibn Abbas said: There was a judge among the Children of Israel when death came to him, so he said: Who will take my place without getting angry? A man

said: I will. So he was called Dhul-Kifl. He said: He would spend the whole night praying, then he would fast in the morning and judge between the people. He said: And he would have an hour to rest. He said: So it was like that, then Satan came to him while he was sleeping, and his companions said to him: What is the matter with you? He said: A poor man who has a right over a man, and he has overcome me over him. They said: Stay where you are until he wakes up. He said: And he was asleep. He said: So he started shouting deliberately until he woke him up. He said: So he heard him, and he said: What is the matter with you? He said: A poor man who has a right over a man. He said: Go and tell him that he will give you. He said: He has refused. He said: Go to him yourself. He left, then came back the next day and said: What is the matter with you? He said: I went to him, but he did not raise his head because of what you said. He said: Go to him and tell him to give you your right. So he went and came back the next day when he said that. His companions said to him: Go out, may God do to you. You come every day when he sleeps and do not let him sleep. He said: So he started shouting because I am a poor man. If I were rich, he would have heard it again and said: What is wrong with you? He said: I went to him and he hit me. He said: Walk until I come with you. He said: So he held his hand and when he saw him go with him, he threw his hand away from him and fled. And thus it was narrated from Abdullah bin Al-Harith, Muhammad bin Qais, Abu Hijra Al-Akbar and others from the Salaf, something similar to this story, and God knows best.

Ibn Abi Hatim said: My father told us, Abu al-Jamahir told us, Saeed bin Bashir told us, Qatada told us on the authority of Kinanah bin al-Akhns, who said: I heard al-Ash'ari saying on this pulpit: Dhul-Kifl was not a prophet, but he was - meaning among the Children of Israel - a righteous man who prayed a hundred prayers every day, so Dhul-Kifl took responsibility for him after him, so he prayed a hundred prayers every day, so he was called Dhul-Kifl. Ibn Jarir narrated it on the authority of Abd al-Razzaq on the authority of Muammar on the authority of Qatada, who said: Abu Musa al-Ash'ari said, and he mentioned it as disconnected, and God knows best.

Imam Ahmad narrated a strange hadith and said: Asbat bin Muhammad told us, Al-A'mash told us, on the authority of Abdullah bin Abdullah, on the authority of Sa'd, the freed slave of Talhah, on the authority of Ibn Umar, who said: I heard from the Messenger of God, may God bless him and grant him peace, a hadith that if I had only heard it once or twice, he would count seven times, but I heard it more than that. He said: "Al-Kifl was from the Children of Israel and did not hesitate to commit a sin. A woman came to him and he gave her sixty dinars on condition that he would have intercourse with her. When he sat with her as a man sits with his wife, she trembled and cried. He said: What makes you cry? I forced you? She said: No, but this is an act that I have never done before, and need only compelled me to do it. He said: So you do this when you have never done it? Then he came down and said: Go with the dinars for yourself. Then he said: By God, Al-Kifl will never disobey God. So he died that night, and in the morning it was written on his door: God has forgiven Al-Kifl." This is how it appears

in this narration, Al-Kifl, without any addition, and God knows best. This hadith was not narrated by any of the authors of the six books, and its chain of transmission is strange, and in any case The wording of the hadith is that it is all of the guarantor, and it did not say Dhu al-Kifl, so perhaps it is another man, and God knows best.

Fath al-Qadir

85- **And Ishmael, and Idris, and Dhul-Kifl** meaning, remember these, and Idris is Enoch, and Dhul-Kifl is Elijah, and it was said Joshua bin Nun, and it was said Zachariah. The correct view is that he is a man from the Children of Israel who did not refrain from any sin, so he repented and God forgave him. It was said that when Elisha grew old, he said: Who will guarantee me such and such of good qualities so that I may appoint him as my successor? A man said, **I will**, so he appointed him as my successor and he was called Dhul-Kifl. It was said that he was a man who would undertake the affairs of every person if he fell into something important, and other things were said. The majority of scholars have said that he was not a prophet. A group have said: He is a prophet. Then God, the Almighty, described these people as patient, saying: **Every one of them is among the patient**, meaning every one of them is among the patient in carrying out what God has charged them with.

Tafsir al-Baghawi

85. The Almighty said: **And Ishmael**, meaning the son of Abraham, **and Idris**, who is Enoch, **and Dhul-Kifl**, **all were among the patient**, in the command of God, and they differed about Dhul-Kifl.

Ata' said: God revealed to a prophet of the Children of Israel: I want to take your soul, so offer your kingdom to the Children of Israel. Whoever guarantees that he will pray at night without slackening, fast during the day without breaking his fast, and judge between people without getting angry, then give your kingdom to him. So he did that. Then a young man stood up and said: I will guarantee this for you. So he guaranteed it and fulfilled it. So God thanked him and informed him, and he was named Dhul-Kifl.

Mujahid said: When Al-Yasa' grew old, he said: [If] I were to appoint a man as my successor over the people, who would work for them during my lifetime, so that I could see how he would work. He said: So he gathered the people and said: Whoever accepts three things from me, I will appoint him as my successor: he fasts during the day, stands in prayer at night, and does not get angry. Then a man whom the eye despises stood up and said: I will. So he turned him back that day, and said the same thing the next day, and the people were silent. Then that man stood up and said: I will. So he appointed him as his successor, and Satan came to him in the form of a weak old man when he went to bed for the afternoon nap, and he did not sleep at night [or during the day] except for that sleep, so he knocked on the door and said: Who is this? He said: An old, oppressed man. So he got up and opened the door and said: There is a dispute between

Surat al-Anbiya 21:85

And Ishmael and Idris and Dhul-Kifl, all were among the patient.

me and my people, and they have wronged me, and this and that. So he kept on prolonging it until the afternoon came and the midday meal was over. Then he said: When you go, come to me, for I will take your right. So he went and went. He was in his council, waiting to see if he could see the old man, but he did not see him. So he got up looking for him, and the next day he sat down to judge between the people and waited for him, but he did not see him. When he returned to the afternoon meal and went to bed, he came to him and knocked on the door. He said: Who is this? He said: The oppressed old man. So he opened [the door for him] and he said: Didn't I tell you that when you sit down, come to me? He said: They are the most wicked people. If they know that you are sitting, they say, **We will give you your right**, and if you stand up, they deny me. He said: **Then go, and when you go, come to me**. So he missed the siesta and went and looked but did not see him, and drowsiness overcame him, so he said to one of his family: **Do not let anyone come near this door until I sleep, for sleep has become difficult for me**. At that time, he came but the man did not give him permission. When he was exhausted, he looked and saw a window in the house, so he climbed through it, and behold, he was in the house knocking on the door from inside. He woke up and said: **O so-and-so, did I not command you?** He said: **As for those before me, you were not given permission, so look from where you came**. He went to the door and behold, it was locked as he had locked it, and the man was with him in the house. He said: **Do you sleep while the opponents are at your door?** So he recognized him and said: **Are they the enemies of God?** He said: **Yes, you exhausted me, so I did what you see to anger you, but God protected you**. So he was called Dhul-Kifl because he undertook a matter and fulfilled it.

It was said that Satan came to him and said: I have a debtor who is delaying payment, so I would like you to stand with me and collect my right from him. So he went with him, and when he was in the market, he left him and went away. It was narrated that he apologized to him and said: My friend ran away.

It was said: Dhul-Kifl was a man who promised to pray one hundred rak'ahs every night until God took him, and he fulfilled his promise.

They differed as to whether he was a prophet. Some of them said: He was a prophet. It was said: He was Elias. It was said: Zachariah. Abu Musa said: He was not a prophet, but a righteous servant.

Tafsir al-Baidawi

85- **And Ishmael, and Idris, and Dhul-Kifl** meaning Elijah, and it was said Joshua, and it was said Zachariah, he was called thus because he had a share from God Almighty or his nation was guaranteed or he had double the work and reward of the prophets of his time, and the guarantee comes with the meaning of share, guarantee and double. *All* of these. **Of the patient** in the hardships of the obligations and the hardships of the trials.

Surat al-Anbiya 21:86

And We admitted them into Our mercy. Indeed, they were among the righteous.

Tafsir al-Jalalayn

86 - **And We admitted them into Our mercy** of prophethood **Indeed, they are among the righteous** for it. And he was called Dhul-Kifl because he undertook to fast all day and stand in prayer all night and to judge between people and not get angry, so he fulfilled that. And it was said that he was not a prophet.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement, **And We admitted them into Our mercy, for they were among the righteous**. God Almighty says: And We admitted Ishmael, Idris, and Dhul-Kifl, and the ha and mim refer to them. **Into Our mercy, for they were among the righteous**. He says: They are among those who were righteous, so they obeyed God and did what He commanded them.

Tafsir al-Qurtubi

And We admitted them into Our mercy meaning into Paradise **for they are among the righteous**.

Tafsir Ibn Kathir

As for Ismail, what is meant by him is the son of Abraham, peace be upon them both. He was mentioned earlier in Surah Maryam, as was Idris, peace be upon him. As for Dhul-Kifl, it appears from the context that he was not paired with the prophets except that he was a prophet. Others said: He was a righteous man, a just king, and a fair judge. Ibn Jarir hesitated about that, and God knows best. Ibn Jurayj said on the authority of Mujahid regarding his statement: **And Dhul-Kifl** he said: A righteous man who was not a prophet. He promised a prophet of his people that he would take care of his people's affairs, establish them for him, and judge between them with justice. He did that, so he was called Dhul-Kifl. Ibn Abi Nujayh also narrated this on the authority of Mujahid.

Ibn Jarir narrated: Muhammad ibn al-Muthanna told us, Affan told us, Wahib told us, Dawud told us on the authority of Mujahid who said: When al-Yasa' grew old, he said: If I were to appoint a man as my successor over the people to rule over them during my lifetime, so that I may see how he will act. So he gathered the people and said: Who will accept three things from me so that I may appoint him as my successor: He fasts during the day, prays at night, and does not get angry? A man whom people looked down upon stood up and said: I will. He said: You fast during the day, pray at night, and do not get angry? He said: Yes. He said: So he turned him back that day and said the same thing

the next day, so the people remained silent. Then that man stood up and said: I will. So he appointed him as my successor. Iblis began to say to the devils: Go to so-and-so, but that exhausted them, so he said: Leave me and him. So he came to him in the form of an old, poor man. He came to him when he went to bed for the afternoon nap - and he did not sleep day or night except for that sleep - so he knocked on the door and said: Who is this? He said: An old man who has been wronged. He said: So he got up and opened the door and began to tell him the story. He said: There is a dispute between me and my people, and they have wronged me, and they did this and that to me. He kept on talking to him until the afternoon came and the afternoon was over. He said: When you go, come to me and I will take your right for you. So he went and left. He was in his council and began to look to see if he could see the old man, but he did not see him. So he got up and followed him. When the next day came, he began to judge between the people and wait for him, but he did not see him. When he returned to the afternoon and went to bed, he came to him and knocked on the door and said: Who is this? He said: The old oppressed sheikh. So he opened the door for him and said: Didn't I tell you, when you sit, to come to me? He said: They are the most wicked people. If they know that you are sitting, they say: We will give you your right, and if you stand, they deny me. He said: Go, and when you go, come to me. He said: So he missed the siesta, so he went and waited for it but did not see it, and drowsiness was difficult for him, so he said to some of his family: Do not let anyone approach this door until I sleep, for sleep is difficult for me. When that hour came, he came and the man said to him: Behind you, behind you. He said: I came to him yesterday and mentioned my situation to him, so he said: No, by God, we were ordered not to let anyone approach it. When he became tired, he looked and saw a window in the house, so he climbed through it, and behold, he was in the house, and behold, he was knocking on the door from inside. He said: The man woke up and said: O so-and-so, did I not order you? He said: By God, you were not given permission from me, so look from where you came. He said: So he went to the door and behold, it was closed as he closed it. And behold, the man was with him in the house and he recognized him, so he said: Are they enemies of God? He said: Yes, you exhausted me in everything, so I did what you see to anger you. So God called him Dhul-Kifl because he undertook a matter and fulfilled it. And thus Ibn Abi Hatim narrated it from the hadith of Zuhair bin Ishaq on the authority of Dawud on the authority of Mujahid, similarly.

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And We admitted them into Our mercy. Indeed, they were among the righteous.

over a man, and he has overcome me over him. They said: Stay where you are until he wakes up. He said: And he was asleep. He said: So he started shouting deliberately until he woke him up. He said: So he heard him, and he said: What is the matter with you? He said: A poor man who has a right over a man. He said: Go and tell him that he will give you. He said: He has refused. He said: Go to him yourself. He left, then came back the next day and said: What is the matter with you? He said: I went to him, but he did not raise his head because of what you said. He said: Go to him and tell him to give you your right. So he went and came back the next day when he said that. His companions said to him: Go out, may God do to you. You come every day when he sleeps and do not let him sleep. He said: So he started shouting because I am a poor man. If I were rich, he would have heard it again and said: What is wrong with you? He said: I went to him and he hit me. He said: Walk until I come with you. He said: So he held his hand and when he saw him go with him, he threw his hand away from him and fled. And thus it was narrated from Abdullah bin Al-Harith, Muhammad bin Qais, Abu Hijra Al-Akbar and others from the Salaf, something similar to this story, and God knows best.

Ibn Abi Hatim said: My father told us, Abu al-Jamahir told us, Saeed bin Bashir told us, Qatada told us on the authority of Kinanah bin al-Akhns, who said: I heard al-Ash'ari saying on this pulpit: Dhul-Kifl was not a prophet, but he was - meaning among the Children of Israel - a righteous man who prayed a hundred prayers every day, so Dhul-Kifl took responsibility for him after him, so he prayed a hundred prayers every day, so he was called Dhul-Kifl. Ibn Jarir narrated it on the authority of Abd al-Razzaq on the authority of Muammar on the authority of Qatada, who said: Abu Musa al-Ash'ari said, and he mentioned it as disconnected, and God knows best.

Imam Ahmad narrated a strange hadith and said: Asbat bin Muhammad told us, Al-A'mash told us, on the authority of Abdullah bin Abdullah, on the authority of Sa'd, the freed slave of Talhah, on the authority of Ibn Umar, who said: I heard from the Messenger of God, may God bless him and grant him peace, a hadith that if I had only heard it once or twice, he would count seven times, but I heard it more than that. He said: "Al-Kifl was from the Children of Israel and did not hesitate to commit a sin. A woman came to him and he gave her sixty dinars on condition that he would have intercourse with her. When he sat with her as a man sits with his wife, she trembled and cried. He said: What makes you cry? I forced you? She said: No, but this is an act that I have never done before, and need only compelled me to do it. He said: So you do this when you have never done it? Then he came down and said: Go with the dinars for yourself. Then he said: By God, Al-Kifl will never disobey God. So he died that night, and in the morning it was written on his door: God has forgiven Al-Kifl." This is how it appears in this narration, Al-Kifl, without any addition, and God knows best. This hadith was not narrated by any of the authors of the six books, and its chain of transmission is strange, and in any case The wording of the hadith is that it is all of the guarantor, and it did not say Dhu

al-Kifl, so perhaps it is another man, and God knows best.

Fath al-Qadir

86- **And We admitted them into Our mercy**, meaning into Paradise, or into prophethood, or into protection in general. Then He explained that by saying: **Indeed, they are among the righteous**, meaning those who are perfect in righteousness.

Tafsir al-Baghawi

86. **And We admitted them into Our mercy**, meaning what God bestowed upon them of prophethood and the reward He granted them in Paradise, **for they are among the righteous**.

Tafsir al-Baidawi

86- **And We admitted them into Our mercy** meaning prophethood or the blessing of the Hereafter. **They are among the righteous** those who are perfect in righteousness and they are the prophets, peace and blessings be upon them, for their righteousness is protected from the taint of corruption.

Surat al-Anbiya 21:87

And Dhul-Nun, when he went off in anger and thought that We would not decree anything upon him. So he called out within the darknesses, "There is no god except You; exalted are You. Indeed, I have been of the wrongdoers."

Tafsir al-Jalalayn

87 - And mention **and Dhul-Nun** the companion of the whale, and he is Yunus bin Matta, and it is replaced by **when he went off in anger** with his people, meaning angry with them for what he suffered from them and he was not given permission to do so **and he thought that We would not decree upon him** meaning that We would not decree upon him what We decreed of his imprisonment in the belly of the whale or that We would make it difficult for him with that **and he cried out in the darkness** the darkness of the night and the darkness of the sea and the darkness of the belly of the whale *that* meaning that (there is no god except You; glory be to You. Indeed, I was among the wrongdoers) in my going away from among my people without permission

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And remember, O Muhammad, Dhul-Nun, meaning the owner of the fish, and the fish is the whale. Dhul-Nun is Yunus bin Matta, and we have mentioned his story in Surah Yunus in a way that makes it unnecessary to mention him in this place. And His statement, **When he went away in anger**, means when he went away in anger.

The people of interpretation differed about the meaning of his leaving in anger, and about whom he left, and against whom he was angry. Some of them said: He left his people and them in anger.

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 Dhul-Nun, when he went off in anger**, meaning: He was angry with his people.

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, **When he went away in anger**, as for his anger, it was against his people.

Others said: He left his people, angry with his Lord, when He removed the punishment from them after He had promised them.

He mentioned who said that, and he mentioned the reason for his Lord's anger at what they said.

Ibn Hamid narrated: Salamah narrated to us, on the

authority of Ibn Ishaq, on the authority of Yazid ibn Ziyad, on the authority of Abdullah ibn Abi Salamah, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: God sent him, meaning Yunus, to the people of his village, and they rejected what he had brought them and refused him. When they did that, God revealed to him: I am sending them punishment on such and such a day, so go out from among them. So inform his people of the punishment that God has promised them. They said: Look at him, for if he goes out from among you, then by God, what He has promised you will happen. When the night in which they were promised punishment came, in the morning, he set out early and the people saw him. They went out of the village to a clearing in their land, and they separated every animal from its young. Then they cried out to God and asked Him to excuse them, so He excused them. Yunus waited for report about the village and its people, until someone passed by him and said: What happened to the people of the village? He said: They did so because their prophet left their midst. They knew that he had fulfilled his promise of punishment to them. So they left their village to a clearing on the ground, then they separated every female child from her child, and they cried out to God and repented to Him. So He accepted it from them and delayed the punishment from them. He said: Then Yunus said at that time and became angry: By God, I will never return to them as a liar. I promised them punishment in one day, then it was turned away from them, and he went on his way in anger.

Ibn Bashar told us: Muhammad ibn Ja'far told us: Awf told us, on the authority of Sa'id ibn Abi al-Hasan, who said: It has reached me that when Yunus committed the sin, he went away angry with his Lord, and Satan caused him to slip.

Al-Qasim told us, he said: Al-Hussein told us, he said: Yahya bin Zakariya told us, on the authority of Abu Zaydah, on the authority of Mujalid bin Saeed, on the authority of Al-Sha'bi, regarding his statement, **When he went away in anger**, he said: In anger with his Lord.

Al-Harith narrated to us, saying: Abdul Aziz narrated to us, saying: Sufyan narrated to us, on the authority of Ismail bin Abdul Malik, on the authority of Saeed bin Jubair, and he mentioned something similar to the hadith of Ibn Hamid, on the authority of Salamah, and he added to it: He said: So Yunus went out to see the torment, but he did not see anything. He said: They have tested me with a lie. So he went away, angry with his Lord, until he came to the sea.

Ibn Humayd told us: Salamah told us: Muhammad ibn Ishaq told us, on the authority of Rabia ibn Abd al-Rahman, on the authority of Wahb ibn Munabbih al-Yamani, who said: I heard him say: Yunus ibn Matta was a righteous servant, but his character was narrow. When the burdens of prophethood were placed upon him, and it is a burden that only a few can bear, he collapsed under it as a quarter collapses under its load. So he threw it out in front of him and fled from it. God says to His Prophet, may God bless him and grant him peace: **So be patient, as were patient the messengers of strong will** (al-Ahqaf 46:35), **So be patient over the decision of your Lord, and be not like the companion of the fish** (al-Qalam 68:48): meaning, do not accept My

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And Dhul-Nun, when he went off in anger and thought that We would not decree anything upon him. So he called out within the darknesses, "There is no god except You; exalted are You. Indeed, I have been of the wrongdoers."

command as I accept it. This statement, I mean the statement of the one who said: He left his people in anger with his Lord, is more similar to the interpretation of the verse, because the statement **So he thought that We would not have power over him** indicates that, and that those who interpreted it as him leaving in anger with his people, only claimed that they did that out of their disapproval that a prophet would be angry with his Lord, and because they thought it was too great for him. And their saying that he left in anger with his people has entered into a matter greater than what they disapproved of, because those who said: He left in anger with his Lord, differed about the reason for his leaving in this way. Some of them said: He only did what he did out of dislike to be among a people who had experienced him breaking his promise to them, and he was ashamed of them, and he did not know the reason by which he averted the calamity from them. And some of those who said this statement said: It was from the morals of his people whom he left, to kill those who had experienced him lying, hoping that they would kill him because he promised them punishment, but what he promised them did not come upon them. We mentioned the narration about that in Surat Yunus, so we disliked repeating it in this place.

Others said: Rather, his Lord was angry because he was ordered to go to a people to warn them of His punishment and call them to Him. So he asked his Lord to give him time, so that he could prepare to go to them. So he was told: The matter is faster than that. And he did not wait until he wanted to wait until he took a sandal to wear it. So he was told something similar to the first statement. And he was a man of narrow build. He said: My Lord hastened me to take a sandal. So he went away angry.

Among those who mentioned this saying about him: Al-Hasan Al-Basri.

Al-Harith told me that. He said: Al-Hussein bin Musa told us, on the authority of Abu Hilal, on the authority of Shahr bin Hawshab, on his authority.

Abu Ja'far said: There is nothing in either of these two statements describing the Prophet of God, Yunus, peace be upon him, except that it is less than what was described by those who said: He went in anger with his people, because his departure from his people in anger with them, and God Almighty had commanded him to stay among them, to convey his message to them, and warn them of his wrath and punishment, for their abandonment of belief in him, and working in obedience to him, there is no doubt that there is what is in it, and if it were not that he, peace be upon him, had done what those who described him as committing a sin said, God Almighty would not have punished him with the punishment that He mentioned in His Book, and described him with the description that He described him with, and said to His Prophet, peace be upon him: **And be not like the companion of the fish when he cried out in anguish** (al-Qalam 68:48) and said: "And the fish swallowed him while he was blameworthy. And had he not been of those who

glorify God, he would have remained in its belly until the Day of Resurrection" (al-Saffat 37:142-144).

And his saying, **So he thought that We would not have power over him**, the people of interpretation differed in its interpretation. Some of them said: Its meaning is: So he thought that We would not punish him by restricting him, from their saying, **I restricted someone**: if you restricted him, as God Almighty said **And whoever's provision is restricted, let him spend from what God has given him** al-Talaq 65:7.

Who said that?

Ali 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, **He thought that We would not have power over him**, meaning: He thought that the punishment that befell him would not overtake him.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, **He thought that We would not have power over him**. He said: He thought that We would not impose punishment or affliction on him, so what did he do to his people in his anger when he became angry with them and his flight, and his punishment is the taking of the letter *nun* from him.

Muhammad ibn al-Muthanna told us: Muhammad ibn Ja'far told us, on the authority of Shu'bah, on the authority of al-Hakam, on the authority of Mujahid, that he said regarding this verse, **So he thought that We would not have power over him**. He said: So he thought that We would not punish him for his sin.

Musa bin Abdul Rahman Al-Masruqi told me, he said: Zaid bin Habbab told us, he said: Shu'bah told me, on the authority of Mujahid, and he did not mention the ruling in it.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **So he thought that We would not have power over him**, he said: He says: He thought that We would not punish him.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada and Al-Kalbi: **He thought that We would not have power over him**. They said: He thought that We would not impose punishment on him.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd narrated to us, who said: I heard Ad-Dahhak say regarding His statement, **So he thought that We would not have power over him**, meaning: He thought that God would not decree punishment or affliction upon him in His anger with which He was angry at his people and his separation from them.

Ibn Hamid told us: Jarir told us, on the authority of Mansour, on the authority of Ibn Abbas, regarding his

statement, **So he thought that We would not have power over him**, he said, the affliction that befell him.

Others said: Rather, the meaning of this is: He thought that his Lord was unable to do anything to him, so He would not be able to do anything to him.

Who said that?

Ibn Bashar told us: Muhammad ibn Ja'far told us: A'waf told us, on the authority of Sa'id ibn Abi al-Hasan, who said: It has reached me that Yunus did not commit a sin. He set out angry with his Lord, and Satan made him slip until he thought that he would not be able to defeat him. He said: He had a history of worship and glorification, but God refused to leave him to Satan, so he took him and threw him into the belly of the whale. He remained in the belly of the whale for forty days and nights, and God held him back and did not kill him there. He repented to his Lord in the belly of the whale and reviewed himself. He said: **Glory be to You, indeed, I was among the wrongdoers**. He said: So God extracted him from the belly of the whale by His mercy, because of his past worship and glorification, and made him among the righteous. A'waf said: It has reached me that he said in his supplication: And I have built for you a mosque in a place that no one before me has built.

Ibn Bashar told us, he said: Hudha told us, he said: A'ouf told us, on the authority of Al-Hasan: **So he thought that We would not have power over him**. And he had a history of worship and glorification, so God helped him with it and did not leave him to Satan.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of Abd al-Rahman ibn al-Harith, on the authority of Iyas ibn Muawiyah al-Madani, that whenever Yunus was mentioned in his presence, and his statement, **So he thought that We would not decree anything against him**, Iyas would say: So why did he flee?

Others said: Rather, it means a question, and its interpretation is: Do you think that We will not be able to do anything to him?

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **So he thought that We would not decree power over him**, he said: This is a question, and regarding his statement, **So what good are vows?** (al-Qamar 54:5), he said: It is also a question.

Abu Jaafar said: The most correct of these sayings in interpreting this, in my opinion, is the saying of the one who said: What he meant by it is: So Jonah thought that We would not imprison him and make things difficult for him, as a punishment for him for angering his Lord.

We said that this is more appropriate for the interpretation of the word, because it is not permissible to attribute it to disbelief, and he chose it for his prophethood, and his description of him as thinking that his Lord is unable to do what He wanted for him, and is not able to do it, is a description of him as being ignorant of the power of God, and that is a description

of him as a disbeliever, and it is not permissible for anyone to describe him with that. As for what Ibn Zayd said, it is a statement that if there was evidence in the speech that it is a good question, but there is no evidence in it that this is so, and the Arabs do not delete from speech something that they need, except that they leave evidence that it is intended in the speech, so if there is no evidence in his saying **so he thought that We will not be able to do it** that what is intended by it is a question, as Ibn Zayd said: it was known that it is not so, and since these two aspects are invalid, the third is correct and it is what we said.

And his saying, **Then he called out in the darkness**, the people of interpretation differed regarding the meaning of these darknesses. Some of them said: He meant by them the darkness of the night, the darkness of the sea, and the darkness of the belly of the whale.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajaj told me, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Amr bin Maymun, **Then he called out in the darkness**, he said: the darkness of the belly of the whale, the darkness of the sea, and the darkness of the night. And Ibn Jurayj also said the same.

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, on the authority of Yazid ibn Ziyad, on the authority of Abdullah ibn Abi Salamah, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: He called out in the darkness: the darkness of the night, the darkness of the sea, and the darkness of the belly of the whale: "There is no god but You. Glory be to You. Indeed, I was among the wrongdoers."

Muhammad bin Ibrahim Al-Salami told me, he said: Abu Asim told us, he said: Muhammad bin Rafa'ah told us, he said: I heard Muhammad bin Ka'b say about this verse, **Then he called out in the darkness**, he said: The darkness of the night, the darkness of the sea, and the darkness of the belly of the whale.

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, regarding his statement, **Then he called out in the darkness**, he said: The darkness of the night, the darkness of the sea, and the darkness of the belly of the whale.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Mu'ammal, on the authority of Qatada: **Then he called out in the darkness**. He said: The darkness of the belly of the whale, the darkness of the sea, and the darkness of the night.

Others said: What he meant by that was that he called out in the darkness of the belly of a whale in the belly of another whale in the sea. They said: So that was in the darkness.

Who said that?

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 Salim ibn Abi al-Ja'd: **Then he called out in the darkness**. He said: God inspired the whale not to

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And Dhul-Nun, when he went off in anger and thought that We would not decree anything upon him. So he called out within the darknesses, "There is no god except You; exalted are You. Indeed, I have been of the wrongdoers."

harm its flesh or bones, then the whale swallowed another whale. He said: **Then he called out in the darkness.** He said: The darkness of the whale, then another whale, then the darkness of the sea.

Abu Ja'far said: The correct statement about this is to say: God informed us about Jonah that He called out to him in the darkness, "There is no god but You; glory be to You. Indeed, I have been among the wrongdoers." There is no doubt that by one of the darknesses He meant the belly of the whale, and by the other: the darkness of the sea, and there is a difference in the third. It is possible that the third is the darkness of the night, and it is possible that it is the whale being in the belly of another whale, and there is no evidence to indicate which of these is which, so there is no statement about this that is more worthy of the truth than submission to the apparent meaning of the revelation.

And his saying: **There is no god but You, glory be to You,** he says: Jonah called out with this saying, confessing his sin, repenting from his mistake, **Indeed, I was among the wrongdoers,** in my disobedience to You.

Ibn Hamid also told us: Salamah told us on the authority of Ibn Ishaq, on the authority of Yazid ibn Ziyad, on the authority of Abdullah ibn Abi Salamah, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: "He called out in the darkness, 'There is no god but You. Glory be to You. Indeed, I was among the wrongdoers.'" Confessing his sin and repenting from his mistake.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, he said: Abu Ma'shar said: Muhammad bin Qais said: His statement: **There is no god but You, glory be to You** I did not do anything and I did not worship anyone but You. **Indeed, I was among the wrongdoers** when I disobeyed You.

Al-Qasim told us, he said: Al-Hussein told us, he said: Jaafar bin Sulayman told us, on the authority of Awf Al-A'rabi, he said: When Yunus was in the belly of the whale, he thought that he had died, then he moved his leg, and when it moved he prostrated in his place, then he called out: O Lord, I have made for You a place of prostration in a place where no one has made.

Ibn Humayd narrated to us, he said: Salamah narrated to us, he said: Ibn Ishaq narrated to me from someone who narrated to him, from Abdullah ibn Rafi', the freed slave of Umm Salamah, the wife of the Prophet, may God bless him and grant him peace, he said: I heard Abu Hurayrah say: The Messenger of God, may God bless him and grant him peace, said: "When God wanted to imprison Jonah in the belly of the whale, God revealed to the whale: Take him, and do not scratch his flesh or break his bones. So it took him and then plunged with him to his home in the sea. When it reached the bottom of the sea, Jonah heard a sound, so he said to himself: What is this? So God revealed to him while he was in the belly of the whale: This is the

glorification of the sea creatures. So he glorified while he was in the belly of the whale, and the angels heard his glorification, and they said: O our Lord, we hear a weak voice in a strange land. He said: That is My servant Jonah. He disobeyed Me, so I imprisoned him in the belly of the whale in the sea. They said: The righteous servant from whom a righteous deed ascended to You every day and night? He said: Yes. He said: Then they interceded for him, and he ordered the whale to throw him up on the shore, as God Almighty said: "And he was sick."

Tafsir al-Qurtubi

The Almighty said: **And Dhul-Nun** meaning, remember Dhul-Nun, which is a nickname for Yunus bin Matta because the nun swallowed him. The nun is the whale. In the hadith of Uthman, may God be pleased with him, he saw a handsome boy and said: **Blacken his nun so that the evil eye will not harm him.** Tha'lab narrated on the authority of Ibn al-A'rabi: The nun is the blemish that is on the chin of a young boy, and the meaning of *blacken* is to make it black. **When he went away in anger** Al-Hasan, Al-Sha'bi, and Saeed bin Jubayr said: Angry for his Lord, the Almighty. Al-Tabari and Al-Qutbi chose it, and Al-Mahdawi approved of it. It was narrated on the authority of Ibn Mas'ud. Al-Nahhas said: Perhaps someone who does not know the language would deny this, but it is a correct statement. The meaning is: Angry for the sake of his Lord, as you say: I became angry for you, meaning for your sake. The believer becomes angry for the sake of God, the Almighty, if he disobeys. Most linguists say that "the Prophet's saying, may God bless him and grant him peace, to Aisha: Make a condition of loyalty to them" is from this. Al-Qutbi went to extremes in supporting this statement. In the report describing Yunus 10: He was narrow-chested, but when he carried the burdens of prophethood, he collapsed under them as a quarter collapses under a heavy load, so he went on his way like a runaway. This anger was small. He was not angry with God, but he was angry for God when He lifted the punishment from them. Ibn Masoud said: He ran away from his Lord, meaning from the command of his Lord until He commanded him to return to them after the punishment was lifted from them, for he was threatening his people with the descent of the punishment at a specific time, and he left them at that time, and the punishment overtook them, so they supplicated, so it was lifted from them, and Yunus did not know of their repentance, so he went angry, and it was his right not to go except with specific permission. Al-Hasan said: God Almighty commanded him to go to his people, so he asked to wait to get ready, so God hastened him until he asked to take a sandal to wear, but he did not wait, and it was said to him: The matter is more urgent than that - and he was narrow-minded - so he went out angry for his Lord, so this is a statement, and the statement of

Al-Nahhas is the best that has been said in its interpretation. That is, he went out in anger for the sake of his Lord, that is, he was angry with his people because of their disbelief in his Lord. It was said that he was angry with his people when their matter and their stubbornness became too much for him, so he went fleeing with his life, and he could not bear their harm, although God had commanded him to stick with them and to supplicate, so his sin was that he left them without God's permission. Its meaning was narrated from Ibn Abbas and Ad-Dahhak, and that Yunus was a young man and had not yet carried the burdens of prophethood, and for this reason the Prophet (peace and blessings of God be upon him) was told, **And do not be like the companion of the fish** (al-Qalam 68:48). Ad-Dahhak also said that he went out in anger with his people, because when his people did not accept him, and he was a messenger from God, the Almighty, they disbelieved in this, so it was necessary for him to be angry with them, and it is upon everyone to be angry with those who disobey God, the Almighty. A group of them, including Al-Akfhaf, said: He only went out in anger because of the king who was over his people. Ibn Abbas said: The prophet Isaiah and the king who was at that time named Hezekiah wanted to send Jonah to the king of Nineveh, who had invaded the children of Israel and taken many of them captive, to speak to him so that he would send the children of Israel with him. At that time, the prophets were inspired, and the matter and policy were left to a king they had chosen, so he would act on the inspiration of that prophet. God had inspired Isaiah: Tell King Hezekiah to choose a strong, trustworthy prophet from the children of Israel and send him to the people of Nineveh to order them to let go of the children of Israel, for I have cast into the hearts of their kings and their tyrants the desire to let them go. Jonah said to Isaiah: Did God command you to send me out? He said: No. He said: Did He name me to you? He said: No. He said: Here are trustworthy, strong prophets. They insisted, so he went out in anger with the Prophet, the king and his people. He came to the Roman Sea and his story happened. He was afflicted with the belly of the whale because he left the matter of Isaiah. That is why God the Almighty said: **Then the whale swallowed him, and he was blameworthy.** (al-Saffat 37:142) The blameworthy is the one who does what he is blamed for. What he did was either a minor sin or he left the first. It was said that he went out and he was not a prophet at that time, but a king of the kings of the Children of Israel ordered him to go to Nineveh to call its people to the command of Isaiah. He refused that his going to them be by the command of anyone other than God, so he went out in anger with the king. When he was saved from the belly of the whale, God sent him to his people, so he called them and they believed in him. Al-Qushayri said: It is more apparent that this anger was after God the Almighty sent him, and after the punishment was lifted from the people after it had overtaken them, because he hated the punishment being lifted from them.

I said: This is the best that has been said about him, as will be explained in *(Al-Saffat)*, God willing. It was said: It was among the morals of his people to kill whoever they found lying about him, so he feared that he would be killed, so he became angry and fled until he

boarded a ship, which calmed down and did not sail. The people of the ship said: Is there a runaway among you? He said: I am he. And what happened from his story happened, and he was tested in the belly of the whale to test him for a small sin, as He said about the people of UHud 11: **Until, when you failed** (Al Imran 3:152) until His saying: **And that God may test those who believe** (Al Imran 3:141). So the sins of the prophets are forgiven, but testing may occur and that includes a warning against repeating it. A fourth saying: He did not anger his Lord, nor his people, nor the king, and that is from their saying *anger* when he is angry. The agent may be one, so the meaning is that when he promised his people punishment and left them, they repented and the punishment was removed from them. When he returned and knew that they had not perished, he was disgusted by that and left as a fugitive. This verse is recited:

I get angry that Tamim is cursed with Daram

Any nose. This is questionable, because it is said to the one who says this: Even if that anger is from arrogance, arrogance must be mixed with anger, and that anger, even if it is subtle, is against whom?! And you say that he was not angry with his Lord or his people!

God the Almighty said: **So he thought that We would not have power over him, so he cried out in the darkness.** It was said that its meaning is that Satan made him slip and he thought that God could not punish him. This is a rejected and undesirable statement, because it is disbelief. It was narrated on the authority of Saeed bin Jubair, narrated by Al-Mahdawi and Al-Tha'labi on the authority of Al-Hasan. Al-Tha'labi mentioned and said, 'Ata' and Saeed bin Jubair and many scholars mean: So he thought that We would not make it difficult for him. Al-Hasan said: It is from the Almighty's saying: **God expands provision for whom He wills and restricts it** (al-Ra'd 13:26), meaning He restricts it. And His saying: **And whoever He restricts his provision** (al-Talaq 65:7).

I said: This is more similar to what Saeed and Al-Hasan said. Qadr, Qadara, and Qatar mean the same thing, meaning he made it difficult, and this is the saying of Ibn Abbas as mentioned by Al-Mawardi and Al-Mahdawi. It was said: It is from Qadr, which is the decree and ruling, meaning he thought that We would not decree punishment upon him, as said by Qatada, Mujahid, and Al-Farra. It is taken from Qadr, which is the ruling, not ability and capability. It was narrated on the authority of Abu Al-Abbas Ahmad bin Yahya Tha'lab that he said regarding the statement of God, the Almighty: **So he thought that We would not decree upon him**, it is from Qadr, not from power. It is said from it: God decreed good for you, He decrees it as Qadr, meaning God decreed good for you. Tha'lab recited:

The evenings of Al-Lawa will never return to us, as long as the fresh peace prevails.

That time that passed will not return. Blessed are you, what can happen will happen. Thank you.

Meaning that what you estimate and decree will

Surat al-Anbiya 21:87

And Dhul-Nun, when he went off in anger and thought that We would not decree anything upon him. So he called out within the darknesses, "There is no god except You; exalted are You. Indeed, I have been of the wrongdoers."

happen. Scholars have adopted these two interpretations. Omar bin Abdul Aziz and Al-Zuhri read: **Fathaan an lan yaqdur alayhi** with a damma on the noon and a shaddah on the dal from the word qadaar. Al-Mawardi narrated this reading from Ibn Abbas. Ubaid bin Umair, Qatada and Al-A'raj read: **An lan yaqdur alayhi** with a damma on the yaa' and a shaddah on the dal as a passive verb. Ya'qub, Abdullah bin Abi Ishaq, Al-Hasan and Ibn Abbas also read **Yaqdur alayhi** with a damma on the yaa' and a fatha on the dal as a lightened passive verb. Al-Hasan also said: Fathaan an lan yaqdur alayhi. The rest read: *Naqadar* with a fatha on the noon and a kasra on the dal, all of which mean qadaar.

I said: These two interpretations were interpreted by scholars regarding the statement of the man who never did any good for his family when he died and they burned him:

By God, if God has power over me the hadith, according to the first interpretation, it means: By God, if God is harsh on me and is excessive in holding me accountable and punishing me for my sins, then that will happen. Then he ordered that he be burned due to his extreme fear. According to the second interpretation: That is, if it was previously in God's decree and judgment that He would punish every criminal for his crime, then God will punish me for my crime and sins with a punishment that He will not punish anyone in the worlds except me. His hadith was narrated by the imams in Al-Muwatta' and elsewhere. The man was a believer who believed in monotheism. It was mentioned in some of its chains of transmission: **(He did not do any good except monotheism)** and when God the Almighty said: Why did you do this? He said: Out of fear of You, O Lord. And fear is only for a believing believer, God the Almighty said: **Only those fear God, from among His servants, who have knowledge** (Fatir 35:28). It has been said that the meaning of **He thought that we would not be able to do anything to him** is a question, and its interpretation is: **Do you think?** So the question alif was deleted for brevity, and this is the saying of Sulayman [Abu] al-Mu'tamir. Judge Mundhir ibn Sa'id narrated that some of them read **Do you think** with an alif.

God Almighty says: "Then he called out in the darkness, 'There is no god except You; exalted are You. Indeed, I was among the wrongdoers.'"

There are two issues:

First: The Almighty's saying: **Then he called out in the darknesses**. The scholars differed about the plural of darknesses and what is meant by it. A group of them, Ibn Abbas and Qatada, said: The darkness of the night, the darkness of the sea, and the darkness of the whale. Ibn Abi Al-Dunya mentioned that Yusuf bin Musa told us, Ubaidullah bin Musa told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Amr bin Maimun, who said: Abdullah bin Masoud told us regarding the treasury, he said: When the whale swallowed Yunus, peace be upon him, it threw him

down to the bottom of the earth, and Yunus heard the pebbles glorifying God, so he called out in the darknesses, three darknesses: the darkness of the belly of the whale, the darkness of the night, and the darkness of the sea, "There is no god but You, glory be to You. Indeed, I was among the wrongdoers." **So We cast him out onto the open shore while he was sick**, like a bald young bird that has no feathers. A group of them, Salim bin Abi Al-Ja'd, said: The darkness of the sea, and the darkness of the whale that swallowed the first whale. It is correct to express darkness only for the belly of the first whale, as he said: In the depths of the well and in all its directions there is darkness, so its plural is permissible. Al-Mawardi mentioned: It is possible to express darkness for the darkness of sin, the darkness of hardship, and the darkness of loneliness. It was narrated: God the Almighty revealed to the whale: **(Do not harm a hair of it, for I have made your belly its prison and have not made it your food)** It was narrated: That Yunus, peace be upon him, prostrated in the belly of the whale when he heard the glorification of the whales at the bottom of the sea. Ibn Abi Al-Dunya mentioned that Al-Abbas bin Yazid Al-Abdi told us, Ishaq bin Idris told us, Jaafar bin Sulaiman told us, on the authority of Awf, on the authority of Saeed bin Abi Al-Hassan, who said: When the whale swallowed Yunus, peace be upon him, he thought that he had died, so he stretched out his legs, but he had not died, so he stood up as usual to pray and said in his supplication: **(And I have taken for yourself a place of prostration where no one has taken)**. Abu Al-Ma'ali said: His, may God bless him and grant him peace, saying:

Do not prefer me over Jonah, son of Matta. The meaning is that I was not closer to God than him when I was at the Lote Tree of the Limit, and he was at the bottom of the sea in the belly of the whale. This indicates that the Creator, glory be to Him, is not in a direction. This meaning was previously mentioned in *Al-Baqarah* and *Al-A'raf*.

"There is no god except You; glory be to You. Indeed, I was among the wrongdoers." He means what he did wrong in, which was not to be constant with his people and to be patient with them. It was also said: in going out without permission. And that was not a punishment from God, because prophets cannot be punished, but rather it was a test. And those who do not deserve punishment may be disciplined, such as children, as mentioned by Al-Mawardi. And it was also said: among the wrongdoers in my supplication for punishment upon my people. And Noah supplicated against his people, but he was not held accountable. Al-Wasiti said about its meaning: He purified his Lord from injustice and attributed injustice to himself as an admission and deserving. And similar to this is the saying of Adam and Eve: **Our Lord, we have wronged ourselves** (al-A'raf 7:23), as they were the reason for putting themselves in a place other than that in which they were placed.

Second: Abu Dawood narrated on the authority of

Sa'd ibn Abi Waqqas on the authority of the Prophet, may God bless him and grant him peace, who said:

"The supplication of Dhul-Nun in the belly of the whale: 'There is no god but You, glory be to You. Indeed, I was among the wrongdoers.' No Muslim man has ever supplicated with it for anything without it being answered." It has been said:

It is the greatest name of God. Saad narrated it on the authority of the Prophet, may God bless him and grant him peace. In the hadith: In this verse God made a condition for whoever calls upon Him that He will answer him as He answered him and save him as He saved him, and that is His saying: **And thus do We save the believers.** Here there is no explicit supplication, but rather the meaning of His saying: **Indeed, I was among the wrongdoers.** So he admitted to the wrongdoing, and it was an allusion.

Tafsir Ibn Kathir

This story is mentioned here and in Surat As-Saffat and in Surat *Nun*, and that is that Yunus bin Matta, peace be upon him, was sent by God to the people of the village of Nineveh, which is a village in the land of Mosul, so he called them to God Almighty, but they refused him and persisted in their disbelief, so he left them angry with them, and promised them punishment after three days, so when they were sure of that from him and knew that the prophet does not lie, they went out to the desert with their children, livestock and cattle, and separated the mothers from their children, then they supplicated to God Almighty and cried out to Him, and the camels and their young ones brayed, and the cows and their young moaned, and the sheep and their young bleated, so God lifted the punishment from them, God Almighty said: "Why was there not a city that believed and its faith benefited it except the people of Yunus? When they believed, We removed from them the punishment of disgrace in the life of this world and gave them enjoyment for a time."

As for Yunus, peace be upon him, he went and boarded a ship with some people, but it went ashore with them. They feared that they would drown, so they cast lots for a man to throw in from among them to relieve themselves. The lot fell on Yunus, but they refused to throw him in. Then they cast lots again and it fell on him again, but they refused. Then they cast lots again and it fell on him again. God Almighty said: **So he cast lots, and he was among those who were cast away.** That is, the lot fell on him, so Yunus, peace be upon him, got up, stripped off his clothes, and threw himself into the sea. God Almighty sent from the Green Sea - according to what Ibn Masoud said - a whale that split the seas until it came and swallowed Yunus when he threw himself from the ship. God inspired that whale not to eat his flesh or crush his bones, for Yunus is not your provision, but your belly will be a prison for him.

His saying: **And Dhul-Nun** means the whale, the addition to it is correct with this relation. And his saying: **When he went off in anger** Ad-Dahhak said to his al-Nas 114: **He thought that We would not have power**

over him meaning that We would restrict him in the belly of the whale. Something similar to this is narrated from Ibn Abbas, Mujahid, Ad-Dahhak and others, and Ibn Jarir chose it and cited as evidence for it the saying of God Almighty: "And whoever has his provision restricted - let him spend from what God has given him. God does not charge a soul except [with that within] what He has given it. God will grant, after hardship, ease." Atiyah Al-Awfi said: **He thought that We would not have power over him** meaning that We would decree it for him, as if he made that mean estimation, for the Arabs say: qadar and qadar have the same meaning, and the poet said:

That time that has passed will not return. Blessed are you, whatever you can do will happen. You have the power.

And from this is the saying of the Most High: **So the waters met by a matter already predestined.** That is, predestined. "Then he cried out in the darkness, 'There is no god except You; exalted are You. Indeed, I have been of the wrongdoers.'" Ibn Mas'ud said: The darkness of the belly of the whale, the darkness of the sea, and the darkness of the night. This is also narrated from Ibn Abbas, Amr ibn Maymun, Sa'id ibn Jubayr, Muhammad ibn Ka'b, Ad-Dahhak, Al-Hasan, and Qatadah. Salim ibn Abi Al-Ja'd said: The darkness of a whale in the belly of another whale in the darkness of the sea. Ibn Mas'ud, Ibn Abbas, and others said: That is because the whale took him through the seas, splitting them open until it reached the bottom of the sea. Yunus heard the pebbles glorifying God in the depths of the sea. At that moment and there he said: "There is no god except You; exalted are You. Indeed, I have been of the wrongdoers." A'w Al-A'rabi said: When Yunus was in the belly of the whale, he thought that he had died, then he moved his feet, and when they moved, he prostrated in his place, then he called out, **O Lord, I have taken for You a place of prostration in a place that no one else has reached.** Saeed bin Abi Al-Hasan Al-Basri said: He stayed in the belly of the whale for forty days. Both were narrated by Ibn Jarir.

Muhammad bin Ishaq bin Yasar said on the authority of someone who told him on the authority of Abdullah bin Rafi', the freed slave of Umm Salamah: I heard Abu Hurairah say: The Messenger of God, may God bless him and grant him peace, said: "When God wanted to imprison Yunus in the belly of the whale, God revealed to the whale, 'Take him and do not scratch his flesh or break his bones.' When he reached the bottom of the sea, Yunus heard a sound and said to himself, 'What is this?' God revealed to him while he was in the belly of the whale, 'This is the glorification of sea creatures.' He said, 'And he glorified while he was in the belly of the whale,' and the angels heard his glorification and said, 'O our Lord, we hear a weak voice in a strange land.' He said, 'That is My servant Yunus. He disobeyed Me, so I imprisoned him in the belly of the whale in the sea.' They said, 'The righteous servant from whom a righteous deed ascended to You every day and night?' He said, 'Yes.' They interceded for him at that time, and He ordered the whale to throw him up on the shore, as God, the Most High, said, 'And he was sick.'" Narrated by Ibn Jarir, and narrated by Al-Bazzar in His chain of transmission is on the authority of Muhammad ibn Ishaq, on the authority of

Surat al-Anbiya 21:87

And Dhul-Nun, when he went off in anger and thought that We would not decree anything upon him. So he called out within the darknesses, "There is no god except You; exalted are You. Indeed, I have been of the wrongdoers."

Abdullah ibn Rafi', on the authority of Abu Hurairah, and he mentioned it in a similar manner, then he said: We do not know that it is narrated on the authority of the Prophet, may God bless him and grant him peace, except from this source with this chain of transmission.

Ibn Abi Hatim narrated: Abu Ubaidullah Ahmad ibn Abd al-Rahman ibn Akhi Ibn Wahb narrated to us, my uncle narrated to us, Abu Sakhr narrated to me that Yazid al-Raqashi said: I heard Anas ibn Malik, and I do not know except that Anas traces the hadith back to the Messenger of God, may God bless him and grant him peace, that when the Prophet Yunus, peace be upon him, wanted to supplicate with these words while he was in the belly of the whale, he said: O God, there is no god but You, glory be to You, indeed I was among the wrongdoers. Then this supplication came from beneath the Throne, and the angels said: O Lord, a weak, well-known voice from a strange land. He said: Do you not know that? They said: No, O Lord, and who is he? He said: My servant Yunus. They said: Your servant Yunus, for whom accepted deeds and answered supplications have not ceased to be raised. They said: O Lord, will You not have mercy on what he used to do in times of ease and save him from affliction? He said: Yes. So He ordered the whale to throw him out into the open.

And His saying: **So We responded to him and saved him from the distress** meaning We took him out of the belly of the whale and that darkness. **And thus do We save the believers** meaning if they are in hardships and call upon Us, turning to Us, especially if they call upon this supplication in a state of affliction, for the encouragement to call upon Him with this supplication came from the Master of the Prophets. Imam Ahmad said: Ismail bin Omar told us, Yunus bin Abi Ishaq Al-Hamadani told us, Ibrahim bin Muhammad bin Saad told us, my father Muhammad told me on the authority of his father Saad, he is the son of Abi Waqqas, may God be pleased with him, he said: "I passed by Uthman bin Affan, may God be pleased with him, in the mosque, and I greeted him, and he looked at me intently but did not return my greeting, so I went to Umar bin Al-Khattab and said: O Commander of the Faithful, has anything happened in Islam, twice? He said: No, and what is that? I said no, except that I passed by Uthman just now in the mosque and greeted him, and he looked at me intently but did not return my greeting. He said: So Umar sent for Uthman and summoned him, and said: What prevented you from returning your brother's greeting? He said: I did not. Saad said: I said yes until he swore and I swore. He said: Then Uthman remembered and said: Yes, and I seek forgiveness from God and I repent to Him. You passed by me just now while I was thinking about a word I heard from the Messenger of God, may God bless him and grant him peace. No, by God, I have never mentioned it without my sight and heart being covered with a veil." Sa'd said: "Then I will tell you about it. The Messenger of God (peace and blessings of God be upon him) mentioned to us the first supplication. Then a Bedouin came and distracted him

until the Messenger of God (peace and blessings of God be upon him) stood up, so I followed him. When I feared that he would precede me to his home, I stamped my feet on the ground. The Messenger of God (peace and blessings of God be upon him) turned to me and said: 'Who is this, Abu Ishaq?' I said: 'Yes, O Messenger of God.' He said: 'Then who is he?' I said: 'No, by God, except that you mentioned to us the first supplication. Then this Bedouin came and distracted you. He said: 'Yes, it is the supplication of Dhul-Nun when he was in the belly of the whale: "There is no god but You, glory be to You. Indeed, I was among the wrongdoers." For no Muslim has ever supplicated to his Lord with it for anything except that He has answered him.'" Narrated by Al-Tirmidhi and Al-Nasa'i in Al-Yawm wal-Laylah from the hadith of Ibrahim bin Muhammad bin Sa'd on the authority of his father Sa'd.

Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Khalid Al-Ahmar narrated to us, on the authority of Katheer bin Zaid, on the authority of Al-Muttalib bin Hantab. Abu Khalid said: I think it was on the authority of Mus'ab, meaning Ibn Sa'd, on the authority of Sa'd, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever supplicates with the supplication of Yunus, his supplication will be answered.** Abu Saeed said: He meant by it: **And thus do We save the believers.** Ibn Jarir said: Imran bin Bakkar Al-Kila'i narrated to me, Yahya bin Salih narrated to us, Abu Yahya bin Abd Al-Rahman narrated to us, Bishr bin Mansour narrated to me, on the authority of Ali bin Zaid, on the authority of Saeed bin Al-Musayyab, who said: I heard Sa'd bin Abi Waqqas say: I heard the Messenger of God, may God bless him and grant him peace, say: "The name of God by which if He is supplicated, He answers, and if He is asked by it, He gives. The supplication of Yunus bin Matta." I said: O Messenger of God, is it for Yunus specifically or for all Muslims? He said: "It is specifically for Jonah bin Matta, and for the group of believers in general, if they call upon Him with it. Have you not heard the saying of God Almighty: 'Then he called out in the darkness, "There is no god except You; glory be to You. Indeed, I have been of the wrongdoers." So We responded to him and saved him from the distress. And thus do We save the believers.' It is a condition from God for whoever calls upon Him with it."

Ibn Abi Hatim said: My father told us, Ahmad ibn Abi Surayj told us, Dawud ibn al-Muhbar ibn Qahdham al-Maqdisi told us on the authority of Kathir ibn Ma'bad who said: I asked al-Hasan and said: O Abu Saeed, what is the greatest name of God by which if He is called upon, He answers, and if He is asked by it, He gives? He said: My nephew, do you not read the Qur'an, the words of God the Most High: "And Dhul-Nun, when he went off in anger and thought that We would not decree anything upon him, so he called out within the darknesses, 'There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers.'" So We responded to him and saved him

from the distress. And thus do We save the believers." My nephew, this is the greatest name of God by which if He is called upon, He answers, and if He is asked by it, He gives.

Fath al-Qadir

87- **And Dhul-Nun** meaning, remember Dhul-Nun, who is Yunus bin Matta, and he was given the nickname Dhul-Nun because the whale swallowed him, as nun is one of the names of whales. It was also said that he was called Dhul-Nun because he saw a handsome boy and said, **Blacken his nun so that the evil eye would not strike him.** Tha'lab narrated from Ibn al-A'rabī that the boy's nun is the hole in the chin of a young boy, and the meaning of *blacken* is that they blackened it. **When he went away in anger** means, remember Dhul-Nun when he went away in anger: that is, reluctantly. Al-Hasan, Al-Sha'bi, and Sa'd bin Jubayr said: He went away in anger for his Lord, and Ibn Jarir, Al-Qutaibi, and Al-Mahdawi chose this. It was narrated from Ibn Mas'ud: An-Nahhas said: This may be denied by someone who does not know the language, but it is a correct statement. The meaning is: In anger for the sake of his Lord, as you say, **I became angry for you**, meaning for your sake. Ad-Dahhak said: He went away in anger for his people. And he narrated on the authority of Ibn Abbas: A group of them, Al-Akhfash, said: He only went out in anger at the king who was at his time and whose name was Hezekiah. And it was said that he did not anger his Lord, nor his people, nor the king, but it is taken from the word *ghadab* which means to be angry. And that is because when he promised his people punishment and he went out from them, they repented and God removed the punishment from them. So when he returned and knew that they had not perished, he was angry at that and went out from them. And from the use of anger in this meaning is the saying of the poet:

I was angry that Tamim was called Amer

That is, before, **He thought that We would not have power over him.** The majority read **We will be able** with a fatha on the *nun* and a kasra on the *dal*.

There is a difference of opinion regarding the meaning of the verse in this reading. It was said that its meaning is: that he thought that God Almighty is not able to punish him. This statement was reported from Al-Hasan and Saeed bin Jubair, and it is a rejected statement, because this thought about God is disbelief, and the like of that does not happen from the prophets, peace and blessings be upon them. The majority of scholars said that its meaning is: so he thought that We will not make things difficult for him, like His statement: **He expands provision for whom He wills and restricts it** meaning restricts it, and from this is His statement: **And whoever has his provision restricted** it is said qadr and qadara and qatar and qatar: meaning restrict, and it was said: it is from qadr which is the decree and ruling: meaning he thought that We will not decree the punishment on him: this was said by Qatadah and Mujahid, and it was chosen by Al-Farra and Al-Zajjaj, taken from qadr which is the ruling and not the ability and capability. Ahmad bin Yahya Tha'lab said: it is from qadr and not from power, it is said from it: God has decreed good for you, He has decreed it a

measure, and Tha'lab recited:

The evenings of Al-Lawa will never return to us, as long as the fresh peace is concluded.

Nor will that time return, blessed be you, with what you can thank

That is, what you estimate and decree. What supports what they said is the reading of Umar ibn Abd al-Aziz and al-Zuhri, who thought that *naqdur* with a damma on the *nun* and a shaddah on the *dal* comes from *taqdir*. Al-Mawardi narrated this reading on the authority of Ibn Abbas. This is also supported by the reading of Ubayd ibn Umair, Qatadah, and al-A'raj, that **lan yaqdur** with a damma on the *ya* and a shaddah on the *dal* in the passive voice. Ya'qub, Abdullah ibn Abi Ishaq, and al-Hasan read *yaqdur* with a damma on the *ya* and a fatha on the *dal* in the passive voice.

The scholars differed in interpreting the authentic hadith in which the man who had never done any good deeds said to his family that they should burn him if he died, then he said: By God, if God has power over me, the hadith is as they differed in interpreting this verse, and the discussion of this is long and we have mentioned here what the observer does not need to mention anything else, and the fa' in his statement: **Then he called out in the darkness** is eloquent: that is, what happened was that the whale swallowed him, so he called out in the darkness, and what is meant by darkness is the darkness of the night, the darkness of the sea, and the darkness of the belly of the whale, and his call was: his statement: **There is no god except You, glory be to You, indeed I was among the wrongdoers**, that is, that there is no god, etc., and the meaning of glory be to You is: to exalt You from anything that is beyond Your power, indeed I was among the wrongdoers who wrong themselves, Al-Hasan and Qatadah said that this statement from Yunus was an admission of his sin and repentance for his error, he said that while he was in the belly of the whale.

Tafsir al-Baghawi

87. The Almighty's saying: **And Dhul-Nun**, meaning: Remember the companion of the whale, who was Jonah, son of Matta, **when he went away in anger**, they differed about its meaning:

Ad-Dahhak said: In anger with his people. This is the narration of Al-Awfi and others on the authority of Ibn Abbas. He said: Jonah and his people were living in Palestine, and a king invaded them and took nine and a half tribes captive, leaving one and a half tribes. So God inspired the prophet Isaiah to go to King Hezekiah and tell him to send a strong prophet, for I will cast terror into the hearts of those people until they send the Children of Israel with him. The king said to him: Who do you think he is? There were five prophets in his kingdom. Jonah said: He is strong and trustworthy. So the king called Jonah and ordered him to go out. Jonah said to him: Did God order you to send me out? He said: No. He said: Did He name me to you? He said: No. He said: There are other strong prophets here besides me. They insisted on him, so he went out

Surat al-Anbiya 21:87

And Dhul-Nun, when he went off in anger and thought that We would not decree anything upon him. So he called out within the darknesses, "There is no god except You; exalted are You. Indeed, I have been of the wrongdoers."

from among them, in anger with the prophet, the king, and his people. He came to the Roman Sea and rode it.

Urwah ibn al-Zubayr, Sa'id ibn Jubayr and a group said: He left his people in anger at his Lord, because He had removed the punishment from his people after He had threatened them. He hated to be among people who had experienced him breaking his promise to them, and he was ashamed of them. He did not know the reason for the lifting of the punishment. His anger was out of disdain for the appearance of breaking his promise, and that he would be called a liar, not out of hatred for the judgment of God Almighty.

In some reports, it was the custom of his people to kill anyone they found lying to, so he feared that they would kill him when the punishment had not come to them as promised, so he became angry. Here, anger is like the reciprocal verb that comes from one, like travel and punishment, so the meaning of his saying angry is angry.

Al-Hasan said: He was angry with his Lord, the Almighty and Majestic, because He had ordered him to go to his people to warn them of His wrath and call them to Him. So he asked his Lord to give him time to prepare to go to them, but he was told that the matter would be faster than that, so he asked to be given time to get a sandal to wear, but he was not given time, and he was in a tight disposition [so he went away angry].

On the authority of Ibn Abbas, Gabriel came to Yunus and said: Go to the people of Nineveh and warn them. He said: Look for a beast. He said: The matter is more urgent than that. So he became angry and went to the ship.

Wahb ibn Munabbih said: Yunus ibn Matta was a righteous servant, but his character was narrow. When the burdens of prophethood were placed upon him, he collapsed under them as a quarter collapses under a heavy load, so he threw it from his hand and fled from it. Therefore, God removed him from the most determined of the messengers, saying to His Prophet [Muhammad, may God bless him and grant him peace]: **So be patient, as were patient the messengers of strong will** (al-Ahqaf 46:35), and He said: **And be not like the companion of the fish** (al-Qalam 68:48).

God the Almighty said: **So he thought that We would not decree punishment for him**, meaning that We would not pass judgment on him. This was stated by Mujahid, Qatada, Ad-Dahhak, and Al-Kalbi. It is the narration of Al-Awfi from Ibn Abbas. It is said: God has decreed something with a decree and He has decreed with a decree meaning one thing. This is the case with His statement: **We have decreed death among you** (al-Waqi'ah 56:60) in the reading of those who read it with a light vowel. Evidence for this interpretation is the reading of Umar ibn Abdul Aziz and Az-Zuhri: **So he thought that We would not decree punishment for him**, with a heavy vowel. Ata' and many scholars said: Its meaning is that he thought that We would not restrict

his imprisonment, from God the Almighty's statement: **God expands provision for whom He wills and restricts it** (Ar-Ra'd: 26), meaning restricts it. Ibn Zayd said: It is an interrogative meaning: Did he think that his Lord would be unable to do anything to him, so He would not be able to do anything to him? And Ya'qub read *Yaqdur* with a damma on the ya' in the passive voice, light.

On the authority of Al-Hasan, he said: It has reached me that when Yunus committed the sin, he set out in anger with his Lord, and Satan made him slip until he thought that We would not have power over him. He had a predecessor and worshipped God, but God refused to leave him to Satan, so He cast him into the belly of the whale, and he remained in it for forty days and nights. Ata' said: Seven days (and it was said: Three days). It was said: The whale took him a journey of six thousand years. It was said: He reached the borders of the seventh earth, so he repented to his Lord, the Most High, in the belly of the whale, and reviewed himself and said: There is no god but You, glory be to You, indeed I was among the wrongdoers, when I disobeyed You and did nothing, so I will not worship other than You. So God brought him out of the belly of the whale by His mercy. The previous interpretations are more appropriate for the state of the prophets, that he set out in anger with his people or with the king, **So he called out in the darkness**, meaning the darkness of the night, the darkness of the sea, and the darkness of the belly of the whale, **There is no god but You, glory be to You, indeed I was among the wrongdoers**.

It was narrated on the authority of Abu Hurairah, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace: God inspired the whale to take him and do not scratch his flesh or break his bones. So he took him and then threw him down to his home in the sea. When he reached the bottom of the sea, Yunus heard a sound and said to himself, **What is this?** Then God inspired him: **This is the glorification of sea creatures**. He said: **So he glorified God while he was in the belly of the whale**. The angels heard his glorification and said: **Our Lord, we hear a weak voice in a strange land**, and in another narration, **a known voice from an unknown place**. He said: "That is My servant Yunus. He disobeyed Me, so I imprisoned him in the belly of the whale." They said: **Is that the righteous servant who used to ascend to You from Him every day and night a righteous deed?** He said: *Yes*. So they interceded for him. Then He ordered the whale to throw him up on the shore, as God Almighty said: **So We cast him out upon the open shore while he was sick**. 37:145

Tafsir al-Baidawi

87- And Dhul-Nun and the companion of the whale, Yunus bin Matta, **when he went away in anger** to his people when he was fed up with their long call and

their severe stubbornness and their persistence, emigrating from them before he was commanded and before their promise of punishment, so he did not come to them for their appointment with their repentance and did not know the situation, so he thought that he lied to them and became angry about that, and it is from the construction of the word *mughalaba* for *mughalaba* or because he angered them by emigrating for fear of the punishment that would befall them then, and it was read (*mughdhaban*).

So he thought that We would not have power over him

We would not make things difficult for him or We would not decree punishment upon him from the decree, and it is supported by the fact that it was read with a heavy emphasis or We will not exercise Our power over him, and it was said that it is a representation of his state with the state of someone who thought that We would not have power over him in his opposition to his people without waiting for Our command, or a satanic thought that preceded his imagination so it was called *thinking* for exaggeration. It was read with the letter *ya* and Ya'qub read it in the passive form and it was read with it heavy. **Then he called out in the darkness** in the

intense, dense darkness or the darkness of the belly of the whale, the sea and the night. **There is no god but You** that there is no god but You. **Glory be to You** from anything that is beyond Your power. **Indeed, I was among the wrongdoers** to myself by hastening to emigrate. And from the Prophet, may God bless him and grant him peace, **There is no distressed person who calls with this supplication but that it will be answered for him.**

Surat al-Anbiya 21:88

So We responded to him and saved him from the distress. And thus do We save the believers.

Surat al-Anbiya 21:88

So We responded to him and saved him from the distress. And thus do We save the believers.

Tafsir al-Jalalayn

88 - **So We responded to him and saved him from the distress** with those words **and thus** just as We saved him **We save the believers** from their distress when they call upon Us, supplicating.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **So We answered** Jonah's supplication to Us, when he called upon Us in the belly of the whale, and We saved him from the distress he was in by imprisoning him in the belly of the whale, and his distress was due to his sin and his guilt. **And thus do We save the believers.** God Almighty says: Just as We saved Jonah from the distress of being imprisoned in the belly of the whale in the sea when he called upon Us, thus do We save the believers from their distress when they seek help from Us and call upon Us.

The effect came in a similar manner to what we said about it.

Who said that?

Imran bin Bakkar Al-Kila'i narrated to us, saying: Yahya bin Salih narrated to us, saying: Abu Yahya bin Abd Al-Rahman narrated to us, saying: Bishr bin Mansour narrated to us, on the authority of Ali bin Zaid, on the authority of Saeed bin Al-Musayyab, saying: I heard Saad bin Malik say: I heard the Messenger of God, may God bless him and grant him peace, say: **The name of God by which He is called upon, He answers, and if He is asked by it, He gives, is the supplication of Yunus bin Matta.** He said: So I said: O Messenger of God, is it specifically for Yunus bin Matta, or for the entirety of the Muslims? He said: It is specifically for Yunus bin Matta, and for the believers in general if they supplicate with it. Have you not heard the statement of God, the Blessed and Exalted: "Then he cried out in the darknesses, 'There is no god except You; glory be to You. Indeed, I have been of the wrongdoers.'" So We responded to him and saved him from the distress. And thus do We save the believers." This is God's condition for whoever calls upon Him with it.

The reciters differed in his saying, **We will save the believers.** The reciters of the regions read it that way, except for Asim, with two noons, the second of which is silent, from *Anjīnah*, "nanjihi." And they only read it that way, and its writing in the copies of the Qur'an with one noon, because if it had been read with one noon and a shaddah on the *jeem*, meaning that whose agent is not named, then **the believers** would be in the

nominative case, and they are in the accusative case in the copies of the Qur'an. And if it had been read with one noon and a light *jeem*, it would have been for the believers, and they would have been in the nominative case, and it would have been necessary with that that his saying:

(*Naja*) is written with an alif because it is one of the letters with a waw, and in the Qur'ans it is written with a ya.

If someone were to say: How can this be written with one noon, when you know that the rule for that when it is read as *nanji* is to write it with two noons? It is said: Because when the second noon was still, and the still one was not apparent on the tongue, it was deleted as they did with *illa*, so they deleted the noon from *in* because of its concealment, since it was assimilated into the lam from *la*, and 'Asim read that **Naji al-Mu'minin** with one noon, and the emphasis on the jim, and the sukun on the ya', if 'Asim's reading of that is based on the Arabs' saying: **The darb struck Zayd**, so he referred to the source which is the escape, and made the report, I mean the report of what the doer of which was not named, the believers, as if he meant: And likewise the escape saved the believers, so he referred to the escape, so that is a view, although another view is more correct, otherwise the one who read it according to what he read it according to what the reciters read it on is adding another noon that is not in the Mushaf, so he thought that it was an addition of what is not in the Mushaf, and he did not know a view to which to refer it for its deletion.

Abu Jaafar said: The correct reading, which I do not permit other than that, according to us, is what the readers of the regions do, which is to read it with two noons and to soften the jim, due to the consensus of the authority among the readers on it, and the error of it is contrary to it.

Tafsir al-Qurtubi

The Almighty said: **And thus do We deliver the believers** meaning, We deliver them from their worries because of their previous deeds. This is His saying: **And had he not been of those who glorify God, he would have remained inside its belly until the Day they are resurrected.** This is a protection from God the Almighty for His servant Yunus, He protected for him the right of His worship, and preserved the reins of his previous obedience. Al-Ustadh Abu Ishaq said: Dhul-Nun accompanied the whale for a few days, and until the Day of Resurrection he will be called Dhul-Nun, so what do you think of a servant who worshipped Him for seventy years, and this would be in vain for him! He would not think that of him. **From the worry** meaning from the belly of the whale.

The Almighty said: **And thus do We save the believers.** The general reading is with two *nuns* from *anja* yanji. Ibn Amir read *naji* with one *nun* and a double *jim* and a sukoon on the *ya* for the past tense verb and the implied source, meaning, **and thus do We save the**

believers, just as you say, **daraba Zaidan**, meaning **the striking struck Zaid**. And he recited:

If a female camel gave birth to a puppy, the puppy would curse all dogs.

He wanted to curse the curse with that puppy. And the letter ya' was made quiescent according to the dialect of those who say **baqi wa raqi** and do not move the letter ya'. Al-Hasan read **and they were terrified of what remained of the interest** (al-Baqarah 2:278) because it was difficult to move the letter ya' preceded by a kasra. And he recited:

How long will the wine of gray hair ferment and lead me to the graves of camels?

I wonder if the Day of Judgment comes and the reckoning is called, where will be the destination?

The sukoon of the yaa in da'i is due to the difficulty of moving it and before it is a kasra. The agent of hada al-mashib, meaning they found the camel's gray hair, I wish I knew where its destination is. This is the interpretation of al-Farra', Abu Ubayd and Tha'lab in correcting this reading. Abu Hatim and al-Zajaj made a mistake and said: It is a mistake, because it is the accusative of a noun whose agent is not named. Rather, it is said: Najee al-Mu'minin, just as it is said: Karamah al-Salihun. It is not permissible to strike Zayd in the sense of striking Zayd, because there is no benefit [in it] since striking indicates striking. It is not permissible to use such a verse as evidence against the Book of God Almighty. Abu Ubayd has another opinion - and al-Qutbi said it - which is that he assimilated the nun into the jim. Al-Nahhas: This opinion is not permissible according to any of the grammarians, because the point of articulation of the nun is far from the point of articulation of the jim, so it is not assimilated into it. It is not permissible in **man jaa' bil-hasanah** (al-An'am 6:160) to say jaa' bil-hasanah. Al-Nahhas said: I have not heard anything better in this than what I heard from Ali ibn Sulayman. He said: The original form is nanji, so one of the two noons is deleted because they come together, just as one of the two ta's is deleted because they come together, like the Almighty's saying: **And do not be divided** (Al Imran 3:103). The original form is tataffarahu. Muhammad ibn al-Suma'iq and Abu al-Aaliyah read **And thus We save the believers**, meaning God saved the believers, and it is good.

Tafsir Ibn Kathir

This story is mentioned here and in Surat As-Saffat and in Surat *Nun*, and that is that Yunus bin Matta, peace be upon him, was sent by God to the people of the village of Nineveh, which is a village in the land of Mosul, so he called them to God Almighty, but they refused him and persisted in their disbelief, so he left them angry with them, and promised them punishment after three days, so when they were sure of that from him and knew that the prophet does not lie, they went out to the desert with their children, livestock and cattle, and separated the mothers from their children, then they supplicated to God Almighty and cried out to Him, and the camels and their young ones brayed, and the

cows and their young moaned, and the sheep and their young bleated, so God lifted the punishment from them, God Almighty said: "Why was there not a city that believed and its faith benefited it except the people of Yunus? When they believed, We removed from them the punishment of disgrace in the life of this world and gave them enjoyment for a time."

As for Yunus, peace be upon him, he went and boarded a ship with some people, but it went ashore with them. They feared that they would drown, so they cast lots for a man to throw in from among them to relieve themselves. The lot fell on Yunus, but they refused to throw him in. Then they cast lots again and it fell on him again, but they refused. Then they cast lots again and it fell on him again. God Almighty said: **So he cast lots, and he was among those who were cast away**. That is, the lot fell on him, so Yunus, peace be upon him, got up, stripped off his clothes, and threw himself into the sea. God Almighty sent from the Green Sea - according to what Ibn Masoud said - a whale that split the seas until it came and swallowed Yunus when he threw himself from the ship. God inspired that whale not to eat his flesh or crush his bones, for Yunus is not your provision, but your belly will be a prison for him.

His saying: **And Dhul-Nun** means the whale, the addition to it is correct with this relation. And his saying: **When he went off in anger** Ad-Dahhak said to his al-Nas 114: **He thought that We would not have power over him** meaning that We would restrict him in the belly of the whale. Something similar to this is narrated from Ibn Abbas, Mujahid, Ad-Dahhak and others, and Ibn Jarir chose it and cited as evidence for it the saying of God Almighty: "And whoever has his provision restricted - let him spend from what God has given him. God does not charge a soul except [with that within] what He has given it. God will grant, after hardship, ease." Atiyah Al-Awfi said: **He thought that We would not have power over him** meaning that We would decree it for him, as if he made that mean estimation, for the Arabs say: qadar and qadar have the same meaning, and the poet said:

That time that has passed will not return. Blessed are you, whatever you can do will happen. You have the power.

And from this is the saying of the Most High: **So the waters met by a matter already predestined**. That is, predestined. "Then he cried out in the darkness, 'There is no god except You; exalted are You. Indeed, I have been of the wrongdoers.'" Ibn Mas'ud said: The darkness of the belly of the whale, the darkness of the sea, and the darkness of the night. This is also narrated from Ibn Abbas, Amr ibn Maymun, Sa'id ibn Jubayr, Muhammad ibn Ka'b, Ad-Dahhak, Al-Hasan, and Qatadah. Salim ibn Abi Al-Ja'd said: The darkness of a whale in the belly of another whale in the darkness of the sea. Ibn Mas'ud, Ibn Abbas, and others said: That is because the whale took him through the seas, splitting them open until it reached the bottom of the sea. Yunus heard the pebbles glorifying God in the depths of the sea. At that moment and there he said: "There is no god except You; exalted are You. Indeed, I have been of the wrongdoers." Awf Al-A'rabi said: When Yunus was in the belly of the whale, he thought

So We responded to him and saved him from the distress. And thus do We save the believers.

that he had died, then he moved his feet, and when they moved, he prostrated in his place, then he called out, **O Lord, I have taken for You a place of prostration in a place that no one else has reached.** Saeed bin Abi Al-Hasan Al-Basri said: He stayed in the belly of the whale for forty days. Both were narrated by Ibn Jarir.

Muhammad bin Ishaq bin Yasar said on the authority of someone who told him on the authority of Abdullah bin Rafi', the freed slave of Umm Salamah: I heard Abu Hurairah say: The Messenger of God, may God bless him and grant him peace, said: "When God wanted to imprison Yunus in the belly of the whale, God revealed to the whale, 'Take him and do not scratch his flesh or break his bones.' When he reached the bottom of the sea, Yunus heard a sound and said to himself, 'What is this?' God revealed to him while he was in the belly of the whale, 'This is the glorification of sea creatures.' He said, 'And he glorified while he was in the belly of the whale,' and the angels heard his glorification and said, 'O our Lord, we hear a weak voice in a strange land.' He said, 'That is My servant Yunus. He disobeyed Me, so I imprisoned him in the belly of the whale in the sea.' They said, 'The righteous servant from whom a righteous deed ascended to You every day and night?' He said, 'Yes.' They interceded for him at that time, and He ordered the whale to throw him up on the shore, as God, the Most High, said, 'And he was sick.'" Narrated by Ibn Jarir, and narrated by Al-Bazzar in His chain of transmission is on the authority of Muhammad ibn Ishaq, on the authority of Abdullah bin Rafi', on the authority of Abu Hurairah, and he mentioned it in a similar manner, then he said: We do not know that it is narrated on the authority of the Prophet, may God bless him and grant him peace, except from this source with this chain of transmission.

Ibn Abi Hatim narrated: Abu Ubaidullah Ahmad ibn Abd al-Rahman ibn Akhi Ibn Wahb narrated to us, my uncle narrated to us, Abu Sakhr narrated to me that Yazid al-Raqashi said: I heard Anas ibn Malik, and I do not know except that Anas traces the hadith back to the Messenger of God, may God bless him and grant him peace, that when the Prophet Yunus, peace be upon him, wanted to supplicate with these words while he was in the belly of the whale, he said: O God, there is no god but You, glory be to You, indeed I was among the wrongdoers. Then this supplication came from beneath the Throne, and the angels said: O Lord, a weak, well-known voice from a strange land. He said: Do you not know that? They said: No, O Lord, and who is he? He said: My servant Yunus. They said: Your servant Yunus, for whom accepted deeds and answered supplications have not ceased to be raised. They said: O Lord, will You not have mercy on what he used to do in times of ease and save him from affliction? He said: Yes. So He ordered the whale to throw him out into the open.

And His saying: **So We responded to him and saved him from the distress** meaning We took him out of the belly of the whale and that darkness. **And thus do We save the believers** meaning if they are in hardships and call upon Us, turning to Us, especially if they call upon this supplication in a state of affliction, for the encouragement to call upon Him with this supplication

came from the Master of the Prophets. Imam Ahmad said: Ismail bin Omar told us, Yunus bin Abi Ishaq Al-Hamadani told us, Ibrahim bin Muhammad bin Saad told us, my father Muhammad told me on the authority of his father Saad, he is the son of Abi Waqqas, may God be pleased with him, he said: "I passed by Uthman bin Affan, may God be pleased with him, in the mosque, and I greeted him, and he looked at me intently but did not return my greeting, so I went to Umar bin Al-Khattab and said: O Commander of the Faithful, has anything happened in Islam, twice? He said: No, and what is that? I said no, except that I passed by Uthman just now in the mosque and greeted him, and he looked at me intently but did not return my greeting. He said: So Umar sent for Uthman and summoned him, and said: What prevented you from returning your brother's greeting? He said: I did not. Saad said: I said yes until he swore and I swore. He said: Then Uthman remembered and said: Yes, and I seek forgiveness from God and I repent to Him. You passed by me just now while I was thinking about a word I heard from the Messenger of God, may God bless him and grant him peace. No, by God, I have never mentioned it without my sight and heart being covered with a veil." Sa'd said: "Then I will tell you about it. The Messenger of God (peace and blessings of God be upon him) mentioned to us the first supplication. Then a Bedouin came and distracted him until the Messenger of God (peace and blessings of God be upon him) stood up, so I followed him. When I feared that he would precede me to his home, I stamped my feet on the ground. The Messenger of God (peace and blessings of God be upon him) turned to me and said: 'Who is this, Abu Ishaq?' I said: 'Yes, O Messenger of God.' He said: 'Then who is he?' I said: 'No, by God, except that you mentioned to us the first supplication. Then this Bedouin came and distracted you. He said: 'Yes, it is the supplication of Dhul-Nun when he was in the belly of the whale: "There is no god but You, glory be to You. Indeed, I was among the wrongdoers." For no Muslim has ever supplicated to his Lord with it for anything except that He has answered him.'" Narrated by Al-Tirmidhi and Al-Nasa'i in Al-Yawm wal-Laylah from the hadith of Ibrahim bin Muhammad bin Sa'd on the authority of his father Sa'd.

Ibn Abi Hatim said: Abu Saeed Al-Ashj narrated to us, Abu Khalid Al-Ahmar narrated to us, on the authority of Katheer bin Zaid, on the authority of Al-Muttalib bin Hantab. Abu Khalid said: I think it was on the authority of Mus'ab, meaning Ibn Sa'd, on the authority of Sa'd, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever supplicates with the supplication of Yunus, his supplication will be answered.** Abu Saeed said: He meant by it: **And thus do We save the believers.** Ibn Jarir said: Imran bin Bakkar Al-Kila'i narrated to me, Yahya bin Salih narrated to us, Abu Yahya bin Abd Al-Rahman narrated to us, Bishr bin Mansour narrated to me, on the authority of Ali bin Zaid, on the authority of Saeed bin Al-Musayyab, who said: I heard Sa'd bin Abi Waqqas say: I heard the Messenger of God, may God bless him and grant him peace, say: "The name of God by which if He is supplicated, He answers, and if

He is asked by it, He gives. The supplication of Yunus bin Matta." I said: O Messenger of God, is it for Yunus specifically or for all Muslims? He said: "It is specifically for Jonah bin Matta, and for the group of believers in general, if they call upon Him with it. Have you not heard the saying of God Almighty: 'Then he called out in the darkness, "There is no god except You; glory be to You. Indeed, I have been of the wrongdoers." So We responded to him and saved him from the distress. And thus do We save the believers.' It is a condition from God for whoever calls upon Him with it."

Ibn Abi Hatim said: My father told us, Ahmad ibn Abi Surayj told us, Dawud ibn al-Muhbar ibn Qahdham al-Maqdisi told us on the authority of Kathir ibn Ma'bad who said: I asked al-Hasan and said: O Abu Saeed, what is the greatest name of God by which if He is called upon, He answers, and if He is asked by it, He gives? He said: My nephew, do you not read the Qur'an, the words of God the Most High: "And Dhul-Nun, when he went off in anger and thought that We would not decree anything upon him, so he called out within the darknesses, 'There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers.' So We responded to him and saved him from the distress. And thus do We save the believers." My nephew, this is the greatest name of God by which if He is called upon, He answers, and if He is asked by it, He gives.

Fath al-Qadir

Then God the Almighty informed us that He responded to him, saying: 88- **So We responded to him** his supplication that he supplicated to Us with as part of his confession of sin in the most gentle manner **and saved him from the distress** by taking him out of the belly of the whale until it threw him up on the shore **And thus do We save the believers** meaning We deliver them from their distress with what they had done previously and what We have prepared for them of mercy, and this is the meaning of the other verse, which is His saying: **And had he not been of those who glorify God, he would have remained in its belly until the Day they are resurrected** The majority read *nanji* with two noons. Ibn Amir read *nanji* with one noon and a doubled jim and a sukoon on the yaa for the past tense verb and the implied source, and thus salvation saved the believers as you say **daraba Zaidan** meaning the striking struck Zaid, and from this is the saying of the poet:

If a poor woman gave birth to a puppy, the puppy would curse all dogs.

This is what Al-Farra, Abu Ubaid and Tha'lab said in explaining this reading, but Abu Hatim and Al-Zajaj made a mistake and said: It is a mistake because it is a noun in the accusative case without mentioning its agent, and it is said that the believers were saved. Abu Ubaidah has another opinion, which is to assimilate the nun into the jim, and Al-Qatibi said the same. Al-Nahhas objected to him and said: This opinion is not permissible according to any of the grammarians because the point of articulation of the nun is far from the point of articulation of the jim, so it is not assimilated into it. Then Al-Nahhas said: I have not

heard anything better about this than what I heard from Ali bin Sulayman Al-Akhfash, who said: The original is *nanji*, so he deleted one of the two nuns because they came together, just as one of the two ta's is deleted because they came together, like the Almighty's saying: **And do not separate**, and the original is *do not separate*. I said: And likewise Al-Wahidi narrated from Abu Ali Al-Farsi that he said: The second noon is concealed with the jim, and it is not permissible to make it clear, so the listener was confused about concealment with assimilation, so he thought it was assimilation, and the evidence for this is his *sukoon* on the ya' of *naja* and the accusative of the believers, and if it was on something whose agent was not named, he would not have made the ya' *sukoon* and it would have been necessary to raise the believers. I said: And we do not accept his statement that it is not permissible to make it clear, for it has been made clear in the reading of the majority, and Muhammad bin Al-Samee'ah and Abu Al-Aaliyah read likewise *naja* Al-Mu'minin on the active construction: meaning God saved the believers.

Ibn Jarir narrated on the authority of Marra regarding his statement: **When they gave judgment concerning the field**, he said: The field was vegetation and it was carved in it at night, so they disputed about it before David, so he ruled that the sheep belonged to the owners of the field. They passed by Solomon and mentioned that to him, so he said: No, the sheep will be given to them so they can take some of it and these people will take care of their field. When it was as it was, they will be returned to them, so **And We gave Solomon understanding of it** was revealed. This was narrated on the authority of Marra on the authority of Ibn Masoud. Ibn Jarir, Al-Hakim, Ibn Mardawayh, and Al-Bayhaqi narrated in his Sunan on the authority of Ibn Masoud regarding his statement: **And David and Solomon, when they gave judgment concerning the field**, he said: A vineyard had produced its clusters and the sheep spoiled it, so David ruled that the sheep belonged to the owner of the vineyard. So Solomon said: Other than that, O Prophet of God. He said: What is that? He said: The vineyard is given to the owner of the sheep, who takes care of it until it returns to how it was, and the sheep are given to the owner of the vineyard, who takes some of it, until when the vineyard returns to how it was, the vineyard is given to its owner and the sheep to their owners. This is what he said: **And We gave it to Solomon**. Abd al-Razzaq, Abd ibn Humayd and Ibn Abi Hatim narrated something similar from Masruq. Ibn Jarir narrated something similar from Ibn Abbas, but he did not mention the vineyard. Ibn Abi Shaybah narrated something similar in al-Musannaf, Ibn Jarir, Ibn al-Mundhir and Ibn Mardawayh narrated something similar from him, but longer. Ibn Jarir and Ibn Abi Hatim also narrated something similar from him, saying: *Nafasht* meaning: grazed. Abdul Razzaq, Saeed bin Mansour, Ibn Abi Shaybah, Ahmad, Abdul bin Hamid, Abu Dawud, Ibn Majah, Ibn Jarir, Ibn al-Mundhir and Ibn Mardawayh narrated on the authority of Haram bin Muhaisah that a she-camel belonging to Al-Bara' bin Azib entered a garden and caused damage to it. The Messenger of God (peace and blessings of God be upon him) ruled that the people who maintain the gardens must protect it during the day, and that the people who own them must bear the cost of what the livestock cause at night.

So We responded to him and saved him from the distress. And thus do We save the believers.

He gave a reason for this hadith, and we have discussed it in detail in Sharh Al-Muntaqa. Ibn Mardawayh narrated something similar from the hadith of Aishah. He added at the end of it, then he recited this verse: **And David and Solomon**. In the two Sahihs and others, on the authority of Abu Hurayrah, he said: The Messenger of God (peace and blessings of God be upon him) said: "While two women with two sons were with them, a wolf came and took one of the two. They took their case to David, and he ruled in favor of the elder. They went out, and Solomon called them and said: 'Bring me a knife so I can cut him between them.' The younger one said: 'May God have mercy on you, he is her son, do not cut him.' So he ruled in favor of the younger one." Although this hadith is not included in what the verse has mentioned about their ruling, it is among what happened to them. Abd al-Razzaq, Abd ibn Hamid, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh in al-Azmah narrated on the authority of Qatada regarding his statement: **And We subjected with David the mountains, to glorify God, and the birds**, he said: They pray with David when he prayed. **And We taught him the making of coats of mail for you**, he said: They were plates, and the first to string and shave them was David, peace be upon him. Ibn Abi Shaybah and al-Hakim narrated and authenticated it on the authority of Ibn Abbas, who said: Six hundred thousand chairs would be placed for Solomon, then the nobles of mankind would come and sit next to him, then the nobles of the jinn would come and sit next to the nobles of mankind, then he would call the birds and they would be dark, then he would call the wind and it would carry them, traveling a month's journey in a single morning. Ibn Asakir, Al-Daylami and Ibn Al-Najjar narrated on the authority of Uqbah bin Amir who said: The Messenger of God, may God bless him and grant him peace, said: "God said to Job: Do you know what crime you committed against Me that I tested you? He said: No, O Lord. He said: Because you went to Pharaoh and were lenient with him in two words." Ibn Asakir narrated on the authority of Ibn Abbas who said: Job's sin was that a poor man sought his help against an oppressor to protect him, but he did not help him, and he did not enjoin what is right, and he did not forbid the oppressor from oppressing the poor man, so God tested him. In its chain of transmission is Juwaybir. Ibn Abi Shaybah, Ahmad in Az-Zuhd, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Abu Nu'aym in al-Hilyah narrated on the authority of Abdullah ibn Ubayd ibn Umair who said: One day, two brothers came to Ayoub and they could not get close to him because of his strong odor. So they stood from a distance and one of them said to the other: If God had known any good in Ayoub, He would not have afflicted him with this. Ayoub was so distressed by what they said that he had never been distressed by anything before. He said: O God, if You know that I have never spent a night full while I know where someone is hungry, then confirm it with me. So He confirmed it from the heavens while they were listening. Then he said: O God, if You know that I have never worn a shirt while I know where someone is naked, then confirm it with me. So He confirmed it from the heavens while they were listening. Then he fell down in prostration

and said: O God, by Your glory, I will not raise my head until You uncover it. So when he raised his head, God uncovered it. Ibn Abi Hatim narrated it from another chain of transmission with a similar chain of transmission to the Prophet. Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid, regarding his statement: **And We gave him his family and the like of them with them**, he said: It was said to him, **O Job, your family is yours in Paradise, so if you wish, We will give them to you, and if you wish, We will leave them for you in Paradise and compensate you with the like of them in this world**. Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir and al-Tabarani narrated on the authority of Ad-Dahhak, he said: It reached Ibn Mas'ud that Marwan said regarding this verse: **And We gave him his family and the like of them with them**, he said: He was given a family other than his own, so Ibn Mas'ud said: Rather, he was given his family in person and the like of them with them. Ibn Abi Al-Dunya, Abu Ya'la, Ibn Jarir, Ibn Abi Hatim, Al-Ruwayani, Ibn Hibban, Al-Hakim **who authenticated it**, and Ibn Mardawayh narrated on the authority of Anas that the Messenger of God (may God bless him and grant him peace) said: "Job's affliction continued for eighteen years, and both his relatives and those far away rejected him, except for two men from his brothers who were among his closest friends. They used to come to him in the morning and in the evening. One of them said to his companion one day: 'By God, you know that Job has committed a sin that no one else has committed.' He said: 'What is that?' He said: 'It has been eighteen years and God has not shown him mercy by removing what is wrong with him.' When they went to Job, the man could not wait until he mentioned it to him. Job said: 'I do not know what he is saying, except that God knows that I will pass by two men who are arguing and mentioning God, so I will return to my house and expiate for them, disliking that God be mentioned except in a right way.' He used to go out to relieve himself, and when he had finished, his wife would hold his hand until he reached it. One day, when he was late with her, God revealed to Job in his place: 'Strike with your foot, this is a cool place to wash.' " And a drink." So she was slow to receive him, and he came to her, and God had removed his affliction, and he was in the best condition he had ever been. When she saw him, she said: **May God bless you! Have you seen the afflicted Prophet of God? By God, I have never seen a man more similar to him than you when he was healthy?** He said: **Then I am he**. He said: "And he had two troughs: one for wheat and one for barley. So God sent two clouds, and when one of them was on the trough of wheat, it poured gold into it until it overflowed, and the other poured gold into the trough of barley until it overflowed." Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **And Dhul-Kifl**, he said: A righteous man who was not a prophet, guaranteed to the prophet of his people that he would suffice him in the matter of his people, establish them through it, and judge between them with justice. So he did that, and he was called Dhul-Kifl. Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: There was a judge among the Children of Israel, and death came to him. He said:

Who will take my place so that he will not get angry? A man said: I will. So he was called Dhul-Kifl. He spent the whole night praying, and in the morning he would stand and judge between the people. And he mentioned the story. Abd al-Razzaq, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Abu Musa al-Ash'ari, who said: Dhul-Kifl was not a prophet, but there was a righteous man among the Children of Israel who prayed one hundred prayers every day. Then he died, and Dhul-Kifl took care of him after him, so he prayed one hundred prayers every day, and he was called Dhul-Kifl. Ibn Abi Shaybah, Ahmad, Al-Tirmidhi, who authenticated it, Ibn Al-Mundhir, Ibn Hibban, Al-Tabarani, Al-Hakim, Ibn Mardawayh, and Al-Bayhaqi in Shu'ab Al-Iman narrated it on the authority of Sa'd, the freed slave of Talhah, on the authority of Ibn 'Umar, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "Al-Kifl was from the Children of Israel and did not refrain from committing a sin. A woman came to him and he gave her sixty dinars on condition that he would have intercourse with her. When he sat with her as a man sits with his wife, she trembled and wept. He said: 'What makes you weep? I force you?' She said: 'No, but he did something I have never done before, and nothing made me do it except need.' He said: 'You are doing this and I did not do it. Go, it is yours.' He said: 'By God, I will never disobey God after this.' He died that night and in the morning it was written on his door: 'God has forgiven Al-Kifl.'" Al-Tirmidhi narrated it on the authority of Sa'd, the freed slave of Talhah, and Ibn Mardawayh narrated it on the authority of Nafi' on the authority of Ibn 'Amr, who said: It includes Dhu Al-Kifl. Ibn Jarir and Al-Bayhaqi in Al-Asma' wa'l-Sifat narrated on the authority of Ibn Abbas regarding his statement: **And Dhul-Nun, when he went off in anger**, meaning he was angry with his people, **and he thought that We would not decree a punishment upon him**, meaning that We would not inflict a punishment or affliction upon him for what he did to his people in his anger at them and his flight. He said: And his punishment was that Dhul-Nun took him. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Al-Bayhaqi narrated on the authority of Ibn Abbas regarding his statement: **and he thought that We would not decree a punishment upon him**, he said: He thought that the punishment that befell him would not overtake him. Ahmad in Az-Zuhd, Ibn Abi Al-Dunya, Ibn Abi Hatim and Al-Hakim narrated - and he authenticated it - on the authority of Ibn Mas'ud, **And he called out in the darkness**, he said: The darkness of the night, the darkness of the belly of the whale, and the darkness of the sea. Ahmad, Al-Tirmidhi, Al-Nasa'i, Al-Hakim Al-Tirmidhi in Nawader Al-Usul, Al-Bazzar, Ibn Jarir, Ibn Abi Hatim, Al-Hakim - who authenticated it - Ibn Mardawayh and Al-Bayhaqi in Al-Shu'ab narrated on the authority of Sa'd ibn Abi Waqqas that he heard the Messenger of God (peace and blessings of God be upon him) say: "The supplication of Dhul-Nun when he was in the belly of the whale: 'There is no god but You, glory be to You, indeed I was among the wrongdoers.' No Muslim ever supplicated to his Lord with it for anything but that He answered him." Ibn Jarir narrated on his authority that he heard the Messenger of God (peace and blessings of God be upon him) say: "The name of God by which He is

supplicated with it He answers, and if He is asked with it He gives, is the supplication of Yunus ibn Matta. I said: O Messenger of God, is it specifically for Yunus or for all Muslims? He said: It is specifically for Yunus and for all believers if they supplicate with it. Have you not heard the statement of God: 'And thus do We save the believers'? This is a condition from God for whoever supplicates to Him." Al-Hakim also narrated something similar from his hadith. It is proven in the two Sahihs and others on the authority of Ibn Abbas who said: The Messenger of God (peace and blessings of God be upon him) said: **No one should say, 'I am better than Yunus ibn Matta.'** It was also narrated in Sahih and other books on the authority of Ibn Masoud, and it was also narrated in the two Sahihs on the authority of Abu Hurairah.

Tafsir al-Baghawi

88. This is what God Almighty said: **So We responded to him**, meaning: We answered him, **and saved him from the distress**, from that darkness, **and thus do We save the believers**, from every distress when they call upon Us and seek help. Ibn Amir and Asim read, according to the narration of Abu Bakr: *Naji* with one *nun* and a shaddah on the *jim* and a sukoon on the *ya* because it is written in the Qur'an with one *nun*. The grammarians differed regarding this reading, and most of them went to the view that it is a mistake because if it was on what its agent was not named, the *ya* would not be sukoon and the believers would be raised, and some of them corrected it, and Al-Farra' mentioned that it has another meaning, which is the omission of the source, meaning the salvation saved the believers, and the believers are in the accusative case like you say: **The darb struck Zaydan**, then you say **Zaydan struck** with the accusative case on the omission of the source, and the *ya* is sukoon in *Naji* as they are in *Baqaa* and the like. Al-Qatibi said: Whoever reads with one *nun* and a shaddah, then he only meant *Naji* from *tanjiiyyah*, except that he assimilated and deleted a *nun* in order to make it lighter, and the grammarians did not accept that. Because the point of articulation of the letter *nun* is far from the letter *jim*, and assimilation occurs when the point of articulation is close, and the common people read *nanji* with two *nuns* from *injaa*, and it was written with one *nun* because the second *nun* was silent and the silent letter was not apparent on the tongue, so it was deleted as they did in *illa*, so they deleted the *nun* from *inna* because of its concealment. And they differed about when the message of Yunus was? Saeed bin Jubair narrated on the authority of Ibn Abbas: It was after God brought him out of the belly of the whale, as evidenced by the fact that God the Almighty mentioned it in Surat Al-Saffat, **So We cast him out upon the open shore** (al-Saffat 37:145), then He mentioned after it: **And We sent him to a hundred thousand or more** (al-Saffat 37:147), and the others said: It was before, as evidenced by the Almighty's saying: **And indeed, Yunus was among the messengers * When he fled to the laden ship** (al-Saffat 37:139-140).

Surat al-Anbiya 21:88

So We responded to him and saved him from the distress. And thus do We save the believers.

Tafsir al-Baidawi

88- **So We responded to him and saved him from the distress** by the whale throwing him up on the shore after four hours in its belly. It was said three days, and the distress is the distress of swallowing, and it was said the distress of sin. **And thus do We save the believers** from the distress in which they called upon God with sincerity. In the Imam: (*Najee*) and for this reason the group concealed the second nun, as it is concealed with the letters of the mouth. Ibn Amir and Abu Bakr read with a shaddah on the jim, on the basis that its original form is *nanji*, so the second nun was deleted, just as the second ta' was deleted in *tathaharoon*, and even though it is a fa', its deletion is more effective than deleting the letter of the present tense that has a meaning, and the difference in the movements of the two nuns does not detract from it, as the reason for deletion is the meeting of two similar letters with the difficulty of assimilation and the impossibility of deletion in tatajafa for fear of confusion. It was said that it is an unknown past tense verb attributed to the source pronoun and its last letter was made quiescent for ease. It was replied that it is not attributed to the source and the object is mentioned and the past tense verb is not made quiescent at the end.

Surat al-Anbiya 21:89

And Zakariya, when he called upon his Lord, **My Lord, leave me not childless, though You are the best of inheritors.**

Tafsir al-Jalalayn

89 - And mention **and Zachariah** and replace it with **when he called upon his Lord** by saying **My Lord, do not leave me alone** meaning without a son to inherit me **and You are the best of inheritors** the one who remains after the annihilation of Your creation.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And remember, O Muhammad, Zechariah, when he called upon his Lord, **My Lord, leave me not alone, alone, having no children or descendants, and You are the best of inheritors.** He said: So provide me with an heir from the family of Jacob who will inherit me. Then He referred the matter back to God, saying: And You are the best of inheritors. God Almighty says: So We answered Zechariah's prayer, and We gave him John as a son and an heir to inherit him, and We made his wife good for him.

The people of interpretation differed regarding the meaning of the righteousness that God Almighty meant by His saying: **And We made his wife righteous for him.** Some of them said: She was barren, so He made her righteous by making her fertile.

Who said that?

Muhammad bin Ubaid Al-Maharbi told us: Hatim bin Ismail told us, on the authority of Hamid bin Sakhr, on the authority of Ammar, on the authority of Saeed, regarding his statement: **And We made his wife good for him,** he said: She was not able to bear children.

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, regarding his statement: **And We made his wife good for him,** he said: We gave him her child.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And We made his wife good for him:** She was barren, so God made her fertile and gave him John through her.

Others said: She had bad manners, but God made her better for him by granting her good manners.

Abu Ja'far said: The correct thing to say about that is to say: God made his wife good for Zachariah, as God Almighty informed us by making her fertile and of good character, because all of that is from the meanings of His making her good, and God Almighty did not specify some of that over others in His Book, nor on the tongue of His Messenger, nor did He place any indication of that in particular, so it is general unless

something comes that must be accepted that it is intended for some over others.

And His statement: **Indeed, they used to hasten to good deeds** God says: Indeed, those whom We named, meaning Zachariah, his wife, and John, used to hasten to do good deeds in obedience to Us, and to do that which brings them closer to Us. And His statement: **And they used to call upon Us in hope and fear** God the Most High says: And they used to worship Us in hope and fear. And by supplication in this place He means worship, as He said: **And I will leave you and what you invoke besides God, and I will call upon my Lord; perhaps I will not be, in the invocation of my Lord, unhappy** (Maryam 19:48). And by His statement: **in hope** He means that they used to worship Him out of desire for what they hoped from Him of His mercy and grace, **and in fear** meaning out of fear of His punishment and chastisement, for abandoning His worship and committing His disobedience. 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, **They used to hasten to do good deeds and call upon Us in hope and fear.** He said: In hope of God's mercy and in fear of God's punishment.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And they call upon Us in hope and fear,** he said: Out of fear and greed. He said: And it is not appropriate for one of them to separate from the other.

The reciters differed in their recitation of this. The majority of reciters in the regions read it as **raghban wa rahban** with a fatha on the ghain and the ha' from *raghb* and *rahab*. There was a difference of opinion regarding this from Al-A'mash, and it was narrated from him that he agreed with the reciters in this. It was narrated from him that he read it as **raghban wa rahban** with a damma on the ra' in both letters and a sukoon on the ghain and the ha'.

The correct reading in this regard is what the readers of the countries do, which is the opening in both letters.

And His saying: **And they were humble before Us,** means: And they were humble and submissive before Us, and they were not too proud to worship Us and supplicate to Us.

Tafsir al-Qurtubi

The Almighty said: **And Zachariah, when he called upon his Lord.** That is, remember Zachariah. He was mentioned earlier in (Al Imran. **My Lord, leave me not alone.** That is, alone, without children, and this was mentioned earlier. **And You are the best of inheritors.** That is, the best of those who remain after everyone who dies. He only said **And You are the best of inheritors** because of what was mentioned earlier in His statement: **He will inherit me.** (Maryam 19:6) That

Surat al-Anbiya 21:89

And Zakariya, when he called upon his Lord, “My Lord, leave me not childless, though You are the best of inheritors.”

is, know that you will not waste your religion, but do not cut off this virtue, which is the upholding of the religion, from my descendants. This was explained earlier in (*Maryam*).

Tafsir Ibn Kathir

God the Almighty tells about His servant Zachariah when he asked God to grant him a son who would be a prophet after him. The story was presented in detail at the beginning of Surah Maryam and also in Surah Al Imran. Here is a brief summary of it: **When he called upon his Lord**, that is, secretly from his people, **My Lord, leave me not alone**, that is, I have no children or heir to rise up among the people after me, **and You are the best of inheritors**, a supplication and praise appropriate to the question. God the Almighty said: **So We responded to him and granted him John and made his wife good for him**, that is, his wife. Ibn Abbas, Mujahid, and Saeed bin Jubair said: She was barren and could not bear children, so she gave birth. Abd al-Rahman bin Mahdi said on the authority of Talha bin Amr on the authority of Ata': There was a long tongue, so God made her good. In another narration: There was something wrong with her nature, so God made her good. Muhammad bin Ka'b and al-Suddi said the same, and the first context is more apparent.

And His statement: **Indeed, they used to hasten to good deeds** meaning in performing acts of worship and obedience. **And they used to supplicate Us in hope and fear**. Ath-Thawri said: Desiring what is with Us and in fear of what is with Us. **And they were humbly submissive to Us**. Ali ibn Abi Talhah said on the authority of Ibn Abbas, meaning believing in what God has revealed. Mujahid said: True believers. Abu al-Aaliyah said: Fearful. Abu Sinan said: Humility is the fear that is inherent in the heart and never leaves it. Mujahid also said: Humbling, meaning humble. Al-Hasan, Qatadah and Ad-Dahhak said: Humbling, meaning submissive to God Almighty. All of these statements are close. Ibn Abi Hatim said: My father told us, Ali ibn Muhammad At-Tanafisi told us, Muhammad ibn Fadil told us, Abdur-Rahman ibn Ishaq told us on the authority of Abdullah Al-Qurashi on the authority of Abdullah ibn Hakim who said: Abu Bakr, may God be pleased with him, delivered a sermon to us. Then he said: As for what comes after, I advise you to fear God, and to praise Him as He deserves, and to mix desire with fear, and to combine persistence with asking, for God Almighty praised Zachariah and his family, saying: **Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive**.

Fath al-Qadir

His saying: 89- **And Zachariah** meaning, remember the story of Zachariah when he called upon his Lord. He said, **My Lord, do not leave me alone**, meaning isolated and alone, with no children. We have already discussed this verse in Al Imran. **And You are the best**

of inheritors, meaning the best of those who remain after everyone who dies. So You are sufficient for me if You do not grant me a child, for I know that You will not let Your religion go to waste, and that one of Your servants will do that, whom You choose for it and are pleased with for conveying the message.

Tafsir al-Baghawi

89. The Almighty said: **And Zachariah, when he called upon his Lord**, he called upon his Lord, **My Lord, leave me not alone**, alone with no children, and provide me with an heir, **and You are the best of inheritors**, praising God that He is the One who remains after the destruction of creation and that He is the best of those who remain alive.

Tafsir al-Baidawi

89 - "And Zachariah, when he called upon his Lord, 'My Lord, leave me not alone,' alone without a son to inherit me. 'And You are the Best of inheritors.' If You do not provide me with someone to inherit me, I will not care about him."

Surat al-Anbiya 21:90

So We responded to him and granted him John and made his wife sound for him. Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive.

Tafsir al-Jalalayn

90 - **So We responded to him** his call **and gave him John** a son **and made his wife good for him** so she gave birth to a child after her barrenness **Indeed, they** that is, from the mention of the prophets **used to hasten** they would rush **to good deeds** acts of obedience **and supplicate Us in hope** for Our mercy **and in fear** of Our punishment **and they were to Us humbly submissive** humble in their worship.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "So We responded to him and granted him John and made his wife sound for him. Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive."

Tafsir al-Qurtubi

The Almighty said: **So We answered him** meaning We answered his prayer: **And We granted him John**. This has been fully mentioned above. **And We made his wife good for him**. Qatada, Saeed bin Jubayr, and most of the commentators said: She was barren, but she became fertile. Ibn Abbas and Ata' said: She was ill-tempered and had a long tongue, but God made her good-tempered.

I said: It is possible that she combined the two meanings and made the one of good character and fertile. They mean the prophets named in this surah **they used to hasten to do good deeds**. It was said: The metaphor refers back to Zachariah, his wife, and John.

The Almighty's saying: **And they call upon Us in hope and fear** contains two issues:

First: The Almighty's saying: **And they call upon Us in hope and fear**. That is, they flee to Us and call upon Us in times of ease and times of hardship. It was said: The meaning is that they call upon Us at the time of their worship and they are in a state of hope, desire, awe and fear, because desire and awe are intertwined. It was said: Desire is raising the palms of the hands to the sky, and fear is raising the backs of them, as said by Khasif. Ibn Atiyyah said: The summary of this is that the habit of every human being who calls upon Us is to seek help with his hands. Desire, in terms of seeking, is good for him to direct the palms of the hands toward what is being sought, since it is a place of giving or by which he possesses. Fear, in terms of warding off

harm, is good for him to throw that away and indicate its departure and avoid it by shaking the hand or the like.

Second: Al-Tirmidhi narrated on the authority of Omar bin Al-Khattab, may God be pleased with him, who said:

When the Messenger of God (peace and blessings of God be upon him) raised his hands in supplication, he would not lower them until he wiped his face with them. The difference in raising the hands has been mentioned in Al-A'raf, and we mentioned this hadith and others there. According to the opinion of raising, people differed about its description and to where. Some of them preferred to spread out his hands, raising them level with his chest and their palms towards his face. This was narrated on the authority of Ibn Umar and Ibn Abbas. Ali used to supplicate with the palms of his hands, and Anas said something similar, and this is the apparent meaning of the hadith of Al-Tirmidhi. And the saying of the Messenger of God (peace and blessings of God be upon him):

If you ask God, ask Him with the palms of your hands and do not ask Him with the backs of them, and wipe your faces with them. It was narrated on the authority of Ibn Omar and Ibn al-Zubayr that they raised them to his face, and they provided evidence with the hadith of Abu Saeed al-Khudri, who said:

The Messenger of God (peace and blessings of God be upon him) stood at Arafat and began to supplicate, placing the backs of his hands next to his face, and raising them above his breasts and below his shoulders. It was said: until they were level with his face and their backs next to his face. Abu Ja'far al-Tabari said: The correct thing to say is that all of these narrations narrated from the Prophet (peace and blessings of God be upon him) are in agreement and do not differ in meaning. It is possible that this was from the Prophet (peace and blessings of God be upon him) due to the different states of supplication, as Ibn 'Abbas said: If one of you points with one finger, then it is sincerity. If he raises his hands level with his chest, then it is supplication. If he raises them until they are above his head and their backs next to his face, then it is supplication. Al-Tabari said: Qatada narrated from Anas that he said:

I saw the Prophet (peace be upon him) supplicating with the back and palm of his hands. **Raghaba and Rahaban** are accusative as a source, meaning they desire desire and they fear fear. Or as an object for the sake of which, meaning for desire and fear. Or as a state. Talha ibn Musarraf read **wa yad'uuna** with one noon. Al-A'mash read it with a damma on the ra' and a sukoon on the ghain and the ha' like sickness and miserliness, and lack and harm are two dialects. Ibn Waththab and Al-A'mash also read **Raghaba and Rahaban** with a fatha on the ra' and a sukoon on the ghain and the ha', and they are two dialects like river and river and rock and rock. This reading was narrated from Abu Amr. **And they were humble and submissive to us** meaning humble and submissive.

Surat al-Anbiya 21:90

So We responded to him and granted him John and made his wife sound for him. Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive.

Tafsir Ibn Kathir

God the Almighty tells about His servant Zachariah when he asked God to grant him a son who would be a prophet after him. The story was presented in detail at the beginning of Surah Maryam and also in Surah Al Imran. Here is a brief summary of it: **When he called upon his Lord**, that is, secretly from his people, **My Lord, leave me not alone**, that is, I have no children or heir to rise up among the people after me, **and You are the best of inheritors**, a supplication and praise appropriate to the question. God the Almighty said: **So We responded to him and granted him John and made his wife good for him**, that is, his wife. Ibn Abbas, Mujahid, and Saeed bin Jubair said: She was barren and could not bear children, so she gave birth. Al-Rahman bin Mahdi said on the authority of Talha bin Amr on the authority of Ata': There was a long tongue, so God made her good. In another narration: There was something wrong with her nature, so God made her good. Muhammad bin Ka'b and al-Suddi said the same, and the first context is more apparent.

And His statement: **Indeed, they used to hasten to good deeds** meaning in performing acts of worship and obedience. **And they used to supplicate Us in hope and fear.** Ath-Thawri said: Desiring what is with Us and in fear of what is with Us. **And they were humbly submissive to Us.** Ali ibn Abi Talhah said on the authority of Ibn Abbas, meaning believing in what God has revealed. Mujahid said: True believers. Abu al-Aaliyah said: Fearful. Abu Sinan said: Humility is the fear that is inherent in the heart and never leaves it. Mujahid also said: Humbling, meaning humble. Al-Hasan, Qatadah and Ad-Dahhak said: Humbling, meaning submissive to God Almighty. All of these statements are close. Ibn Abi Hatim said: My father told us, Ali ibn Muhammad At-Tanafisi told us, Muhammad ibn Fadil told us, Abdur-Rahman ibn Ishaq told us on the authority of Abdullah Al-Qurashi on the authority of Abdullah ibn Hakim who said: Abu Bakr, may God be pleased with him, delivered a sermon to us. Then he said: As for what comes after, I advise you to fear God, and to praise Him as He deserves, and to mix desire with fear, and to combine persistence with asking, for God Almighty praised Zachariah and his family, saying: **Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive.**

Fath al-Qadir

90- **So We answered his prayer and granted him John.** This has been fully discussed in Surah Maryam. **And We made his wife good for him.** Most commentators said that she was barren so God made her fertile, and this is what is meant by making his wife good. It was also said that she was of bad character so God made her of good character. There is nothing wrong with intending both matters, and that is that God, the Almighty, makes her self good so she becomes fertile after she was barren, and makes her morals good so

her morals become pleasing after she was displeasing. The phrase **Indeed, they used to hasten to do good deeds** is an explanation for what preceded it of His, the Almighty's, kindness to His prophets, peace and blessings be upon them. The pronoun mentioned refers to them, and it was said that it refers to Zachariah, his wife, and John. Then God the Almighty described them as calling upon Him **with desire and fear**, meaning they would supplicate to Him in times of ease and hardship. It was said that desire is raising the palms of the hands to the sky, and fear is raising their backs. The accusative of desire and fear is on the source: meaning they desire with desire and they fear with fear, or on the cause: meaning for desire and fear, or on the state: meaning desiring and fearing. Talhah ibn Musarraf read **and they call upon us** with one *nun*, and Al-A'mash read with a *damma* on the *ra* in both of them and a *sukun* after it. Ibn Waththab read with a *fatha* on the *ra* in both of them and a *fatha* on what they worshipped in both of them. **And they were humble before Us**, meaning humble and supplicating.

Tafsir al-Baghawi

90. **So We responded to him and gave him John**, a son, **and made his wife good for him**, meaning We made her fertile after she had been barren, most of the commentators said, and some of them said: She was ill-tempered, so He made her good for him by granting her good character. *They*, meaning the prophets whom He named in this surah, **used to hasten to good deeds and supplicate Us in hope**, hope, **and fear**, fear, desire for the mercy of God, and fear of the punishment of God, **and they were humble before Us**, meaning humble, Qatada said: submissive to the command of God. Mujahid said: Humility is the fear that is necessary in the heart.

Tafsir al-Baidawi

90- **So We responded to him and granted him John and made his wife good for him** meaning We made her good for childbirth after her barrenness or for Zachariah by improving her character and she was angry. *They* meaning the procreative ones or the mentioned prophets, peace and blessings be upon them. **They used to hasten to good deeds** they would rush to the doors of goodness. **And they used to call upon Us in hope and fear** with hope and fear, or desiring the reward and hoping for an answer, or in obedience and fearing punishment or disobedience. **And they were humble before Us** submissive or constantly fearful, and the meaning is that they attained from God what they attained with these qualities.

Surat al-Anbiya 21:91

And she who guarded her chastity, so We breathed into her of Our spirit and made her and her son a sign for the worlds.

Surat al-Anbiya 21:91

And she who guarded her chastity, so We breathed into her of Our spirit and made her and her son a sign for the worlds.

Tafsir al-Jalalayn

91 - And mention Mary **and she who guarded her chastity** she protected it from being violated **so We breathed into her of Our spirit** meaning Gabriel when he breathed into the pocket of her armor and she became pregnant with Jesus **and We made her and her son a sign for the worlds** mankind, the jinn, and the angels when she gave birth to him without a male.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **And mention she who guarded her chastity**, meaning Mary, daughter of Imran. What He means by His statement: *guarded* is that she protected and prevented her chastity from what God had forbidden her to do in it.

There is a difference of opinion about the joy that God Almighty meant that she protected him from. Some of them said: He meant by that the relief of her soul that she protected from immorality.

Others said: He meant by that the pocket of our armor that she prevented Gabriel from it before she knew that he was the Messenger of her Lord, and before she established knowledge of him. They said: What is indicated by his saying: **Then We breathed into her** and that is followed by his saying: **And she who guarded her chastity** they said: And it was known from that that the meaning of the statement: And she who guarded her pocket **Then We breathed into her of Our spirit**.

Abu Ja'far said: The one who has the better of the two opinions regarding the interpretation of this, in our view, is the one who says: She protected her private parts from immorality, because that is the more likely of its two meanings for him, and what is more apparent in the apparent meaning of the statement: **Then We breathed into her of Our spirit** means: **Then We breathed into the pocket of her armor of Our spirit**. We have already mentioned the differences of opinion among those who differed regarding the meaning of his statement: **Then We breathed into her** in other places. The more correct opinion regarding this in what has passed is that there is no need to repeat it in this place.

And His statement: **And We made her and her son a sign for the worlds** means: And We made Mary and her son a lesson for the worlds of their time, so that

they would consider them and reflect on their affair, and they would know the greatness of Our power and ability over whatever We will. And it was said one sign and not two signs, and He mentioned two signs because the meaning of the statement is: We made them a sign and an argument for us, so each one of them in the meaning of indicating God and the greatness of His power takes the place of the other, since their affair in indicating God was one.

Tafsir al-Qurtubi

The Almighty said: **And who guarded her chastity** meaning, remember Mary who guarded her chastity. He mentioned her and she was not one of the prophets so that the mention of Jesus, peace be upon him, would be complete. That is why He said: **And We made her and her son a sign for the worlds** and did not say two signs because the meaning of the statement is: And We made their affair and their matter and their story a sign for the worlds. Al-Zajaj said that the sign in them is one, that she gave birth to him without a male. According to the doctrine of Sibawayh, the estimate is: And We made her a sign for the worlds and We made her son a sign for the worlds, then it was deleted. According to the doctrine of Al-Farraa: And We made her a sign for the worlds and her son, like His statement, may He be glorified: **And God and His Messenger are more worthy that they should please Him** (al-Tawbah 9:62). It was said that among her signs was that she was the first woman to be accepted in a vow in worship. Among them is that God, the Almighty, nourished her with provision from Himself that He did not make at the hands of any of His servants. It was said that she never breastfed. And she was chaste means she was pure and refrained from immorality. It was said that what is meant by the vulva is the shirt, i.e. no suspicion was attached to her garment, i.e. her garments were pure. And the vulva of the shirt are four: the sleeve, the upper part, and the lower part. Al-Suhayli said: Do not let your thoughts go to anything other than this, for it is a subtle metaphor because the Qur'an is purer in meaning, more balanced in wording, more subtle in reference, and better in expression than to mean what the thoughts of the ignorant go to, especially since the breathing is from the Holy Spirit by the command of the Most Holy, so He added the Holy to the Most Holy, and He purified the Holy and the purified from false suspicion and conjecture. **Then We breathed into her of Our Spirit** means We commanded Gabriel until he breathed into her armor, and with that breath We caused the Messiah to breathe into her womb. This has already been mentioned in *An-Nisa'* and *Maryam*, so there is no point in repeating it. **A sign** means a mark and wonder for creation, a sign of the prophethood of Jesus, and an indication of the power of what We will.

Tafsir Ibn Kathir

Thus, the Almighty mentions the story of Mary and her son Jesus, peace be upon them, coupled with the story of Zachariah and his son John, peace be upon them. He first mentions the story of Zachariah, then follows it with the story of Mary, because that is connected to the other, as it is the creation of a child from an old man who had reached advanced age, and from an old barren woman who had not given birth in her youth. Then He mentions the story of Mary, which is more amazing, as it is the creation of a child from a female without a male. This is how it occurs in Surat Al Imran and in Surat Maryam. Here, He mentioned the story of Zachariah, then followed it with the story of Mary, saying: **And she who guarded her chastity**, meaning Mary, peace be upon her, as He said in Surat al-Tahrim 66: **And Mary, the daughter of Imran, who guarded her chastity, so We breathed into her of Our spirit**.

And His statement, **And We made her and her son a sign for the worlds**, meaning an indication that God is capable of everything, and that He creates whatever He wills, and that His command when He wills something is only to say to it, *Be*, and it is. This is like His statement, **And We made him a sign for the people**. Ibn Abi Hatim said: My father told us, Umar ibn Ali told us, Abu Asim al-Dahhak ibn Mukhallad told us, on the authority of Shu'ayb, meaning Ibn Bishr, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding His statement, **for the worlds**, he said: The worlds are the jinn and mankind.

Fath al-Qadir

91- **And she who guarded her chastity** meaning, mention her story, and she is Mary, for she guarded her chastity from what is lawful and unlawful and no man touched her, and she was only mentioned with the prophets even though she was not one of them in order to mention Jesus, and what is in mentioning her story of the dazzling sign **So We breathed into her of Our spirit** God Almighty added the spirit to him, and it is for the angel as an honor and glorification, and he means the spirit of Jesus **And We made her and her son a sign for the worlds** Al-Zajaj said: The sign in it is one because she gave birth to him without a male, and it was said that the estimation according to the doctrine of Sibawayh: And We made her a sign and We made her son a sign like His saying, the Almighty, **And God and His Messenger are more worthy that they should be pleased with Him**, and the meaning is: God Almighty made their story a complete sign with the multiplication of the signs of each one of them, and it was said that He meant by the sign the comprehensive type, because of the signs of each one of them, and the meaning of guarded is chaste, so she refrained from indecency and other things, and it was said that what is meant by the vagina is the pocket The shirt: meaning that her clothes are pure. An explanation of something like this has already been given in Surat An-Nisa and Surat Maryam.

Tafsir al-Baghawi

91. **And she who guarded her chastity**, protected herself from what is forbidden, and he meant Mary, daughter of Imran, **So We breathed into her of Our spirit**, that is, We commanded Gabriel until he breathed into the pocket of her garment, and with that breath We caused Christ to breathe into her womb, and He added the spirit to it as an honor for Jesus, peace be upon him, **And We made her and her son a sign for the worlds**, that is, an indication of the perfection of Our ability to create a child without a father, and He did not say **two signs** when they are two signs because the meaning of the speech is **And We made their affair and matter a sign** and because the sign was one in them, which is that she brought him forth without a male.

Tafsir al-Baidawi

91- **And she who guarded her chastity** from what is lawful and what is unlawful, meaning Mary. **Then We breathed into her** meaning into Jesus, peace be upon him, in her, meaning We revived him in her womb, and it was said that We did the breathing into her. **Of Our Spirit** from the Spirit that is by Our command alone or from the direction of Our Spirit, meaning Gabriel, peace be upon him. **And We made her and her son** meaning their story or their condition, and for this reason He limited His statement: **A sign for the worlds** because whoever contemplates their condition will realize the perfection of the power of the Almighty Creator.

Surat al-Anbiya 21:92

Indeed, this, your nation, is one nation, and I am your Lord, so worship Me.

Surat al-Anbiya 21:92

Indeed, this, your nation, is one nation, and I am your Lord, so worship Me.

Tafsir al-Jalalayn

92 - *This* meaning the religion of Islam **your nation** your religion, O you who are being addressed, meaning you must be upon it **one nation** a necessary state **and I am your Lord, so worship Me** alone

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: This is your religion, one religion, and I am your Lord, O people, so worship Me, rather than the gods and idols, and whatever else you worship besides Me.

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

Who said that?

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: **Your nation is one nation** means: Your religion is one religion.

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Mujahid said, regarding his statement: **Indeed, this nation of yours is one nation**, he said: Your religion is one religion, and the second nation was placed in the accusative case for the purpose of separation, and the group of the reciters of the regions read it in the accusative case, and it is correct according to us, because the second nation is indefinite and the first is definite.

And since that was the case, and the report before the arrival of the indefinite noun was sufficient, the face of the speech was the accusative, with the consensus of the proof from the reciters on it. It was mentioned on the authority of Abdullah bin Abi Ishaq that he raised that, that he read it as one nation with the intention of repeating the speech, as if he meant: This is your nation, this is one nation.

Tafsir al-Qurtubi

The Almighty said: **Indeed, this nation of yours is one nation**. When he mentioned the prophets, he said: All of them are united in monotheism. So the nation here means the religion which is Islam, as stated by Ibn Abbas, Mujahid and others. As for the polytheists, they have opposed all of them. **And I am your Lord** means their God alone. **So worship Me** means single out Me in worship. Isa bin Omar and Ibn Abi Ishaq read:

Indeed, this nation of yours is one nation and Husayn narrated it from Abu Amr. The rest of them read **one nation** in the accusative case as a categorical statement due to the indefinite noun coming after the completion of the statement, as stated by Al-Farra'. Al-Zajaj said: *Nation* is in the accusative case as a state, meaning in the state of its unity on the truth, meaning this is your nation as long as it is one nation and you are united on monotheism, but if you are divided and opposed, then no one who opposes the truth is among the people of the true religion, and it is like you say: So-and-so is my chaste friend, meaning as long as he is chaste, but if he opposes chastity, then he is not my friend. As for the nominative, it may be in apposition to **your nation** or with an implied subject, i.e. this is your nation, this is one nation. Or it may be a predicate after a predicate. If **your nation** were to be in the accusative case in apposition to *this*, it would be permissible and **one nation** would be the predicate of *if*.

Tafsir Ibn Kathir

Ibn Abbas, Mujahid, Saeed bin Jubair, Qatadah, and Abdurrahman bin Zaid bin Aslam said about His statement: **Indeed, this nation of yours is one nation** meaning: your religion is one religion. Al-Hasan Al-Basri said about this verse: He explains to them what they should fear and what they should do. Then he said: **Indeed, this nation of yours is one nation** meaning your way is one way. So his statement: **Indeed, this is if** and its subject, and your nation is the predicate of if, meaning this is your law that has been explained to you and clarified to you. And his statement: one nation is an accusative of state, and for this reason he said: **And I am your Lord, so worship Me** as he said: "O messengers, eat from the good things and work righteousness. Indeed, I, of what you do, am Knowing. * And indeed, this nation of yours is one nation, and I am your Lord, so fear Me" and the Messenger of God, may God bless him and grant him peace, said: **We, the community of prophets, are children of one religion** meaning that what is meant is the worship of God alone, with no partner for Him, with various laws for His messengers, as God, the Most High, said: **For each of you We prescribed a law and a method**.

And His statement: **And their affair was divided among themselves** means that the nations differed over their messengers, so some believed in them and some denied them. That is why He said: **All will return to Us** meaning on the Day of Resurrection, so each will be rewarded according to his deeds, if good then good and if evil then evil. That is why He said: **So whoever does righteous deeds while he is a believer** meaning his heart believes and he does righteous deeds **there will be no denial for his effort** like His statement: **Indeed, We will not allow to be lost the reward of anyone who does good deeds** meaning his effort, which is his work, will not be denied, rather he will be thanked and will not be wronged even by the weight of an atom. That is why He said: **And indeed, We are for**

him **recorders** meaning He will record all of his deeds and nothing of them will be lost.

Fath al-Qadir

Then when He, the Almighty, mentioned the prophets, He explained that they were all united in monotheism, saying: 92- **Indeed, this nation of yours is one nation.** The nation that is as Ibn Qutaybah said. And similar to it is **Indeed, we found our fathers upon a nation,** meaning upon a religion, as if he said: Indeed, this religion of yours is one religion, there is no disagreement between the different nations in monotheism, and none deviates from that except the disbelievers who associate partners with God. And it was said that the meaning is: Indeed, this law that I have explained to you in your book is one law. And it was said that the meaning is: Indeed, this religion of yours is one religion, and it is the religion of Islam. And the accusative of one nation is in the state. That is, agreed upon and not different. And it was read that this is your nation with the accusative of your nation as a substitute for the name of *in* and the predicate is one nation. And the majority read with the nominative of your nation as the predicate and the accusative of nation as in the state as we mentioned. And Al-Farra' said: And Al-Zajaj is on the cutting because of the coming of the indefinite after the completion of the statement **And I am your Lord, so worship Me** specifically, do not worship anyone other than Him, whoever He may be.

Tafsir al-Baghawi

92. The Almighty's saying, **Indeed, this is your nation,** meaning your religion and your faith, **one nation,** meaning one religion, which is Islam. He invalidated all religions other than Islam, and the origin of the nation is the group that has one goal, so the Shari'ah made it one nation because its people gathered for one goal, and the accusative of nation is to definite. **And I am your Lord, so worship Me.**

Tafsir al-Baidawi

92- **This is your nation** meaning that the religion of monotheism and Islam is your religion that you must follow, so follow it. **One nation** not different among the prophets, peace and blessings be upon them, and not sharing with others in the validity of following. **Your nation** was read in the accusative as a substitute and *nation* in the nominative as a predicate and they were both read in the nominative because they are two predicates. **And I am your Lord** there is no god for you other than Me. **So worship Me** none other.

Surat al-Anbiya 21:93

And they divided their affair among themselves. To Us they will all return.

Surat al-Anbiya 21:93

And they divided their affair among themselves. To Us they will all return.

Tafsir al-Jalalayn

93 - **And they divided their affair among themselves** meaning some of those addressed **their affair among themselves** meaning they were divided in their religious affair, differing in it, and they are the sects of the Jews and Christians **each one will return to Us** meaning We will reward him according to his deeds.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And people were divided in their religion which God commanded them to follow and called them to, so they became parties in it, so the Jews became Jews, the Christians became Christians, and idols were worshipped. Then God Almighty informed us about what they would end up with, and that the return of all the gods of religions is to Him, threatening them with humiliation like the people of deviation and misguidance among them, and teaching them that He is watching them, and that He will reward all of them, the doer of good for his good, and the doer of evil for his evil.

And similar to what we said in the interpretation of His statement: **And they divided their affair among themselves**, the people of interpretation said.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And they divided their affair among themselves**, he said: They divided: they differed, in religion.

Tafsir al-Qurtubi

The Almighty said: **And they divided their affair among themselves** meaning they were divided in religion, said Al-Kalbi. Al-Akhfash, they differed about it. What is meant are the polytheists, he condemned them for opposing the truth and taking gods besides God. Al-Azhari said: meaning they divided in their affair, so **their affair** is intransitive by deleting *in*. According to this, the divided is intransitive, and according to the first, it is transitive. What is meant is all of creation, meaning they made their affair in their religions definitive and divided it among themselves, so some are monotheists, some are Jews, some are Christians, and some are worshippers of kings or idols. **All to Us will return** meaning to Our judgment, so We will reward them.

Tafsir Ibn Kathir

Ibn Abbas, Mujahid, Saeed bin Jubair, Qatadah, and Abdurrahman bin Zaid bin Aslam said about His statement: **Indeed, this nation of yours is one nation** meaning: your religion is one religion. Al-Hasan Al-Basri said about this verse: He explains to them what they should fear and what they should do. Then he said: **Indeed, this nation of yours is one nation** meaning your way is one way. So his statement: **Indeed, this is if** and its subject, and your nation is the predicate of if, meaning this is your law that has been explained to you and clarified to you. And his statement: one nation is an accusative of state, and for this reason he said: **And I am your Lord, so worship Me** as he said: "O messengers, eat from the good things and work righteousness. Indeed, I, of what you do, am Knowing. * And indeed, this nation of yours is one nation, and I am your Lord, so fear Me" and the Messenger of God, may God bless him and grant him peace, said: **We, the community of prophets, are children of one religion** meaning that what is meant is the worship of God alone, with no partner for Him, with various laws for His messengers, as God, the Most High, said: **For each of you We prescribed a law and a method**.

And His statement: **And their affair was divided among themselves** means that the nations differed over their messengers, so some believed in them and some denied them. That is why He said: **All will return to Us** meaning on the Day of Resurrection, so each will be rewarded according to his deeds, if good then good and if evil then evil. That is why He said: **So whoever does righteous deeds while he is a believer** meaning his heart believes and he does righteous deeds **there will be no denial for his effort** like His statement: **Indeed, We will not allow to be lost the reward of anyone who does good deeds** meaning his effort, which is his work, will not be denied, rather he will be thanked and will not be wronged even by the weight of an atom. That is why He said: **And indeed, We are for him recorders** meaning He will record all of his deeds and nothing of them will be lost.

Fath al-Qadir

93- **And they divided their affair among themselves** meaning they split into sects in religion until it became like scattered pieces. Al-Akhfash said: They differed about it, and it is like the first statement. Al-Azhari said: meaning they divided in their affair, so their affair was made accusative by deleting *fi*, and what is meant by the verse is the polytheists, God condemned them for opposing the truth and taking gods besides God, and it was said that what is meant is all of creation and that they made their affair in their religions into pieces and divided it among themselves, so this one is a monotheist, this one is a Jew, this one is a Christian, this one is a Zoroastrian, and this one is an idol worshipper. Then the Almighty informed that everyone will return to Him, so He said: **To Us all will return** meaning every one of these sects will return to Us by resurrection, not to anyone else.

Tafsir al-Baghawi

93. **And they divided their affair among themselves,** meaning they differed in religion and became sects and parties. Al-Kalbi said: [They divided their religion among themselves] cursing each other and disowning each other. And here *division* means *severance*. "All will return to Us, **so We will reward them according to their deeds.**"

Tafsir al-Baidawi

93- And they divided their affair among themselves." He directed it to the backbiting, turning to blame those who were divided in religion and divided its affair into parts, due to their ugly actions, among others. "Every" of the partisan groups. "To Us they will return." So We will reward them.

Surat al-Anbiya 21:94

So whoever does righteous deeds while he is a believer - no denial will there be for his effort, and indeed, We are its recorders.

Surat al-Anbiya 21:94

So whoever does righteous deeds while he is a believer - no denial will there be for his effort, and indeed, We are its recorders.

Tafsir al-Jalalayn

94 - **So whoever does righteous deeds while he is a believer - there is no denial** that is, no ingratitude **for his effort, and indeed, We are recording it** by ordering the guardians to record it and rewarding him for it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Whoever among those who have divided in their religion does what God has commanded him to do of righteous deeds, and obeys Him in His commands and prohibitions, and he acknowledges the Oneness of God, believes in His promise and His threat, and disavows rivals and gods, **there is no denial of his effort**. He says: God will thank him for the work he did in obedience to Him, and he believes in Him, so He will reward him in the Hereafter with the reward that He intended for the people of His obedience to reward them, and He will not deny that to him, so he will deny it, and be deprived of his reward for his righteous work. **And indeed, We are its recorders**. He says: And We write down all of his righteous deeds, and We will not leave anything of them to reward him for their small and large, their little and much.

Abu Jaafar said: Ingratitude is a noun derived from the saying of the speaker: I denied so-and-so his blessings, so I deny him ingratitude and ingratitude. And from this the poet said:

There are people who never sleep, and my cheeks are not ungrateful to God.

Tafsir al-Qurtubi

The Almighty said: **So whoever does righteous deeds while he is a believer** "of" is for partiality, not for gender, since the one who is obligated is not able to perform all the acts of obedience, whether obligatory or voluntary, so the meaning is: whoever does something of the acts of obedience, obligatory or voluntary, and he is a monotheist Muslim. Ibn Abbas said: believing in Muhammad, may God bless him and grant him peace. "There is no denial for his effort" meaning there is no denial for his work, meaning his reward will not be lost or covered. The opposite of denial is faith. Denial is also denial of a blessing, and it is the opposite of gratitude. He denied it ungratefully and ungratefully. In the wording of Ibn Mas'ud, there is no denial for his

effort. "And indeed, We are its recorders", preserving his work. Similar to it is: "Never will I allow to be lost the work of a worker among you, whether male or female" (Al Imran 3:195) meaning all of that is preserved for reward.

Tafsir Ibn Kathir

Ibn Abbas, Mujahid, Saeed bin Jubair, Qatadah, and Abdurrahman bin Zaid bin Aslam said about His statement: "Indeed, this nation of yours is one nation" meaning: your religion is one religion. Al-Hasan Al-Basri said about this verse: He explains to them what they should fear and what they should do. Then he said: "Indeed, this nation of yours is one nation" meaning your way is one way. So his statement: "Indeed, this is if" and its subject, and your nation is the predicate of if, meaning this is your law that has been explained to you and clarified to you. And his statement: one nation is an accusative of state, and for this reason he said: "And I am your Lord, so worship Me" as he said: "O messengers, eat from the good things and work righteousness. Indeed, I, of what you do, am Knowing. * And indeed, this nation of yours is one nation, and I am your Lord, so fear Me" and the Messenger of God, may God bless him and grant him peace, said: "We, the community of prophets, are children of one religion" meaning that what is meant is the worship of God alone, with no partner for Him, with various laws for His messengers, as God, the Most High, said: "For each of you We prescribed a law and a method".

And His statement: **And their affair was divided among themselves** means that the nations differed over their messengers, so some believed in them and some denied them. That is why He said: **All will return to Us** meaning on the Day of Resurrection, so each will be rewarded according to his deeds, if good then good and if evil then evil. That is why He said: **So whoever does righteous deeds while he is a believer** meaning his heart believes and he does righteous deeds **there will be no denial for his effort** like His statement: **Indeed, We will not allow to be lost the reward of anyone who does good deeds** meaning his effort, which is his work, will not be denied, rather he will be thanked and will not be wronged even by the weight of an atom. That is why He said: **And indeed, We are for him recorders** meaning He will record all of his deeds and nothing of them will be lost.

Fath al-Qadir

94- "So whoever does righteous deeds **meaning whoever does some righteous deeds, not all of them, because no one is capable of that** and he is a believer **in God, His messengers, and the Last Day** there is no denial for his effort" meaning there is no denial for his work, nor is his reward wasted, and denial is the opposite of faith, and denial is also denial of a blessing and is the opposite of gratitude, it is said he disbelieved ungratefully and ungratefully, and in the

reading of Ibn Mas'ud there is no denial for his effort, "and indeed, We are its recorders" meaning We are its guardians, and similar to it is the saying of the Most High: "Never will I allow to be lost the work of any worker among you, whether male or female."

Tafsir al-Baghawi

94. **So whoever does righteous deeds while he is a believer - no denial will there be for his effort**, he will not be denied nor will his effort be invalidated, rather he will be thanked and rewarded for it, **and indeed, We are its recorders**, preserving his work. It was said: The meaning of thanks from God is reward.

Tafsir al-Baidawi

94- "So whoever does righteous deeds while he is a believer" in God and His messengers. "There is no denial" so there is no loss. "For his effort" is used metaphorically to prevent reward, just as gratitude is used metaphorically to give it, and the negation of the genus is used for emphasis. "And indeed, for him" his effort. "Recorders" are recorded in the book of his deeds, so that it is not lost in any way.

Surat al-Anbiya 21:95

And it is forbidden for a town which We have destroyed that they should not return.

Surat al-Anbiya 21:95

And it is forbidden for a town which We have destroyed that they should not return.

Tafsir al-Jalalayn

95 - **And it is forbidden for a city which We have destroyed** I mean its people **that they will not** redundant *return* meaning it is impossible for them to return to the world.

Tafsir al-Suyuti

Tafsir al-Tabari

The reciters differed in their reading of his statement: **And it is forbidden.** The majority of the reciters of Kufa read it as **and it is forbidden** with a kasra on the ha'. The majority of the reciters of Medina and Basra read it as **and it is forbidden** with a fatha on the ha' and the alif.

The correct thing to say about this is that they are two well-known readings that agree in meaning, not different. This is because the sacred is the sacred, and the sacred is the sacred, just as the permissible is the permissible, and the permissible is the permissible. So whichever one the reader reads, he is correct. Ibn Abbas used to read it as **and sacred** with the interpretation of **and resolved**.

Yaqub bin Ibrahim told me: Ibn Ulayyah told us, on the authority of Abu al-Mu'alla, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, who used to recite it and it was forbidden to a village. He said: So I said to Sa'id: What was forbidden? He said: It was determined.

Muhammad bin Al-Muthanna told us: Abd Al-A'la told us: Dawud told us, on the authority of Ikrimah, on the authority of Ibn Abbas, that he used to recite this verse: "And it has been forbidden to a city which We destroyed that they should not return. So no one of them should return, and no one of them should repent."

Ibn Al-Muthanna told us, he said: Abdul-Wahhab told us, he said: Dawud told us, on the authority of Ikrimah, he said: **And it is forbidden for a town which We have destroyed that they should not return.** He said: It is forbidden for any of them to return, that is forbidden for them.

Ibn Hamid told us: Isa bin Farqad told us: Jabir al-Ju'fi told us: I asked Abu Ja'far about the return, so he recited this verse: **And it is forbidden for a town which We have destroyed that they should not return.** So it is as if Abu Ja'far interpreted that as: And it is forbidden for the people of a town which We have destroyed that they should not return to the world. And the statement which Ikrimah said about that is more correct in my opinion, because God, the Most High, mentioned that

people divided their religion with which He sent the Messengers to them, then He informed about His action with those who acted according to what His Messengers called them to of belief in Him and working in obedience to Him, then He followed that with His statement: **And it is forbidden for a town which We have destroyed that they should not return.** So if that is report about His action with those who refused to answer His Messengers and worked in disobedience to Him, and the like, it is more likely to be...

Tafsir al-Qurtubi

The Almighty said: **And it is forbidden for a town which We have destroyed that they will not return.** The reading of Zaid bin Thabit and the people of Medina is **and forbidden**. This is the choice of Abu Ubaid and Abu Hatim. The people of Kufa say **and forbidden**. It was narrated from Ali, Ibn Masoud, and Ibn Abbas, may God be pleased with them. They are two dialects like *halal* and *halal*. It was narrated from Ibn Abbas and Saeed bin Jubair **and forbidden** with the opening of the ha and the meem and the kasra of the ra. It was also narrated from Ibn Abbas, Ikrimah, and Abu Al-Aliyah **and forbidden** with the damma of the ra and the opening of the ha and the meem. It was also narrated from Ibn Abbas **and forbidden** and from him also **and forbidden**, "and forbidden. It was also narrated from Ikrimah and forbidden. It was narrated from Qatada and Matar Al-Warraq and forbidden." Nine readings. Al-Salami read "on a town which I have destroyed." There is a difference of opinion regarding *la* in His statement: **They will not return.** It was said: It is a connection. This was narrated on the authority of Ibn Abbas, and Abu Ubaid chose it, meaning: It is forbidden for a village that We destroyed to return after destruction. It was said: It is not a connection, but rather it is fixed, and forbidden means obligatory, meaning it is obligatory for a village, as Al-Khansa' said:

It is forbidden that I do not see time crying over its sorrows except that I cry over a rock

She wants her brother, so *no* is fixed according to this statement. An-Nahhas said: The verse is problematic, and among the best and most important things that have been said about it is what was narrated by Ibn Uyaynah, Ibn Ulayyah, Hisham, Ibn Idris, Muhammad Ibn Fadil, Sulayman Ibn Hayyan, and Mu'alla on the authority of Dawud Ibn Abi Hind on the authority of Ikrimah on the authority of Ibn Abbas regarding the statement of God Almighty: **And it is forbidden for a town which We have destroyed**, he said: It is necessary that they do not return, he said: They do not repent. Abu Ja'far said: The derivation of this is clear in the language, and its explanation is that the meaning of haraam is to prohibit and prevent something, just as the meaning of halal is to permit and not prevent it. So if haraam and haram mean obligatory, then its meaning is that the exit from it is restricted and prevented, so it has entered the category of what is forbidden by this. As for the

statement of Abu `Ubayd: that */a* is redundant, a group of people have rejected it, because it is not added in such a place, nor in what is problematic. If it were redundant, the interpretation would also be far-fetched, because if he meant **and it is forbidden for a town that We have destroyed to hope for the world**, then this is of no benefit, and if he meant repentance, then repentance is not forbidden. It was said: There is an implied meaning in the speech, that is, and it is forbidden for a town that We have ruled to exterminate, or to seal its hearts, that any action from them be accepted because they do not return, meaning they do not repent. This was said by al-Zajaj and Abu `Ali, and */a* is not redundant. This is the meaning of the statement of Ibn `Abbas.

Tafsir Ibn Kathir

God Almighty says: "And it is forbidden for a town." Ibn Abbas said: It is obligatory, meaning it has been decreed that the people of every town that was destroyed will not return to the world before the Day of Resurrection. This is what Ibn Abbas, Abu Ja'far al-Baqir, Qatadah and more than one person stated. And in a narration from Ibn Abbas: That they will not return, meaning they will not repent. The first statement is more apparent, and God knows best. And His saying: **Until when Gog and Magog are let loose** We have already mentioned that they are from the lineage of Adam, peace be upon him, and they are also from the lineage of Noah, from the children of Japheth, meaning the father of the Turks, and the Turks are a group of them who were left behind the dam that Dhul-Qarnayn built, and he said: "This is a mercy from my Lord, but when the promise of my Lord comes to pass, He will make it level, and the promise of my Lord is true. And We will leave some of them that Day surging against others" *verse*. And He said in this noble *verse*: **Until when Gog and Magog are let loose, and they rush from every mound** *verse*. That is, they hasten to walk towards corruption, and the mound is the high part of the earth, as Ibn Abbas, Ikrimah, Abu Salih, Ath-Thawri and others said. And this is their description when they come out, as if the listener is witnessing that. **And none can inform you like the All-Knowing** *verse*. This is the information of the All-Knowing of what was and what will be, the One who knows the unseen of the heavens and the earth. There is no god but Him.

Ibn Jarir said: Muhammad ibn Muthanna told us, Muhammad ibn Ja'far told us, Shu'bah told us on the authority of Ubayd God ibn Yazid, who said: Ibn Abbas saw some children jumping on each other and playing, so Ibn Abbas said: This is how Gog and Magog will emerge, and mention of their emergence has been made in many hadiths of the Prophetic Sunnah.

The first hadith Imam Ahmad said: Yaqub told us, my father told us, on the authority of Ibn Ishaq, on the authority of Asim bin Amr bin Qatada, on the authority of Mahmud bin Labid, on the authority of Abu Saeed Al-Khudri, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "Gog and Magog will be opened, and they will come out upon the people, as God the Almighty said: 'And they

will come down from every hill.' They will overwhelm the people, and the Muslims will withdraw from them to their cities and fortresses, and they will gather their livestock with them, and they will drink the waters of the earth, until some of them will pass by a river and drink what is in it until they leave it dry, until those after them will pass by that river and say: There was once water here, until no one remains of the people except someone in a fortress or city, and their speaker will say: These are the people of the earth, we have finished with them, and the people of heaven remain. He said: Then one of them will shake his spear, then throw it into the sky, and it will return to him stained with blood, as a affliction and trial. While they are like that, God the Almighty will send worms in... Their necks will be like locusts that emerge from their necks. They will become dead and no sound will be heard from them. The Muslims will say: Is there not a man who will sell himself for us and see what this enemy has done? He said: A man from among them will strip himself, thinking that he has prepared himself for death. He will go down and find them dead, one on top of the other. He will call out: O group of Muslims, do you not rejoice? God, the Almighty, has sufficed you against your enemy? They will leave their cities and fortresses and let their livestock go free, and they will have no grazing except their own flesh. You will be thanked for them as you have been thanked for any plant that you have ever eaten. Ibn Majah narrated it from the hadith of Yunus ibn Bakir, from Ibn Ishaq.

The second hadith Imam Ahmad also said: Al-Walid bin Muslim Abu Al-Abbas Al-Dimashqi told us, Abdul-Rahman bin Yazid bin Jaber told us, Yahya bin Jaber Al-Ta'i, the judge of Homs, told me, Abdul-Rahman bin Jubair bin Nafeer Al-Hadrami told me on the authority of his father, that he heard Al-Nawwas bin Sam'an Al-Kalabi say: "The Messenger of God, may God bless him and grant him peace, mentioned the Antichrist one morning, and he lowered his voice and raised it until we thought he was in a group of palm trees, and he said: 'I fear nothing for you from the Antichrist. If he emerges while I am among you, then I will be his opponent on your behalf, and if he emerges while I am not among you, then every man is his own opponent, and God is my successor over every Muslim. He is a young man with curly hair and a bulging eye, and he will emerge between Ash-Sham and Iraq and will wreak havoc right and left. O servants of God, be steadfast.' We said: 'O Messenger of God, how long will he remain on earth?' He said: 'Forty days, one day like a year, one day like a month, one day like a week, and the rest of his days like your days.' We said: 'O Messenger of God, then that is the day that is...'" As a Sunnah, is it sufficient for us to pray one day and one night? He said: Do not estimate its value. We said: O Messenger of God, what is its speed on the earth? He said: Like rain that the wind blows strongly. He said: It passes by a neighborhood and calls them and they respond to it. Then he orders the sky to rain, and the earth to produce vegetation, and their livestock come to them with their highest peaks, their flanks extended, and their udders full. Then he passes by a neighborhood and calls them and they respond to his words, and their wealth follows him and they become destitute and have nothing of their wealth. Then he passes by a ruin

And it is forbidden for a town which We have destroyed that they should not return.

and says to it: Bring forth your treasures, and its treasures follow him like swarms of bees. He said: Then he orders a man to be killed, so he strikes him with the sword and cuts him into two pieces, like a target shot. Then he calls him and he comes to him. While they are in that state, God the Almighty sends the Messiah, Jesus, son of Mary, and he descends at the white minaret east of Damascus between two Mahrouds, placing his hands on the wings of two angels. He follows him and catches up with him and kills him at the eastern gate of Ludd. He said: While they were like that, God the Almighty revealed to Jesus, son of Mary, peace be upon him, "I have brought forth servants from among My servants whom you will not be able to fight. So take My servants to Mount Tur, and God the Almighty will send Gog and Magog, as He the Almighty said: "And they will rush from every hill." So Jesus and his companions will ask God the Almighty, and He will send upon them a stench on their necks, and they will die as one person dies. Then Jesus and his companions will descend and they will not find a house on earth except that it has been filled with their stench and stench. So Jesus and his companions will ask God the Almighty, and God will send upon them birds like the necks of camels, and they will carry them and throw them wherever God wills. Ibn Jabir said: Ata' bin Yazid al-Sakaski told me on the authority of Ka'b or someone else who said: They will throw them into the vagina. Ibn Jabir said: So I said, O Abu Yazid, where is the vagina? He said: The rising of the sun. He said: And God will send rain from which no house of mud or hair will be protected for forty days, and it will wash the earth until it leaves it like slippery ground, and it will be said to the earth: Grow your fruit and receive your blessing. He said: On that day, a group of people will eat from a pomegranate and seek shade under its hull, and the Messengers will be blessed until a she-camel will suffice a group of people, and a she-camel will suffice a thigh, and a sheep will suffice a household. He said: While they are like that, God the Almighty will send a pleasant wind that will take them under their armpits and will take the soul of every Muslim - or he said: every believer - and the worst of people will remain, fighting like donkeys, and the Hour will come upon them. Muslim alone transmitted it, not Al-Bukhari, and he and the rest of the people of Sunan transmitted it through various chains of transmission on the authority of Abd Al-Rahman bin Yazid bin Jabir. Al-Tirmidhi said: It is hasan saheeh.

The third hadith Imam Ahmad said: Muhammad ibn Bishr told us, Muhammad ibn Amr told us, on the authority of Ibn Harmalah, on the authority of his aunt, who said: "The Messenger of God, may God bless him and grant him peace, delivered a sermon while he was bandaging his finger from a scorpion sting, and he said: 'You say you have no enemy, but you will continue to fight an enemy until Gog and Magog come: broad-faced, small-eyed, with reddish hair, swarming from every side as if their faces were hammered shields.'" And Ibn Abi Hatim narrated it in the same way from the hadith of Muhammad ibn Amr, on the authority of Khalid ibn Abdullah ibn Harmalah al-Mudlaji, on the authority of his aunt, on the authority

of the Prophet, may God bless him and grant him peace, and he mentioned it in the same manner.

The fourth hadith It was mentioned at the end of the interpretation of Surat Al-A'raf from the narration of Imam Ahmad on the authority of Hisham, on the authority of Al-A'wam, on the authority of Jabalah bin Suhaim, on the authority of Muthadd bin Amara, on the authority of Ibn Mas'ud, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "On the night of my Night Journey, I met Abraham, Moses, and Jesus, peace be upon them. He said: They discussed the matter of the Hour, so they referred their matter to Abraham, 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: As for its occurrence, no one knows about it except God. And what my Lord has entrusted to me is that the Antichrist will emerge with 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 even the rocks and trees will say: O Muslim, there is an unbeliever beneath me, so come and kill him. He said: God will destroy them, 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 they will tread on..." Their country, and they do not come upon anything except that they destroy it, and they do not pass by water except that they drink it - he said - then the people return to me complaining about them, so I call upon God against them and He destroys them and causes them to die until the earth empties from the stench of their stench, and God sends down rain that sweeps away their bodies until He throws them into the sea. So what my Lord has entrusted to me is that if that is the case, the Hour will be like a pregnant woman who has just given birth, and her family does not know when she will surprise them with her child, by night or by day."

It was narrated by Ibn Majah on the authority of Muhammad ibn Bashir, on the authority of Yazid ibn Harun, on the authority of Al-Awam ibn Hawshab, with a similar chain of transmission. He added: Al-Awam said: Verification of that was found in the Book of God Almighty: **Until, when Gog and Magog are let loose, and they stream down from every mound.** Ibn Jarir narrated it here from the hadith of Jabalah with it. The hadiths on this are very numerous, as are the reports from the Salaf. Ibn Jarir and Ibn Abi Hatim narrated from the hadith of Muammar from more than one person, from Hamid bin Hilal, from Abu Al-Saif, who said: Kaab said: When Gog and Magog come out, they dig until those around them hear the clatter of their axes. Then, when night falls, God casts into the tongue of one of them saying: We will come tomorrow and emerge, so God will restore it as it was. They come the next day and find that God has restored it as it was, so they dig until those around them hear the clatter of their axes. Then, when night falls, God casts into the tongue of one of them saying: We will come tomorrow and emerge, God willing. They come the next day and find it as they left it. They dig until they emerge. The first group passes by the lake and drinks its water. Then, the second group passes by and licks its mud.

Then, the third group passes by and they say: There was once water here. The people flee from them and nothing can stand up to them. Then, they shoot their arrows into the sky and they return to them stained with blood. They say: We have defeated the people of the earth and the people of the sky. The sky, and Jesus, son of Mary, peace be upon him, will call upon them, saying: O God, we have no power or ability to deal with them, so suffice us with whatever You will. Then God will send upon them a worm called Al-Naghf, which will tear their necks apart, and God will send upon them birds that will seize them with their beaks and throw them into the sea, and God will send a spring called Al-Hayat, and God will purify the earth and cause it to grow, so that even a pomegranate will satisfy the inhabitants. It was said: What is the inhabitants, O Ka'b? He said: The people of the house. He said: While the people are like that, a cry will come to them that Dhu Al-Sawiqatayn wants him. He said: Then Jesus, son of Mary, will send a vanguard of seven hundred or between seven hundred and eight hundred, until when they are on the way, God will send a pleasant Yemeni wind, and in it the soul of every believer will be taken. Then the dust of the people will remain, and they will copulate as animals copulate. So the Hour is like a man who circles around his horse when it gives birth. Ka'b said: Whoever says something after I say this or after I know this, he is an impostor. This is one of the best narrations of Ka'b Al-Ahbar, because of the authentic narrations that testify to him.

It has been proven in the hadith that Jesus, son of Mary, will perform Hajj to the Ancient House. Imam Ahmad said: Sulayman ibn Dawud told us, Imran told us, on the authority of Qatadah, on the authority of Abdullah ibn Abi Utbah, on the authority of Abu Saeed, who said: The Messenger of God, may God bless him and grant him peace, said: **They will perform Hajj to this House and perform Umrah after the emergence of Gog and Magog.** Al-Bukhari alone transmitted it. His statement: **And the true promise has drawn near** means the Day of Resurrection when these horrors, earthquakes and calamities occur. The Hour has drawn near and when it comes and occurs, the disbelievers will say: This is a difficult day. For this reason, God the Almighty said: **Then the eyes of those who disbelieved will stare in horror** meaning from the severity of what they witness of the great matters. **Woe to us** meaning they will say, **Woe to us! We were indeed heedless of this** meaning in this world. **Rather, we were wrongdoers** they will admit their wrongdoing to themselves when that will not benefit them.

Fath al-Qadir

95- "And it is forbidden for a town that we have destroyed. **Zaid bin Thabit and the people of Medina read** and it is forbidden, **and the people of Kufa read** and it is forbidden." Abu Ubaid and Abu Hatim chose the first reading, and the second reading was narrated from Ali, Ibn Masoud, and Ibn Abbas: They are two dialects like hal and halal. Saeed bin Jubair read "and it is forbidden" with a fatha on the ha', a kasra on the ra', and a fatha on the meem. Ikrimah and Abu Al-Aaliyah read "it is forbidden" with a damma on the ra', a fatha on the ha' and the meem. The meaning of

"we have destroyed it **is we have decreed its destruction, and the phrase** that they will not return" is in the nominative case as a subject and its predicate is forbidden, or as an agent for it that takes the place of its predicate. Meaning: It is absolutely impossible for them not to return to Us for recompense. It was said that the *la* in **la yaj'un** is redundant: meaning it is forbidden for a village that We destroyed to return to the world after destruction. Abu Ubaidah chose this. It was said that the word *haram* here means obligatory: meaning it is obligatory for a village. From this is the saying of Al-Khansa':

It is forbidden that I do not see time crying over its sorrows except that I cry over a rock

It was said that it is forbidden: meaning it is impossible for them to return to repentance, on the condition that *la* is redundant. An-Nahhas said: The verse is problematic, and among the best and most important things that have been said about it is what was narrated by Ibn Uyaynah, Ibn Ulayyah, Hisham, Ibn Idris, Muhammad Ibn Fadl, Salim Ibn Hibban, and Mu'alla on the authority of Dawud Ibn Abi Al-Hind on the authority of Ikrimah on the authority of Ibn Abbas regarding the meaning of the verse. He said: It is obligatory that they do not return: meaning they do not repent. Az-Zajaj and Abu Ali Al-Farisi said: There is an implication in the speech, meaning it is forbidden for a village that we have ruled to be exterminated, or to seal the hearts of its people, that any action be accepted from them because they do not return, meaning they do not repent.

Tafsir al-Baghawi

95. "And it is forbidden for a village," Haza, Al-Kisa'i, and Abu Bakr read: "And it is forbidden, **breaking the ha' without an alif, and the rest read it with an alif** haram," and they are two dialects like halal and halal.

Ibn Abbas said: The meaning of the verse is **It is forbidden for a village, that is, the people of a village, "We destroyed it,** to return after destruction. So based on this, *la* is a conjunction. Others said: The forbidden means the obligatory. So based on this, *la* is fixed, meaning it is obligatory for the people of a village, **We destroyed it,** "that they not return," to the world.

Al-Zajaj said: Its meaning is that it is forbidden for the people of a village that We destroyed, that is, We decreed their destruction, that their deeds be accepted because they do not return, that is, they do not repent. The evidence for this meaning is that He said in the verse before it: **So whoever does righteous deeds while he is a believer, there is no denial for his effort,** that is, his work is accepted. Then he mentioned this verse after it and explained that the work of the disbeliever is not accepted.

Tafsir al-Baidawi

95- "And it is forbidden for a town" and forbidden for its people, which is not conceivable from them. Abu Bakr, Hamza and Al-Kisa'i read **(and it is forbidden)** with a

Surat al-Anbiya 21:95

And it is forbidden for a town which We have destroyed that they should not return.

kasra on the ha and a sukoon on the ra', and it was also read (*haram*). "We destroyed it" We ruled to destroy it or we found it destroyed. "That they will not return" Their return to repentance or life and there is no connection, or their not returning for the reward, and it is a subject whose predicate is forbidden or its agent that took the place of its predicate or evidence for it and its estimation is: their repentance or life or not being resurrected, or because they "will not return" and do not repent. "And it is forbidden" is a deleted predicate, meaning and it is forbidden for them, that is what is mentioned in the previous verse and it is supported by the reading with a kasra. It was said that "haram **is a determination and an obligation upon them** that they will not return."

Surat al-Anbiya 21:96

Until, when Gog and Magog are let loose, and they rush down from every mound.

Tafsir al-Jalalayn

96 - *until* the end to prevent their return **if you open** with the lightening and emphasis **Yajuj and Majuj** with the hamza and leaving it, two foreign names for two tribes and it is estimated that there is an addition before it, meaning their block and that is near the Resurrection **and they from every high place** elevated part of the earth *slide* quickly

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Until when He opens up the floodgates to Gog and Magog, and they are two nations, He blocks them.

As Isam bin Dawud bin Al-Jarrah told me, he said: My father told me, he said: Sufyan bin Saeed Al-Thawri told us, he said: Mansour bin Al-Mu'tamir told us, on the authority of Rabie bin Jarash, he said: I heard Hudhayfah bin Al-Yaman say: The Messenger of God, may God bless him and grant him peace, said: "The first signs are: the Antichrist, the descent of Jesus, and a fire that will emerge from the depths of Aden Abyan, driving people to the place of assembly, resting with them when they say, and the smoke, and the beast, the price of Gog and Magog." Hudhayfah said: I said: O Messenger of God, and what are Gog and Magog? He said: Gog and Magog: nations, each nation four hundred thousand, a man of them will not die until he sees a thousand eyes blinking before him from his loins, and they are the children of Adam, so they will march to the destruction of the world, their vanguard will be in Ash-Sham and their rearguard in Iraq, so they will pass by the rivers of the world, and they will drink the Euphrates and the Tigris and the Lake of Tiberias until they reach Jerusalem, and they will say: We have killed the people of the world, so fight those in the heavens, so they will shoot arrows into the heavens, Then their arrows will return stained with blood, and they will say, **We have killed those in the heavens**, and Jesus and the Muslims have been on Mount Tur for years. Then God, the Most High, will inspire Jesus: **Protect My servants on Tur and the area around Ayla**. Then Jesus will raise his head to the heavens, and the Muslims will believe, and God will send upon them a beast called Al-Najaf, which will enter through their nostrils, and they will be dead from the edge of Syria to the edge of Iraq, until the earth stinks of their corpses. Then God will command the sky to rain like the mouths of water skins, and it will wash the earth of their corpses and their stench. Then the sun will rise from the west."

Ibn Hamid told us: Hakam told us, on the authority of Abu Ja'far, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, who said: Gog and Magog

are twice as numerous as all other human beings, and Gog and Magog are two men whose names are Gog and Magog.

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of Abu Ishaq, who said: I heard Wahb Ibn Jabir narrating, on the authority of Abdullah Ibn 'Amr, that he said: The first of Gog and Magog will pass by a river like the Tigris, and the last of them will pass by and say: There was once water in this. Not a single one of them will die except that he will leave behind a thousand or more of his descendants. And he said: After them will be three nations, the number of which is known only to God: Tawil, Taris, and Nasik or Mansik. Shu'bah was not sure.

Ibn Bashar told us: Yahya told us: Sufyan told us, on the authority of Abu Ishaq, on the authority of Wahb ibn Jabir al-Haywani, who said: I asked Abdullah ibn Amr about Gog and Magog, are they from the children of Adam? He said: Yes, and after them will be three nations whose number is known only to God: Taris, Tawil, and Mansak.

Ibn Al-Muthanna told us: Sahl bin Hammad Abu Atab told us: Shu'bah told us, on the authority of Al-Nu'man bin Salim: I heard Nafi' bin Jubayr bin Mut'im say: Abdullah bin Amr said: Gog and Magog have rivers from which they feed whatever they want, women from which they have intercourse with whatever they want, and trees from which they feed whatever they want. No man dies except that he leaves behind a thousand or more descendants.

Muhammad bin Amara told us: Abdullah bin Musa told us: Zakariya told us, on the authority of Amer, on the authority of Amr bin Maimun, on the authority of Abdullah bin Salam, who said: No one from Gog and Magog died without leaving behind a thousand or more wards.

Yahya bin Ibrahim Al-Masoudi told me: My father told us, on the authority of his father, on the authority of his grandfather, on the authority of Al-A'mash, on the authority of Atiyya. He said: Abu Saeed said: Gog and Magog will come out and they will not leave anyone without killing him, except the people of the fortresses. They will pass by the lake and drink from it, and the passerby will say: It was as if there was water here. He said: Then God will send upon them the scorpion until it breaks their necks and they will become a mess. The people of the fortresses will say: The enemies of God have perished. They will lead a man to look, and he will stipulate that if he finds them alive, they should lift him up. He will find that they have perished. He said: Then God will send down water from the sky and throw them into the sea, and the earth will be filled with them, and people will plant trees and palm trees after them, and the earth will produce its fruit, as it used to produce in the time of Gog and Magog.

Muhammad ibn al-Muthanna told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of Ubayd God ibn Ibi Yazid: Ibn Abbas saw some children jumping on each other while playing, so Ibn Abbas said: This is how Gog and Magog will emerge.

Ibn Hamid told us: Al-Hakam told us: Amr ibn Qais told

Until, when Gog and Magog are let loose, and they rush down from every mound.

us: It has reached us that a king is at the entrance to the dam who sends out cavalry every day to guard the dam, and he does not feel safe from Gog and Magog coming out against them. He said: They hear a commotion and a severe matter.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Abu Ishaq, that Abdullah ibn Amr said: A man of Gog and Magog will not die until a thousand are born to him from his loins. And behind them are three nations whose number is known only to God: Mansak, Tawil, and Taris.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, on the authority of Amr al-Bakali, who said: God divided the angels, mankind, and jinn into ten parts. Nine of them are the Cherubim, who are the angels who carry the Throne. They are also those who glorify God night and day without slackening. He said: And whoever remains of the angels is for the command of God, His revelation, and His message. Then He divided mankind and jinn into ten parts, nine of them are the jinn. No child is born from mankind except that nine are born from the jinn. Then He divided mankind into ten parts, nine of them are Gog and Magog, and the rest of mankind is one part.

Al-Qasim told us: Al-Hussein told us: Hajjaj told us, on the authority of Ibn Jurayj, regarding his statement, **Until Gog and Magog are let loose**, he said: Two nations from behind the dam of Dhul-Qarnayn.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of more than one person, on the authority of Humayd ibn Hilal, on the authority of Abu al-Sayf, who said: Ka'b said: When Gog and Magog come out, they dig so that those around them can hear the clatter of their axes. Then when night falls, they say: We will come tomorrow and emerge. Then God restores it to how it was. Then they come the next day and find that God has restored it to how it was. Then they dig so that those around them can hear the clatter of their axes. Then when night falls, God casts on the tongue of one of them, saying: We will come tomorrow and emerge, God willing. Then they come the next day and find it to be as they left it. Then they dig and emerge. Then the first group passes by the lake and drinks its water. Then the second group passes by and licks its mud. Then the third group passes by and they say: There was once water here. And the people will flee from them, and nothing will stand up to them. They will throw their arrows to the sky, and they will return covered in blood. They will say: The people of the earth and the people of the sky have defeated us. Then Jesus, son of Mary, will call down curses upon them, saying: O God, we have no power or authority over them, so suffice us against them as you wish. Then God will send upon them a worm called Al-Najaf, which will bite their necks. God will send upon them birds, which will seize them with their beaks and throw them into the sea. God will send a spring called Al-Hayat, which will purify the earth of them and cause it to grow, so much so that even a pomegranate will fill

the inhabitants with it. He said: And what is the inhabitants, O Ka'b? He said: The people of the house. He said: While the people were like that, the cry came to them that Dhu al-Sawiqatayn wanted him. So Jesus sent a vanguard of seven hundred, or between seven hundred and eight hundred, until when they were on some of the road, God sent a pleasant Yemeni wind, and God took the soul of every believer in it, then there remained a mass of people who fell as animals fall. So the example of the Hour is like that of a man who circles around his horse waiting for it to give birth. So whoever takes on something after what I have said, or something like this, he is the one who takes on something.

Al-Abbas bin Al-Walid Al-Bayrouti told us, he said: My father told me, he said: I heard Ibn Jaber, he said: Muhammad bin Jaber Al-Ta'i told me, then Al-Himsi told me, Abd Al-Rahman bin Jubayr bin Nafeer Al-Hadrami told me, he said: My father told me that he heard Al-Nawwas bin Sam'an Al-Kalabi say:

As for his saying, **And they will rush forth from every hill**, the people of interpretation differed regarding its meaning. Some of them said: What he meant by that is the children of Adam coming out from every place in which they were buried on the earth, and what he meant by that is the gathering to the place where the people will stand on the Day of Resurrection.

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, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **They will rush from every hill**, he said: The people will be gathered from every place they came from on the Day of Resurrection, so it is the hill.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj: **And they will come down from every side**. Ibn Jurayj said: Mujahid said: The people will be gathered from every side from the place they came from on the Day of Resurrection, so it is a side.

Others said: Rather, he meant Gog and Magog, and his saying **and they** is a metaphor for their names.

Who said that?

Muhammad bin Bashir told us: Abdul Rahman told us: Sufyan told us, on the authority of Salamah bin Kuhail, who said: Abu Al-Zura'a told us, on the authority of Abdullah, who said: Gog and Magog will emerge and roam the earth, causing corruption in it. Then Abdullah recited: **And they will swarm from every mound**. He said: Then God will send upon them a beast like a hyena, which will enter their ears and nostrils and they will die from it, and the earth will stink of them. Then God Almighty will send water and purify the earth of them.

The correct statement about this is what was said by those who said: He meant Gog and Magog by that, and his saying **and they** is a metaphor for their names according to the report that:

Ibn Hamid narrated to us: Salamah narrated to us, on the authority of Muhammad ibn Ishaq, on the authority of Asim ibn Umar, on the authority of Qatada al-Ansari, then al-Dhafri, on the authority of Mahmud ibn Labid, the brother of Banu Abd al-Ashhal, on the authority of Abu Sa'id al-Khudri, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "Gog and Magog will be conquered and will come out upon the people as God said: 'They will rush forth from every height' and they will cover the earth."

Ahmad bin Ibrahim told me: Hisham bin Bashir told us: Al-Awam bin Hawshab told us, on the authority of Jabalah bin Suhaim, on the authority of Muathir, who is Ibn Afazah Al-Abdi, on the authority of Abdullah bin Masoud, who said: The Messenger of God, may God bless him and grant him peace, said, in what is mentioned about Jesus, son of Mary, he said: "Jesus said: My Lord promised me that the Antichrist will emerge, and that I will descend to him, and he mentioned that he has two sticks with him, and when he sees me, God will destroy him. He said: He will melt as lead melts, until the trees and stones will say: O Muslim, this is an infidel, so kill him. God, the Blessed and Exalted, will destroy them, and the people will return to their lands and homelands, and Gog and Magog will meet them from every hill, swarming, and they will not come upon anything except that they will destroy it, and they will not pass by any water except that they will drink it."

Ubaid bin Ismail Al-Habbari told me: Al-Maharibi told us, on the authority of Asbagh bin Zaid, on the authority of Al-Awam bin Hawshab, on the authority of Jablah bin Suhaim, on the authority of Muathir bin Afazah, on the authority of Abdullah bin Masoud, on the authority of the Messenger of God, may God bless him and grant him peace, something similar.

As for his saying, **from every slope**, he means from every high place, hill, and hill.

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

Who said that?

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, **They come from every high place**, meaning: They come from every high place.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **They come down from every hill**. He said: From every hill.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And they come down from every hill**, he said: The hill is the elevated thing. And the poet said:

Dates on the hump

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Until, when Gog and Magog are let loose, and they swarm from every mound**, he said: This is the beginning of the Day of Resurrection. As for His statement, *swarm*, it means

that they will come out on foot, walking quickly like the swarm of a wolf, as the poet said:

The wolf's lions were about to sleep, and the night became cold upon them, so they fled.

Tafsir al-Qurtubi

The Almighty said: **Until, when Gog and Magog are let loose** We have already discussed them. There is an ellipsis in the speech, meaning until, when the dam of Gog and Magog is let loose, like **And ask the town** (Yusuf 12:82). **And they stream down from every hill** Ibn Abbas said: They come from every high place, meaning because of their great numbers, they stream down from every direction. A hump is a raised part of the ground, and the plural is *hudab*, taken from the hump of the back. Antara said:

My hands did not tremble, nor did I feel proud of their successive visits to me from the hump.

It was said: **They slip away** means they go out, and from this is the saying of Imru' al-Qais:

So, remove my clothes from your clothes and they will slip away

It was said: They hasten, and from this is the saying of Al-Nabigha:

The wolf's lion became a boat, and the night became cold upon it, so it slipped away.

It is said: The wolf's honey is honey and honey when it grows and runs fast. In the hadith: **Honey lied to you** meaning you walk fast. Al-Zajjaj said: "Naslan is the gait of a wolf when it runs fast. It is said: Naslan so-and-so in the enemy, yansalā with kasra and damma naslā and nasulan and naslāna, meaning he hastened. Then it was said about those who rush from every side: they are Yajuj and Majuj, and this is the most apparent, and it is the saying of Ibn Mas'ud and Ibn Abbas. It was said: all of creation, for they will be gathered to the place of standing, and they will rush from every direction. It was read in the Shawa'idh: they rush from every grave, taken from His saying: "Then from the graves they rush to their Lord" (Ya-Sin 36:51). Al-Mahdawi narrated this reading from Ibn Mas'ud and Al-Tha'labi from Mujahid and Abu Al-Sahbaa.

Tafsir Ibn Kathir

God Almighty says: "And it is forbidden for a town." Ibn Abbas said: It is obligatory, meaning it has been decreed that the people of every town that was destroyed will not return to the world before the Day of Resurrection. This is what Ibn Abbas, Abu Ja'far al-Baqir, Qatadah and more than one person stated. And in a narration from Ibn Abbas: That they will not return, meaning they will not repent. The first statement is more apparent, and God knows best. And His saying: **Until when Gog and Magog are let loose** We have already mentioned that they are from the lineage of Adam, peace be upon him, and they are also from the lineage of Noah, from the children of

Until, when Gog and Magog are let loose, and they rush down from every mound.

Japheth, meaning the father of the Turks, and the Turks are a group of them who were left behind the dam that Dhul-Qarnayn built, and he said: "This is a mercy from my Lord, but when the promise of my Lord comes to pass, He will make it level, and the promise of my Lord is true. And We will leave some of them that Day surging against others" *verse*. And He said in this noble *verse*: **Until when Gog and Magog are let loose, and they rush from every mound** *verse*. That is, they hasten to walk towards corruption, and the mound is the high part of the earth, as Ibn Abbas, Ikrimah, Abu Salih, Ath-Thawri and others said. And this is their description when they come out, as if the listener is witnessing that. **And none can inform you like the All-Knowing** *verse*. This is the information of the All-Knowing of what was and what will be, the One who knows the unseen of the heavens and the earth. There is no god but Him.

Ibn Jarir said: Muhammad ibn Muthanna told us, Muhammad ibn Ja'far told us, Shu'bah told us on the authority of Ubayd God ibn Yazid, who said: Ibn Abbas saw some children jumping on each other and playing, so Ibn Abbas said: This is how Gog and Magog will emerge, and mention of their emergence has been made in many hadiths of the Prophetic Sunnah.

The first hadith Imam Ahmad said: Yaqub told us, my father told us, on the authority of Ibn Ishaq, on the authority of Asim bin Amr bin Qatada, on the authority of Mahmud bin Labid, on the authority of Abu Saeed Al-Khudri, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "Gog and Magog will be opened, and they will come out upon the people, as God the Almighty said: 'And they will come down from every hill.' They will overwhelm the people, and the Muslims will withdraw from them to their cities and fortresses, and they will gather their livestock with them, and they will drink the waters of the earth, until some of them will pass by a river and drink what is in it until they leave it dry, until those after them will pass by that river and say: There was once water here, until no one remains of the people except someone in a fortress or city, and their speaker will say: These are the people of the earth, we have finished with them, and the people of heaven remain. He said: Then one of them will shake his spear, then throw it into the sky, and it will return to him stained with blood, as a affliction and trial. While they are like that, God the Almighty will send worms in... Their necks will be like locusts that emerge from their necks. They will become dead and no sound will be heard from them. The Muslims will say: Is there not a man who will sell himself for us and see what this enemy has done? He said: A man from among them will strip himself, thinking that he has prepared himself for death. He will go down and find them dead, one on top of the other. He will call out: O group of Muslims, do you not rejoice? God, the Almighty, has sufficed you against your enemy? They will leave their cities and fortresses and let their livestock go free, and they will have no grazing except their own flesh. You will be thanked for them as you have been thanked for any plant that you have ever eaten. Ibn Majah narrated it from the hadith of Yunus ibn Bakir, from Ibn Ishaq.

The second hadith Imam Ahmad also said: Al-Walid bin Muslim Abu Al-Abbas Al-Dimashqi told us, Abdul-Rahman bin Yazid bin Jaber told us, Yahya bin Jaber Al-Ta'i, the judge of Homs, told me, Abdul-Rahman bin Jubair bin Nafeer Al-Hadrami told me on the authority of his father, that he heard Al-Nawwas bin Sam'an Al-Kalabi say: "The Messenger of God, may God bless him and grant him peace, mentioned the Antichrist one morning, and he lowered his voice and raised it until we thought he was in a group of palm trees, and he said: 'I fear nothing for you from the Antichrist. If he emerges while I am among you, then I will be his opponent on your behalf, and if he emerges while I am not among you, then every man is his own opponent, and God is my successor over every Muslim. He is a young man with curly hair and a bulging eye, and he will emerge between Ash-Sham and Iraq and will wreak havoc right and left. O servants of God, be steadfast.' We said: 'O Messenger of God, how long will he remain on earth?' He said: 'Forty days, one day like a year, one day like a month, one day like a week, and the rest of his days like your days.' We said: 'O Messenger of God, then that is the day that is...'" As a Sunnah, is it sufficient for us to pray one day and one night? He said: Do not estimate its value. We said: O Messenger of God, what is its speed on the earth? He said: Like rain that the wind blows strongly. He said: It passes by a neighborhood and calls them and they respond to it. Then he orders the sky to rain, and the earth to produce vegetation, and their livestock come to them with their highest peaks, their flanks extended, and their udders full. Then he passes by a neighborhood and calls them and they respond to his words, and their wealth follows him and they become destitute and have nothing of their wealth. Then he passes by a ruin and says to it: Bring forth your treasures, and its treasures follow him like swarms of bees. He said: Then he orders a man to be killed, so he strikes him with the sword and cuts him into two pieces, like a target shot. Then he calls him and he comes to him. While they are in that state, God the Almighty sends the Messiah, Jesus, son of Mary, and he descends at the white minaret east of Damascus between two Mahrouds, placing his hands on the wings of two angels. He follows him and catches up with him and kills him at the eastern gate of Ludd. He said: While they were like that, God the Almighty revealed to Jesus, son of Mary, peace be upon him, "I have brought forth servants from among My servants whom you will not be able to fight. So take My servants to Mount Tur, and God the Almighty will send Gog and Magog, as He the Almighty said: "And they will rush from every hill." So Jesus and his companions will ask God the Almighty, and He will send upon them a stench on their necks, and they will die as one person dies. Then Jesus and his companions will descend and they will not find a house on earth except that it has been filled with their stench and stench. So Jesus and his companions will ask God the Almighty, and God will send upon them birds like the necks of camels, and they will carry them and throw them wherever God wills. Ibn Jabir said: Ata' bin Yazid al-Sakaski told me on the authority of Ka'b or someone else who said: They will throw them into the vagina. Ibn Jabir said: So

I said, O Abu Yazid, where is the vagina? He said: The rising of the sun. He said: And God will send rain from which no house of mud or hair will be protected for forty days, and it will wash the earth until it leaves it like slippery ground, and it will be said to the earth: Grow your fruit and receive your blessing. He said: On that day, a group of people will eat from a pomegranate and seek shade under its hull, and the Messengers will be blessed until a she-camel will suffice a group of people, and a she-camel will suffice a thigh, and a sheep will suffice a household. He said: While they are like that, God the Almighty will send a pleasant wind that will take them under their armpits and will take the soul of every Muslim - or he said: every believer - and the worst of people will remain, fighting like donkeys, and the Hour will come upon them. Muslim alone transmitted it, not Al-Bukhari, and he and the rest of the people of Sunan transmitted it through various chains of transmission on the authority of Abd Al-Rahman bin Yazid bin Jabir. Al-Tirmidhi said: It is hasan saheeh.

The third hadith Imam Ahmad said: Muhammad ibn Bishr told us, Muhammad ibn Amr told us, on the authority of Ibn Harmalah, on the authority of his aunt, who said: "The Messenger of God, may God bless him and grant him peace, delivered a sermon while he was bandaging his finger from a scorpion sting, and he said: 'You say you have no enemy, but you will continue to fight an enemy until Gog and Magog come: broad-faced, small-eyed, with reddish hair, swarming from every side as if their faces were hammered shields.'" And Ibn Abi Hatim narrated it in the same way from the hadith of Muhammad ibn Amr, on the authority of Khalid ibn Abdullah ibn Harmalah al-Mudlaji, on the authority of his aunt, on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it in the same manner.

The fourth hadith It was mentioned at the end of the interpretation of Surat Al-A'raf from the narration of Imam Ahmad on the authority of Hisham, on the authority of Al-A'wam, on the authority of Jabalah bin Suhaim, on the authority of Muthadd bin Amara, on the authority of Ibn Mas'ud, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "On the night of my Night Journey, I met Abraham, Moses, and Jesus, peace be upon them. He said: They discussed the matter of the Hour, so they referred their matter to Abraham, 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: As for its occurrence, no one knows about it except God. And what my Lord has entrusted to me is that the Antichrist will emerge with 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 even the rocks and trees will say: O Muslim, there is an unbeliever beneath me, so come and kill him. He said: God will destroy them, 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 they will tread on..." Their country, and they do not come upon anything except that they destroy it, and they do not pass by water except that they drink it - he said - then the people return to me complaining about them, so I call upon God against

them and He destroys them and causes them to die until the earth empties from the stench of their stench, and God sends down rain that sweeps away their bodies until He throws them into the sea. So what my Lord has entrusted to me is that if that is the case, the Hour will be like a pregnant woman who has just given birth, and her family does not know when she will surprise them with her child, by night or by day."

It was narrated by Ibn Majah on the authority of Muhammad ibn Bashar, on the authority of Yazid ibn Harun, on the authority of Al-A'wam ibn Hawshab, with a similar chain of transmission. He added: Al-A'wam said: Verification of that was found in the Book of God Almighty: **Until, when Gog and Magog are let loose, and they stream down from every mound.** Ibn Jarir narrated it here from the hadith of Jabalah with it. The hadiths on this are very numerous, as are the reports from the Salaf. Ibn Jarir and Ibn Abi Hatim narrated from the hadith of Muammar from more than one person, from Hamid bin Hilal, from Abu Al-Saif, who said: Kaab said: When Gog and Magog come out, they dig until those around them hear the clatter of their axes. Then, when night falls, God casts into the tongue of one of them saying: We will come tomorrow and emerge, so God will restore it as it was. They come the next day and find that God has restored it as it was, so they dig until those around them hear the clatter of their axes. Then, when night falls, God casts into the tongue of one of them saying: We will come tomorrow and emerge, God willing. They come the next day and find it as they left it. They dig until they emerge. The first group passes by the lake and drinks its water. Then, the second group passes by and licks its mud. Then, the third group passes by and they say: There was once water here. The people flee from them and nothing can stand up to them. Then, they shoot their arrows into the sky and they return to them stained with blood. They say: We have defeated the people of the earth and the people of the sky. The sky, and Jesus, son of Mary, peace be upon him, will call upon them, saying: O God, we have no power or ability to deal with them, so suffice us with whatever You will. Then God will send upon them a worm called Al-Naghf, which will tear their necks apart, and God will send upon them birds that will seize them with their beaks and throw them into the sea, and God will send a spring called Al-Hayat, and God will purify the earth and cause it to grow, so that even a pomegranate will satisfy the inhabitants. It was said: What is the inhabitants, O Ka'b? He said: The people of the house. He said: While the people are like that, a cry will come to them that Dhu Al-Sawiqatayn wants him. He said: Then Jesus, son of Mary, will send a vanguard of seven hundred or between seven hundred and eight hundred, until when they are on the way, God will send a pleasant Yemeni wind, and in it the soul of every believer will be taken. Then the dust of the people will remain, and they will copulate as animals copulate. So the Hour is like a man who circles around his horse when it gives birth. Ka'b said: Whoever says something after I say this or after I know this, he is an impostor. This is one of the best narrations of Ka'b Al-Ahbar, because of the authentic narrations that testify to him.

It has been proven in the hadith that Jesus, son of Mary, will perform Hajj to the Ancient House. Imam

Until, when Gog and Magog are let loose, and they rush down from every mound.

Ahmad said: Sulayman ibn Dawud told us, Imran told us, on the authority of Qatadah, on the authority of Abdullah ibn Abi Utbah, on the authority of Abu Saeed, who said: The Messenger of God, may God bless him and grant him peace, said: **They will perform Hajj to this House and perform Umrah after the emergence of Gog and Magog.** Al-Bukhari alone transmitted it. His statement: **And the true promise has drawn near** means the Day of Resurrection when these horrors, earthquakes and calamities occur. The Hour has drawn near and when it comes and occurs, the disbelievers will say: This is a difficult day. For this reason, God the Almighty said: **Then the eyes of those who disbelieved will stare in horror** meaning from the severity of what they witness of the great matters. **Woe to us** meaning they will say, **Woe to us! We were indeed heedless of this** meaning in this world. **Rather, we were wrongdoers** they will admit their wrongdoing to themselves when that will not benefit them.

Fath al-Qadir

96- "Until when Gog and Magog are let loose" Until this is what the speech is narrated after, with the deletion of the complement, and it was said that Until this is the one for the purpose. The meaning is: that those mentioned previously will continue as they are until the Day of Resurrection, which is the day the dam of Gog and Magog is opened. "And they will rush from every mound **The pronoun refers to Gog and Magog, and the mound is every elevated hill of land, and the plural is ahdab, taken from the hump of the earth, and the meaning of rush**" is they hasten, and it was said that they go out. Al-Zajaj said: And the gait of the wolf when it rushes. It is said that someone rushes in the enemy, rushing with the kasra and damma, naslan, nasulan, and nasalan: meaning that Gog and Magog walk quickly from every elevated place on the earth and disperse in the earth, and it was said that the pronoun in his saying: And they are for all of creation, and the meaning is that they will be gathered to the place of standing and they will rush from every elevated place on the earth. And it was read with the damma of the seen. Al-Mahdawi narrated this on the authority of Ibn Masoud. Al-Tha'labi also narrated this reading on the authority of Mujahid and Abu Al-Sahbaa.

Tafsir al-Baghawi

96. The Almighty said: **Until when it is opened**, Ibn Amir, Abu Ja'far and Ya'qub read: *opened* with emphasis to indicate abundance, and the others read it with emphasis, **Gog and Magog**, meaning the opening of the barrier for Gog and Magog, **and they from every mound**, meaning a high place and hill, and a mound is a high place, **they rush down**, they quickly descend from the hills and mountains like the rush of a wolf, which is the speed of its gait, and they differed about this metaphor, so some people said: He meant by them Gog and Magog based on what we narrated on the authority of Al-Nawwas bin Sam'an on the authority of the Messenger of God, may God bless him

and grant him peace, that he said: **And God will send forth Gog and Magog and they rush down from every mound**, and some people said: He meant all of creation, meaning that they will emerge from their graves, and this is indicated by the reading of Mujahid, **and they from every grave** with a jim and a tha' as he said: **Then from the graves they rush to their Lord** (Yunus 10:51).

Ismail bin Abdul Qahir Al-Jurjani told us, Abdul Ghaffar bin Muhammad Al-Farsi told us, Muhammad bin Isa Al-Jaludi told us, Ibrahim bin Muhammad bin Sufyan told us, Muslim bin Hajjaj told us, Abu Khaithama Zuhair bin Harb told us, Sufyan bin Uyaynah told us, on the authority of Furat Al-Qazzaz, on the authority of Abu Al-Tufayl, on the authority of Hudhayfah bin Asid Al-Ghifari, who said: "The Prophet, may God bless him and grant him peace, looked at us while we were talking and said: What are you talking about? They said: We are talking about the Hour. He said: It will not come until you see ten signs before it. So he mentioned the smoke, the Antichrist, the beast, the rising of the sun from the west, the descent of Jesus, son of Mary, Gog and Magog, and three landslides: one in Al-Maghraf, one in the east, and one in the Arabian Peninsula. The last of these will be a fire that will emerge from Yemen and drive people to their place of assembly."

Tafsir al-Baidawi

- "Until Gog and Magog are let loose **is related to forbidden or to an omitted word that the speech indicates, or to** they will not return" meaning that the prohibition or destruction or non-return will continue until the Hour comes and its signs appear: which is the opening of the dam of Gog and Magog, and it is "until" that the speech narrates after it, and what is narrated is the conditional sentence. Ibn Amir read

And Jacob (*fatha*) with emphasis. **And they** means Gog and Magog or all people. **From every hill** is a protruding part of the earth, and it was read as a grave. **They swarm** quickly from the swarm of the wolf, and it was read with a damma on the seen.

Surat al-Anbiya 21:97

And the true promise has drawn near, and at once the eyes of those who disbelieved will stare [in horror], [saying], "Oh, woe to us! We were indeed in heedlessness of this. Rather, we were wrongdoers."

Tafsir al-Jalalayn

97 - **And the true promise has drawn near** meaning the Day of Resurrection **and then behold, it will be** meaning the story **the eyes of those who disbelieved will stare** on that day because of its severity, saying *Oh* to warn **Woe to us** our destruction **We were** in this world **in heedlessness of this day rather, we were wrongdoers** to ourselves by denying the messengers.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Until when Gog and Magog are released, the true promise draws near. This is the promise of God who promised His servants that He will raise them from their graves for recompense, reward, and punishment. It is undoubtedly true, as He, the Most High, said.

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, meaning Ibn Qais, who told us: Hudhayfah told us: If a man were to commit adultery after the emergence of Gog and Magog, he would not ride it until the Day of Resurrection.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said about His statement, **And the true promise has drawn near**, he said: The Day of Resurrection has drawn near to them. The waw in His statement, **And the true promise has drawn near**, is an insertion. The meaning of the statement is: Until when Gog and Magog are released, the true promise has drawn near. This is similar to His statement, **So when they had both submitted and he laid him down upon his forehead, *** **And We called to him 37:103-104**. Its meaning is: We called to him, changing the waw, as Imru' al-Qays said:

When we passed the courtyard of the neighborhood and we turned towards the valley of Khabt Dhi Haqaf Aqanqal

He wants: When we crossed the neighborhood square, he took us aside.

And his saying, **Then behold, the eyes of those who disbelieved will be staring**. There are two aspects to the *it* in his saying, **then behold**,: One of them is that it is a metaphor for the eyes, and the apparent eyes are a clarification of them, as the poet said:

To Amr, her father, do not let my wife say, **Why did**

Malik bin Abi Kaab flee from me?

So he referred to the woman travelling in: **For Amr her father**, then he made it apparent. The interpretation of the speech then would be: Then the eyes will be fixed, the eyes of those who disbelieved.

The second: that it be a pillar, as God Almighty said, **For eyes are not blind**, and as the poet said:

Is it raised by what is here the head?

And His statement, **Woe to us! We were indeed heedless of this**, says the Most High: Then the eyes of those who disbelieved will be fixed upon the coming of the true promise with its terrors, and the establishment of the Hour with its realities, and they will say, **Woe to us! We were before this time in this world heedless of this that we see and witness, and the great affliction that has befallen us**. And in the speech there is something omitted that was omitted because the indication of what was mentioned is sufficient for it, and that is what they say regarding His statement, **Then the eyes of those who disbelieved will be fixed upon us**, they will say, **Woe to us**. And His statement, **Rather, we were wrongdoers**, is informing us of what those who disbelieved in God on that day said: We did not do for this day what would save us from its hardships, rather we were wrongdoers in our disobedience to our Lord, and our obedience to Satan and his soldiers in the worship of other than God Almighty.

Tafsir al-Qurtubi

The Almighty said: **And the true promise has drawn near** meaning the Resurrection. Al-Farra', Al-Kisa'i and others said: The waw is an extra, inserted letter, and the meaning is: until when Gog and Magog are opened, the true promise has drawn near, so the answer to *if* has drawn near. Al-Farra' recited:

When we passed the neighborhood square and he went away

That is, he turned aside, and the waw is redundant, and from this is the saying of God the Almighty: **And he laid him on his forehead, and We called him** (al-Saffat 37:103-104), meaning, We called him to his forehead. Al-Kisa'i permitted the answer to *if* to be **Then the eyes of those who disbelieved will stare in horror** and his saying: **And the true promise has drawn near** to be conjoined with the verb which is a condition. The Basrans said: The answer is omitted and the meaning is: They said, **Woe to us**, and this is the saying of Al-Zajjaj, and it is a good saying. God the Almighty said: **And those who have taken protectors besides Him, 'We do not worship them except that they may bring us nearer to God.'** (al-Zumar 39:3) The meaning is: They said, **We do not worship them**, and the omission of a statement is common.

The Almighty says: **Then behold, it will be staring**. "It" is the pronoun for the eyes, and the eyes mentioned after it are an explanation of it, as if He said: Then behold, the eyes of those who disbelieved will be staring at the coming of the promise. And the poet

Surat al-Anbiya 21:97

And the true promise has drawn near, and at once the eyes of those who disbelieved will stare [in horror], [saying], "Oh, woe to us! We were indeed in heedlessness of this. Rather, we were wrongdoers."

said:

By the life of her father, my wife will never say, **Malik bin Abi Kaab has fled from me.**

So he referred to the woman travelling with her father, then he made her apparent. Al-Farra' said: *It is a pillar, like for indeed the eyes are not blind* (al-Hajj 22:46). It was said that the speech was completed when he said: *It* the meaning is: then it, meaning the Resurrection, is prominent and occurring, that is, from its proximity as if it is coming and present, then he began and said: **The eyes of those who disbelieved are staring** by presenting the report before the beginning, that is, the eyes of those who disbelieved are staring from this day, that is, from its terror, they can hardly blink, they say: Woe to us, we were wrongdoers in our disobedience, and we placed worship in the wrong place.

Tafsir Ibn Kathir

God Almighty says: **And it is forbidden for a town.** Ibn Abbas said: It is obligatory, meaning it has been decreed that the people of every town that was destroyed will not return to the world before the Day of Resurrection. This is what Ibn Abbas, Abu Ja'far al-Baqir, Qatadah and more than one person stated. And in a narration from Ibn Abbas: That they will not return, meaning they will not repent. The first statement is more apparent, and God knows best. And His saying: **Until when Gog and Magog are let loose** We have already mentioned that they are from the lineage of Adam, peace be upon him, and they are also from the lineage of Noah, from the children of Japheth, meaning the father of the Turks, and the Turks are a group of them who were left behind the dam that Dhul-Qarnayn built, and he said: "This is a mercy from my Lord, but when the promise of my Lord comes to pass, He will make it level, and the promise of my Lord is true. And We will leave some of them that Day surging against others" *verse*. And He said in this noble *verse*: **Until when Gog and Magog are let loose, and they rush from every mound** *verse*. That is, they hasten to walk towards corruption, and the mound is the high part of the earth, as Ibn Abbas, Ikrimah, Abu Salih, Ath-Thawri and others said. And this is their description when they come out, as if the listener is witnessing that. **And none can inform you like the All-Knowing** *verse*. This is the information of the All-Knowing of what was and what will be, the One who knows the unseen of the heavens and the earth. There is no god but Him.

Ibn Jarir said: Muhammad ibn Muthanna told us, Muhammad ibn Ja'far told us, Shu'bah told us on the authority of Ubayd God ibn Yazid, who said: Ibn Abbas saw some children jumping on each other and playing, so Ibn Abbas said: This is how Gog and Magog will emerge, and mention of their emergence has been made in many hadiths of the Prophetic Sunnah.

The first hadith Imam Ahmad said: Yaqub told us, my

father told us, on the authority of Ibn Ishaq, on the authority of Asim bin Amr bin Qatada, on the authority of Mahmud bin Labid, on the authority of Abu Saeed Al-Khudri, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "Gog and Magog will be opened, and they will come out upon the people, as God the Almighty said: 'And they will come down from every hill.' They will overwhelm the people, and the Muslims will withdraw from them to their cities and fortresses, and they will gather their livestock with them, and they will drink the waters of the earth, until some of them will pass by a river and drink what is in it until they leave it dry, until those after them will pass by that river and say: There was once water here, until no one remains of the people except someone in a fortress or city, and their speaker will say: These are the people of the earth, we have finished with them, and the people of heaven remain. He said: Then one of them will shake his spear, then throw it into the sky, and it will return to him stained with blood, as a affliction and trial. While they are like that, God the Almighty will send worms in... Their necks will be like locusts that emerge from their necks. They will become dead and no sound will be heard from them. The Muslims will say: Is there not a man who will sell himself for us and see what this enemy has done? He said: A man from among them will strip himself, thinking that he has prepared himself for death. He will go down and find them dead, one on top of the other. He will call out: O group of Muslims, do you not rejoice? God, the Almighty, has sufficed you against your enemy? They will leave their cities and fortresses and let their livestock go free, and they will have no grazing except their own flesh. You will be thanked for them as you have been thanked for any plant that you have ever eaten. Ibn Majah narrated it from the hadith of Yunus ibn Bakir, from Ibn Ishaq.

The second hadith Imam Ahmad also said: Al-Walid bin Muslim Abu Al-Abbas Al-Dimashqi told us, Abdul-Rahman bin Yazid bin Jaber told us, Yahya bin Jaber Al-Ta'i, the judge of Homs, told me, Abdul-Rahman bin Jubair bin Nafeer Al-Hadrami told me on the authority of his father, that he heard Al-Nawwas bin Sam'an Al-Kalabi say: "The Messenger of God, may God bless him and grant him peace, mentioned the Antichrist one morning, and he lowered his voice and raised it until we thought he was in a group of palm trees, and he said: 'I fear nothing for you from the Antichrist. If he emerges while I am among you, then I will be his opponent on your behalf, and if he emerges while I am not among you, then every man is his own opponent, and God is my successor over every Muslim. He is a young man with curly hair and a bulging eye, and he will emerge between Ash-Sham and Iraq and will wreak havoc right and left. O servants of God, be steadfast.' We said: 'O Messenger of God, how long will he remain on earth?' He said: 'Forty days, one day like a year, one day like a month, one day like a week, and the rest of his days like your days.' We said: 'O Messenger of God, then that is the day that is...'" As a Sunnah, is it sufficient for us to pray one day and one night? He said: Do not

estimate its value. We said: O Messenger of God, what is its speed on the earth? He said: Like rain that the wind blows strongly. He said: It passes by a neighborhood and calls them and they respond to it. Then he orders the sky to rain, and the earth to produce vegetation, and their livestock come to them with their highest peaks, their flanks extended, and their udders full. Then he passes by a neighborhood and calls them and they respond to his words, and their wealth follows him and they become destitute and have nothing of their wealth. Then he passes by a ruin and says to it: Bring forth your treasures, and its treasures follow him like swarms of bees. He said: Then he orders a man to be killed, so he strikes him with the sword and cuts him into two pieces, like a target shot. Then he calls him and he comes to him. While they are in that state, God the Almighty sends the Messiah, Jesus, son of Mary, and he descends at the white minaret east of Damascus between two Mahrouds, placing his hands on the wings of two angels. He follows him and catches up with him and kills him at the eastern gate of Ludd. He said: While they were like that, God the Almighty revealed to Jesus, son of Mary, peace be upon him, "I have brought forth servants from among My servants whom you will not be able to fight. So take My servants to Mount Tur, and God the Almighty will send Gog and Magog, as He the Almighty said: "And they will rush from every hill." So Jesus and his companions will ask God the Almighty, and He will send upon them a stench on their necks, and they will die as one person dies. Then Jesus and his companions will descend and they will not find a house on earth except that it has been filled with their stench and stench. So Jesus and his companions will ask God the Almighty, and God will send upon them birds like the necks of camels, and they will carry them and throw them wherever God wills. Ibn Jabir said: Ata' bin Yazid al-Sakaski told me on the authority of Ka'b or someone else who said: They will throw them into the vagina. Ibn Jabir said: So I said, O Abu Yazid, where is the vagina? He said: The rising of the sun. He said: And God will send rain from which no house of mud or hair will be protected for forty days, and it will wash the earth until it leaves it like slippery ground, and it will be said to the earth: Grow your fruit and receive your blessing. He said: On that day, a group of people will eat from a pomegranate and seek shade under its hull, and the Messengers will be blessed until a she-camel will suffice a group of people, and a she-camel will suffice a thigh, and a sheep will suffice a household. He said: While they are like that, God the Almighty will send a pleasant wind that will take them under their armpits and will take the soul of every Muslim - or he said: every believer - and the worst of people will remain, fighting like donkeys, and the Hour will come upon them. Muslim alone transmitted it, not Al-Bukhari, and he and the rest of the people of Sunan transmitted it through various chains of transmission on the authority of Abd Al-Rahman bin Yazid bin Jabir. Al-Tirmidhi said: It is hasan saheeh.

The third hadith Imam Ahmad said: Muhammad ibn Bishr told us, Muhammad ibn Amr told us, on the authority of Ibn Harmalah, on the authority of his aunt, who said: "The Messenger of God, may God bless him and grant him peace, delivered a sermon while he was

bandaging his finger from a scorpion sting, and he said: 'You say you have no enemy, but you will continue to fight an enemy until Gog and Magog come: broad-faced, small-eyed, with reddish hair, swarming from every side as if their faces were hammered shields.'" And Ibn Abi Hatim narrated it in the same way from the hadith of Muhammad ibn Amr, on the authority of Khalid ibn Abdullah ibn Harmalah al-Mudlaji, on the authority of his aunt, on the authority of the Prophet, may God bless him and grant him peace, and he mentioned it in the same manner.

The fourth hadith It was mentioned at the end of the interpretation of Surat Al-A'raf from the narration of Imam Ahmad on the authority of Hisham, on the authority of Al-A'wam, on the authority of Jabalah bin Suhaim, on the authority of Muthadd bin Amara, on the authority of Ibn Mas'ud, may God be pleased with him, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "On the night of my Night Journey, I met Abraham, Moses, and Jesus, peace be upon them. He said: They discussed the matter of the Hour, so they referred their matter to Abraham, 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: As for its occurrence, no one knows about it except God. And what my Lord has entrusted to me is that the Antichrist will emerge with 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 even the rocks and trees will say: O Muslim, there is an unbeliever beneath me, so come and kill him. He said: God will destroy them, 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 they will tread on..." Their country, and they do not come upon anything except that they destroy it, and they do not pass by water except that they drink it - he said - then the people return to me complaining about them, so I call upon God against them and He destroys them and causes them to die until the earth empties from the stench of their stench, and God sends down rain that sweeps away their bodies until He throws them into the sea. So what my Lord has entrusted to me is that if that is the case, the Hour will be like a pregnant woman who has just given birth, and her family does not know when she will surprise them with her child, by night or by day."

It was narrated by Ibn Majah on the authority of Muhammad ibn Bashar, on the authority of Yazid ibn Harun, on the authority of Al-Awam ibn Hawshab, with a similar chain of transmission. He added: Al-Awam said: Verification of that was found in the Book of God Almighty: **Until, when Gog and Magog are let loose, and they stream down from every mound.** Ibn Jarir narrated it here from the hadith of Jabalah with it. The hadiths on this are very numerous, as are the reports from the Salaf. Ibn Jarir and Ibn Abi Hatim narrated from the hadith of Muammar from more than one person, from Hamid bin Hilal, from Abu Al-Saif, who said: Kaab said: When Gog and Magog come out, they dig until those around them hear the clatter of their axes. Then, when night falls, God casts into the tongue of one of them saying: We will come tomorrow and emerge, so God will restore it as it was. They come the next day and find that God has restored it as it was, so

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they dig until those around them hear the clatter of their axes. Then, when night falls, God casts into the tongue of one of them saying: We will come tomorrow and emerge, God willing. They come the next day and find it as they left it. They dig until they emerge. The first group passes by the lake and drinks its water. Then, the second group passes by and licks its mud. Then, the third group passes by and they say: There was once water here. The people flee from them and nothing can stand up to them. Then, they shoot their arrows into the sky and they return to them stained with blood. They say: We have defeated the people of the earth and the people of the sky. The sky, and Jesus, son of Mary, peace be upon him, will call upon them, saying: O God, we have no power or ability to deal with them, so suffice us with whatever You will. Then God will send upon them a worm called Al-Naghf, which will tear their necks apart, and God will send upon them birds that will seize them with their beaks and throw them into the sea, and God will send a spring called Al-Hayat, and God will purify the earth and cause it to grow, so that even a pomegranate will satisfy the inhabitants. It was said: What is the inhabitants, O Ka'b? He said: The people of the house. He said: While the people are like that, a cry will come to them that Dhu Al-Sawiqatayn wants him. He said: Then Jesus, son of Mary, will send a vanguard of seven hundred or between seven hundred and eight hundred, until when they are on the way, God will send a pleasant Yemeni wind, and in it the soul of every believer will be taken. Then the dust of the people will remain, and they will copulate as animals copulate. So the Hour is like a man who circles around his horse when it gives birth. Ka'b said: Whoever says something after I say this or after I know this, he is an impostor. This is one of the best narrations of Ka'b Al-Ahbar, because of the authentic narrations that testify to him.

It has been proven in the hadith that Jesus, son of Mary, will perform Hajj to the Ancient House. Imam Ahmad said: Sulayman ibn Dawud told us, Imran told us, on the authority of Qatadah, on the authority of Abdullah ibn Abi Utbah, on the authority of Abu Saeed, who said: The Messenger of God, may God bless him and grant him peace, said: **They will perform Hajj to this House and perform Umrah after the emergence of Gog and Magog.** Al-Bukhari alone transmitted it. His statement: **And the true promise has drawn near** means the Day of Resurrection when these horrors, earthquakes and calamities occur. The Hour has drawn near and when it comes and occurs, the disbelievers will say: This is a difficult day. For this reason, God the Almighty said: **Then the eyes of those who disbelieved will stare in horror** meaning from the severity of what they witness of the great matters. **Woe to us** meaning they will say, **Woe to us! We were indeed heedless of this** meaning in this world. **Rather, we were wrongdoers** they will admit their wrongdoing to themselves when that will not benefit them.

Fath al-Qadir

97- **And the promise has drawn near** is in apposition to **I have opened**, and what is meant is what comes after the opening of the reckoning. Al-Farra', Al-Kisa'i and others said: What is meant by the true promise is the Resurrection, and the waw is redundant, and the meaning is: until when Gog and Magog are opened, the true promise, which is the Resurrection, draws near. So **drawn near** is the answer to *if*, and Al-Farra' recited:

When we passed the courtyard of the neighborhood and the people were gathered

That is, he turned aside, and from this is the saying of the Most High: **And he cast him down upon his forehead, and We called to him.** Al-Farra' permitted that the answer to *if* be **then, behold, the eyes of those who disbelieved are staring**. The Basrans said: The answer is omitted, and the meaning is: They said, **Woe to us.** Al-Zajjaj said the same, and the pronoun in **then, behold** is for the story, or is ambiguous and is explained by what follows, and *if* is for surprise, and it was said that the speech was completed when he said *it*, and the meaning is: then, the Resurrection is evident and occurring as if it is coming and present, then he began and said **the eyes of those who disbelieved are staring**, presenting the report before the subject: that is, the eyes of those who disbelieved are staring, and **woe to us** is based on the estimation of the saying: **We were in heedlessness of this**, that is, of this that befell us of utility and reckoning. **Rather, we were wrongdoers**, they refused to describe themselves as heedless: that is, we were not heedless, rather we were wrongdoers to ourselves by denying and not submitting to the messengers.

Al-Hakim narrated and authenticated it on the authority of Ibn Abbas regarding his statement: **And We made his wife good for him**, he said: The tongue of Zachariah's wife was long, so God made it good. Something similar was narrated on the authority of a group of the Tabi'un. Ibn Jarir narrated on the authority of Ibn Abbas regarding the verse: He said: We gave him her son. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatadah who said: She was barren, so He made her fertile and gave him John from her. Regarding his statement: **And they were humble before Us**, he said: Submissive. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Jurayj regarding his statement: **And they call upon Us in hope and fear**, he said: In hope for the mercy of God and in fear of the punishment of God. Ibn Mardawayh narrated on the authority of Jabir ibn Abdullah who said: The Messenger of God, may God bless him and grant him peace, was asked about the statement of God, the Most High: **And they call upon Us in hope and fear**, he said: In hope like this and in fear like this, and he spread out his hands, meaning he put their backs to the ground in hope and the opposite in fear. Ibn Abi Shaybah, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Nu'aym in Al-Hilyah, Al-Hakim **who authenticated**

it and Al-Bayhaqi in Al-Shu'ab narrated on the authority of Abdullah bin Ukaim who said: Abu Bakr Al-Siddiq addressed us and praised and thanked God, then he said: As for what follows, I advise you to fear God, and to praise Him as He deserves, and to mix desire with fear, for God praised Zachariah and his family when He said: **Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive.** Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding His statement: **Indeed, this community of yours is one community,** that he said: **Indeed, this is your religion, one religion.** Ibn Jarir narrated something similar on the authority of Mujahid. Abd bin Hamid, Ibn Al-Mundhir and Ibn Abi Hatim narrated something similar on the authority of Qatadah. Ibn Jarir narrated on the authority of Ibn Zayd regarding His statement: **And they divided their affair among themselves,** that he said: They divided their affair means they differed in religion. Al-Faryabi, Ibn Al-Mundhir, Ibn Abi Hatim, and Al-Bayhaqi in Al-Shu'ab narrated on the authority of Ibn Abbas regarding his statement: **And it is forbidden for a town which We have destroyed** he said: It is obligatory to destroy it **that they will not return** he said: They will not repent. Sa'id Ibn Mansur, 'Abd Ibn Humayd, Ibn Jarir, Ibn Abi Hatim, and Ibn Mardawayh narrated on the authority of Ibn Abbas that he used to recite **And it is forbidden for a town** he said: It is obligatory to destroy it **that they will not return** as he said: **Have they not seen how many generations We destroyed before them that they would not return to them?** 'Abd Ibn Humayd narrated something similar on the authority of 'Ikrimah and Sa'id Ibn Jubayr. Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **From every hill** he said: A hill **They rush forward** he said: They approach. Many hadiths have been narrated describing Gog and Magog and the time of their emergence, but it is not necessary to mention them here, as they are of great benefit.

Tafsir al-Baghawi

97. The Almighty's statement: **And the true promise has drawn near,** meaning the Resurrection. Al-Farra' and a group said: The waw in his statement **and has drawn near** is an insertion, so its meaning is until Gog and Magog are conquered, the true promise has drawn near, as God Almighty said: **So when they had both submitted and he laid him down on his forehead, * And We called to him** (al-Saffat 37:103), meaning We called to him. The evidence for this is what was narrated on the authority of Hudhayfah, who said: If a man acquired a foal after the emergence of Gog and Magog, he would not ride it until the Hour comes.

Some people said: It is not permissible to omit the waw, and they made it the answer to *until*/when you open it in his saying **O woe to us**, so it is a metaphor for the verse.

Until, when Gog and Magog are let loose and the true promise draws near, they will say, **Woe to us! We were indeed heedless of this.**

His saying: **Then behold, the eyes of those who**

disbelieved will be staring. There are three aspects to His saying **it will be**. The first is that it is a metaphor for sight. Then He made sight clear, meaning, **Then behold, the eyes of those who disbelieved will be staring.**

The second: that *it* is a pillar, as in His saying: **For indeed, eyes are not blind** (al-Hajj 22:46).

The third: That the end of the speech is at His saying: *(it)*, with the meaning of then it is prominent, meaning from its proximity as if it is present, then He began: **The eyes of those who disbelieve are staring**, by presenting the report before the beginning, its metaphor is the eyes of those who disbelieve are staring. Al-Kalbi said: The eyes of the disbelievers were staring and could hardly blink from the intensity and horror of that day, they said, **Woe to us! We were heedless of this**, the day, **but we were wrongdoers**, by placing worship in the wrong place.

Tafsir al-Baidawi

97- **And the true promise has drawn near** which is the Resurrection. **Then behold, the eyes of those who disbelieved will be fixed on the spot** is the answer to the condition. *If* is for surprise and replaces the particle *fa* as in the Almighty's saying: **If they despair** so if *fa* comes with it they both appear to connect the particle of consequence to the condition and it is confirmed, and the pronoun is for the story or ambiguous and is explained by *absar*. **Woe to us** is understood by the saying and is in the position of the state of the relative pronoun. **We were in heedlessness of this** we did not know that it was true. **Rather, we were wrongdoers** to ourselves by failing to consider and not paying attention to the warning.

Surat al-Anbiya 21:98

Indeed, you and what you worship besides God are fuel for Hell. You will be brought to it.

Surat al-Anbiya 21:98

Indeed, you and what you worship besides God are fuel for Hell. You will be brought to it.

Tafsir al-Jalalayn

98 - *You O people of Mecca and what you worship besides God* meaning other than Him of idols **are fuel for Hell** its fuel **you will be entering it** entering it

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: You, O polytheists, worship idols and statues besides Him, and whatever gods you worship besides God.

It was also narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Ad-Dahhak say: Concerning His statement, **Indeed, you and what you worship besides God**, meaning the gods and those who worship them, **are fuel for Hell**. As for fuel for Hell, some of them said: Its meaning is: the fuel of Hell and its trees.

Who said that?

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, **the firewood of Hell** means the trees of Hell.

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, you and what you worship besides God are fuel for Hellfire**, meaning: its fuel.

Others said: Rather, it means: firewood for Hell.

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **fuel of Hell**, he said: Its firewood.

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 he added to it: And in some readings, firewood of Hell, meaning in the reading of Aisha.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **The firewood of Hell**. He said: The firewood of Hell that they will be thrown into.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Ibn al-Har, on the authority of Atramah, his statement, **The firewood of Hell**, he said: The firewood of Hell.

Others said: Rather, it means that they will be thrown into Hell.

Mention of who said that:

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, **the pebbles of Hell**, that Hell is only stoned with them, and that is the throwing, meaning: they are thrown into it.

The readers differed in reading this. The readers of the regions read it as **Hasab Jahannam** with a *sad*, and this is the reading according to us, due to the consensus of the authority on it.

It was narrated on the authority of Ali and Aisha that they used to recite **Dhul-Khatib Jahannam** with a *ta*, and it was narrated on the authority of Ibn Abbas that he recited it *Hadhab* with a *dad*.

Ahmad bin Yusuf narrated to us, he said: Al-Qasim narrated to us, he said: Ibrahim bin Muhammad narrated to us, on the authority of Uthman bin Abdullah, on the authority of Ikrimah, on the authority of Ibn Abbas, that he read it like this. It seems that if Ibn Abbas read it like this, he meant that they are the ones who will kindle Hell and ignite it with them, and it is as if everything that the fire is kindled with and ignited with is, according to the Arabs, firewood for it. So if the correct reading is as we mentioned, and the well-known meaning of *hasab* among the Arabs is *throwing*, from their saying: **hasabt al-rajul** if you throw him, as God, the Most High, said: **Indeed, We sent upon them a hailstone** (al-Qamar 54:34), then the first interpretation of that would be the saying of those who said: Its meaning is that they will be pelted with Hell and thrown into it. It has been mentioned that *hasab* in the language of the people of Yemen means firewood. If that is like this, then it is also a correct interpretation. As for what we said, that its meaning is throwing, then it is in the language of the people of Najd. As for his saying, **You will come to it**, its meaning is: You, O people, will come to it or to it. He says: Entering. I have explained the meaning of coming before in a way that makes it unnecessary to repeat it in this place.

Tafsir al-Qurtubi

It has four issues:

God the Almighty said: **Indeed, you and what you worship**. Ibn Abbas said: This is a verse that people do not ask me about! I do not know. They knew it and did not ask about it. It was said: What is it? He said: "Indeed, you and what you worship besides God are fuel for Hell. You will surely enter it." When it was revealed, it was difficult for the infidels of Quraysh, and they said: He insulted our gods. They went to Ibn al-Zubayri and told him. He said: If I were present, I would have responded to him. They said: What did you say? He said: I used to say to him: This is the Messiah whom the Christians worship and the Jews worship Ezra. Do they understand that he is fuel for Hell? The

Quraysh were amazed by his statement, and they saw that Muhammad had been defeated. So God Almighty revealed: **Indeed, those for whom good has preceded from Us - those will be removed from it** (Al-Anbiya': 101). And in this regard, **And when the son of Mary is cited as an example** (al-Zukhruf 43:57) meaning Ibn Az-Zubayri, **behold, your people turn away from him** (al-Zukhruf 43:57) with a broken *sad*, meaning they make a noise, and it will come.

Second: This verse is the basis for the statement of generality and that it has specific formulas, contrary to those who said: It does not have a formula established to indicate it, and this is false because of what this verse and others indicate. This is Abdullah bin Al-Zubayri, who understood *what* in his ignorance as all of those who worshipped, and the Quraysh agreed with him on that, and they are the eloquent Arabs, and the fluent tongue, and if it were not for generality it would not be correct to make an exception from it, and that was found, so it is for generality and this is clear.

Third: The reading of the common people with the silent *sad*, meaning that you, O group of disbelievers, and the idols that you worship besides God are the fuel of Hellfire, said Ibn Abbas. Mujahid, Ikrimah and Qatadah said: its firewood. Ali ibn Abi Talib and Aisha **may God be pleased with them** read the firewood of Hellfire with the *ta'*. Ibn Abbas read the *hadab* with the voiced *dad*. Al-Farra' said: He means pebbles. He said: It was mentioned to us that the *hadab* in the language of the people of Yemen means firewood, and everything that you stir up fire with and ignite it with is *hadab*, mentioned by Al-Jawhari. And the kindling is *mahdab*. Abu Ubaidah said about the verse of God the Almighty: **the fuel of Hellfire**: everything you throw into the fire, you have pebbled it with. It is clear from this verse that the people of the disbelievers and what they worship of idols are firewood for Hellfire. Similar to this verse is the verse of God the Almighty ... It was said: What is meant by the stones are sulfur stones, as mentioned previously in *Al-Baqarah* and that the fire is not a torment or punishment for the idols, because they did not sin, but it is a torment for those who worship them: first with regret, then it is gathered on the fire and its fire is more intense than any fire, then they are tormented by it. It is heated and sticks to them to increase their torment. It was said: It was only placed in the fire as a rebuke for their worship.

Fourth: The Almighty's statement: **You will enter it**, meaning you will enter it. The address is to the polytheists who worship idols, meaning you will enter it with the idols. It is permissible to say: The address is to the idols and their worshippers, because even though the idols are inanimate, they may be described by human metaphors. The scholars said: This does not include Jesus, Ezra, or the angels, may God's prayers be upon them, because *what* is for non-humans. If He had intended that, He would have said: **and who**. Al-Zajjaj said: Because those addressed in this verse are the polytheists of Mecca and no one else.

Tafsir Ibn Kathir

God the Almighty says, addressing the people of Mecca, the polytheists of Quraysh and those who followed their religion from the worshippers of idols and statues: **Indeed, you and what you worship besides God are fuel for Hell**. Ibn Abbas said: meaning its fuel, as He said: **Its fuel is men and stones**. Ibn Abbas also said: Fuel for Hell means the trees of Hell. In another narration he said: **Fuel for Hell** meaning firewood for Hell in Zanjyah. Mujahid, Ikrimah and Qatadah said: its firewood, and it is likewise in the reading of Ali and Aisha, may God be pleased with them. Ad-Dahhak said: Fuel for Hell means what is thrown into it, and others said the same, and all are close. And His statement: **You will be entering it** means entering. **If these were gods, they would not have entered it** meaning if these idols and rivals that you have taken besides God were true gods, they would not have entered the Fire nor would they have entered it. **And all are therein abiding eternally** meaning the worshippers and their idols are all therein abiding eternally. **For them therein is a sigh** as God Almighty said: **For them therein is a sigh and a sob** and the sigh is the exit of their breath, and the sob is the entry of their breath **and they therein do not hear**.

Ibn Abi Hatim said: My father told us, Ali ibn Muhammad al-Tanafisi told us, Ibn Fadil told us, Abd al-Rahman, meaning al-Mas'udi, told us on the authority of his father, who said: Ibn Mas'ud said: When those who remain will remain in Hell forever, they will be placed in coffins of fire with nails of fire in them, and none of them will see that he is being tortured in Hell except him. Then Abdullah recited: **Therein they will have sighing, and therein they will not hear**. Ibn Jarir narrated it on the authority of Hajjaj ibn Muhammad on the authority of al-Mas'udi on the authority of Yunus ibn Khabab on the authority of Ibn Mas'ud, and he mentioned it.

And His statement: **Indeed, those for whom good has preceded from Us** Ikrimah said: Mercy. And others said: Happiness. **Those will be removed from it** When God the Almighty mentioned the people of the Fire and their punishment because of their associating partners with God, He followed it up by mentioning the happy ones from among the believers in God and His Messengers, and they are those for whom happiness has preceded from God and who performed righteous deeds in this world, as God the Almighty said: **For those who do good is the best and more** and He said: **Is the reward for good [anything] but good?** So as they did good deeds in this world, God made their final destination and reward good, and saved them from the punishment and they obtained a great reward, so He said: "Those will be removed from it. They will not hear its hissing" meaning its burning in the bodies.

Ibn Abi Hatim said: My father told us, Muhammad ibn Ammar told us, Affan told us, Hammad ibn Salamah told us on the authority of his father on the authority of Al-Hariri on the authority of Abu Uthman, **They will not hear its hissing sound**, he said: A snake on the path stings them, and when it stings them, it says, **His, hiss**. And His statement, **And they will abide in that which their souls desire**, means that He saved them from what is forbidden and what is feared, and they

Indeed, you and what you worship besides God are fuel for Hell. You will be brought to it.

obtained what they desired and loved. Ibn Abi Hatim said: My father told us, Ahmad ibn Abi Surayj told us, Muhammad ibn Al-Hasan ibn Abi Yazid Al-Hamadani told us on the authority of Laith ibn Abi Sulaym on the authority of the cousin of Al-Nu'man ibn Bashir on the authority of Al-Nu'man ibn Bashir, who said: He was talking with Ali one night, and he recited, **Indeed, those for whom good has preceded from Us - those will be removed from it**, he said: I am one of them, and Umar is one of them, and Uthman is one of them, and Al-Zubayr is one of them, and Talhah is one of them, and Abd Al-Rahman is one of them, or he said: Saad is one of them, he said: The prayer was called, so he stood up and I think he was dragging his garment while saying: **They will not hear its hissing sound.**

Shu'bah said on the authority of Abu Bishr on the authority of Yusuf al-Makki on the authority of Muhammad ibn Hattab who said: I heard Ali say regarding His statement: **Indeed, those for whom the best has preceded from Us** he said: Uthman and his companions. Ibn Abi Hatim also narrated it, and Ibn Jarir narrated it from the hadith of Yusuf ibn Sa'd, and he is not Ibn Mahk on the authority of Muhammad ibn Hattab on the authority of Ali, so he mentioned it and his wording is Uthman from them. Ali ibn Abi Talhah said on the authority of Ibn Abbas regarding His statement: **Indeed, those for whom the best has preceded from Us - those will be removed from it** so those are the friends of God who will pass over the bridge faster than lightning, and the disbelievers will remain on their knees in it, so this is consistent with what we mentioned. Others said: Rather, it was revealed as an exception from the worshipped ones, and Ezra and the Messiah were excluded from them, as Hajjaj ibn Muhammad al-A'war said on the authority of Ibn Jurayj and Uthman ibn Ata' on the authority of Ata' on the authority of Ibn Abbas: **Indeed, you and what you worship besides God are fuel for Hell; you will enter it** then he made an exception and said: **Indeed, those for whom the best has preceded from Us** it is said: They are the angels and Jesus, and the like. This is what is worshipped besides God, the Almighty, and this is what Ikrimah, Al-Hasan and Ibn Jurayj said. Ad-Dahhak said on the authority of Ibn Abbas regarding His statement: **Indeed, those for whom good has preceded from Us** he said: It was revealed about Jesus, son of Mary, and Ezra, peace be upon them. Ibn Abi Hatim said: My father told us, Al-Husayn ibn Isa ibn Maysarah told us, Abu Zuhair told us, Saad ibn Tarif told us, on the authority of Al-Asbagh, on the authority of Ali regarding His statement: **Indeed, those for whom good has preceded from Us** he said: Everything that is worshipped besides God will be in the Fire except the sun, the moon and Jesus, son of Mary. Its chain of transmission is weak. Ibn Abi Nujayh said on the authority of Mujahid: **Those will be removed from it** he said: Jesus, Ezra and the angels. Ad-Dahhak said: Jesus, Mary, the angels, the sun, and the moon. This was also narrated on the authority of Saeed bin Jubair, Abu Salih, and others. Ibn Abi Hatim narrated a very strange hadith on this matter. He said: Al-Fadl bin Ya'qub Al-Rukhani told us, Saeed bin Muslimah bin Abdul Malik told us, Al-Layth bin Abi Salim told us, on

the authority of Mughith, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: **Indeed, those for whom good has preceded from Us - those will be removed from it.** He said: **Jesus, Ezra, and the angels.** Some of them mentioned the story of Ibn Al-Zubayri and the debate with the polytheists. Abu Bakr bin Mardawayh said: Muhammad bin Ali bin Sahl told us, Muhammad bin Hassan Al-Anmati told us, Ibrahim bin Muhammad bin Arara told us, Yazid bin Abi Hakim told us, Al-Hakam, meaning Ibn Aban, told us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Abdullah bin Al-Zubayri came to the Prophet, may God bless him and grant him peace, and said: You claim that God revealed this verse to you: "Indeed, you and what you worship besides God are fuel for Hell. You will be removed from it." **We are coming**, Ibn al-Zubayri said: "You have worshipped the sun, the moon, the angels, Ezra, and Jesus, son of Mary. Are all of these in the fire with our gods?" Then the verse was revealed: "And when the son of Mary is cited as an example, behold, your people turn away from him. And they say, 'Are our gods better, or is he?' They only cite him to you out of argument. Rather, they are a quarrelsome people." Then the verse was revealed: **Indeed, those for whom good has preceded from Us - those will be removed from it.** Narrated by Al-Hafiz Abu Abdullah in his book Al-Ahadiith Al-Mukhtara. Ibn Abi Hatim said: My father told us, Qubaysah bin Uqbah told us, Sufyan - meaning Al-Thawri - told us, on the authority of Al-A'mash, on the authority of his companions, on the authority of Ibn Abbas, who said: When the verse was revealed: **Indeed, you and what you worship besides God are fuel for Hell; you will surely enter it**, the polytheists said: So the angels, Ezra, and Jesus are worshipping besides God, so the verse was revealed: **If these were gods, they would not have entered it**, the gods that they worship, **and all will abide therein eternally.** And something similar was narrated on the authority of Abu Kudaynah, on the authority of Ata' bin Al-Sa'ib, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, and he said: Then the verse was revealed: **Indeed, those for whom good has preceded from Us - those will be removed from it.** Muhammad bin Ishaq bin Yasar, may God have mercy on him, said in the Book of the Biography: And the Messenger of God, may God bless him and grant him peace, sat one day with Al-Walid ibn Al-Mughira in the mosque, then Al-Nadr ibn Al-Harith came and sat with them, and in the mosque were more than one man from Quraysh, so the Messenger of God, may God bless him and grant him peace, spoke, and Al-Nadr ibn Al-Harith came to him, so the Messenger of God, may God bless him and grant him peace, spoke to him until he silenced him, and he recited to him and them: "Indeed, you and what you worship besides God are fuel for Hell; you will be brought to it. If these were gods, they would not have come to it. All will abide therein eternally. Therein they will have sighing, and therein they will not hear." Then the Messenger of God, may God bless him and grant him peace, stood up and Abdullah ibn Al-Zubayri Al-Sahmi came and sat with them. Al-Walid ibn Al-Mughira said to Abdullah ibn Al-Zubayri: By God, Al-Nadr ibn Al-Harith did not stand

up for Ibn Abdul Muttalib just now nor did he sit down, and Muhammad has claimed that I and what we worship of these gods of ours are fuel for Hell. Abdullah ibn Al-Zubayri said: By God, if I had found him, I would have argued with him. So ask Muhammad, everything that is worshipped besides God is in Hell with those who worship it, for we worship the angels. The Jews worship Ezra, and the Christians worship Christ Jesus, son of Mary. Al-Walid and those who were with him in the assembly were amazed at the words of Abdullah bin Al-Zubayri, and they saw that he had argued and argued. So he mentioned that to the Messenger of God, may God bless him and grant him peace, and he said: "Whoever loves to be worshipped other than God is with those who worship Him. They only worship Satan and the one who commanded them to worship him." And God revealed: "Indeed, those for whom good has preceded from Us - those will be removed from it. They will not hear its hissing, and they will abide in that which their souls desire." That is, Jesus and Ezra and those who worshipped from the rabbis and monks who continued in obedience to God, so those who worshipped them from the people of misguidance took them as lords other than God. And it was revealed regarding what they mentioned that they worshipped the angels and that they were the daughters of God: "And they said, 'The Most Merciful has taken a son. Glory be to Him! Rather, they are honored servants.'" until His saying: "And whoever among them says, 'I am a god other than Him,' We will recompense him with Hell. Thus do We recompense the wrongdoers." And it was revealed regarding what was mentioned regarding the matter of Jesus and that he is worshipped other than God. Al-Walid and those who were present with him were amazed. His argument and his argument: "And when the son of Mary was cited as an example, behold, your people turned away from him. And they said, 'Are our gods better, or is he?' They only cite him to you for argument. Rather, they are a quarrelsome people. He is only a servant upon whom We bestowed favor and made him an example for the Children of Israel. And if We willed, We could have made from you angels on earth, succeeding [them]." And indeed, it is knowledge of the Hour, so have no doubt about it. That is, the signs that were placed at his hands, such as reviving the dead and healing the sick, are sufficient evidence of knowledge of the Hour. He says: "So have no doubt about it, and follow Me. This is a straight path." And what Ibn al-Zubayri said is a great mistake, because the verse was revealed as an address to the people of Mecca regarding their worship of idols that are inanimate and do not have reason, so that it would be a rebuke and rebuke to their worshippers. For this reason, he said: **Indeed, you and what you worship besides God are fuel for Hell.** So how can this be used against the Messiah, Ezra, and others like them who did good deeds and were not pleased with the worship of those who worshipped him? Ibn Jarir relied in his interpretation in the answer on the fact that *what* is for what does not have reason. Among the Arabs, Abdullah bin Al-Zubayri converted to Islam after that, and he was one of the famous poets. He used to satirize the Muslims at first, then he said, apologizing:

O Messenger of the King, my tongue is mended, it has not been torn since I was lost.

If I follow Satan in his ways of error, and whoever deviates from his inclination will be doomed.

And his saying: **The greatest terror will not grieve them.** It was said that what is meant by that is death. It was narrated by Abd al-Razzaq on the authority of Yahya ibn Rabi'ah on the authority of Ata'. It was also said that what is meant by the greatest terror is the blowing of the trumpet. This was said by al-Awfi on the authority of Ibn Abbas and Abu Sinan Sa'id ibn Sinan al-Shaibani, and Ibn Jarir chose it in his interpretation. It was also said: When the servant is ordered to the Fire. This was said by al-Hasan al-Basri. It was also said: When the Fire closes in on its people. This was said by Sa'id ibn Jubayr and Ibn Jurayj. It was also said: When death is slaughtered between Paradise and the Fire. This was said by Abu Bakr al-Hudhali in what Ibn Abi Hatim narrated from him. And his saying: **And the angels will meet them, 'This is your Day which you were promised.'** This means that the angels will say to them, giving them good tidings of the Day of their Return when they emerge from their graves, **This is your Day which you were promised.** That is, so hope for what pleases you.

Fath al-Qadir

God the Almighty explained the state of their deity on the Day of Resurrection, saying: 98- **Indeed, you and what you worship besides God are fuel for Hellfire.** This is an address from Him the Almighty to the people of Mecca, and what is meant by His saying **and what you worship** is the idols that they used to worship. The majority read *Hasab* with a silent *sad* meaning the fuel and firewood of Hellfire, and everything that you ignite the fire with or stir it up is hasab, as al-Jawhari said. Abu Ubaidah said: Everything that you throw into the fire, you have made it with, and similar to that is His statement the Almighty: **So fear the Fire whose fuel is men and stones.** Ali ibn Abi Talib and Aisha read *Hatab Jahannam* with a *ta*, and Ibn Abbas read *Hadhab* with a voiced *dad*. Al-Farra' said: "It was mentioned to us that in the language of the people of Yemen, *hadhab* means firewood. The reason for throwing idols into the fire, despite them being inanimate objects that do not understand or sense it, is to rebuke those who worship them, increase the rebuke for them, and multiply their regret. It was also said that they become heated and stick to them, increasing their torture. The phrase "you will enter it" is either a new sentence or a substitute for the firewood of Hell. The address is to them and to what they worship, as a predominance. The lam in *laha* is for emphasis due to the weakness of the function of the active participle. It was also said that it means *upon*, and what is meant by *entering* here is entering. Many scholars said: Jesus, Ezra, and the angels are not included in this verse, because *ma* is for those who do not understand. If he had intended generality, he would have said **and those they worship.** Al-Zajjaj said: **Because those addressed in this verse are the polytheists of Mecca and no one else.**

Surat al-Anbiya 21:98

Indeed, you and what you worship besides God are fuel for Hell. You will be brought to it.

Tafsir al-Baghawi

98. *You*, O polytheists, **and what you worship besides God**, meaning the idols, **are the firewood of Hell**, meaning its fuel. Mujahid and Qatadah said: its firewood, and firewood in the language of the people of Yemen means firewood. Ikrimah said: it is firewood in the language of Abyssinia. Ad-Dahhak said: meaning they throw them into the fire as pebbles are thrown. The origin of *hasb* is throwing. God the Almighty said: **We sent upon them a wind of stones** (al-Qamar 54:34), meaning a wind that throws stones at them. Ali ibn Abi Talib read: firewood of Hell, **you will enter it**, meaning you will enter it.

Tafsir al-Baidawi

98- **Indeed, you and what you worship besides God** may refer to idols, Satan and his helpers because through their obedience they are inspired to rule over their worship, because "It was narrated that when the Prophet (peace and blessings of God be upon him) recited the verse to the polytheists, Ibn al-Zubayr said to him: I have disputed with you, by the Lord of the Kaaba. Did not the Jews worship Ezra and the Christians worship Christ and the Banu Malih worship the angels? So the Prophet (peace and blessings of God be upon him) said: Rather, they worshipped the devils who commanded them to do that." So God the Most High revealed: **Indeed, those for whom good has preceded from Us** the verse. Based on this, the address is general and *what* is interpreted as *from* or what includes it, and what is indicated by what was narrated "that Ibn al-Zubayr said: This is something for our gods specifically or for everyone who worships besides God, so the Prophet (peace and blessings of God be upon him) said: Rather, it is for everyone who worships besides God." And his saying **indeed, those** is a clarification of the metaphor or the specification, so it was postponed from the address. **Hasab Jahannam** is what is thrown into it and stirred up by its pebbles. He throws pebbles at it, and it is read with a silent *sad* as a description of the source. **You are coming to it** is a resumption or a substitute for **Hasab Jahannam** and the *lam* is a substitute for *ala* for the sake of specificity and to indicate that their coming is for its sake.

Surat al-Anbiya 21:99

If these had been gods, they would not have entered it. And all of them will abide therein eternally.

Tafsir al-Jalalayn

99 - **If these** idols **were gods** as you claim **they would not have entered it** and all) of the worshippers and those worshipped **are therein abiding eternally**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to these polytheists, whose description is that they hear no reminder from their Lord except that they listen to it while they are playing, and they are the polytheists of Quraysh 106: You, polytheists, and what you worship besides God are gods that you have not entered, rather they used to prevent whoever wanted to enter them when you were worshipping them in this world. But since they have no benefit for themselves, nor can they ward off harm from themselves, they are further from being humiliated as they are for others. And whoever is like that is clearly far from divinity. And the god is the one who has power over whatever he wills, and nothing has power over him. As for the one who is able to do it, it is not permissible for him to be a god. And His statement, **And all therein shall abide eternally** means the gods and those who worship them, that they will remain in the Fire forever without end. Rather, the meaning of the statement is: All of you therein shall abide eternally.

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

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **If these had been gods, they would not have entered it, and all therein are eternally therein**, he said: The gods that the people worshipped, he said: The worshipper and the worshipped.

Tafsir al-Qurtubi

The Almighty said: **If these were gods, they would not have entered it.** That is, if the idols were gods, their worshippers would not have entered the fire. It was said: The worshippers and the worshipped would not have entered it, and for this reason He said: **And all therein will abide eternally.**

Tafsir Ibn Kathir

God the Almighty says, addressing the people of Mecca, the polytheists of Quraysh and those who

followed their religion from the worshippers of idols and statues: **Indeed, you and what you worship besides God are fuel for Hell.** Ibn Abbas said: meaning its fuel, as He said: **Its fuel is men and stones.** Ibn Abbas also said: Fuel for Hell means the trees of Hell. In another narration he said: **Fuel for Hell** meaning firewood for Hell in Zanjyah. Mujahid, Ikrimah and Qatadah said: its firewood, and it is likewise in the reading of Ali and Aisha, may God be pleased with them. Ad-Dahhak said: Fuel for Hell means what is thrown into it, and others said the same, and all are close. And His statement: **You will be entering it** means entering. **If these were gods, they would not have entered it** meaning if these idols and rivals that you have taken besides God were true gods, they would not have entered the Fire nor would they have entered it. **And all are therein abiding eternally** meaning the worshippers and their idols are all therein abiding eternally. **For them therein is a sigh** as God Almighty said: **For them therein is a sigh and a sob** and the sigh is the exit of their breath, and the sob is the entry of their breath **and they therein do not hear.**

Ibn Abi Hatim said: My father told us, Ali ibn Muhammad al-Tanafisi told us, Ibn Fadil told us, Abd al-Rahman, meaning al-Mas'udi, told us on the authority of his father, who said: Ibn Mas'ud said: When those who remain will remain in Hell forever, they will be placed in coffins of fire with nails of fire in them, and none of them will see that he is being tortured in Hell except him. Then Abdullah recited: **Therein they will have sighing, and therein they will not hear.** Ibn Jarir narrated it on the authority of Hajjaj ibn Muhammad on the authority of al-Mas'udi on the authority of Yunus ibn Khabab on the authority of Ibn Mas'ud, and he mentioned it.

And His statement: **Indeed, those for whom good has preceded from Us** Ikrimah said: Mercy. And others said: Happiness. **Those will be removed from it** When God the Almighty mentioned the people of the Fire and their punishment because of their associating partners with God, He followed it up by mentioning the happy ones from among the believers in God and His Messengers, and they are those for whom happiness has preceded from God and who performed righteous deeds in this world, as God the Almighty said: **For those who do good is the best and more** and He said: **Is the reward for good [anything] but good?** So as they did good deeds in this world, God made their final destination and reward good, and saved them from the punishment and they obtained a great reward, so He said: "Those will be removed from it. They will not hear its hissing" meaning its burning in the bodies.

Ibn Abi Hatim said: My father told us, Muhammad ibn Ammar told us, Affan told us, Hammad ibn Salamah told us on the authority of his father on the authority of Al-Hariri on the authority of Abu Uthman, **They will not hear its hissing sound**, he said: A snake on the path stings them, and when it stings them, it says, **His, hiss.** And His statement, **And they will abide in that which their souls desire**, means that He saved them from what is forbidden and what is feared, and they obtained what they desired and loved. Ibn Abi Hatim said: My father told us, Ahmad ibn Abi Surayj told us, Muhammad ibn Al-Hasan ibn Abi Yazid Al-Hamadani told us on the authority of Laith ibn Abi Sulaym on the

If these had been gods, they would not have entered it. And all of them will abide therein eternally.

authority of the cousin of Al-Nu'man ibn Bashir on the authority of Al-Nu'man ibn Bashir, who said: He was talking with Ali one night, and he recited, **Indeed, those for whom good has preceded from Us - those will be removed from it**, he said: I am one of them, and Umar is one of them, and Uthman is one of them, and Al-Zubayr is one of them, and Talhah is one of them, and Abd Al-Rahman is one of them, or he said: Saad is one of them, he said: The prayer was called, so he stood up and I think he was dragging his garment while saying: **They will not hear its hissing sound.**

Shu'bah said on the authority of Abu Bishr on the authority of Yusuf al-Makki on the authority of Muhammad ibn Hattab who said: I heard Ali say regarding His statement: **Indeed, those for whom the best has preceded from Us** he said: Uthman and his companions. Ibn Abi Hatim also narrated it, and Ibn Jarir narrated it from the hadith of Yusuf ibn Sa'd, and he is not Ibn Mahk on the authority of Muhammad ibn Hattab on the authority of Ali, so he mentioned it and his wording is Uthman from them. Ali ibn Abi Talhah said on the authority of Ibn Abbas regarding His statement: **Indeed, those for whom the best has preceded from Us - those will be removed from it** so those are the friends of God who will pass over the bridge faster than lightning, and the disbelievers will remain on their knees in it, so this is consistent with what we mentioned. Others said: Rather, it was revealed as an exception from the worshipped ones, and Ezra and the Messiah were excluded from them, as Hajjaj ibn Muhammad al-A'war said on the authority of Ibn Jurayj and Uthman ibn Ata' on the authority of Ata' on the authority of Ibn Abbas: **Indeed, you and what you worship besides God are fuel for Hell; you will enter it** then he made an exception and said: **Indeed, those for whom the best has preceded from Us** it is said: They are the angels and Jesus, and the like. This is what is worshipped besides God, the Almighty, and this is what Ikrimah, Al-Hasan and Ibn Jurayj said. Ad-Dahhak said on the authority of Ibn Abbas regarding His statement: **Indeed, those for whom good has preceded from Us** he said: It was revealed about Jesus, son of Mary, and Ezra, peace be upon them. Ibn Abi Hatim said: My father told us, Al-Husayn ibn Isa ibn Maysarah told us, Abu Zuhair told us, Saad ibn Tarif told us, on the authority of Al-Asbagh, on the authority of Ali regarding His statement: **Indeed, those for whom good has preceded from Us** he said: Everything that is worshipped besides God will be in the Fire except the sun, the moon and Jesus, son of Mary. Its chain of transmission is weak. Ibn Abi Nujayh said on the authority of Mujahid: **Those will be removed from it** he said: Jesus, Ezra and the angels. Ad-Dahhak said: Jesus, Mary, the angels, the sun, and the moon. This was also narrated on the authority of Saeed bin Jubair, Abu Salih, and others. Ibn Abi Hatim narrated a very strange hadith on this matter. He said: Al-Fadl bin Ya'qub Al-Rukhani told us, Saeed bin Muslimah bin Abdul Malik told us, Al-Layth bin Abi Salim told us, on the authority of Mughith, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: **Indeed, those for whom good has preceded**

from Us - those will be removed from it. He said: **Jesus, Ezra, and the angels.** Some of them mentioned the story of Ibn Al-Zubayri and the debate with the polytheists. Abu Bakr bin Mardawayh said: Muhammad bin Ali bin Sahl told us, Muhammad bin Hassan Al-Anmati told us, Ibrahim bin Muhammad bin Arara told us, Yazid bin Abi Hakim told us, Al-Hakam, meaning Ibn Aban, told us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Abdullah bin Al-Zubayri came to the Prophet, may God bless him and grant him peace, and said: You claim that God revealed this verse to you: "Indeed, you and what you worship besides God are fuel for Hell. You will be removed from it." **We are coming**, Ibn al-Zubayri said: "You have worshipped the sun, the moon, the angels, Ezra, and Jesus, son of Mary. Are all of these in the fire with our gods?" Then the verse was revealed: "And when the son of Mary is cited as an example, behold, your people turn away from him. And they say, 'Are our gods better, or is he?' They only cite him to you out of argument. Rather, they are a quarrelsome people." Then the verse was revealed: **Indeed, those for whom good has preceded from Us - those will be removed from it.** Narrated by Al-Hafiz Abu Abdullah in his book Al-Ahadiith Al-Mukhtara. Ibn Abi Hatim said: My father told us, Qubaysah bin Uqbah told us, Sufyan - meaning Al-Thawri - told us, on the authority of Al-A'mash, on the authority of his companions, on the authority of Ibn Abbas, who said: When the verse was revealed: **Indeed, you and what you worship besides God are fuel for Hell; you will surely enter it**, the polytheists said: So the angels, Ezra, and Jesus are worshipping besides God, so the verse was revealed: **If these were gods, they would not have entered it**, the gods that they worship, **and all will abide therein eternally.** And something similar was narrated on the authority of Abu Kudaynah, on the authority of Ata' bin Al-Sa'ib, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, and he said: Then the verse was revealed: **Indeed, those for whom good has preceded from Us - those will be removed from it.** Muhammad bin Ishaq bin Yasar, may God have mercy on him, said in the Book of the Biography: And the Messenger of God, may God bless him and grant him peace, sat one day with Al-Walid ibn Al-Mughira in the mosque, then Al-Nadr ibn Al-Harith came and sat with them, and in the mosque were more than one man from Quraysh, so the Messenger of God, may God bless him and grant him peace, spoke, and Al-Nadr ibn Al-Harith came to him, so the Messenger of God, may God bless him and grant him peace, spoke to him until he silenced him, and he recited to him and them: "Indeed, you and what you worship besides God are fuel for Hell; you will be brought to it. If these were gods, they would not have come to it. All will abide therein eternally. Therein they will have sighing, and therein they will not hear." Then the Messenger of God, may God bless him and grant him peace, stood up and Abdullah ibn Al-Zubayri Al-Sahmi came and sat with them. Al-Walid ibn Al-Mughira said to Abdullah ibn Al-Zubayri: By God, Al-Nadr ibn Al-Harith did not stand up for Ibn Abdul Muttalib just now nor did he sit down, and Muhammad has claimed that I and what we worship of these gods of ours are fuel for Hell. Abdullah ibn Al-Zubayri said: By God, if I had found

him, I would have argued with him. So ask Muhammad, everything that is worshipped besides God is in Hell with those who worship it, for we worship the angels. The Jews worship Ezra, and the Christians worship Christ Jesus, son of Mary. Al-Walid and those who were with him in the assembly were amazed at the words of Abdullah bin Al-Zubayri, and they saw that he had argued and argued. So he mentioned that to the Messenger of God, may God bless him and grant him peace, and he said: "Whoever loves to be worshipped other than God is with those who worship Him. They only worship Satan and the one who commanded them to worship him." And God revealed: "Indeed, those for whom good has preceded from Us - those will be removed from it. They will not hear its hissing, and they will abide in that which their souls desire." That is, Jesus and Ezra and those who worshipped from the rabbis and monks who continued in obedience to God, so those who worshipped them from the people of misguidance took them as lords other than God. And it was revealed regarding what they mentioned that they worshipped the angels and that they were the daughters of God: "And they said, 'The Most Merciful has taken a son. Glory be to Him! Rather, they are honored servants.'" until His saying: "And whoever among them says, 'I am a god other than Him,' We will recompense him with Hell. Thus do We recompense the wrongdoers." And it was revealed regarding what was mentioned regarding the matter of Jesus and that he is worshipped other than God. Al-Walid and those who were present with him were amazed. His argument and his argument: "And when the son of Mary was cited as an example, behold, your people turned away from him. And they said, 'Are our gods better, or is he?' They only cite him to you for argument. Rather, they are a quarrelsome people. He is only a servant upon whom We bestowed favor and made him an example for the Children of Israel. And if We willed, We could have made from you angels on earth, succeeding [them]." And indeed, it is knowledge of the Hour, so have no doubt about it. That is, the signs that were placed at his hands, such as reviving the dead and healing the sick, are sufficient evidence of knowledge of the Hour. He says: "So have no doubt about it, and follow Me. This is a straight path." And what Ibn al-Zubayri said is a great mistake, because the verse was revealed as an address to the people of Mecca regarding their worship of idols that are inanimate and do not have reason, so that it would be a rebuke and rebuke to their worshippers. For this reason, he said: **Indeed, you and what you worship besides God are fuel for Hell.** So how can this be used against the Messiah, Ezra, and others like them who did good deeds and were not pleased with the worship of those who worshipped him? Ibn Jarir relied in his interpretation in the answer on the fact that *what* is for what does not have reason. Among the Arabs, Abdullah bin Al-Zubayri converted to Islam after that, and he was one of the famous poets. He used to satirize the Muslims at first, then he said, apologizing:

O Messenger of the King, my tongue is mended, it has not been torn since I was lost.

If I follow Satan in his ways of error, and whoever deviates from his inclination will be doomed.

And his saying: **The greatest terror will not grieve them.**

It was said that what is meant by that is death. It was narrated by Abd al-Razzaq on the authority of Yahya ibn Rabi'ah on the authority of Ata'. It was also said that what is meant by the greatest terror is the blowing of the trumpet. This was said by al-Awfi on the authority of Ibn Abbas and Abu Sinan Sa'id ibn Sinan al-Shaibani, and Ibn Jarir chose it in his interpretation. It was also said: When the servant is ordered to the Fire. This was said by al-Hasan al-Basri. It was also said: When the Fire closes in on its people. This was said by Sa'id ibn Jubayr and Ibn Jurayj. It was also said: When death is slaughtered between Paradise and the Fire. This was said by Abu Bakr al-Hudhali in what Ibn Abi Hatim narrated from him. And his saying: **And the angels will meet them, 'This is your Day which you were promised.'** This means that the angels will say to them, giving them good tidings of the Day of their Return when they emerge from their graves, **This is your Day which you were promised.** That is, so hope for what pleases you.

Fath al-Qadir

99- **If these were gods, they would not have entered it.** That is, if these idols were gods as you claim, they would not have entered it: that is, the worshippers and the worshipped would not have entered the fire. It was said that only the worshippers entered, but they entered it and were not gods. In this there is a rebuke and severe rebuke to the worshippers of idols. **And all therein are eternal.** That is, all the worshippers and worshipped are in the fire eternally and will not leave it.

Tafsir al-Baghawi

99. **If these**, meaning the idols, **were gods** in reality, **they would not have entered it**, meaning their worshippers would not have entered the Fire, **and all are therein eternally**, meaning the worshipper and the worshipped.

Tafsir al-Baidawi

99- **If these had been gods, they would not have entered it**, because the one who is punished cannot be a god. **And all are therein abiding eternally**, with no escape from it.

Surat al-Anbiya 21:100

Therein they will have sighing, and therein they will not hear.

Surat al-Anbiya 21:100

Therein they will have sighing, and therein they will not hear.

Tafsir al-Jalalayn

100 - **For them** for the worshippers **therein is a sighing sound, and they therein hear nothing** because of the intensity of its boiling. And it was revealed when Ibn al-Zubayri Abd al-Aziz said, and the Messiah and the angels, so they are in the fire according to what was mentioned above.

Tafsir al-Suyuti

Tafsir al-Tabari

The Almighty means by their saying **for them** the polytheists and their gods, and the ha and mim in His saying **for them** are from the mention of all that is in His saying **and all therein will abide eternally**. The Almighty says: for all of them in Hell is a jug. **And therein they will not hear**. He says: and they will not hear in the Fire.

Ibn Masoud interpreted his statement, **And they will not hear therein**, as follows:

Al-Qasim narrated to us, he said: Al-Husayn narrated to us, he said: Hajjaj narrated to me, on the authority of Al-Mas'udi, on the authority of Yunus bin Khabab, he said: Ibn Mas'ud recited this verse: **Therein they will have a sigh, and therein they will not hear**. He said: When those who will abide in the Fire are thrown into it, they will be put into coffins of fire, then those coffins will be put into other coffins, then the coffins will be put into other coffins in which there are nails of fire, so that none of them will see that there is anyone in the Fire who is being tortured other than him. Then he recited: **Therein they will have a sigh, and therein they will not hear**.

As for his saying, **Indeed, those for whom good has preceded from Us - those will be removed from it**, the people of interpretation differed regarding its meaning. Some of them said: He meant by it everyone for whom happiness from God has been granted from among His creation, that he will be removed from the Fire.

Who said that?

Muhammad ibn Bashir told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of Abu Bishr, on the authority of Yusuf ibn Sa'd - not Ibn Mahak - on the authority of Muhammad ibn Hattab, who said: I heard Ali giving a sermon and he recited this verse: **Indeed, those for whom good has preceded from Us - those will be removed from it**. He said: Uthman, may God be pleased with him, is among them.

Others said: Rather, it means: Whoever worships other than God, and he is obedient to God, and is

reluctant to worship the one he worships.

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 on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Those are far removed from it**, he said: Isa, Uzair, and the angels.

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

Ibn Jurayj said: His statement, **You and what you worship besides God**, then he made an exception and said, **Indeed, those for whom good has preceded from Us**.

Ibn Hamid told us: Yahya bin Wadh told us, on the authority of Al-Husayn, on the authority of Yazid, on the authority of Ikrimah and Al-Hasan Al-Basri, they said: He said in Surat al-Anbiya 21: "Indeed, you and what you worship besides God are fuel for Hell. You will be entering it. If these were gods, they would not have entered it. And all will abide therein eternally. Therein they will have sighing, and therein they will not hear." Then He made an exception and said: **Indeed, those for whom good has preceded from Us - those will be removed from it**. The angels were worshipped besides God, and Ezra and Jesus were worshipped besides God.

Abu Kuraib told us, he said: Ibn Yaman told us, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Sa'id, **Those are far removed from it**. He said: Jesus.

Ismail bin Saif told me, he said: Ali bin Mashair told us, he said: Ismail bin Abi Khalid told us, on the authority of Abu Saleh, regarding his statement, **Indeed, those for whom good has preceded from Us**, he said: Jesus, his mother, Ezra, and the angels.

Ibn Humayd narrated: Salamah narrated to us, on the authority of Ibn Ishaq, who said: The Messenger of God, may God bless him and grant him peace, sat, as I have been informed, one day with Al-Walid ibn Al-Mughira, and Al-Nadr ibn Al-Harith came and sat with them, and in the assembly were more than one man from Quraysh. The Messenger of God, may God bless him and grant him peace, spoke, and Al-Nadr ibn Al-Harith bit him, and the Messenger of God, may God bless him and grant him peace, spoke to him until he silenced him, then he recited to him and them: "Indeed, you and what you worship besides God are fuel for Hell; you will surely enter it. If these were gods, they would not have entered it, and all will abide therein eternally" ... until His saying: **And they will not hear therein**. Then the Messenger of God, may God bless him and grant him peace, stood up, and Abdullah ibn Al-Zubayri ibn Qays ibn Adi Al-Sahmi came and sat down. Al-Walid ibn Al-Mughira said to Abdullah ibn Al-Zubayri: By God, Al-Nadr ibn Al-Harith did not stand up for Ibn Abdul Muttalib just now, nor did he sit down, and he claimed that I and what we worship of these gods of ours are fuel for Hell. Abdullah ibn Az-Zubayri:

By God, if I had found him, I would have argued with him. Ask Muhammad: Will anyone who worships other than God be in Hell with those who worship him? We worship angels, the Jews worship Ezra, and the Christians worship Christ Jesus, son of Mary. Al-Walid bin Al-Mughirah and those who were in the assembly were amazed at what Abdullah bin Az-Zubayri said. The Messenger of God, may God bless him and grant him peace, said: Yes, everyone who loves to be worshipped other than God will be with those who worship Him. They only worship the devils and those who commanded them to worship him. Then God revealed to him: **Indeed, those for whom good has preceded from Us - those will be removed from it ... to Immortal:** meaning Jesus, son of Mary, Ezra, and those they worshipped from the rabbis and monks who continued in obedience to God, then those who came after them from the people of misguidance took them as lords besides God. Then God revealed, among what they mentioned, that they worship the angels, and that they are the daughters of God, and **They said, 'The Most Merciful has taken a son.' Glory be to Him! Rather, they are honored servants ...** to His saying: **We recompense the wrongdoers.**

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, who said: Some people say, **Indeed, those for whom good has preceded from Us - those will be removed from it**, meaning from all people. So it is not like that, rather it means those who worship the gods, and are obedient to God, such as Jesus, his mother, Ezra, and the angels. And God excepted these worshipped gods, who and those who worship them are in the Fire.

Ibn Sinan al-Qazzaz told us: al-Hasan ibn al-Husayn al-Ashqar told us: Abu Kudayna told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: When the verse, **Indeed, you and what you worship besides God are fuel for Hell; you will surely enter it**, was revealed, the polytheists said: Jesus is being worshipped, and Uzair and the sun are being worshipped. So God revealed: **Indeed, those for whom good has preceded from Us - those will be removed from it**, for Jesus and others.

The first of the sayings in interpreting this correctly is the saying of the one who said: What is meant by His saying: **Indeed, those for whom good has preceded from Us - those will be removed from it** is what was from the deity that the polytheists worshipped, and the deity of God is obedient, and those who worship Him by worshipping Him with God are disbelievers, because the saying of the Most High: **Indeed, those for whom good has preceded from Us** is the beginning of a statement confirming a matter that some people denied, in the manner that we mentioned in the report, on the authority of Ibn Abbas, so it is as if the polytheists said to the Prophet of God, may God bless him and grant him peace, when he said to them: **Indeed, you and what you worship besides God are fuel for Hellfire**, the matter is not as you say, because we worship the angels, and others worship the Messiah and Ezra, so the Most High said in response to their saying: **Rather, that is so, and those for whom good has preceded from Us are not removed from it,**

because they are not meant by Our saying: **Indeed, you and what you worship besides God are fuel for Hellfire.** As for the statement of those who said that as an exception to His statement, **Indeed, you and what you worship besides God are fuel for Hell**, this statement has no meaning, because the exception is only to remove the exception from the excepted from, and there is no doubt that those for whom good has preceded from Us are either angels, or humans or jinn, and when the Arabs mention all of these, they mostly mention them with *who*, not *what*, and God, the Most High, mentioned only the worshipped ones whom He informed are fuel for Hell with *what*, He said, **Indeed, you and what you worship besides God are fuel for Hell**, meaning what they used to worship of idols and gods of stones and wood, not of the angels and humans. So if that is the case, then what we have described is that His statement, **Indeed, those for whom good has preceded from Us** is an answer from God to those who say that what we mentioned of the polytheists is a subject. As for good, it is the active participle of good, and what is meant by it is the happiness that preceded from God for them.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Indeed, those for whom good has preceded from Us**, he said good means happiness, and he said: Happiness preceded for its people from God, and misery preceded for its people from God.

Tafsir al-Qurtubi

The Almighty said: **Therein they will have a sigh** meaning for those who entered the Fire from the disbelievers and devils. As for the idols, there is a difference of opinion about them, will God Almighty revive them and torment them until they sigh or not? There are two opinions: And the sigh is the sound of the soul of the distressed coming out of the heart. It was mentioned in (*Hud*). **And they will not hear therein** It was said: There is an omission in the speech, and the meaning is that they will not hear anything therein, because they will be gathered deaf, as God Almighty said: **And We will gather them on the Day of Resurrection on their faces, blind, dumb and deaf** (al-Isra' 17:97). And in hearing things there is spirit and comfort, so God prevented the disbelievers from that in the Fire. It was said: They will not hear what pleases them, rather they will hear the voice of the one who is in charge of torturing them from the guards. It was said: If it is said to them, **Be gone into it, and do not speak** (al-Mu'minun 23:108), they will then become deaf and dumb, as Ibn Mas'ud said: If those who remain will remain in Hellfire forever, they will be placed in coffins of fire, then the coffins will be placed in other coffins in which there are nails of fire, so they will not hear anything, and none of them will see that there is anyone in Hell who is tormenting someone other than him.

Tafsir Ibn Kathir

God the Almighty says, addressing the people of

Therein they will have sighing, and therein they will not hear.

Mecca, the polytheists of Quraysh and those who followed their religion from the worshippers of idols and statues: **Indeed, you and what you worship besides God are fuel for Hell.** Ibn Abbas said: meaning its fuel, as He said: **Its fuel is men and stones.** Ibn Abbas also said: Fuel for Hell means the trees of Hell. In another narration he said: **Fuel for Hell** meaning firewood for Hell in Zanjiyah. Mujahid, Ikrimah and Qatadah said: its firewood, and it is likewise in the reading of Ali and Aisha, may God be pleased with them. Ad-Dahhak said: Fuel for Hell means what is thrown into it, and others said the same, and all are close. And His statement: **You will be entering it** means entering. **If these were gods, they would not have entered it** meaning if these idols and rivals that you have taken besides God were true gods, they would not have entered the Fire nor would they have entered it. **And all are therein abiding eternally** meaning the worshippers and their idols are all therein abiding eternally. **For them therein is a sigh** as God Almighty said: **For them therein is a sigh and a sob** and the sigh is the exit of their breath, and the sob is the entry of their breath **and they therein do not hear.**

Ibn Abi Hatim said: My father told us, Ali ibn Muhammad al-Tanafisi told us, Ibn Fadil told us, Abd al-Rahman, meaning al-Mas'udi, told us on the authority of his father, who said: Ibn Mas'ud said: When those who remain will remain in Hell forever, they will be placed in coffins of fire with nails of fire in them, and none of them will see that he is being tortured in Hell except him. Then Abdullah recited: **Therein they will have sighing, and therein they will not hear.** Ibn Jarir narrated it on the authority of Hajjaj ibn Muhammad on the authority of al-Mas'udi on the authority of Yunus ibn Khabab on the authority of Ibn Mas'ud, and he mentioned it.

And His statement: **Indeed, those for whom good has preceded from Us** Ikrimah said: Mercy. And others said: Happiness. **Those will be removed from it** When God the Almighty mentioned the people of the Fire and their punishment because of their associating partners with God, He followed it up by mentioning the happy ones from among the believers in God and His Messengers, and they are those for whom happiness has preceded from God and who performed righteous deeds in this world, as God the Almighty said: **For those who do good is the best and more** and He said: **Is the reward for good [anything] but good?** So as they did good deeds in this world, God made their final destination and reward good, and saved them from the punishment and they obtained a great reward, so He said: "Those will be removed from it. They will not hear its hissing" meaning its burning in the bodies.

Ibn Abi Hatim said: My father told us, Muhammad ibn Ammar told us, Affan told us, Hammad ibn Salamah told us on the authority of his father on the authority of Al-Hariri on the authority of Abu Uthman, **They will not hear its hissing sound**, he said: A snake on the path stings them, and when it stings them, it says, **His, hiss.** And His statement, **And they will abide in that which their souls desire**, means that He saved them from what is forbidden and what is feared, and they obtained what they desired and loved. Ibn Abi Hatim

said: My father told us, Ahmad ibn Abi Surayj told us, Muhammad ibn Al-Hasan ibn Abi Yazid Al-Hamadani told us on the authority of Laith ibn Abi Sulaym on the authority of the cousin of Al-Nu'man ibn Bashir on the authority of Al-Nu'man ibn Bashir, who said: He was talking with Ali one night, and he recited, **Indeed, those for whom good has preceded from Us - those will be removed from it**, he said: I am one of them, and Umar is one of them, and Uthman is one of them, and Al-Zubayr is one of them, and Talhah is one of them, and Abd Al-Rahman is one of them, or he said: Saad is one of them, he said: The prayer was called, so he stood up and I think he was dragging his garment while saying: **They will not hear its hissing sound.**

Shu'bah said on the authority of Abu Bishr on the authority of Yusuf al-Makki on the authority of Muhammad ibn Hattab who said: I heard Ali say regarding His statement: **Indeed, those for whom the best has preceded from Us** he said: Uthman and his companions. Ibn Abi Hatim also narrated it, and Ibn Jarir narrated it from the hadith of Yusuf ibn Sa'd, and he is not Ibn Mahk on the authority of Muhammad ibn Hattab on the authority of Ali, so he mentioned it and his wording is Uthman from them. Ali ibn Abi Talhah said on the authority of Ibn Abbas regarding His statement: **Indeed, those for whom the best has preceded from Us - those will be removed from it** so those are the friends of God who will pass over the bridge faster than lightning, and the disbelievers will remain on their knees in it, so this is consistent with what we mentioned. Others said: Rather, it was revealed as an exception from the worshipped ones, and Ezra and the Messiah were excluded from them, as Hajjaj ibn Muhammad al-A'war said on the authority of Ibn Jurayj and Uthman ibn Ata' on the authority of Ata' on the authority of Ibn Abbas: **Indeed, you and what you worship besides God are fuel for Hell; you will enter it** then he made an exception and said: **Indeed, those for whom the best has preceded from Us** it is said: They are the angels and Jesus, and the like. This is what is worshipped besides God, the Almighty, and this is what Ikrimah, Al-Hasan and Ibn Jurayj said. Ad-Dahhak said on the authority of Ibn Abbas regarding His statement: **Indeed, those for whom good has preceded from Us** he said: It was revealed about Jesus, son of Mary, and Ezra, peace be upon them. Ibn Abi Hatim said: My father told us, Al-Husayn ibn Isa ibn Maysarah told us, Abu Zuhair told us, Saad ibn Tarif told us, on the authority of Al-Asbagh, on the authority of Ali regarding His statement: **Indeed, those for whom good has preceded from Us** he said: Everything that is worshipped besides God will be in the Fire except the sun, the moon and Jesus, son of Mary. Its chain of transmission is weak. Ibn Abi Nujayh said on the authority of Mujahid: **Those will be removed from it** he said: Jesus, Ezra and the angels. Ad-Dahhak said: Jesus, Mary, the angels, the sun, and the moon. This was also narrated on the authority of Saeed bin Jubair, Abu Salih, and others. Ibn Abi Hatim narrated a very strange hadith on this matter. He said: Al-Fadl bin Ya'qub Al-Rukhani told us, Saeed bin Muslimah bin Abdul Malik told us, Al-Layth bin Abi Salim told us, on the authority of Mughith, on the authority of Abu

Hurairah, on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: **Indeed, those for whom good has preceded from Us - those will be removed from it.** He said: **Jesus, Ezra, and the angels.** Some of them mentioned the story of Ibn Al-Zubayri and the debate with the polytheists. Abu Bakr bin Mardawayh said: Muhammad bin Ali bin Sahl told us, Muhammad bin Hassan Al-Anmati told us, Ibrahim bin Muhammad bin Arara told us, Yazid bin Abi Hakim told us, Al-Hakam, meaning Ibn Aban, told us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Abdullah bin Al-Zubayri came to the Prophet, may God bless him and grant him peace, and said: You claim that God revealed this verse to you: "Indeed, you and what you worship besides God are fuel for Hell. You will be removed from it." **We are coming,** Ibn al-Zubayri said: "You have worshipped the sun, the moon, the angels, Ezra, and Jesus, son of Mary. Are all of these in the fire with our gods?" Then the verse was revealed: "And when the son of Mary is cited as an example, behold, your people turn away from him. And they say, 'Are our gods better, or is he?' They only cite him to you out of argument. Rather, they are a quarrelsome people." Then the verse was revealed: **Indeed, those for whom good has preceded from Us - those will be removed from it.** Narrated by Al-Hafiz Abu Abdullah in his book *Al-Ahadiith Al-Mukhtara*. Ibn Abi Hatim said: My father told us, Qubaysah bin Uqbah told us, Sufyan - meaning Al-Thawri - told us, on the authority of Al-A'mash, on the authority of his companions, on the authority of Ibn Abbas, who said: When the verse was revealed: **Indeed, you and what you worship besides God are fuel for Hell; you will surely enter it,** the polytheists said: So the angels, Ezra, and Jesus are worshipping besides God, so the verse was revealed: **If these were gods, they would not have entered it,** the gods that they worship, **and all will abide therein eternally.** And something similar was narrated on the authority of Abu Kudaynah, on the authority of Ata' bin Al-Sa'ib, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, and he said: Then the verse was revealed: **Indeed, those for whom good has preceded from Us - those will be removed from it.** Muhammad bin Ishaq bin Yasar, may God have mercy on him, said in the Book of the Biography: And the Messenger of God, may God bless him and grant him peace, sat one day with Al-Walid ibn Al-Mughira in the mosque, then Al-Nadr ibn Al-Harith came and sat with them, and in the mosque were more than one man from Quraysh, so the Messenger of God, may God bless him and grant him peace, spoke, and Al-Nadr ibn Al-Harith came to him, so the Messenger of God, may God bless him and grant him peace, spoke to him until he silenced him, and he recited to him and them: "Indeed, you and what you worship besides God are fuel for Hell; you will be brought to it. If these were gods, they would not have come to it. All will abide therein eternally. Therein they will have sighing, and therein they will not hear." Then the Messenger of God, may God bless him and grant him peace, stood up and Abdullah ibn Al-Zubayri Al-Sahmi came and sat with them. Al-Walid ibn Al-Mughira said to Abdullah ibn Al-Zubayri: By God, Al-Nadr ibn Al-Harith did not stand up for Ibn Abdul Muttalib just now nor did he sit down, and Muhammad has claimed that I and what we worship of these gods of ours are fuel for Hell.

Abdullah ibn Al-Zubayri said: By God, if I had found him, I would have argued with him. So ask Muhammad, everything that is worshipped besides God is in Hell with those who worship it, for we worship the angels. The Jews worship Ezra, and the Christians worship Christ Jesus, son of Mary. Al-Walid and those who were with him in the assembly were amazed at the words of Abdullah bin Al-Zubayri, and they saw that he had argued and argued. So he mentioned that to the Messenger of God, may God bless him and grant him peace, and he said: "Whoever loves to be worshipped other than God is with those who worship Him. They only worship Satan and the one who commanded them to worship him." And God revealed: "Indeed, those for whom good has preceded from Us - those will be removed from it. They will not hear its hissing, and they will abide in that which their souls desire." That is, Jesus and Ezra and those who worshipped from the rabbis and monks who continued in obedience to God, so those who worshipped them from the people of misguidance took them as lords other than God. And it was revealed regarding what they mentioned that they worshipped the angels and that they were the daughters of God: "And they said, 'The Most Merciful has taken a son. Glory be to Him! Rather, they are honored servants.'" until His saying: "And whoever among them says, 'I am a god other than Him,' We will recompense him with Hell. Thus do We recompense the wrongdoers." And it was revealed regarding what was mentioned regarding the matter of Jesus and that he is worshipped other than God. Al-Walid and those who were present with him were amazed. His argument and his argument: "And when the son of Mary was cited as an example, behold, your people turned away from him. And they said, 'Are our gods better, or is he?' They only cite him to you for argument. Rather, they are a quarrelsome people. He is only a servant upon whom We bestowed favor and made him an example for the Children of Israel. And if We willed, We could have made from you angels on earth, succeeding [them]." And indeed, it is knowledge of the Hour, so have no doubt about it. That is, the signs that were placed at his hands, such as reviving the dead and healing the sick, are sufficient evidence of knowledge of the Hour. He says: "So have no doubt about it, and follow Me. This is a straight path." And what Ibn al-Zubayri said is a great mistake, because the verse was revealed as an address to the people of Mecca regarding their worship of idols that are inanimate and do not have reason, so that it would be a rebuke and rebuke to their worshippers. For this reason, he said: **Indeed, you and what you worship besides God are fuel for Hell.** So how can this be used against the Messiah, Ezra, and others like them who did good deeds and were not pleased with the worship of those who worshipped him? Ibn Jarir relied in his interpretation in the answer on the fact that *what* is for what does not have reason. Among the Arabs, Abdullah bin Al-Zubayri converted to Islam after that, and he was one of the famous poets. He used to satirize the Muslims at first, then he said, apologizing:

O Messenger of the King, my tongue is mended, it has not been torn since I was lost.

If I follow Satan in his ways of error, and whoever deviates from his inclination will be doomed.

Surat al-Anbiya 21:100

Therein they will have sighing, and therein they will not hear.

And his saying: **The greatest terror will not grieve them.** It was said that what is meant by that is death. It was narrated by Abd al-Razzaq on the authority of Yahya ibn Rabi'ah on the authority of Ata'. It was also said that what is meant by the greatest terror is the blowing of the trumpet. This was said by al-Awfi on the authority of Ibn Abbas and Abu Sinan Sa'id ibn Sinan al-Shaibani, and Ibn Jarir chose it in his interpretation. It was also said: When the servant is ordered to the Fire. This was said by al-Hasan al-Basri. It was also said: When the Fire closes in on its people. This was said by Sa'id ibn Jubayr and Ibn Jurayj. It was also said: When death is slaughtered between Paradise and the Fire. This was said by Abu Bakr al-Hudhali in what Ibn Abi Hatim narrated from him. And his saying: **And the angels will meet them, 'This is your Day which you were promised.'** This means that the angels will say to them, giving them good tidings of the Day of their Return when they emerge from their graves, **This is your Day which you were promised.** That is, so hope for what pleases you.

Fath al-Qadir

100- **Therein they will have sighing** meaning for those who have entered the Fire, and sighing is the sound of the breath of one who is distressed, and what is meant here is groaning and heavy breathing, and this was explained previously in Hud. **And therein they will not hear** meaning some of them will not hear the sighing of others due to the intensity of the terror, and it was said that they will not hear anything, because they will be gathered deaf as the Almighty said, **And We will gather them on the Day of Resurrection on their faces, blind, dumb and deaf,** and they were only deprived of hearing because there is some comfort and comfort in it, and it was said that they will not hear what pleases them, rather they will hear what displeases them.

Tafsir al-Baghawi

100. **Therein they will have a sigh, and they will not hear therein.** Ibn Mas'ud said: In this verse, if there remain in the Fire those who will remain therein eternally in coffins of fire, then those coffins will be placed in other coffins [then those coffins in other coffins] with nails of fire on them, they will not hear anything and none of them will see that there is anyone in the Fire who is being tortured other than him. Then he made an exception and said:

Tafsir al-Baidawi

100- **Therein they will have a sigh** a deep groan and breathing, which is from adding the action of some to the whole to overcome if it is intended **what you worship** idols. **And therein they will not hear** from the terror and severity of the torment. And it was said **they will not hear** what pleases them.

Surat al-Anbiya 21:101

Indeed, those for whom the best has preceded from Us - those will be removed from it.

Tafsir al-Jalalayn

101 - **Indeed, those for whom the best status has preceded from Us** and some of them were mentioned **they will be removed from it**

Tafsir al-Suyuti

Al-Hakim narrated on the authority of Ibn Abbas, who said: When the verse was revealed: **You and what you worship besides God are fuel for Hell; you will surely enter it**, Ibn Al-Zubayri said: **Abd Al-Shams, the moon, the angels, and Aziz, so all of these will be in the Fire with our gods**. Then the verse was revealed: **Those for whom good has preceded from Us - those will be removed from it**. Then the verse was revealed: **And when the son of Mary is cited as an example, to the opponents**.

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Indeed, those for whom good has preceded from Us - those will be removed from it**.

Tafsir al-Qurtubi

The Almighty said: **Indeed, those for whom the best has preceded from Us** meaning Paradise **they will be removed from it** meaning the Fire "so the meaning of the statement is an exception, and for this reason some of the people of knowledge said: "Indeed" here means *except* and there is no other such word in the Qur'an. Muhammad ibn Hattab said: I heard Ali ibn Abi Talib, may God be pleased with him, reciting this verse on the pulpit: **Indeed, those for whom the best has preceded from Us** and he said: I heard the Prophet, may God bless him and grant him peace, say:

Uthman is one of them.

Tafsir Ibn Kathir

God the Almighty says, addressing the people of Mecca, the polytheists of Quraysh and those who followed their religion from the worshippers of idols and statues: **Indeed, you and what you worship besides God are fuel for Hell**. Ibn Abbas said: meaning its fuel, as He said: **Its fuel is men and stones**. Ibn Abbas also said: Fuel for Hell means the trees of Hell. In another narration he said: **Fuel for Hell** meaning firewood for Hell in Zanjyah. Mujahid, Ikrimah and Qatadah said: its firewood, and it is likewise in the reading of Ali and Aisha, may God be pleased with them. Ad-Dahhak said: Fuel for Hell means what is thrown into it, and others said the same, and all are close. And His statement: **You will be entering it**

means entering. **If these were gods, they would not have entered it** meaning if these idols and rivals that you have taken besides God were true gods, they would not have entered the Fire nor would they have entered it. **And all are therein abiding eternally** meaning the worshippers and their idols are all therein abiding eternally. **For them therein is a sigh** as God Almighty said: **For them therein is a sigh and a sob** and the sigh is the exit of their breath, and the sob is the entry of their breath **and they therein do not hear**.

Ibn Abi Hatim said: My father told us, Ali ibn Muhammad al-Tanafisi told us, Ibn Fadil told us, Abd al-Rahman, meaning al-Mas'udi, told us on the authority of his father, who said: Ibn Mas'ud said: When those who remain will remain in Hell forever, they will be placed in coffins of fire with nails of fire in them, and none of them will see that he is being tortured in Hell except him. Then Abdullah recited: **Therein they will have sighing, and therein they will not hear**. Ibn Jarir narrated it on the authority of Hajjaj ibn Muhammad on the authority of al-Mas'udi on the authority of Yunus ibn Khabab on the authority of Ibn Mas'ud, and he mentioned it.

And His statement: **Indeed, those for whom good has preceded from Us** Ikrimah said: Mercy. And others said: Happiness. **Those will be removed from it** When God the Almighty mentioned the people of the Fire and their punishment because of their associating partners with God, He followed it up by mentioning the happy ones from among the believers in God and His Messengers, and they are those for whom happiness has preceded from God and who performed righteous deeds in this world, as God the Almighty said: **For those who do good is the best and more** and He said: **Is the reward for good [anything] but good?** So as they did good deeds in this world, God made their final destination and reward good, and saved them from the punishment and they obtained a great reward, so He said: "Those will be removed from it. They will not hear its hissing" meaning its burning in the bodies.

Ibn Abi Hatim said: My father told us, Muhammad ibn Ammar told us, Affan told us, Hammad ibn Salamah told us on the authority of his father on the authority of Al-Hariri on the authority of Abu Uthman, **They will not hear its hissing sound**, he said: A snake on the path stings them, and when it stings them, it says, **His, hiss**. And His statement, **And they will abide in that which their souls desire**, means that He saved them from what is forbidden and what is feared, and they obtained what they desired and loved. Ibn Abi Hatim said: My father told us, Ahmad ibn Abi Surayj told us, Muhammad ibn Al-Hasan ibn Abi Yazid Al-Hamadani told us on the authority of Laith ibn Abi Sulaym on the authority of the cousin of Al-Nu'man ibn Bashir on the authority of Al-Nu'man ibn Bashir, who said: He was talking with Ali one night, and he recited, **Indeed, those for whom good has preceded from Us - those will be removed from it**, he said: I am one of them, and Umar is one of them, and Uthman is one of them, and Al-Zubayr is one of them, and Talhah is one of them, and Abd Al-Rahman is one of them, or he said: Saad is one of them, he said: The prayer was called, so he stood up and I think he was dragging his garment while saying: **They will not hear its hissing sound**.

Indeed, those for whom the best has preceded from Us - those will be removed from it.

Shu'bah said on the authority of Abu Bishr on the authority of Yusuf al-Makki on the authority of Muhammad ibn Hattab who said: I heard Ali say regarding His statement: **Indeed, those for whom the best has preceded from Us** he said: Uthman and his companions. Ibn Abi Hatim also narrated it, and Ibn Jarir narrated it from the hadith of Yusuf ibn Sa'd, and he is not Ibn Mahk on the authority of Muhammad ibn Hattab on the authority of Ali, so he mentioned it and his wording is Uthman from them. Ali ibn Abi Talhah said on the authority of Ibn Abbas regarding His statement: **Indeed, those for whom the best has preceded from Us - those will be removed from it** so those are the friends of God who will pass over the bridge faster than lightning, and the disbelievers will remain on their knees in it, so this is consistent with what we mentioned. Others said: Rather, it was revealed as an exception from the worshipped ones, and Ezra and the Messiah were excluded from them, as Hajjaj ibn Muhammad al-A'war said on the authority of Ibn Jurayj and Uthman ibn Ata' on the authority of Ata' on the authority of Ibn Abbas: **Indeed, you and what you worship besides God are fuel for Hell; you will enter it** then he made an exception and said: **Indeed, those for whom the best has preceded from Us** it is said: They are the angels and Jesus, and the like. This is what is worshipped besides God, the Almighty, and this is what Ikrimah, Al-Hasan and Ibn Jurayj said. Ad-Dahhak said on the authority of Ibn Abbas regarding His statement: **Indeed, those for whom good has preceded from Us** he said: It was revealed about Jesus, son of Mary, and Ezra, peace be upon them. Ibn Abi Hatim said: My father told us, Al-Husayn ibn Isa ibn Maysarah told us, Abu Zuhair told us, Saad ibn Tarif told us, on the authority of Al-Asbagh, on the authority of Ali regarding His statement: **Indeed, those for whom good has preceded from Us** he said: Everything that is worshipped besides God will be in the Fire except the sun, the moon and Jesus, son of Mary. Its chain of transmission is weak. Ibn Abi Nujayh said on the authority of Mujahid: **Those will be removed from it** he said: Jesus, Ezra and the angels. Ad-Dahhak said: Jesus, Mary, the angels, the sun, and the moon. This was also narrated on the authority of Saeed bin Jubair, Abu Salih, and others. Ibn Abi Hatim narrated a very strange hadith on this matter. He said: Al-Fadl bin Ya'qub Al-Rukhani told us, Saeed bin Muslimah bin Abdul Malik told us, Al-Layth bin Abi Salim told us, on the authority of Mughith, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: **Indeed, those for whom good has preceded from Us - those will be removed from it.** He said: **Jesus, Ezra, and the angels.** Some of them mentioned the story of Ibn Al-Zubayri and the debate with the polytheists. Abu Bakr bin Mardawayh said: Muhammad bin Ali bin Sahl told us, Muhammad bin Hassan Al-Anmati told us, Ibrahim bin Muhammad bin Arara told us, Yazid bin Abi Hakim told us, Al-Hakam, meaning Ibn Aban, told us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Abdullah bin Al-Zubayri came to the Prophet, may God bless him and grant him peace, and said: You claim that God revealed this verse to you: "Indeed, you and what you

worship besides God are fuel for Hell. You will be removed from it." **We are coming**, Ibn al-Zubayri said: "You have worshipped the sun, the moon, the angels, Ezra, and Jesus, son of Mary. Are all of these in the fire with our gods?" Then the verse was revealed: "And when the son of Mary is cited as an example, behold, your people turn away from him. And they say, 'Are our gods better, or is he?' They only cite him to you out of argument. Rather, they are a quarrelsome people." Then the verse was revealed: **Indeed, those for whom good has preceded from Us - those will be removed from it.** Narrated by Al-Hafiz Abu Abdullah in his book Al-Ahadith Al-Mukhtara. Ibn Abi Hatim said: My father told us, Qubaysah bin Uqbah told us, Sufyan - meaning Al-Thawri - told us, on the authority of Al-A'mash, on the authority of his companions, on the authority of Ibn Abbas, who said: When the verse was revealed: **Indeed, you and what you worship besides God are fuel for Hell; you will surely enter it**, the polytheists said: So the angels, Ezra, and Jesus are worshipping besides God, so the verse was revealed: **If these were gods, they would not have entered it**, the gods that they worship, **and all will abide therein eternally.** And something similar was narrated on the authority of Abu Kudaynah, on the authority of Ata' bin Al-Sa'ib, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, and he said: Then the verse was revealed: **Indeed, those for whom good has preceded from Us - those will be removed from it.** Muhammad bin Ishaq bin Yasar, may God have mercy on him, said in the Book of the Biography: And the Messenger of God, may God bless him and grant him peace, sat one day with Al-Walid ibn Al-Mughira in the mosque, then Al-Nadr ibn Al-Harith came and sat with them, and in the mosque were more than one man from Quraysh, so the Messenger of God, may God bless him and grant him peace, spoke, and Al-Nadr ibn Al-Harith came to him, so the Messenger of God, may God bless him and grant him peace, spoke to him until he silenced him, and he recited to him and them: "Indeed, you and what you worship besides God are fuel for Hell; you will be brought to it. If these were gods, they would not have come to it. All will abide therein eternally. Therein they will have sighing, and therein they will not hear." Then the Messenger of God, may God bless him and grant him peace, stood up and Abdullah ibn Al-Zubayri Al-Sahmi came and sat with them. Al-Walid ibn Al-Mughira said to Abdullah ibn Al-Zubayri: By God, Al-Nadr ibn Al-Harith did not stand up for Ibn Abdul Muttalib just now nor did he sit down, and Muhammad has claimed that I and what we worship of these gods of ours are fuel for Hell. Abdullah ibn Al-Zubayri said: By God, if I had found him, I would have argued with him. So ask Muhammad, everything that is worshipped besides God is in Hell with those who worship it, for we worship the angels. The Jews worship Ezra, and the Christians worship Christ Jesus, son of Mary. Al-Walid and those who were with him in the assembly were amazed at the words of Abdullah bin Al-Zubayri, and they saw that he had argued and argued. So he mentioned that to the Messenger of God, may God bless him and grant him peace, and he said: "Whoever loves to be worshipped other than God is with those who worship Him. They only worship Satan and the one who commanded

them to worship him." And God revealed: "Indeed, those for whom good has preceded from Us - those will be removed from it. They will not hear its hissing, and they will abide in that which their souls desire." That is, Jesus and Ezra and those who worshipped from the rabbis and monks who continued in obedience to God, so those who worshipped them from the people of misguidance took them as lords other than God. And it was revealed regarding what they mentioned that they worshipped the angels and that they were the daughters of God: "And they said, 'The Most Merciful has taken a son. Glory be to Him! Rather, they are honored servants.'" until His saying: "And whoever among them says, 'I am a god other than Him,' We will recompense him with Hell. Thus do We recompense the wrongdoers." And it was revealed regarding what was mentioned regarding the matter of Jesus and that he is worshipped other than God. Al-Walid and those who were present with him were amazed. His argument and his argument: "And when the son of Mary was cited as an example, behold, your people turned away from him. And they said, 'Are our gods better, or is he?' They only cite him to you for argument. Rather, they are a quarrelsome people. He is only a servant upon whom We bestowed favor and made him an example for the Children of Israel. And if We willed, We could have made from you angels on earth, succeeding [them]." And indeed, it is knowledge of the Hour, so have no doubt about it. That is, the signs that were placed at his hands, such as reviving the dead and healing the sick, are sufficient evidence of knowledge of the Hour. He says: "So have no doubt about it, and follow Me. This is a straight path." And what Ibn al-Zubayri said is a great mistake, because the verse was revealed as an address to the people of Mecca regarding their worship of idols that are inanimate and do not have reason, so that it would be a rebuke and rebuke to their worshippers. For this reason, he said: **Indeed, you and what you worship besides God are fuel for Hell.** So how can this be used against the Messiah, Ezra, and others like them who did good deeds and were not pleased with the worship of those who worshipped him? Ibn Jarir relied in his interpretation in the answer on the fact that *what* is for what does not have reason. Among the Arabs, Abdullah bin al-Zubayri converted to Islam after that, and he was one of the famous poets. He used to satirize the Muslims at first, then he said, apologizing:

O Messenger of the King, my tongue is mended, it has not been torn since I was lost.

If I follow Satan in his ways of error, and whoever deviates from his inclination will be doomed.

And his saying: **The greatest terror will not grieve them.** It was said that what is meant by that is death. It was narrated by Abd al-Razzaq on the authority of Yahya ibn Rabi'ah on the authority of Ata'. It was also said that what is meant by the greatest terror is the blowing of the trumpet. This was said by al-Awfi on the authority of Ibn Abbas and Abu Sinan Sa'id ibn Sinan al-Shaibani, and Ibn Jarir chose it in his interpretation. It was also said: When the servant is ordered to the Fire. This was said by al-Hasan al-Basri. It was also said: When the Fire closes in on its people. This was said by Sa'id ibn Jubayr and Ibn Jurayj. It was also said: When death is slaughtered between Paradise

and the Fire. This was said by Abu Bakr al-Hudhali in what Ibn Abi Hatim narrated from him. And his saying: **And the angels will meet them, 'This is your Day which you were promised.'** This means that the angels will say to them, giving them good tidings of the Day of their Return when they emerge from their graves, **This is your Day which you were promised.** That is, so hope for what pleases you.

Fath al-Qadir

Then when the Almighty explained the state of these wretched people, He began to explain the state of the happy ones, saying: 101- **Indeed, those for whom good has preceded from Us** meaning the good characteristic which is the best characteristic, which is happiness, and it was said success, or the good report of Paradise, or Paradise itself **they will be removed from it** referring to those described with that characteristic **from it** meaning from Hell **will be removed** because they have become in Paradise.

Tafsir al-Baghawi

101. **Indeed, those for whom good has preceded from Us**, some scholars said: *Indeed* here means: except for those for whom good has preceded from Us, meaning happiness and the beautiful provision in Paradise, **those will be removed from it**, it was said: the verse is general and applies to all for whom happiness has preceded from God. Most of the commentators said: He meant by that everyone who worshipped other than God and was obedient to God and hated the worship of the one he worshipped. That is because "the Messenger of God, may God bless him and grant him peace, entered the mosque and the leaders of Quraysh were in Al-Hatim and around the Kaaba there were three hundred and sixty idols. Al-Nadr ibn Al-Harith appeared to him, so the Messenger of God, may God bless him and grant him peace, spoke to him until he silenced him. Then he recited to him: "Indeed, you and what you worship other than God are fuel for Hell," the three verses. Then he stood up and Abdullah Al-Zubayri Al-Sahmi approached him and Al-Walid ibn Al-Mughirah told him what the Messenger of God, may God bless him and grant him peace, had said to them. Abdullah said: By God, if I had found him, I would have argued with him. So they called the Messenger of God, may God bless him and grant him peace, and Ibn Al-Zubayri said to him: Did you say: **Indeed, you and what you worship other than God are fuel for Hell?** He said: Yes. He said: Do not the Jews worship Ezra and the Christians worship Christ, and the Banu Malih worship the angels? The Prophet, may God bless him and grant him peace, said: Rather, they worship the devils. Then God Almighty revealed: **Indeed, those for whom good has preceded from Us.** Meaning Ezra, the Messiah, and the angels, **those are far removed from it.** And it was revealed about Ibn al-Zubayri: "They did not present it to you except to argue. Rather, they are a quarrelsome people." (al-Zukhruf 43:58). A group claimed that what is meant by the verse is the idols, because God Almighty said: **And what you worship besides God.** And if He had meant by it the angels and people, He

Surat al-Anbiya 21:101

Indeed, those for whom the best has preceded from Us - those will be removed from it.

would have said, **And those you worship besides God.**

Tafsir al-Baidawi

101- **Indeed, those for whom the best has preceded from Us** meaning the best characteristic, which is happiness or success through obedience or the good report of Paradise. **Those will be removed from it** because they will be raised to the highest of the high. It was narrated that Ali, may God be pleased with him, gave a sermon and recited this verse, then he said: I am from them, and Abu Bakr, Umar, Uthman, Talhah, Az-Zubayr, Sa'd, Sa'id, Abdur-Rahman ibn Awf, and Ibn Al-Jarrah. Then the prayer was called, and he stood up dragging his cloak and said:

Surat al-Anbiya 21:102

They do not hear its hissing, and they will abide in that which their souls desire.

Tafsir al-Jalalayn

102 - **They do not hear its hissing** its sound **while they are in what their souls desire** of pleasure **they are in**.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: These people who have received good from Us will not hear the hissing sound of the Fire. What is meant by the hissing sound is the sound and the feeling.

If someone were to say: How can they not hear its hissing sound, when you know what was narrated that Hell will be brought forth on the Day of Resurrection and will let out a sigh, and no one close to God or sent prophet will remain except that he will kneel on his knees in fear of it? It is said: The state in which they hear its hissing sound is not that state, rather it is the state in which:

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, **They will not hear its hissing sound, and they will abide eternally in that which their souls desire**. He said: The people of Paradise will not hear the hissing sound of the Fire when they descend to their abode in Paradise. And his statement, **And they will abide eternally in that which their souls desire**. He said: They will abide in that which their souls desire of its pleasures and delights, not fearing leaving it or moving away from it.

Tafsir al-Qurtubi

The Almighty said: **They do not hear its hissing sound** meaning the sound of the fire and the movement of its flames. Hissing and feeling are movement. Ibn Jurayj narrated on the authority of Ata' who said: Abu Rashid Al-Haruri said to Ibn Abbas: **They do not hear its hissing sound** Ibn Abbas said: **Are you crazy?** So where is the Almighty's saying: **There is not one of you but will pass over it** (Maryam 19:71) and His saying: **Then He will lead them to the Fire** (Hud 11:98) and His saying: **To Hell, a continuous flow** (Maryam 19:86). And it was from the supplication of those who came before: O God, take me out of the Fire unharmed, and admit me into Paradise as a winner. Abu Uthman Al-Nahdi said: On the Sirat there are snakes that bite the people of Hell and they say: Hiss, hiss. It was said: When the people of Paradise enter Paradise, they will not hear the sound of the people of Hell, and before that they will hear it, and God knows best. **And they will abide in that which their souls desire** meaning they

will remain in it, and their souls desire it and their eyes delight in it. He said: **And you will have therein whatever your souls desire, and you will have therein whatever you request.** (Fussilat 41:31)

Tafsir Ibn Kathir

God the Almighty says, addressing the people of Mecca, the polytheists of Quraysh and those who followed their religion from the worshippers of idols and statues: **Indeed, you and what you worship besides God are fuel for Hell**. Ibn Abbas said: meaning its fuel, as He said: **Its fuel is men and stones**. Ibn Abbas also said: Fuel for Hell means the trees of Hell. In another narration he said: **Fuel for Hell** meaning firewood for Hell in Zanjyiah. Mujahid, Ikrimah and Qatadah said: its firewood, and it is likewise in the reading of Ali and Aisha, may God be pleased with them. Ad-Dahhak said: Fuel for Hell means what is thrown into it, and others said the same, and all are close. And His statement: **You will be entering it** means entering. **If these were gods, they would not have entered it** meaning if these idols and rivals that you have taken besides God were true gods, they would not have entered the Fire nor would they have entered it. **And all are therein abiding eternally** meaning the worshippers and their idols are all therein abiding eternally. **For them therein is a sigh** as God Almighty said: **For them therein is a sigh and a sob** and the sigh is the exit of their breath, and the sob is the entry of their breath **and they therein do not hear**.

Ibn Abi Hatim said: My father told us, Ali ibn Muhammad al-Tanafisi told us, Ibn Fadil told us, Abd al-Rahman, meaning al-Mas'udi, told us on the authority of his father, who said: Ibn Mas'ud said: When those who remain will remain in Hell forever, they will be placed in coffins of fire with nails of fire in them, and none of them will see that he is being tortured in Hell except him. Then Abdullah recited: **Therein they will have sighing, and therein they will not hear**. Ibn Jarir narrated it on the authority of Hajjaj ibn Muhammad on the authority of al-Mas'udi on the authority of Yunus ibn Khabab on the authority of Ibn Mas'ud, and he mentioned it.

And His statement: **Indeed, those for whom good has preceded from Us** Ikrimah said: Mercy. And others said: Happiness. **Those will be removed from it** When God the Almighty mentioned the people of the Fire and their punishment because of their associating partners with God, He followed it up by mentioning the happy ones from among the believers in God and His Messengers, and they are those for whom happiness has preceded from God and who performed righteous deeds in this world, as God the Almighty said: **For those who do good is the best and more** and He said: **Is the reward for good [anything] but good?** So as they did good deeds in this world, God made their final destination and reward good, and saved them from the punishment and they obtained a great reward, so He said: "Those will be removed from it. They will not hear its hissing" meaning its burning in the bodies.

Ibn Abi Hatim said: My father told us, Muhammad ibn Ammar told us, Affan told us, Hammad ibn Salamah

They do not hear its hissing, and they will abide in that which their souls desire.

told us on the authority of his father on the authority of Al-Hariri on the authority of Abu Uthman, **They will not hear its hissing sound**, he said: A snake on the path stings them, and when it stings them, it says, **His, hiss**. And His statement, **And they will abide in that which their souls desire**, means that He saved them from what is forbidden and what is feared, and they obtained what they desired and loved. Ibn Abi Hatim said: My father told us, Ahmad ibn Abi Surayj told us, Muhammad ibn Al-Hasan ibn Abi Yazid Al-Hamadani told us on the authority of Laith ibn Abi Sulaym on the authority of the cousin of Al-Nu'man ibn Bashir on the authority of Al-Nu'man ibn Bashir, who said: He was talking with Ali one night, and he recited, **Indeed, those for whom good has preceded from Us - those will be removed from it**, he said: I am one of them, and Umar is one of them, and Uthman is one of them, and Al-Zubayr is one of them, and Talhah is one of them, and Abd Al-Rahman is one of them, or he said: Saad is one of them, he said: The prayer was called, so he stood up and I think he was dragging his garment while saying: **They will not hear its hissing sound**.

Shu'bah said on the authority of Abu Bishr on the authority of Yusuf al-Makki on the authority of Muhammad ibn Hattab who said: I heard Ali say regarding His statement: **Indeed, those for whom the best has preceded from Us** he said: Uthman and his companions. Ibn Abi Hatim also narrated it, and Ibn Jarir narrated it from the hadith of Yusuf ibn Sa'd, and he is not Ibn Mahk on the authority of Muhammad ibn Hattab on the authority of Ali, so he mentioned it and his wording is Uthman from them. Ali ibn Abi Talhah said on the authority of Ibn Abbas regarding His statement: **Indeed, those for whom the best has preceded from Us - those will be removed from it** so those are the friends of God who will pass over the bridge faster than lightning, and the disbelievers will remain on their knees in it, so this is consistent with what we mentioned. Others said: Rather, it was revealed as an exception from the worshipped ones, and Ezra and the Messiah were excluded from them, as Hajjaj ibn Muhammad al-A'war said on the authority of Ibn Jurayj and Uthman ibn Ata' on the authority of Ata' on the authority of Ibn Abbas: **Indeed, you and what you worship besides God are fuel for Hell; you will enter it** then he made an exception and said: **Indeed, those for whom the best has preceded from Us** it is said: They are the angels and Jesus, and the like. This is what is worshipped besides God, the Almighty, and this is what Ikrimah, Al-Hasan and Ibn Jurayj said. Ad-Dahhak said on the authority of Ibn Abbas regarding His statement: **Indeed, those for whom good has preceded from Us** he said: It was revealed about Jesus, son of Mary, and Ezra, peace be upon them. Ibn Abi Hatim said: My father told us, Al-Husayn ibn Isa ibn Maysarah told us, Abu Zuhair told us, Saad ibn Tarif told us, on the authority of Al-Asbagh, on the authority of Ali regarding His statement: **Indeed, those for whom good has preceded from Us** he said: Everything that is worshipped besides God will be in the Fire except the sun, the moon and Jesus, son of Mary. Its chain of transmission is weak. Ibn Abi Nujayh said on the authority of Mujahid: **Those will be removed from it** he

said: Jesus, Ezra and the angels. Ad-Dahhak said: Jesus, Mary, the angels, the sun, and the moon. This was also narrated on the authority of Saeed bin Jubair, Abu Salih, and others. Ibn Abi Hatim narrated a very strange hadith on this matter. He said: Al-Fadl bin Ya'qub Al-Rukhani told us, Saeed bin Muslimah bin Abdul Malik told us, Al-Layth bin Abi Salim told us, on the authority of Mughith, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: **Indeed, those for whom good has preceded from Us - those will be removed from it**. He said: **Jesus, Ezra, and the angels**. Some of them mentioned the story of Ibn Al-Zubayr and the debate with the polytheists. Abu Bakr bin Mardawayh said: Muhammad bin Ali bin Sahl told us, Muhammad bin Hassan Al-Anmati told us, Ibrahim bin Muhammad bin Arara told us, Yazid bin Abi Hakim told us, Al-Hakam, meaning Ibn Aban, told us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Abdullah bin Al-Zubayr came to the Prophet, may God bless him and grant him peace, and said: You claim that God revealed this verse to you: "Indeed, you and what you worship besides God are fuel for Hell. You will be removed from it." **We are coming**, Ibn al-Zubayr said: "You have worshipped the sun, the moon, the angels, Ezra, and Jesus, son of Mary. Are all of these in the fire with our gods?" Then the verse was revealed: "And when the son of Mary is cited as an example, behold, your people turn away from him. And they say, 'Are our gods better, or is he?' They only cite him to you out of argument. Rather, they are a quarrelsome people." Then the verse was revealed: **Indeed, those for whom good has preceded from Us - those will be removed from it**. Narrated by Al-Hafiz Abu Abdullah in his book Al-Ahadiith Al-Mukhtara. Ibn Abi Hatim said: My father told us, Qubaysah bin Uqbah told us, Sufyan - meaning Al-Thawri - told us, on the authority of Al-A'mash, on the authority of his companions, on the authority of Ibn Abbas, who said: When the verse was revealed: **Indeed, you and what you worship besides God are fuel for Hell; you will surely enter it**, the polytheists said: So the angels, Ezra, and Jesus are worshipping besides God, so the verse was revealed: **If these were gods, they would not have entered it**, the gods that they worship, **and all will abide therein eternally**. And something similar was narrated on the authority of Abu Kudaynah, on the authority of Ata' bin Al-Sa'ib, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, and he said: Then the verse was revealed: **Indeed, those for whom good has preceded from Us - those will be removed from it**. Muhammad bin Ishaq bin Yasar, may God have mercy on him, said in the Book of the Biography: And the Messenger of God, may God bless him and grant him peace, sat one day with Al-Walid ibn Al-Mughira in the mosque, then Al-Nadr ibn Al-Harith came and sat with them, and in the mosque were more than one man from Quraysh, so the Messenger of God, may God bless him and grant him peace, spoke, and Al-Nadr ibn Al-Harith came to him, so the Messenger of God, may God bless him and grant him peace, spoke to him until he silenced him, and he recited to him and them: "Indeed, you and what you worship besides God are fuel for Hell; you will be brought to it. If these were

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O Messenger of the King, my tongue is mended, it has not been torn since I was lost.

If I follow Satan in his ways of error, and whoever deviates from his inclination will be doomed.

And his saying: **The greatest terror will not grieve them.** It was said that what is meant by that is death. It was narrated by Abd al-Razzaq on the authority of Yahya ibn Rabi'ah on the authority of Ata'. It was also said that what is meant by the greatest terror is the blowing of the trumpet. This was said by al-Awfi on the authority of Ibn Abbas and Abu Sinan Sa'id ibn Sinan al-Shaibani, and Ibn Jarir chose it in his interpretation. It was also said: When the servant is ordered to the Fire. This was said by al-Hasan al-Basri. It was also said: When the Fire closes in on its people. This was said by Sa'id ibn Jubayr and Ibn Jurayj. It was also said: When death is slaughtered between Paradise and the Fire. This was said by Abu Bakr al-Hudhali in what Ibn Abi Hatim narrated from him. And his saying: **And the angels will meet them, 'This is your Day which you were promised.'** This means that the angels will say to them, giving them good tidings of the Day of their Return when they emerge from their graves, **This is your Day which you were promised.** That is, so hope for what pleases you.

Fath al-Qadir

102- **They do not hear its hissing sound.** The sound and the hissing sound are the sounds you hear from something passing close to you. The meaning is: They do not hear the movement of the Fire and the movement of its people. This sentence is a substitute for *expelled*, or a state of its pronoun. **And they will abide in what their souls desire.** That is, they will be permanent. In Paradise, there is whatever the souls desire and the eyes delight in, as God Almighty said: **And therein you will have whatever your souls desire, and therein you will have whatever you ask for.**

Tafsir al-Baghawi

102. **They will not hear its hissing sound**, meaning its sound and the movement of its flames when they descend to their homes in Paradise. The sense and the hissing sound are the hidden sound: **And they will abide in that which their souls desire**, residing as He said: **And therein is whatever the souls desire and delights the eyes** (al-Zukhruf 43:71).

Tafsir al-Baidawi

102- **They do not hear its hissing** which is a substitute for *expelled* or a state of his pronoun, which was brought to exaggerate their distance from it, and the hissing is a sound that is felt. **And they will abide in what their souls desire** permanently in the utmost

Surat al-Anbiya 21:102

They do not hear its hissing, and they will abide in that which their souls desire.

enjoyment, and the circumstance is presented to indicate specialization and interest in it.

Surat al-Anbiya 21:103

The greatest terror will not grieve them, and the angels will meet them, [saying], **This is your Day which you were promised.**

Tafsir al-Jalalayn

103 - **The greatest terror will not grieve them** which is that the servant will be ordered to the Fire **and the angels will meet them** receive them **when they emerge from the graves and say to them (This is your Day which you were promised** in this world.

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed regarding the greater terror: Which terror is it? Some of them said: It is the fire when it envelops its people.

Who said that?

Abu Hisham told us: Yahya bin Yaman told us: Sufyan told us, on the authority of Ata bin Al-Sa'ib, on the authority of Saeed bin Jubair: **The greatest terror will not grieve them.** He said: The Fire when it closes in on its people.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, he said: Ibn Jurayj said: His statement, **The greatest terror will not grieve them**, he said: When Hell is closed in, and he said: When death is slaughtered.

Others said: Rather, it is the last blast.

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, **The greatest terror will not grieve them**, meaning the final blast.

Others said: Rather, that is when the servant is ordered to Hell.

Who said that?

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of a man, on the authority of Al-Hasan: **They will not be saddened by the greatest terror.** He said: The servant's turning away to the Fire when he is ordered to do so.

The most correct of the sayings on this matter is the saying of the one who said: That will be at the last blast. That is because whoever is not saddened by that greater terror and is safe from it, then it is more likely that he will not be frightened by what comes after it, and whoever is frightened by it is not safe from the terror of what comes after it.

And His statement, **And the angels will meet them**, means: And the angels will meet them, congratulating

them, saying, **This is your day which you were promised**, in which there is honor from God, and favor, and abundant reward for what you used to strive for in this world in obedience to Him.

Ibn Zayd said something similar to what we said about that.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding his statement, **This is your Day which you were promised**, he said: This is before they enter Paradise.

Tafsir al-Qurtubi

The Almighty said: **The greatest terror will not grieve them.** Abu Ja'far and Ibn Muhaisin read **will not grieve them** with a damma on the ya' and a kasra on the zay. The rest read with a fatha on the ya' and a damma on the zay. Al-Yazidi said: Hazanahu is the language of Quraysh, and ahzanahu is the language of Tamim, and both were read with it. The greatest terror is the terrors of the Day of Resurrection and the Resurrection, on the authority of Ibn Abbas. Al-Hasan said: It is the time when the servants are ordered to the Fire. Ibn Jurayj, Sa'id ibn Jubayr, and Ad-Dahhak said: It is when the Fire covers its people, and death is slaughtered between Paradise and Hell. Dhu An-Nun Al-Misri said: It is severance and separation. And on the authority of the Prophet, may God bless him and grant him peace:

"There are three who will be on the Day of Resurrection in a mound of fragrant musk, and the greatest terror will not grieve them: a man who leads a people, hoping for reward, and they are pleased with him; a man who gives ear to a people, hoping for reward; and a man who was afflicted with lightning in this world, but it did not distract him from obeying his Lord." Abu Salamah ibn Abd al-Rahman said: I passed by a man who was beating his slave, so the slave pointed to me, so I spoke to his master until he forgave him. Then I met Abu Sa'id al-Khudri and told him, and he said: O son of my brother! Whoever helps one in distress, God will free him from the Fire on the Day of the Greatest Terror. I heard that from the Messenger of God, may God bless him and grant him peace. **And the angels will meet them** means the angels will meet them at the gates of Paradise, congratulating them and saying to them: **This is your day which you were promised.** It was said: The angels of mercy will meet them when they emerge from the graves. It was narrated from Ibn Abbas: **This is your day** means they will say to them, but the omission of **which you were promised** indicates honor.

Tafsir Ibn Kathir

God the Almighty says, addressing the people of Mecca, the polytheists of Quraysh and those who followed their religion from the worshippers of idols and statues: **Indeed, you and what you worship besides God are fuel for Hell.** Ibn Abbas said: meaning its fuel, as He said: **Its fuel is men and stones.** Ibn

The greatest terror will not grieve them, and the angels will meet them, [saying], “This is your Day which you were promised.”

Abbas also said: Fuel for Hell means the trees of Hell. In another narration he said: **Fuel for Hell** meaning firewood for Hell in Zanjiyah. Mujahid, Ikrimah and Qatadah said: its firewood, and it is likewise in the reading of Ali and Aisha, may God be pleased with them. Ad-Dahhak said: Fuel for Hell means what is thrown into it, and others said the same, and all are close. And His statement: **You will be entering it** means entering. **If these were gods, they would not have entered it** meaning if these idols and rivals that you have taken besides God were true gods, they would not have entered the Fire nor would they have entered it. **And all are therein abiding eternally** meaning the worshippers and their idols are all therein abiding eternally. **For them therein is a sigh** as God Almighty said: **For them therein is a sigh and a sob** and the sigh is the exit of their breath, and the sob is the entry of their breath **and they therein do not hear**.

Ibn Abi Hatim said: My father told us, Ali ibn Muhammad al-Tanafisi told us, Ibn Fadil told us, Abd al-Rahman, meaning al-Mas'udi, told us on the authority of his father, who said: Ibn Mas'ud said: When those who remain will remain in Hell forever, they will be placed in coffins of fire with nails of fire in them, and none of them will see that he is being tortured in Hell except him. Then Abdullah recited: **Therein they will have sighing, and therein they will not hear**. Ibn Jarir narrated it on the authority of Hajjaj ibn Muhammad on the authority of al-Mas'udi on the authority of Yunus ibn Khabab on the authority of Ibn Mas'ud, and he mentioned it.

And His statement: **Indeed, those for whom good has preceded from Us** Ikrimah said: Mercy. And others said: Happiness. **Those will be removed from it** When God the Almighty mentioned the people of the Fire and their punishment because of their associating partners with God, He followed it up by mentioning the happy ones from among the believers in God and His Messengers, and they are those for whom happiness has preceded from God and who performed righteous deeds in this world, as God the Almighty said: **For those who do good is the best and more** and He said: **Is the reward for good [anything] but good?** So as they did good deeds in this world, God made their final destination and reward good, and saved them from the punishment and they obtained a great reward, so He said: “Those will be removed from it. They will not hear its hissing” meaning its burning in the bodies.

Ibn Abi Hatim said: My father told us, Muhammad ibn Ammar told us, Affan told us, Hammad ibn Salamah told us on the authority of his father on the authority of Al-Hariri on the authority of Abu Uthman, **They will not hear its hissing sound**, he said: A snake on the path stings them, and when it stings them, it says, **His, hiss**. And His statement, **And they will abide in that which their souls desire**, means that He saved them from what is forbidden and what is feared, and they obtained what they desired and loved. Ibn Abi Hatim said: My father told us, Ahmad ibn Abi Surayj told us, Muhammad ibn Al-Hasan ibn Abi Yazid Al-Hamadani told us on the authority of Laith ibn Abi Sulaym on the authority of the cousin of Al-Nu'man ibn Bashir on the

authority of Al-Nu'man ibn Bashir, who said: He was talking with Ali one night, and he recited, **Indeed, those for whom good has preceded from Us - those will be removed from it**, he said: I am one of them, and Umar is one of them, and Uthman is one of them, and Al-Zubayr is one of them, and Talhah is one of them, and Abd Al-Rahman is one of them, or he said: Saad is one of them, he said: The prayer was called, so he stood up and I think he was dragging his garment while saying: **They will not hear its hissing sound**.

Shu'bah said on the authority of Abu Bishr on the authority of Yusuf al-Makki on the authority of Muhammad ibn Hattab who said: I heard Ali say regarding His statement: **Indeed, those for whom the best has preceded from Us** he said: Uthman and his companions. Ibn Abi Hatim also narrated it, and Ibn Jarir narrated it from the hadith of Yusuf ibn Sa'd, and he is not Ibn Mahk on the authority of Muhammad ibn Hattab on the authority of Ali, so he mentioned it and his wording is Uthman from them. Ali ibn Abi Talhah said on the authority of Ibn Abbas regarding His statement: **Indeed, those for whom the best has preceded from Us - those will be removed from it** so those are the friends of God who will pass over the bridge faster than lightning, and the disbelievers will remain on their knees in it, so this is consistent with what we mentioned. Others said: Rather, it was revealed as an exception from the worshipped ones, and Ezra and the Messiah were excluded from them, as Hajjaj ibn Muhammad al-A'war said on the authority of Ibn Jurayj and Uthman ibn Ata' on the authority of Ata' on the authority of Ibn Abbas: **Indeed, you and what you worship besides God are fuel for Hell; you will enter it** then he made an exception and said: **Indeed, those for whom the best has preceded from Us** it is said: They are the angels and Jesus, and the like. This is what is worshipped besides God, the Almighty, and this is what Ikrimah, Al-Hasan and Ibn Jurayj said. Ad-Dahhak said on the authority of Ibn Abbas regarding His statement: **Indeed, those for whom good has preceded from Us** he said: It was revealed about Jesus, son of Mary, and Ezra, peace be upon them. Ibn Abi Hatim said: My father told us, Al-Husayn ibn Isa ibn Maysarah told us, Abu Zuhair told us, Saad ibn Tarif told us, on the authority of Al-Asbagh, on the authority of Ali regarding His statement: **Indeed, those for whom good has preceded from Us** he said: Everything that is worshipped besides God will be in the Fire except the sun, the moon and Jesus, son of Mary. Its chain of transmission is weak. Ibn Abi Nujayh said on the authority of Mujahid: **Those will be removed from it** he said: Jesus, Ezra and the angels. Ad-Dahhak said: Jesus, Mary, the angels, the sun, and the moon. This was also narrated on the authority of Saeed bin Jubair, Abu Salih, and others. Ibn Abi Hatim narrated a very strange hadith on this matter. He said: Al-Fadl bin Ya'qub Al-Rukhani told us, Saeed bin Muslimah bin Abdul Malik told us, Al-Layth bin Abi Salim told us, on the authority of Mughith, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: **Indeed, those for whom good has preceded**

from Us - those will be removed from it. He said: **Jesus, Ezra, and the angels.** Some of them mentioned the story of Ibn Al-Zubayri and the debate with the polytheists. Abu Bakr bin Mardawayh said: Muhammad bin Ali bin Sahl told us, Muhammad bin Hassan Al-Anmati told us, Ibrahim bin Muhammad bin Arara told us, Yazid bin Abi Hakim told us, Al-Hakam, meaning Ibn Aban, told us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: Abdullah bin Al-Zubayri came to the Prophet, may God bless him and grant him peace, and said: You claim that God revealed this verse to you: "Indeed, you and what you worship besides God are fuel for Hell. You will be removed from it." **We are coming, Ibn al-Zubayri said:** "You have worshipped the sun, the moon, the angels, Ezra, and Jesus, son of Mary. Are all of these in the fire with our gods?" Then the verse was revealed: "And when the son of Mary is cited as an example, behold, your people turn away from him. And they say, 'Are our gods better, or is he?' They only cite him to you out of argument. Rather, they are a quarrelsome people." Then the verse was revealed: **Indeed, those for whom good has preceded from Us - those will be removed from it.** Narrated by Al-Hafiz Abu Abdullah in his book Al-Ahadith Al-Mukhtara. Ibn Abi Hatim said: My father told us, Qubaysah bin Uqbah told us, Sufyan - meaning Al-Thawri - told us, on the authority of Al-A'mash, on the authority of his companions, on the authority of Ibn Abbas, who said: When the verse was revealed: **Indeed, you and what you worship besides God are fuel for Hell; you will surely enter it,** the polytheists said: So the angels, Ezra, and Jesus are worshipping besides God, so the verse was revealed: **If these were gods, they would not have entered it,** the gods that they worship, **and all will abide therein eternally.** And something similar was narrated on the authority of Abu Kudaynah, on the authority of Ata' bin Al-Sa'ib, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, and he said: Then the verse was revealed: **Indeed, those for whom good has preceded from Us - those will be removed from it.** Muhammad bin Ishaq bin Yasar, may God have mercy on him, said in the Book of the Biography: And the Messenger of God, may God bless him and grant him peace, sat one day with Al-Walid ibn Al-Mughira in the mosque, then Al-Nadr ibn Al-Harith came and sat with them, and in the mosque were more than one man from Quraysh, so the Messenger of God, may God bless him and grant him peace, spoke, and Al-Nadr ibn Al-Harith came to him, so the Messenger of God, may God bless him and grant him peace, spoke to him until he silenced him, and he recited to him and them: "Indeed, you and what you worship besides God are fuel for Hell; you will be brought to it. If these were gods, they would not have come to it. All will abide therein eternally. Therein they will have sighing, and therein they will not hear." Then the Messenger of God, may God bless him and grant him peace, stood up and Abdullah ibn Al-Zubayri Al-Sahmi came and sat with them. Al-Walid ibn Al-Mughira said to Abdullah ibn Al-Zubayri: By God, Al-Nadr ibn Al-Harith did not stand up for Ibn Abdul Muttalib just now nor did he sit down, and Muhammad has claimed that I and what we worship of these gods of ours are fuel for Hell. Abdullah ibn Al-Zubayri said: By God, if I had found him, I would have argued with him. So ask Muhammad, everything that is worshipped besides God is in Hell

with those who worship it, for we worship the angels. The Jews worship Ezra, and the Christians worship Christ Jesus, son of Mary. Al-Walid and those who were with him in the assembly were amazed at the words of Abdullah bin Al-Zubayri, and they saw that he had argued and argued. So he mentioned that to the Messenger of God, may God bless him and grant him peace, and he said: "Whoever loves to be worshipped other than God is with those who worship Him. They only worship Satan and the one who commanded them to worship him." And God revealed: "Indeed, those for whom good has preceded from Us - those will be removed from it. They will not hear his hissing, and they will abide in that which their souls desire." That is, Jesus and Ezra and those who worshipped from the rabbis and monks who continued in obedience to God, so those who worshipped them from the people of misguidance took them as lords other than God. And it was revealed regarding what they mentioned that they worshipped the angels and that they were the daughters of God: "And they said, 'The Most Merciful has taken a son. Glory be to Him! Rather, they are honored servants.'" until His saying: "And whoever among them says, 'I am a god other than Him,' We will recompense him with Hell. Thus do We recompense the wrongdoers." And it was revealed regarding what was mentioned regarding the matter of Jesus and that he is worshipped other than God. Al-Walid and those who were present with him were amazed. His argument and his argument: "And when the son of Mary was cited as an example, behold, your people turned away from him. And they said, 'Are our gods better, or is he?' They only cite him to you for argument. Rather, they are a quarrelsome people. He is only a servant upon whom We bestowed favor and made him an example for the Children of Israel. And if We willed, We could have made from you angels on earth, succeeding [them]." And indeed, it is knowledge of the Hour, so have no doubt about it. That is, the signs that were placed at his hands, such as reviving the dead and healing the sick, are sufficient evidence of knowledge of the Hour. He says: "So have no doubt about it, and follow Me. This is a straight path." And what Ibn al-Zubayri said is a great mistake, because the verse was revealed as an address to the people of Mecca regarding their worship of idols that are inanimate and do not have reason, so that it would be a rebuke and rebuke to their worshippers. For this reason, he said: **Indeed, you and what you worship besides God are fuel for Hell.** So how can this be used against the Messiah, Ezra, and others like them who did good deeds and were not pleased with the worship of those who worshipped him? Ibn Jarir relied in his interpretation in the answer on the fact that *what* is for what does not have reason. Among the Arabs, Abdullah bin Al-Zubayri converted to Islam after that, and he was one of the famous poets. He used to satirize the Muslims at first, then he said, apologizing:

O Messenger of the King, my tongue is mended, it has not been torn since I was lost.

If I follow Satan in his ways of error, and whoever deviates from his inclination will be doomed.

And his saying: **The greatest terror will not grieve them.** It was said that what is meant by that is death. It was narrated by Abd al-Razzaq on the authority of Yahya

Surat al-Anbiya 21:103

The greatest terror will not grieve them, and the angels will meet them, [saying], “This is your Day which you were promised.”

ibn Rabi’ah on the authority of Ata’. It was also said that what is meant by the greatest terror is the blowing of the trumpet. This was said by al-Awfi on the authority of Ibn Abbas and Abu Sinan Sa’id ibn Sinan al-Shaibani, and Ibn Jarir chose it in his interpretation. It was also said: When the servant is ordered to the Fire. This was said by al-Hasan al-Basri. It was also said: When the Fire closes in on its people. This was said by Sa’id ibn Jubayr and Ibn Jurayj. It was also said: When death is slaughtered between Paradise and the Fire. This was said by Abu Bakr al-Hudhali in what Ibn Abi Hatim narrated from him. And his saying: **And the angels will meet them, ‘This is your Day which you were promised.’** This means that the angels will say to them, giving them good tidings of the Day of their Return when they emerge from their graves, **This is your Day which you were promised.** That is, so hope for what pleases you.

Fath al-Qadir

103- **The greatest terror will not grieve them.** Abu Ja’far and Ibn Muhaisin read **will not grieve them** with a damma on the ya’ and a kasra on the zay, and the rest read **will not grieve them** with a fatha on the ya’ and a damma on the zay. Al-Yazidi said: Hazana is the language of Quraysh, and ahzana is the language of Tamim. The greatest terror is the terrors of the Day of Resurrection, of resurrection, reckoning, and punishment. **And the angels will meet them** meaning they will receive them at the gates of Paradise, congratulating them and saying to them, **This is your day which you were promised,** meaning you were promised in this world and given good report on it. This is what a group of commentators said. What is meant by His statement, **Indeed, those for whom good has preceded from Us** up to this point are all those described as having faith and righteous deeds, not Christ, Ezra, and the angels. Most commentators said: When the verse, **Indeed, you and what you worship** was revealed, Ibn al-Zubayri came to the Messenger of God, may God bless him and grant him peace, and said: O Muhammad, do you not claim that Aziz is a righteous man, and that Jesus is a righteous man, and that Mary is a righteous woman? He said, *Yes.* He said: The angels are Jesus, Ezra, and Mary, and they worship besides God, so these are in the Fire. Then God revealed, **Indeed, those for whom good has preceded from Us,** and an explanation of who brought this out will come soon, God willing.

Tafsir al-Baghawi

103. **The greatest terror will not grieve them.** Ibn Abbas said: The greatest terror is the last blast, as evidenced by the words of God the Almighty: **And the Day the Trumpet will be blown, and all who are in the heavens and all who are on the earth will be terrified.** (al-Naml 27:87). Al-Hasan said: Until the servant is ordered to the Fire. Ibn Jurayj said: When death is slaughtered and it is called out, **O people of Paradise, eternal life and no death!** And **O people of Hell, eternal**

life and no death! Saeed bin Jubair and Ad-Dahhak said: It is when Hell closes in on them, after God brings out from it whomever He wants to bring out. **And the angels will meet them,** meaning the angels will meet them at the gates of Paradise, congratulating them and saying, **This is your Day which you were promised.**

Tafsir al-Baidawi

103- **The greatest terror will not grieve them** the final blast, as God Almighty says: **And the Day the Trumpet will be blown, then all who are in the heavens and all who are on the earth will be terrified** or the turning to the Fire or when the Fire is closed or death is slaughtered. **And the angels will meet them** they will receive them congratulating them. **This is your Day** the day of your reward, which is determined by the word. **which you were promised** in this world.

Surat al-Anbiya 21:104

The Day We fold up the heaven like the folding of a scroll for books. Just as We began the first creation, We will repeat it. [It is] a promise binding upon Us. Indeed, We will do it.

Tafsir al-Jalalayn

104 - *Day* is in the accusative case with the predicate of *remember* **We fold the heaven like the folding of a scroll** the name of a king **for the books** the record of the son of Adam upon his death and the lam is redundant or the record is the page and the writing means written and the lam means upon and in a reading for the books in the plural **as We began the first creation** from nothing **We will restore it** after its destruction so the kaf is related to **We will restore** and its pronoun refers back to the first and *what* is a source **a promise upon Us** is in the accusative case with our promise implied before it and it confirms the content of what preceded it **Indeed, We were to do** what We promised

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The greatest terror will not grieve them, the Day We will roll up the heaven. It will be a Day of Reconciliation for those who grieve them.

The interpreters differed about the meaning of the register that God mentioned in this place. Some of them said: It is the name of an angel.

Who said that?

Abu Kuraib told us, he said: Ibn Yaman told us, he said: Abu al-Wafa al-Ashja'i told us, on the authority of his father, on the authority of Ibn Umar, regarding His statement, **On the Day We will roll up the heaven like the rolling up of a scroll for a book**, he said: The scroll is an angel, and when he ascends with the seeking of forgiveness, He says: Write it down as light.

Ibn Bashar told us, he said: Mu'al told us, he said: Sufyan told us, he said: I heard Al-Suddi say regarding His statement: **On the Day We will roll up the heaven like the rolling up of a scroll**. He said: The scroll is an angel.

Others said: The recorder is a man who used to write for the Messenger of God, may God bless him and grant him peace.

Who said that?

Nasr bin Ali told us, he said: Noah bin Qais told us, he said: Amr bin Malik told us, on the authority of Abu al-Juza', on the authority of Ibn Abbas, regarding this verse, **On the Day when We will roll up the heaven like the rolling up of a scroll for books**, he said: Ibn Abbas used to say: It is the man.

He said: Noah bin Qais told us, he said: Yazid bin

Kaab told us, on the authority of Amr bin Malik, on the authority of Abu al-Juza', on the authority of Ibn Abbas, he said: The scribe: a writer who used to write for the Messenger of God, may God bless him and grant him peace.

Others said: Rather, it is the newspaper in which he writes.

Who said that?

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, **like the folding of a scroll over a book**, meaning: like the folding of a page over a 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, his statement, **On the Day We will fold up the heaven like the folding of a scroll for a book**, meaning like the folding of pages.

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 Nujayj, on the authority of Mujahid, he said: The register is the document.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement, **On the Day We will roll up the heaven like the rolling up of a scroll for a book**, he said: The scroll is the page.

The first of the sayings on this matter, in our view, that is correct is the saying of the one who said: The register in this place is the newspaper, because that is what is known in the speech of the Arabs, and there is no known scribe for our Prophet, may God bless him and grant him peace, whose name was the register, nor is there an angel among the angels with that name.

If someone says: How do we fold the scroll with the book if the record is a scroll? It is said: The meaning is not like that, but rather its meaning is: On the Day when we fold the heaven like the folding of a scroll on what is in it of the book, then we made folding a source and it was said like the folding of the scroll for the book, the lam in his saying for the book, meaning on.

The reciters differed in their recitation of this. Most of the reciters of the regions, except for Abu Ja'far the reciter, recited it **the day when we fold the sky** with a *nun*. Abu Ja'far recited it **the day when the sky is folded** with a *ta* and a *damma*, in the manner of what the doer was not named.

The correct reading in this regard is: what the readers of the regions have said, with the letter *nun*, due to the consensus of the authoritative readers on it, and the anomaly of what differs from it. As for the *sijil*, it is read by all of them with a shaddah on the *lam*. As for the *kitab*, the readers of the people of Medina, and some of the people of Kufa and Basra read it with the singular, like folding the *sijil* for the book. And the majority of the readers of Kufa read it *lil-kutub* as a collective.

Surat al-Anbiya 21:104

The Day We fold up the heaven like the folding of a scroll for books. Just as We began the first creation, We will repeat it. [It is] a promise binding upon Us. Indeed, We will do it.

The first of the two readings in our view is the correct one: the reading of the one who read it on the basis of the unification of the Book, for what we mentioned of its meaning, for what is meant by it is: like the folding of a scroll on what is written in it, so there is no reason, since that is like its meaning for all books, except for a reason that we follow from the well-known speech of the Arabs. And with His saying **like the folding of a scroll**, the report of the connection of His saying **the greatest terror will not grieve them** ends, then the report of what God will do with His creation on that day begins, so He, the Most High, said: **As We began the first creation, We will repeat it.** So the kaf in His saying *as* is from the connection of **We will repeat**, which came before it, and the meaning of the speech is: We will repeat the creation naked, barefoot, and uncircumcised on the Day of Resurrection, as We began them the first time, in the state in which We created them in the wombs of their mothers, with the difference of the people of interpretation in the interpretation of that.

And what we said about that was said by a group of people of interpretation, and it is the report from the Messenger of God, may God bless him and grant him peace, so that is why I chose to say it over others.

Mention who said that, and the trace that came in it.

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, **The first creation We will repeat** he said: barefoot, naked, and uncircumcised.

Al-Qasim narrated to us: Al-Husayn narrated to us: Hajjaj narrated to us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement, **The first creation We will repeat**, he said: Barefoot, uncircumcised. Ibn Jurayj said: Ibrahim ibn Maysarah informed me that he heard Mujahid say: The Messenger of God, may God bless him and grant him peace, said to one of his wives: They will come to him barefoot, naked, and uncircumcised. So she covered herself with her armor and said, **Oh, how ugly!** Ibn Jurayj said: I was told that Aisha said: O Prophet of God, will people not be modest with one another? He said: Every person on that Day will have something to occupy him.

Ibn Bashar told us: Yahya bin Saeed told us: Sufyan told us, on the authority of Al-Mughira bin Al-Nu'man, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, "On the authority of the Prophet, may God bless him and grant him peace, who said: People will be gathered barefoot, naked, and uncircumcised, and the first to be clothed will be Abraham. Then he recited: 'As We began the first creation, We will repeat it. [It is] a promise binding upon Us. Indeed, We will do it.'"

Ibn Bashar told us: Ishaq bin Yusuf told us: Sufyan told us: Al-Mughira bin Al-Nu'man told us, 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, stood up among us to give a sermon,

and he mentioned something similar.

Muhammad ibn al-Muthanna told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of al-Mughira bin al-Nu'man al-Nakha'i, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, stood up among us and mentioned something similar.

Abu Kuraib told us, he said: Waki' told us, on the authority of Shu'bah, he said: Al-Mughira bin Al-Nu'man Al-Nakha'i told us, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, and something similar.

Isa bin Yusuf bin Al-Tabbaa Abu Yahya told us: Sufyan told us, on the authority of Amr bin Dinar, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: I heard the Prophet, may God bless him and grant him peace, giving a sermon and saying: You will meet God on foot, uncircumcised.

Abu Kuraib narrated: Ibn Idris narrated to us, on the authority of Laith, on the authority of Mujahid, on the authority of Aisha, who said: The Messenger of God, may God bless him and grant him peace, came to me while I was with an old woman from Banu Amir. He said: Who is this old woman, O Aisha? I said: One of my aunts. She said: Ask God to let me enter Paradise. He said: Old people do not enter Paradise. She said: The old woman took what she took and said: God will create them in a creation other than their creation. Then he said: They will be gathered barefoot, naked and uncircumcised. She said: God forbid that. The Messenger of God, may God bless him and grant him peace, said: Yes, God said: "As We began the first creation, We will repeat it. It is a promise binding upon Us"... to the end of the verse. So the first to be clothed will be Abraham, the friend of God.

Muhammad bin Amara Al-Asadi told me, he said: Ubaid God told us, he said: Israel told us, on the authority of Abu Ishaq, on the authority of Ata', on the authority of Uqbah bin Amir Al-Juhani, he said: The people will be gathered on one plain, their sight will penetrate them and they will hear the caller, barefoot and naked as they were created on the first day.

Al-Qasim narrated to us, he said: Al-Husayn narrated to us, he said: Ibad bin Al-Awam narrated to us, on the authority of Hilal bin Habban, on the authority of Saeed bin Jubair, "on the authority of Ibn Abbas, he said: People will be gathered on the Day of Resurrection barefoot, naked, walking, and uncircumcised. I said: O Abu Abdullah, the uncircumcised? He said: The uncircumcised. So one of his wives said: O Messenger of God, will some of us look at the private parts of others? So he said to each one of them on that day what will distract him from looking at the private parts of his brother." Hilal said: Saeed bin Jubair said: **And you have certainly come to Us individually as We created you the first time** (al-An'am 6:94). He said: Like the day his mother bore him, everything that was missing from him will be returned to him like the day he was born.

Others said: Rather, the meaning of this is: Just as we were and something other than us before we created anything, so we destroy things and return them as perishable, until there is nothing other than us.

Mention of the one 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, **As We began the first creation, We will repeat it...** the verse, he said: We will destroy everything as it was the first time. And His statement, **A promise binding upon Us**, means: We promised you that as a true promise binding upon Us to fulfill what We promised, for We were to do what We promised you of that, O people, because it has already been decreed and decided by Us that We will do it, with certainty that it will happen, so prepare and be ready.

Tafsir al-Qurtubi

The Almighty said: **The Day We fold the heaven** Abu Ja'far ibn al-Qa'qa', Shaibah ibn Nasah, al-A'raj and al-Zuhri read **the heaven** with a damma on the ta' **the heaven** in the nominative case for what its agent is not named. Mujahid *folds* means God folds the heaven. The rest read *fold* with the nun of majesty. The accusative of **the day** is in apposition to the deleted ha' in the relative clause, the meaning is: that which you were promised on the day We fold the heaven. Or it could be accusative with *return* from His statement: **As We began the first creation, We will repeat it**. Or with His statement: **They will not be saddened** meaning the greatest terror on the day We fold the heaven. Or with the omission of *remember*, and He meant by the heaven the genus, the evidence for this is: **And the heavens are folded in His right hand** (al-Zumar 39:67). Like folding the scroll for the book. Ibn Abbas and Mujahid said: That is, like folding the page on what is in it, so the lam means *on*. And also from Ibn Abbas the name of the scribe of the Messenger of God, may God bless him and grant him peace, and it is not strong, because the scribes of the Messenger of God, may God bless him and grant him peace, are known, this is not one of them, nor is there anyone among his companions whose name is **the recorder**. And Ibn Abbas, Ibn Omar and Al-Suddi also said: **The recorder** is an angel, and he is the one who folds up the books of the sons of Adam when they are raised to him. And it is said that he is in the third heaven, and the deeds of the servants are raised to him, and the guardians assigned to creation raise them to him every Thursday and Monday, and among his helpers, as they mentioned, were Harut and Marut. And the record is the instrument, and it is a name derived from the record, which is writing, and its origin is from the record, which is the bucket, you say: I argued with the man if you took out a bucket and he took out a bucket, then it was borrowed and correspondence and review were called *review*. And the ruler recorded a recording. And Al-Fadl bin Al-Abbas bin Utbah bin Abi Lahab said:

Whoever debates with me debates with a noble man who fills the bucket to the limit of distress

Then he built this name on a verb such as hamra, tamra, and bala. Abu Zur'ah ibn Amr ibn Jarir read **katay as-sajil** with a damma on the seen and the jim and a light lam. Al-A'mash and Talhah read **katay as-sajil** with a fatha on the seen, a sukoon on the jim, and a light lam. An-Nahhas said: The meaning is the same, God willing. The completion is in His statement: for the book. The folding in this verse has two possible meanings: One is the stairs, which is the opposite of spreading. God Almighty said: **And the heavens are rolled up in His right hand** (al-Zumar 39:67). The second is concealment, obscurity, and erasure, because God Almighty erases and obliterates its features and clouds its stars.

God the Almighty said: **When the sun is wrapped up, and when the stars are scattered** (al-Takwir 81:1-2), **And when the sky is stripped away** (al-Takwir 81:11). For the Book and the speech is complete. The reading of Al-A'mash, Hafs, Hamzah, Al-Kisa'i, Yahya and Khalaf is: **For the Book** in the plural, then He resumed the speech and said: **As We began the first creation, We will repeat it** meaning We will gather them barefoot, naked and uncircumcised as they began in the bellies. Al-Nasa'i narrated on the authority of Ibn Abbas on the authority of the Prophet, may God bless him and grant him peace, that he said:

"People will be gathered on the Day of Resurrection naked and uncircumcised. The first of creation to be clothed on the Day of Resurrection will be Abraham, peace be upon him." Then he recited: **As We began the first creation, We will repeat it**. Muslim also narrated it on the authority of Ibn Abbas, who said:

The Messenger of God (peace and blessings of God be upon him) delivered a sermon among us and said: O people, you will be gathered before God barefoot, naked and uncircumcised. "As We began the first creation, We will repeat it. A promise binding upon Us. Indeed, We will do it." The first of the creations to be clothed on the Day of Resurrection will be Abraham, peace be upon him. He mentioned the hadith. We have already mentioned this chapter in full in the book *At-Tadhkirah*. Sufyan Ath-Thawri narrated on the authority of Salamah ibn Kuhayl on the authority of Abu Al-Zura' on the authority of Abdullah ibn Mas'ud who said: God the Almighty sends water from beneath the Throne like the semen of men, and their flesh and bodies grow from it as the earth grows soil. He then recited: **As We began the first creation, We will repeat it**. Ibn Abbas said: The meaning is that We will destroy everything and annihilate it as it was the first time. Based on this, the statement is connected to His statement: **The Day We fold up the heaven**, meaning We will fold it up and return it to destruction and annihilation, so that it will be nothing. It was said: We will annihilate the heaven and then return it once again after folding it up and disappearing, like His statement: **The Day the earth will be replaced by another earth, and the heavens [as well]**. (Ibrahim 14:48) The first statement is more correct and is similar to His statement: **And you have certainly come to Us alone as We created you the first time** (al-An'am 6:94) and His statement, the Almighty: "And they will be presented before your Lord in rows: 'You have certainly come to Us'" (al-Kahf 18:48). **A promise** is in the accusative case as a source, meaning We

The Day We fold up the heaven like the folding of a scroll for books. Just as We began the first creation, We will repeat it. [It is] a promise binding upon Us. Indeed, We will do it.

promised a promise. **Upon Us** is to fulfill and fulfil it, meaning resurrection and re-establishment, so there is an omission in the statement. Then He, the Almighty, confirmed that by His statement: **Indeed, We were Doing**. Al-Zajjaj said: The meaning of **Indeed, We were Doing** is that We were able to do whatever We willed. It was said: **Indeed, We were Doing** means what We promised you, and it is as He said: **His promise was to be fulfilled** (al-Muzzammil 73:18). It was said: *Was* is to inform of what had come before of His judgment. It was also said: a relative clause.

Tafsir Ibn Kathir

God Almighty says: This will happen on the Day of Resurrection, **On the Day when We will roll up the heaven like the rolling up of a scroll for books**, as God Almighty said: "And they have not appraised God with true appraisal, while the earth entirely will be in His grip on the Day of Resurrection, and the heavens will be rolled up in His right hand. Glory be to Him, and He is exalted above what they associate with Him."

Al-Bukhari said: Muqaddam bin Muhammad told us, my uncle Al-Qasim bin Yahya told me, on the authority of Ubaidullah, on the authority of Nafi', on the authority of Ibn Umar, on the authority of the Messenger of God, may God bless him and grant him peace, who said: **On the Day of Resurrection, God will seize the earths and the heavens will be in His right hand**. Al-Bukhari, may God have mercy on him, narrated this only from this source. Ibn Abi Hatim said: My father told us, Muhammad ibn Ahmad ibn al-Hajjaj al-Raqi told us, Muhammad ibn Salamah told us, on the authority of Abu Wasil, on the authority of Abu al-Malih al-Azdi, on the authority of Abu al-Jawza al-Azdi, on the authority of Ibn Abbas, who said: God will fold the seven heavens and what is in them of creation, and the seven earths and what is in them of creation. He will fold all of that with His right hand, and all of that will be in His hands like a mustard seed. And His statement: **Like the folding of a scroll for the books**, it was said: What is meant by the scroll is the book, and it was said that what is meant by the scroll here is an angel from the angels. Ibn Abi Hatim said: Ali ibn al-Husayn told us, Muhammad ibn al-Ala' told us, Yahya ibn Yaman told us, Abu al-Wafa al-Ashja'i told us, on the authority of his father, on the authority of Ibn Umar, regarding the statement of God the Almighty: **On the Day We will fold the heaven like the folding of a scroll for the books**, he said: The scroll is an angel, and when he ascends with the supplication for forgiveness, he says: Write it down as light. And this is how Ibn Jarir narrated it on the authority of Abu Kurayb on the authority of Ibn Yaman with it. Ibn Abi Hatim said: It was narrated on the authority of Abu Ja'far Muhammad ibn Ali ibn al-Husayn that the scroll King, and Al-Suddi said about this verse that the register is a king entrusted with the books, so when a person dies, his book is raised to the register, which folds it and raises it until the Day of Resurrection. It was said that what is meant by it is the name of a companion who used to write the revelation for the Prophet, may God bless him and grant him

peace. Ibn Abi Hatim said: Abu Zur'ah told us, Nasr ibn Ali Al-Jahdhami told us, Nuh ibn Qays told us, on the authority of Amr ibn Malik, on the authority of Abu Al-Jawza', on the authority of Ibn Abbas, **On the Day We will fold up the heaven like the folding of a register for books**, he said: The register is the man. Nuh said: And Yazid ibn Ka'b told me, he is Al-Awdhi, on the authority of Amr ibn Malik, on the authority of Abu Al-Jawza', on the authority of Ibn Abbas, he said: The register is a scribe for the Prophet, may God bless him and grant him peace. And this is how Abu Dawud and Al-Nasa'i narrated it, both of them on the authority of Qutaybah ibn Sa'd, on the authority of Nuh ibn Qays, on the authority of Yazid ibn Ka'b, on the authority of Amr ibn Malik, on the authority of Abu Al-Jawza', on the authority of Ibn Abbas, may God be pleased with them both, he said: The register is a scribe for the Prophet, may God bless him and grant him peace. And Ibn Jarir narrated it on the authority of Nasr ibn Ali Al-Jahdhami, as mentioned above, and Ibn Adi narrated it from the narration of Yahya ibn Amr ibn Malik. Al-Nakri, on the authority of his father, on the authority of Abu al-Jawza', on the authority of Ibn Abbas, said: The Messenger of God, may God bless him and grant him peace, had a scribe called al-Sijil, and this is what he said: **On the Day We will roll up the heaven as a scroll is rolled up for books**. He said: Just as the scroll is rolled up for books, so will the heaven be rolled up. Then he said: It is not preserved.

Al-Khatib al-Baghdadi said in his history: Abu Bakr al-Barqani informed us, Muhammad ibn Muhammad ibn Ya'qub al-Hajjaji informed us, Ahmad ibn al-Hasan al-Karkhi informed us that Hamdan ibn Sa'id told them, on the authority of Abdullah ibn Numayr, on the authority of Ubaydullah ibn Umar, on the authority of Nafi', on the authority of Ibn Umar, who said: Al-Sijil was a scribe for the Prophet, may God bless him and grant him peace. This is very strange from the hadith of Nafi' on the authority of Ibn Umar, and it is not authentic at all. Likewise, what was mentioned above from Ibn Abbas, narrated by Abu Dawud and others, is also not authentic. A group of hadith masters have explicitly declared its fabrication, even though it is in Sunan Abu Dawud, among them our great Sheikh, the hadith master Abu al-Hajjaj al-Mizzi, may God prolong his life and extend his life, and conclude his life with righteous deeds. I have devoted a separate section to this hadith, praise be to God. Imam Abu Jaafar bin Jarir stood up to deny this hadith, and he responded to it completely, and said: There is no one known among the companions whose name is As-Sajjil, and the scribes of the Prophet, may God bless him and grant him peace, are known and there is no one among them whose name is As-Sajjil. He was right, may God have mercy on him, in that, and it is one of the strongest pieces of evidence for the strangeness of this hadith. As for the one who mentioned it among the names of the companions, he relied on this hadith and not on any other, and God knows best. The correct view from Ibn Abbas is that As-Sajjil is the document, as Ali bin Abi Talhah said, and Al-Awfi from him, and Mujahid, Qatadah and others stated that, and Ibn Jarir chose it because it is well-known in the language. Based on this, the meaning of the statement is that on

the day when We fold the heaven like folding the scroll for the book, i.e. on the book in the sense of what is written, like His statement: **So when they had submitted and laid it upon their foreheads**, i.e. on the forehead, and it has similar linguistic parallels, and God knows best. And His statement: "As We began the first creation, We will repeat it. It is a promise binding upon Us. Indeed, We will do it," means that this will inevitably happen on the day when God will return the creatures to a new creation as He began them, and He is able to return them. This is bound to happen because it is part of the promise of God, who does not fail or change, and He is able to do that. That is why He said: **Indeed, We were to do it**. Imam Ahmad said: Wakee' and Ibn Ja'far al-Ma'ni narrated to us, they said: Shu'bah narrated to us, on the authority of al-Mughirah ibn al-Nu'man, on the authority of Sa'eed ibn Jubayr, on the authority of Ibn Abbas, he said: The Messenger of God, may God bless him and grant him peace, stood up and delivered a sermon among us, and he said: "You will be gathered before God, the Almighty, barefoot, naked, and uncircumcised. Just as We began the first creation, We will repeat it. It is a promise binding upon Us. Indeed, We were to do it." And he mentioned the rest of the hadith. They included it in the two Sahih's from the hadith of Shu'bah. Al-Bukhari mentioned it in his book regarding this verse. Laith ibn Abi Sulaym narrated from Mujahid from Aisha from the Messenger of God, may God bless him and grant him peace, something similar to that. Al-Awfi said from Ibn Abbas regarding His statement: **Just as We began the first creation, We will repeat it**, he said: Everything will perish as it was the first time.

Fath al-Qadir

104- **On the Day We fold the heaven like the folding of a scroll for books**. Abu Ja'far ibn al-Qa'qa', Shaibah, al-A'raj, and al-Zuhri read *Natwi* with a dammah on the first letter and raising the sky. Mujahid read *Natwi* with a fathah on the second letter, built for the agent, meaning that God folds the heaven. The rest read *Natwi* with the nun of majesty and the accusative of *Yawm*. His saying, **We return it**, means We return it on the Day We fold the heaven. It was said that it is a substitute for the deleted pronoun in **You are promised**, and the meaning is: those whom you promised on the Day We fold. It was said that it is based on His saying that fear will not grieve them, and it was said that it is based on His saying that you will meet them. It was said that it is related to something deleted, which is *Remember*, and this is clearer and more evident. Folding is the opposite of spreading, and it was said that it is erasure. What is meant by the sky is the genus, and the scroll is the page, meaning folding like the folding of a scroll. It was said that the scroll is the instrument, and it is derived from the argument, which is correspondence, and its origin is from the scroll, which is the bucket. It is said: I argued with the man. If you take out a bucket and he takes out a bucket, then it is borrowed for correspondence and review in speech, and from it is the saying of Al-Fadl bin Al-Abbas bin Utbah bin Abi Lahab:

Whoever debates with me debates with a noble man who fills the bucket to the limit of distress.

Abu Zur'ah ibn 'Amr and Ibn Jarir read *As-Sajil* with a damma on the seen and the jim and a shaddah on the lam. Al-A'mash and Talhah read it with a fatha on the seen, a sukoon on the jim and a light lam. The folding in this verse has two possible meanings: one is folding, which is the opposite of spreading, as in His statement: **And the heavens are rolled up in His right hand**. The second is concealment, obscurity and erasure, because God, the Exalted, erases and obliterates their signs and clouds their stars. It was said that *As-Sajil* is the name of an angel, who is the one who folds up the books of the sons of Adam. It was also said that it is the name of a scribe for the Messenger of God, may God bless him and grant him peace, but the first is more correct. Al-A'mash, Hafs, Hamzah, Al-Kisa'i, Yahya and Khalaf read it for all the books, while the rest read it for the book, and it is related to an omitted word in the state of the register: i.e. like the folding of the register, being for the books or an attribute of it: i.e. being for the books, because the books are the pages and what is written in them, so He recorded some of their parts, and folding is related to it in reality. As for the second reading, the book is a source, and the lam is for al-Sharh 94: that is, as the scroll is folded for writing: that is, to write in it, or for what is written in it of the many meanings, and this is on the assumption that what is meant by folding is the first meaning, which is the opposite of spreading. **As We began the first creation, We will repeat it**, that is, as We began them in the wombs of their mothers and brought them out to the earth barefoot, naked, uncircumcised, thus We will repeat them on the Day of Resurrection. So the first creation is the object of We will repeat, understood and explained by We will repeat it mentioned, or the object of We began, and what is a collective or relative pronoun, and the kaf is related to something omitted, that is, We will repeat like what We began, We will repeat it. In this way, the first is a circumstance of Our beginning, or a state, and the first of creation was specifically mentioned to depict creation from nothingness, and the purpose is to clarify the validity of the return by analogy to the beginning, due to the inclusion of the inherent possibility of both of them. It was said that the meaning of the verse is: We will destroy every soul as it was the first time, and on this basis the speech is connected to His saying: **On the Day We will fold up the heaven**, and it was said that the meaning is We will change the heaven, then We will return it once again after Folding it and disappearing, and the first is more appropriate, and it is like His statement: **And you have certainly come to Us individually as We created you the first time**, then the Almighty said: "A promise binding upon Us. Indeed, We will do it." The word *promise* is in the accusative case as a source: meaning, We promised a promise binding upon Us to fulfill and fulfill. It is resurrection and re-establishment, then the Almighty confirmed that by saying: **Indeed, We will do it**. Al-Zajaj said: The meaning of **Indeed, We will do it** is: We were able to do whatever We willed, and it was said that We will do what We promised you, and similar to it is His statement: **His promise was to be fulfilled**.

Surat al-Anbiya 21:104

The Day We fold up the heaven like the folding of a scroll for books. Just as We began the first creation, We will repeat it. [It is] a promise binding upon Us. Indeed, We will do it.

Tafsir al-Baghawi

104. **The Day We fold the heaven**, Abu Ja'far read: yatwa with a ta' and a damma and a fatha on the waw, **and the heaven**, raised in the passive voice, and the general public read with a nun and a fatha and a kasra on the waw, **and the heaven**, accusative, **like folding the scroll for the books**, Hamza, Al-Kisa'i and Hafs from Asim read for the books in the plural, and the others read for the book in the singular, and they differed about the scroll, so Al-Suddi said: The scroll is an angel who writes down the deeds of the servants, and the lam is redundant, meaning like folding the scroll of the books like His saying **He has followed you** (al-Naml 27:72), the lam in it is redundant, and Ibn Abbas, Mujahid and the majority said: The scroll is the newspaper for the books, meaning for what was written, meaning like folding the newspaper on its written one, and the scroll is a noun derived from the writing, which is correspondence, and folding is the stairs which is the opposite of spreading, **as We began the first creation, We will repeat it**, meaning as We began them in the wombs of their mothers, barefoot, naked and uncircumcised, thus We will return them on the Day of Resurrection, similar to the saying of God Almighty: **And you have certainly come to Us alone, just as We created you the first time.** (Al-An'am: 94), and it was narrated on the authority of Ibn Abbas on the authority of the Prophet, may God bless him and grant him peace, who said: **You will be gathered barefoot, naked, and uncircumcised.** Then he recited: **As We began the first creation, We will repeat it.** "A promise binding upon Us. Indeed, We will do it." He meant the return and resurrection.

the ability. And the ancient ability includes them both equally. *Ma* is a noun or a source and the first object of **We began** or of a verb that explains it, **We return it**, or a relative pronoun, and the kaf is related to an omitted word that explains it, **We return it**, that is, We return like that which We began. The first creation is an adverb of **We began** or a state of the omitted relative pronoun. **A promise** is estimated by its verb to confirm **We return it**, or it is erected by it because it is a promise by repetition. **Upon us** means upon us to accomplish it. **Indeed, We were to do** that inevitably.

Tafsir al-Baidawi

104- **The Day We fold the heaven** is understood by mentioning or an adverb for **does not grieve them**. Or **you receive them** or an implied state of the deleted pronoun from **you are promised**. What is meant by folding is the opposite of spreading or erasing from your saying *voluntarily* in this hadith, because it spread a canopy for the children of Adam, so when they moved, it was destroyed for them. It was read with the letter *ya* and the passive form. **Like folding the scroll for the books** folding like folding the scroll for the sake of writing or for what is written or written in it, and this is indicated by the reading of Hamza, Al-Kisa'i and Hafs on the plural, meaning for the many meanings written in it. It was said that **the scroll** is an angel who folds the books of deeds if they are raised to him or a writer who was for the Messenger of God, may God bless him and grant him peace. It was read **the scroll** like the bucket **the scroll** like the lever and they are two languages in it. **As We began the first creation, We will repeat it.** That is, We will repeat what We created, beginning with a repetition like We began it in that they are both a creation from nothingness, or a gathering of dispersed parts. The purpose is to demonstrate the correctness of the repetition by analogy with the creation, to include the intrinsic possibility that corrects

Surat al-Anbiya 21:105

And We had already written in the Psalms, after the remembrance, that the earth will be inherited by My righteous servants.

Tafsir al-Jalalayn

105 - **And We have already written in the Psalms** meaning the Book, that is, the revealed Books of God **after the Reminder** meaning the Mother of the Book that is with God **that the earth** the land of Paradise **will be inherited by My righteous servants** general for every righteous person.

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed regarding the meaning of the Psalms and the Reminder in this place. Some of them said: What is meant by the Psalms is all the books of the prophets that God sent down to them, and what is meant by the Reminder is the Mother of the Book that is with Him in the heavens.

Mention of who said that: Isa bin Othman bin Isa Al-Ramli told me, he said: Yahya bin Isa told us, on the authority of Al-A'mash, he said: I asked Saeed, about the statement of God, **And We had already written in the Psalms, after the remembrance**, he said: The remembrance is that which is in the heaven.

Al-Qasim told us, he said: Al-Hussein told us, he said: Isa bin Yunus told us, on the authority of Al-A'mash, on the authority of Saeed bin Jubair, regarding his statement, **And We have already written in the Psalms**, he said: Al-A'mash read it as **the Psalms**, he said: the Psalms, the Torah, the Gospel, and the Qur'an. **After the Reminder**, he said: the Reminder in heaven.

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, **The Psalms** he said: The Book, **After the Reminder** he said: The Mother of the Book with God.

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, his statement, **The Psalms**, he said: The Book, **After the Reminder**, he said: The Mother of the Book with God.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And We have already written in the Psalms**, he said: The Psalms are the books that were revealed to the prophets. And the Reminder is the mother of the book in which things were written before that.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Saeed, regarding his statement, **And We had already written in the Psalms, after the remembrance**, he said: We wrote in the

Qur'an after the Torah.

Others said: Rather, what is meant by the Psalms is the books that God revealed to the prophets after Moses, and by the mention:

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 We had already written in the Psalms, after the remembrance...** the verse, he said: The remembrance is the Torah, the Psalms are the books.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh, who said: Ubayd narrated to us, who said: I heard Ad-Dahhak say, in his statement, **And We had already written in the Psalms, after the Reminder...** the verse, he said: The Reminder is the Torah, and what he meant by the Psalms after the Torah is the Books.

Others said: The Psalms are the Psalms of David, and the Torah is the Torah of Moses, peace be upon them.

Who said that?

Muhammad bin Al-Nathna told us, he said: Abdul Wahhab told us, he said: Dawud told us, on the authority of Al-Sha'bi, that he said regarding this verse: **And We had already written in the Psalms, after the remembrance**. He said: In the Psalms of David, after the remembrance of Moses.

The first of these sayings that is most correct in my opinion is what Saeed bin Jubair and Mujahid said, and those who said the same as them in that, that its meaning is: And We have written in the books after the Mother of the Book in which God wrote everything that is to be, before the creation of the heavens and the earth, and that is as if the Psalms are the book, and it is said from it: I wrote the book and I wrote it, and every book that God sent down to a prophet of His prophets is a reminder. So if that is the case, then in His insertion of the definite article in the reminder, there is clear evidence that it is meant by a specific reminder, known to those addressed by the verse, and if that was not the Mother of the Book that we mentioned, then the Torah would not be more deserving of being meant by that, from the scrolls of Abraham, for it was before the Psalms of David.

The interpretation of the statement then, since it was as we described: **And We have already decreed, and We have established Our decree in the books after the Mother of the Book, that the earth will be inherited by My righteous servants**, means by that: that the land of Paradise will be inherited by those who act in obedience to Him, who abide by His command and prohibition of worship, not those of them who act in disobedience to Him, who prefer obedience to Satan over obedience to Him.

Who said that?

Muhammad bin Abdullah Al-Hilali told us, he said: Ubaid God bin Musa told us, he said: Israel told us, on the authority of Abu Yahya Al-Qattat, on the authority of Mujahid, on the authority of Ibn Abbas, regarding his statement, **The earth will be inherited by My righteous**

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And We had already written in the Psalms, after the remembrance, that the earth will be inherited by My righteous servants.

servants, he said: The land of Paradise.

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, regarding his statement, **And We had already written in the Psalms, after the remembrance, that the earth will be inherited by My righteous servants.** He said: God Almighty informed in the Torah and the Psalms and in His foreknowledge, before the heavens and the earth were created, that He would inherit the earth to the nation of Muhammad, may God bless him and grant him peace, and admit them to Paradise, and they are the righteous.

Ibn Hamid told us, he said: Jarir told us, on the authority of Mansur, on the authority of Saeed bin Jubair, regarding his statement, **And We had already written in the Psalms, after the remembrance, that the earth will be inherited by My righteous servants,** he said: We wrote in the Qur'an after the Torah, and the earth is the land of Paradise.

Ali bin Sahl told me: Hajjaj told us, on the authority of Abu Jaafar, on the authority of Al-Rabi' bin Anas, on the authority of Abu Al-Aaliyah: **The earth will be inherited by My righteous servants.** He said: The earth is Paradise.

Isa bin Othman bin Isa Al-Ramli told me: Yahya bin Isa told us, on the authority of Al-A'mash, who said: I asked Saeed about the statement of God, **The earth will be inherited by My righteous servants.** He said: The land of Paradise.

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, regarding the statement of God, **that the earth** he said: Paradise, **My righteous servants will inherit 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, the same.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **The earth will be inherited by My righteous servants,** he said: Paradise. And he recited the statement of God, the Most High, "And they will say, 'Praise be to God, who has fulfilled for us His promise and made us inherit the earth. We may settle in Paradise wherever we wish. How excellent is the reward of the workers.'" (al-Zumar 39:74) He said: So Paradise begins on Earth, then it goes up in degrees, and Hell begins on Earth, and between them is a veil, a wall. No one knows what that wall is. And he recited, **A door, its interior contains mercy, and its exterior is before it punishment.** (al-Hadid 57:13) He said: And its degrees go down into the Earth, and the degrees of Paradise go up into the heavens.

Muhammad bin Awf told us, he said: Abu Al-Mughira told us, he said: Safwan told us, I asked Amer bin Abdullah Abu Al-Yaman: Will the souls of the believers be gathered together? He said: He said: The land

about which God says: **And We had already written in the Psalms, after the remembrance, 'The earth will be inherited by My righteous servants.'** He said: It is the land to which the souls of the believers will be gathered until the resurrection.

Others said: It is the land that God gives to the believers in this world.

Others said: He meant the Children of Israel, because God promised them that and fulfilled it for them. He cited as evidence for his statement the words of God: **And We caused the people who were oppressed to inherit the eastern and western parts of the earth, which We had blessed** (al-A'raf 7:137). We have already mentioned the statement of the one who said: **The earth will be inherited by My righteous servants,** that it is the land of the disbelieving nations, which the nation of Muhammad, may God bless him and grant him peace, will inherit. This is the statement of Ibn Abbas, from whom Ali ibn Abi Talha narrated.

Tafsir al-Qurtubi

The Almighty said: **And We have written in the Psalms** The Psalms and the Book are one, and therefore it is permissible to call the Torah and the Gospel Zabur. Zabart means written and its plural is Zabar. Saeed bin Jubair said: **The Zabur** is the Torah, the Gospel and the Qur'an. **After the Reminder** which is in the heaven **that the earth** the land of Paradise **will be inherited by My righteous servants** narrated by Sufyan from Al-A'mash from Saeed bin Jubair. Al-Sha'bi: **The Zabur** is the Psalms of David, and **the Reminder** is the Torah of Moses, peace be upon him. Mujahid and Ibn Zayd: **The Zabur** are the books of the prophets, peace be upon them, and **the Reminder** is the mother of the book which is with God in the heaven. Ibn Abbas said: **The Zabur** are the books that God sent down to His prophets after Moses, and **the Reminder** is the Torah sent down to Moses. Hamza read **in the Zabur** with a damma on the zay, the plural of Zabar. **The earth will be inherited by My righteous servants.** The best that has been said about it is that it refers to the land of Paradise, as Saeed bin Jubair said, because the earth in this world was inherited by the righteous and others. This is the opinion of Ibn Abbas, Mujahid and others. Mujahid and Abu Al-Aaliyah said: The evidence for this interpretation is the statement of God the Almighty: **And they will say, 'Praise be to God, Who has fulfilled His promise to us and has given us the earth as an inheritance.'** (al-Zumar 39:74) And from Ibn Abbas: It refers to the Holy Land. And from him also: It refers to the land of the disbelieving nations, which the nation of Muhammad, may God bless him and grant him peace, will inherit through conquests. It has been said that what is meant by this is the Children of Israel, based on the statement of God the Almighty: **And We gave as an inheritance to the people who were oppressed**

the eastern regions of the earth and the western regions which We had blessed. (al-A'raf 7:137) Most of the commentators agree that what is meant by the righteous servants is the nation of Muhammad, may God bless him and grant him peace. Hamzah read **My righteous servants** with a sukoon on the yaa.

Tafsir Ibn Kathir

The Almighty says, informing about what He has decreed and decided for His righteous servants of happiness in this world and the hereafter and inheriting the earth in this world and the hereafter, as He says: "Indeed, the earth belongs to God. He causes to inherit it whom He wills of His servants. And the [best] outcome is for the righteous." And He says: **Indeed, We will support Our messengers and those who believe during the worldly life and on the Day when the witnesses will stand.** And He says: "God has promised those who believe among you and do righteous deeds that He will surely make them successors upon the earth, just as He made those before them successors, and that He will surely establish for them their religion which He has approved for them." And the Almighty informs that this is written in the religious and predestined books and it will inevitably happen. For this reason, the Almighty says: **And We have already written in the Psalms, after the Reminder.** Al-A'mash said: I asked Sa'id bin Jubayr about the Almighty's saying: **And We have already written in the Psalms, after the Reminder.** He said: The Psalms are the Torah, the Gospel, and the Qur'an. Mujahid said: The Psalms are the Book. Ibn Abbas, Al-Sha'bi, Al-Hasan, Qatadah, and more than one said: The Psalms are what was revealed to David, and the Reminder is the Torah. On the authority of Ibn Abbas: The Remembrance is the Qur'an. Saeed bin Jubair said: The Remembrance is in the heaven. Mujahid said: The Psalms are the books after the Remembrance, and the Remembrance is the Mother of the Book with God. Ibn Jarir, may God have mercy on him, chose this. Zaid bin Aslam also said: It is the first book. Ath-Thawri said: It is the Preserved Tablet. Abdur-Rahman bin Zaid bin Aslam said: The Psalms are the books that were revealed to the prophets, and the Remembrance is the Mother of the Book in which things are written before that. Ali bin Abi Talhah said on the authority of Ibn Abbas: God, the Most High, informed in the Torah and the Psalms and His foreknowledge before the creation of the heavens and the earth that He would inherit the earth for the nation of Muhammad, may God bless him and grant him peace, and admit them to Paradise, and they are the righteous. Mujahid said on the authority of Ibn Abbas: **The earth will be inherited by My righteous servants.** He said: The land of Paradise. Abu Al-Aaliyah, Mujahid, Saeed bin Jubair, Al-Sha'bi, Qatadah, As-Suddi, Abu Salih, Ar-Rabi' bin Anas, and Ath-Thawri also said: We are the righteous. Abu Ad-Darda' said: We are the righteous. Al-Suddi said: They are the believers. His statement: **Indeed in this is a message for a people who worship,** means that in this Qur'an that We revealed to Our servant Muhammad, may God bless him and grant him peace, there is a message: for benefit and sufficiency for a people who worship, and they are those who

worshipped God in accordance with what He legislated, loved, and was pleased with, and who preferred obedience to God over obedience to Satan and the desires of their souls.

And His statement: **And We have not sent you, [O Muhammad], except as a mercy to the worlds.** God the Almighty informs us that God made Muhammad, may God bless him and grant him peace, a mercy to the worlds, meaning He sent him as a mercy to all of them. Whoever accepts this mercy and is grateful for this blessing will be happy in this world and the hereafter, and whoever rejects it and denies it will lose in this world and the hereafter, as God the Almighty said: **Have you not considered those who exchanged the favor of God for disbelief and settled their people in the home of destruction? Hell, which they will burn, and wretched is the resting place.** And God the Almighty said in describing the Qur'an: "Say, 'It is, for those who believe, a guide and a cure. But those who do not believe - in their ears is deafness, and it is blindness for them. Those are being called from a distant place.'" Muslim said in his Sahih: Ibn Abi Umar told us, Marwan Al-Fazari told us, on the authority of Yazid bin Kaysan, on the authority of Ibn Abi Hazim, on the authority of Abu Hurairah, who said: It was said, **O Messenger of God, invoke curses upon the polytheists.** He said, **I was not sent to curse, but rather I was sent as a mercy.** Muslim alone transmitted it. In the other hadith, **I am but a mercy sent forth.** It was narrated by Abdullah bin Abi Uwanah and others on the authority of Wakee' on the authority of Al-A'mash on the authority of Abu Salih on the authority of Abu Hurairah, with a chain of transmission traceable to the Prophet. Ibrahim Al-Harbi said: Others have narrated it on the authority of Wakee' but did not mention Abu Hurairah. Al-Bukhari said the same when he was asked about this hadith, and he said: It was narrated by Hafs bin Ghiyath as a mursal hadith.

Al-Hafiz Ibn Asakir said: Malik bin Saeed Al-Khamis narrated it on the authority of Al-A'mash on the authority of Abu Salih on the authority of Abu Hurairah, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. Then he cited it on the authority of Abu Bakr bin Al-Muqri' and Abu Ahmad Al-Hakim, both on the authority of Bakr bin Muhammad bin Ibrahim Al-Sufi. Ibrahim bin Saeed Al-Jawhari told us on the authority of Abu Usamah on the authority of Ismail bin Abi Khalid on the authority of Qais bin Abi Hazim on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **I am only a mercy sent down.** Then he cited it on the authority of Al-Salt bin Masoud on the authority of Sufyan bin Uyaynah on the authority of Misa'ar on the authority of Saeed bin Khalid, on the authority of a man on the authority of Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said: "God sent me as a mercy sent down. I was sent to raise up some people and lower others."

Abu al-Qasim al-Tabarani said: Ahmad ibn Muhammad ibn Nafi' al-Tahhan told us, Ahmad ibn Salih told us: I found a book in Medina on the authority of Abdul Aziz al-Darawardi and Ibrahim ibn Muhammad ibn Abdul Aziz ibn Umar ibn Abdul Rahman ibn Auf, on the authority of Muhammad ibn

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And We had already written in the Psalms, after the remembrance, that the earth will be inherited by My righteous servants.

Salih al-Tammar, on the authority of Ibn Shihab, on the authority of Muhammad ibn Jubayr ibn Mut'im, on the authority of his father, who said: Abu Jahl said when he came to Mecca on his way back from Hamza: O people of Quraysh, Muhammad has come down to Yathrib and sent his scouts, and he only wants to harm you, so beware of passing through his path or approaching him, for he is like a ferocious lion. He is angry with you because you banished him as monkeys banish from their nests. By God, he has magicians, and I have never seen him or any of his companions without seeing devils with them. You have known the enmity of the sons of Qaylah, meaning the Aws and Khazraj, for he is an enemy who sought help from an enemy. Mut'im ibn Adi said to him: O Abu al-Hakam, by God, I have never seen anyone more truthful in speech, nor more faithful in his promise than your brother whom you banished. And when... You did what you did, so be the most restrained from it. Abu Sufyan ibn al-Harith said: Be as tough as you were before, for if the sons of Qaylah get hold of you, they will not respect any covenant or pact with you. If you obey me, you will force them to flee to the valley of Kinanah or you will expel Muhammad from among them, and he will be alone and banished. As for the sons of Qaylah, by God, they are the same as the people of Dahlak in humiliation, and I will suffice you against their punishment. He said:

I will give a side of me that is rough, despite the closeness and distance

Khazraj men are humiliated when it comes to joking after seriousness.

When this reached the Messenger of God (may God's peace and blessings be upon him), he said, "By the One in Whose hand is my soul, I will kill them, crucify them, and guide them even though they are reluctant. I am a mercy sent by God, and He will not take me until God makes His religion prevail. I have five names: I am Muhammad and Ahmad. I am al-Mahi, by whom God will wipe out disbelief. I am al-Hashir, by whose feet the people will be gathered. I am al-Aqib." Ahmad ibn Salih said, **I hope that the hadith is authentic.** Imam Ahmad said, "Mu'awiyah ibn Amr told us, Zaidah told us, Amr ibn Qays told me, on the authority of Amr ibn Abi Qurrah al-Kindi, who said, 'Hudhayfah was in al-Mada'in and he was mentioning things that the Messenger of God (may God's peace and blessings be upon him) had said. Hudhayfah came to Salman, and Salman said, 'O Hudhayfah, the Messenger of God (may God's peace and blessings be upon him) delivered a sermon and said, 'Any man from my nation whom I curse or whom I revile in my anger, I am only a man from the children of Adam, and I become angry as you become angry. God has sent me as a mercy to the worlds, so make it a prayer for him on the Day of Resurrection.'"

Abu Dawood narrated it on the authority of Ahmad bin Yunus on the authority of Zaidah. If it is said: What mercy was given to those who disbelieved in Him? The answer is what Abu Ja'far ibn Jarir narrated: Ishaq ibn Shahin told us, Ishaq al-Azraq told us, on the authority

of al-Mas'udi, on the authority of a man called Sa'id, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, regarding His statement: **And We have not sent you, [O Muhammad], except as a mercy to the worlds**, he said: Whoever believes in God and the Last Day, mercy will be written for him in this world and the Hereafter, and whoever does not believe in God and His Messenger will be spared from what befell the nations of subsidence and stoning. And this is how Ibn Abi Hatim narrated it from the hadith of al-Mas'udi, on the authority of Abu Sa'd, who is Sa'id ibn al-Marzban al-Baqqal, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, and he mentioned it in a similar manner, and God knows best. And Abu al-Qasim al-Tabarani narrated it on the authority of Abdun ibn Ahmad, on the authority of 'Isa ibn Yunus al-Ramli, on the authority of Ayoub ibn Suwayd, on the authority of al-Mas'udi, on the authority of Habib ibn Abi Thabit, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **And We have not sent you, [O Muhammad], except as a mercy to the worlds**, he said: Whoever follows him will have mercy in this world and the Hereafter, and whoever does not follow him will be spared from what befell the rest of the nations of subsidence, transformation, and stoning.

Fath al-Qadir

105 And We have written in the Psalms The Psalms originally mean books. It is said that it was written, and based on this, it is correct to apply the Psalms to the Torah and the Gospel, and to the Book of David called the Psalms. It was said that what is meant here is the Book of David, and the meaning of **after the remembrance** is the Preserved Tablet. It was said that it is the Torah: meaning, by God, We have written in the Book of David after what We wrote in the Torah or after what We wrote in the Preserved Tablet **that the earth will be inherited by My righteous servants.** Al-Zajaj said: The Psalms are the plural of books: the Torah, the Gospel, and the Qur'an, because the Psalms and the Book have the same meaning. It is said that you wrote and you wrote. What he said is supported by Hamza's reading of the Psalms with a damma on the zay, as it is the plural of zabar.

There is a difference of opinion regarding the meaning of **My righteous servants will inherit it**. It has been said that what is meant is the land of Paradise. Those who say this provide evidence for this with the words of God the Almighty: "And they will say, 'Praise be to God, Who has fulfilled His promise to us and has given us the land as an inheritance.' " It has also been said that it is the Holy Land. It has also been said that it is the land of the disbelieving nations, which our Prophet (peace and blessings of God be upon him) and his nation will inherit by conquering it. It has also been said that what is meant by this is the Children of Israel, based on the words of God the Almighty: **And We gave as an inheritance to the people who were oppressed the eastern regions of the earth and the western regions which We had blessed.** It appears that this is good report for the nation of Muhammad (peace and blessings of God be upon him) that they will inherit the

land of the disbelievers, and most of the commentators agree with this. Hamzah read **My servants** with a sukoon on the ya', while the rest read it with a fathah on it.

Tafsir al-Baghawi

105. The Almighty said: **And We had already written in the Psalms, after the Reminder**, Saeed bin Jubair and Mujahid said: The Psalms are all the revealed books, and the Reminder is the mother of the book that is with Him, and the meaning is after what was written is His remembrance in the Preserved Tablet.

Ibn Abbas and Al-Dahhak said: The Psalms are the Torah and the Reminder are the books revealed after the Torah.

Al-Sha'bi said: The Psalms are the Book of David, [and the Remembrance is the Torah. It was said: The Psalms are the Psalms of David] and the Remembrance is the Qur'an, and after means before, like the Almighty's saying: **And behind them was a king** (al-Kahf 18:79): meaning in front of them, **And after that He spread out the earth** (An-Nazi'at: 30) before it, **that the earth**, meaning the land of Paradise, **My righteous servants will inherit it**, Mujahid said: He means the nation of Muhammad, may God bless him and grant him peace, as evidenced by the Almighty's saying: **And they said, 'Praise be to God, who has fulfilled His promise to us and made us inherit the earth'** (al-Zumar 39:74), and Ibn Abbas said: He meant that the lands of the infidels would be conquered by the Muslims, and this is a ruling from God to make the religion prevail and the Muslims be honored. It was said: He meant by the land the Holy Land.

Tafsir al-Baidawi

105- **And We have already written in the Psalms** in the Book of David, peace be upon him. **After the Reminder** meaning the Torah. It was said that what is meant by **the Psalms** is the type of revealed books and by **the Reminder** is the Preserved Tablet. **That the earth** meaning the land of Paradise or the Holy Land. **My righteous servants will inherit it** meaning the general believers or those who were oppressed in the East and West of the earth, or the nation of Muhammad, may God bless him and grant him peace.

Surat al-Anbiya 21:106

Indeed in this is a message for a people who worship.

Surat al-Anbiya 21:106

Indeed in this is a message for a people who worship.

Tafsir al-Jalalayn

106 - **Indeed in this** the Qur'an **is a message** sufficient to enter Paradise **for a people who worship** who act upon it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Indeed, in this Qur'an that We revealed to Our Prophet Muhammad, may God bless him and grant him peace, is a message for whoever worships God, including the obligations that God has imposed, to His pleasure and the attainment of what is sought from Him.

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

Who said that?

Yaqub bin Ibrahim told me: Ibn Ulayyah told us, on the authority of Al-Jariry, on the authority of Abu Al-Ward bin Thamamah, on the authority of Abu Muhammad Al-Hadrami, who said: Ka'b told us in this mosque, he said: By the One in Whose Hand is Ka'b's soul, in this there is a message for a people who worship. They are the people or companions of the five prayers. God called them worshippers.

Al-Husayn bin Yazid Al-Tahan told us: Ibn Ulayyah told us, on the authority of Saeed bin Iyas Al-Jariry, on the authority of Abu Al-Ward, on the authority of Ka'b, regarding his statement, **Indeed in this is a message for a people who worship**, he said: Fasting the month of Ramadan, and the five daily prayers. He said: It is filling the hands and the sea with worship.

Al-Qasim told us, he said: Al-Hussein told us, he said: Muhammad bin Al-Hussein told us, on the authority of Al-Jariry, he said: Ka'b Al-Ahbar said: **Indeed in this is a message for a people who worship**: for the nation of Muhammad.

Ali told me, he said: Abdullah told us, he said: Mu'aya told us, on the authority of Ali, on the authority of Ibn Abbas, his statement, **Indeed in this is a message for a people who worship**, meaning: who work.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, his statement, **Indeed in this is a message for a people who worship**. He said: They say that in this surah is a message.

Others say: In the Qur'an there is a revelation of the five obligatory prayers. Whoever performs them has conveyed the message to a people who are worshippers. He said: workers.

Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Indeed in this is a message for a people who worship**, he said: Indeed in this is benefit and knowledge, for a people who worship that message.

And His saying, **And We have not sent you, [O Muhammad], except as a mercy to the worlds**, God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And We have not sent you, O Muhammad, to Our creation except as a mercy to those to whom We have sent you from among My creation.

Then the people of interpretation differed about the meaning of this verse. Is it intended to refer to all the world to which Muhammad was sent, including their believers and disbelievers? Or is it intended to refer to the people of faith specifically, without the disbelievers? Some of them said: It refers to all the world, believers and disbelievers.

Who said that?

Narrated to me by Ishaq bin Shaheen, he said: Narrated to us by Ishaq bin Yusuf al-Azraq, on the authority of al-Mas'udi, on the authority of a man called Saeed, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding the statement of God in His Book, **And We have not sent you, [O Muhammad], except as a mercy to the worlds**, he said: Whoever believes in God and the Last Day, mercy will be written for him in this world and the Hereafter, and whoever does not believe in God and His Messenger, will be spared from what befell the nations of subsidence and stoning.

Al-Qasim told us, he said: Al-Hussein told us, he said: Isa bin Yunus told us, on the authority of Al-Masoudi, on the authority of Abu Saeed, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding his statement, **And We have not sent you, [O Muhammad], except as a mercy to the worlds**, he said: Mercy was completed for whoever believed in him in this world and the hereafter, and whoever did not believe in him was spared from what afflicted the nations before him.

Others said: Rather, it refers to the people of faith, not the people of disbelief.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And We have not sent you, [O Muhammad], except as a mercy to the worlds**, he said: The worlds are those who believed in Him and confirmed Him. He said: **And I do not know that it may be a trial for you and an enjoyment for a time**, he said, so it is a trial for these people, and a mercy for those people. The command came in general terms as a mercy for the worlds, and the worlds here are those who believed in Him, confirmed Him, and obeyed Him.

The more correct of the two opinions is the opinion narrated on the authority of Ibn Abbas, which is that God sent His Prophet Muhammad, may God bless him

and grant him peace, as a mercy to the entire world, its believers and its disbelievers. As for the believers, God guided them through him and admitted them into Paradise through faith in him and through acting upon what came from God. As for the disbelievers, He warded off from them the immediate calamity that had befallen the nations that had rejected their messengers before him.

Tafsir al-Qurtubi

Indeed, in this meaning in what was mentioned in this surah of preaching and warning. It was said: In the Qur'an **is a message for a people who worship**. Abu Hurairah and Sufyan al-Thawri said: They are the people of the five daily prayers. Ibn Abbas, may God be pleased with them both, said: *Worshipping* is obedient. And the worshipper is the one who is humble and submissive. Al-Qushayri said: It is not far-fetched that every rational person is included in it, because by nature he is humble before the Creator, and he is such that if he contemplated the Qur'an and applied it, it would lead him to Paradise. Ibn Abbas also said: They are the nation of Muhammad, may God bless him and grant him peace, who pray the five daily prayers and fast the month of Ramadan. This is the same as the first statement.

Tafsir Ibn Kathir

The Almighty says, informing about what He has decreed and decided for His righteous servants of happiness in this world and the hereafter and inheriting the earth in this world and the hereafter, as He says: "Indeed, the earth belongs to God. He causes to inherit it whom He wills of His servants. And the [best] outcome is for the righteous." And He says: **Indeed, We will support Our messengers and those who believe during the worldly life and on the Day when the witnesses will stand**. And He says: "God has promised those who believe among you and do righteous deeds that He will surely make them successors upon the earth, just as He made those before them successors, and that He will surely establish for them their religion which He has approved for them." And the Almighty informs that this is written in the religious and predestined books and it will inevitably happen. For this reason, the Almighty says: **And We have already written in the Psalms, after the Reminder**. Al-A'mash said: I asked Sa'id bin Jubayr about the Almighty's saying: **And We have already written in the Psalms, after the Reminder**. He said: The Psalms are the Torah, the Gospel, and the Qur'an. Mujahid said: The Psalms are the Book. Ibn Abbas, Al-Sha'bi, Al-Hasan, Qatadah, and more than one said: The Psalms are what was revealed to David, and the Reminder is the Torah. On the authority of Ibn Abbas: The Remembrance is the Qur'an. Saeed bin Jubair said: The Remembrance is in the heaven. Mujahid said: The Psalms are the books after the Remembrance, and the Remembrance is the Mother of the Book with God. Ibn Jarir, may God have mercy on him, chose this. Zaid bin Aslam also said: It is the first book. Ath-Thawri said:

It is the Preserved Tablet. Abdur-Rahman bin Zaid bin Aslam said: The Psalms are the books that were revealed to the prophets, and the Remembrance is the Mother of the Book in which things are written before that. Ali bin Abi Talhah said on the authority of Ibn Abbas: God, the Most High, informed in the Torah and the Psalms and His foreknowledge before the creation of the heavens and the earth that He would inherit the earth for the nation of Muhammad, may God bless him and grant him peace, and admit them to Paradise, and they are the righteous. Mujahid said on the authority of Ibn Abbas: **The earth will be inherited by My righteous servants**. He said: The land of Paradise. Abu Al-Aaliyah, Mujahid, Saeed bin Jubair, Al-Sha'bi, Qatadah, As-Suddi, Abu Salih, Ar-Rabi' bin Anas, and Ath-Thawri also said: We are the righteous. Abu Ad-Darda' said: We are the righteous. Al-Suddi said: They are the believers. His statement: **Indeed in this is a message for a people who worship**, means that in this Qur'an that We revealed to Our servant Muhammad, may God bless him and grant him peace, there is a message: for benefit and sufficiency for a people who worship, and they are those who worshipped God in accordance with what He legislated, loved, and was pleased with, and who preferred obedience to God over obedience to Satan and the desires of their souls.

And His statement: **And We have not sent you, [O Muhammad], except as a mercy to the worlds**. God the Almighty informs us that God made Muhammad, may God bless him and grant him peace, a mercy to the worlds, meaning He sent him as a mercy to all of them. Whoever accepts this mercy and is grateful for this blessing will be happy in this world and the hereafter, and whoever rejects it and denies it will lose in this world and the hereafter, as God the Almighty said: **Have you not considered those who exchanged the favor of God for disbelief and settled their people in the home of destruction? Hell, which they will burn, and wretched is the resting place**. And God the Almighty said in describing the Qur'an: "Say, 'It is, for those who believe, a guide and a cure. But those who do not believe - in their ears is deafness, and it is blindness for them. Those are being called from a distant place.'" Muslim said in his Sahih: Ibn Abi Umar told us, Marwan Al-Fazari told us, on the authority of Yazid bin Kaysan, on the authority of Ibn Abi Hazim, on the authority of Abu Hurairah, who said: It was said, **O Messenger of God, invoke curses upon the polytheists**. He said, **I was not sent to curse, but rather I was sent as a mercy**. Muslim alone transmitted it. In the other hadith, **I am but a mercy sent forth**. It was narrated by Abdullah bin Abi Uwanah and others on the authority of Wakee' on the authority of Al-A'mash on the authority of Abu Salih on the authority of Abu Hurairah, with a chain of transmission traceable to the Prophet. Ibrahim Al-Harbi said: Others have narrated it on the authority of Wakee' but did not mention Abu Hurairah. Al-Bukhari said the same when he was asked about this hadith, and he said: It was narrated by Hafs bin Ghiyath as a mursala hadith.

Al-Hafiz Ibn Asakir said: Malik bin Saeed Al-Khamis narrated it on the authority of Al-A'mash on the authority of Abu Salih on the authority of Abu Hurairah, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace. Then he

Indeed in this is a message for a people who worship.

cited it on the authority of Abu Bakr bin Al-Muqri' and Abu Ahmad Al-Hakim, both on the authority of Bakr bin Muhammad bin Ibrahim Al-Sufi. Ibrahim bin Saeed Al-Jawhari told us on the authority of Abu Usamah on the authority of Ismail bin Abi Khalid on the authority of Qais bin Abi Hazim on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **I am only a mercy sent down.** Then he cited it on the authority of Al-Salt bin Masoud on the authority of Sufyan bin Uyaynah on the authority of Misa'ar on the authority of Saeed bin Khalid, on the authority of a man on the authority of Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said: "God sent me as a mercy sent down. I was sent to raise up some people and lower others."

Abu al-Qasim al-Tabarani said: Ahmad ibn Muhammad ibn Nafi' al-Tahhan told us, Ahmad ibn Salih told us: I found a book in Medina on the authority of Abdul Aziz al-Darawardi and Ibrahim ibn Muhammad ibn Abdul Aziz ibn Umar ibn Abdul Rahman ibn Auf, on the authority of Muhammad ibn Salih al-Tammar, on the authority of Ibn Shihab, on the authority of Muhammad ibn Jubayr ibn Mut'im, on the authority of his father, who said: Abu Jahl said when he came to Mecca on his way back from Hamza: O people of Quraysh, Muhammad has come down to Yathrib and sent his scouts, and he only wants to harm you, so beware of passing through his path or approaching him, for he is like a ferocious lion. He is angry with you because you banished him as monkeys banish from their nests. By God, he has magicians, and I have never seen him or any of his companions without seeing devils with them. You have known the enmity of the sons of Qaylah, meaning the Aws and Khazraj, for he is an enemy who sought help from an enemy. Mut'im ibn Adi said to him: O Abu al-Hakam, by God, I have never seen anyone more truthful in speech, nor more faithful in his promise than your brother whom you banished. And when... You did what you did, so be the most restrained from it. Abu Sufyan ibn al-Harith said: Be as tough as you were before, for if the sons of Qaylah get hold of you, they will not respect any covenant or pact with you. If you obey me, you will force them to flee to the valley of Kinanah or you will expel Muhammad from among them, and he will be alone and banished. As for the sons of Qaylah, by God, they are the same as the people of Dahlak in humiliation, and I will suffice you against their punishment. He said:

I will give a side of me that is rough, despite the closeness and distance

Khazraj men are humiliated when it comes to joking after seriousness.

When this reached the Messenger of God (may God's peace and blessings be upon him), he said, "By the One in Whose hand is my soul, I will kill them, crucify them, and guide them even though they are reluctant. I am a mercy sent by God, and He will not take me until God makes His religion prevail. I have five names: I am Muhammad and Ahmad. I am al-Mahi, by whom God will wipe out disbelief. I am al-Hashir, by whose

feet the people will be gathered. I am al-Aqib." Ahmad ibn Salih said, **I hope that the hadith is authentic.** Imam Ahmad said, "Mu'awiyah ibn Amr told us, Zaidah told us, Amr ibn Qays told me, on the authority of Amr ibn Abi Qurrah al-Kindi, who said, 'Hudhayfah was in al-Mada'in and he was mentioning things that the Messenger of God (may God's peace and blessings be upon him) had said. Hudhayfah came to Salman, and Salman said, 'O Hudhayfah, the Messenger of God (may God's peace and blessings be upon him) delivered a sermon and said, 'Any man from my nation whom I curse or whom I revile in my anger, I am only a man from the children of Adam, and I become angry as you become angry. God has sent me as a mercy to the worlds, so make it a prayer for him on the Day of Resurrection.'"

Abu Dawood narrated it on the authority of Ahmad bin Yunus on the authority of Zaidah. If it is said: What mercy was given to those who disbelieved in Him? The answer is what Abu Ja'far ibn Jarir narrated: Ishaq ibn Shahin told us, Ishaq al-Azraq told us, on the authority of al-Mas'udi, on the authority of a man called Sa'id, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, regarding His statement: **And We have not sent you, [O Muhammad], except as a mercy to the worlds,** he said: Whoever believes in God and the Last Day, mercy will be written for him in this world and the Hereafter, and whoever does not believe in God and His Messenger will be spared from what befell the nations of subsidence and stoning. And this is how Ibn Abi Hatim narrated it from the hadith of al-Mas'udi, on the authority of Abu Sa'd, who is Sa'id ibn al-Marzban al-Baqqa, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, and he mentioned it in a similar manner, and God knows best. And Abu al-Qasim al-Tabarani narrated it on the authority of Abdun ibn Ahmad, on the authority of 'Isa ibn Yunus al-Ramli, on the authority of Ayoub ibn Suwayd, on the authority of al-Mas'udi, on the authority of Habib ibn Abi Thabit, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **And We have not sent you, [O Muhammad], except as a mercy to the worlds,** he said: Whoever follows him will have mercy in this world and the Hereafter, and whoever does not follow him will be spared from what befell the rest of the nations of subsidence, transformation, and stoning.

Fath al-Qadir

106- **Indeed in this is a message** meaning that in what was mentioned in this surah of preaching and warning there is a message that is sufficient. It is said about this thing that there is a message, a language, and a message: meaning it is sufficient. It was said that the reference in His saying: **Indeed in this is to the Qur'an for a people who worship** meaning busy with the worship of God and concerned with it, and worship is submission and humility, and they are the nation of Muhammad, may God bless him and grant him peace, and the head of worship is prayer.

Tafsir al-Baghawi

106. **Indeed in this**, meaning in the Qur'an, **is a message**, reaching the goal, meaning whoever follows the Qur'an and acts upon it will reach the reward he hopes for. It was said: **a message**, meaning sufficiency. It is said about this thing **a message** and **a message**, meaning sufficiency, and the Qur'an is the provision of Paradise like the message of the traveler, **for a people who worship**, meaning the believers who worship God, and Ibn Abbas said: knowledgeable. Ka'b al-Ahbar said: They are the nation of Muhammad, may God bless him and grant him peace, the people of the five daily prayers and the month of Ramadan.

Tafsir al-Baidawi

106 **Indeed in this** meaning in what was mentioned of report, sermons, and promises **is a message** sufficient or a reason for reaching the goal. **For a people who worship** whose concern is worship rather than habit.

Surat al-Anbiya 21:107

And We have not sent you, [O Muhammad], except as a mercy to the worlds.

Surat al-Anbiya 21:107

And We have not sent you, [O Muhammad], except as a mercy to the worlds.

Tafsir al-Jalalayn

107 - **And We have not sent you** O Muhammad **except as a mercy** that is, for mercy **to the worlds** mankind and jinn through you

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And We have not sent you, [O Muhammad], except as a mercy to the worlds.**

Tafsir al-Qurtubi

The Almighty said: **And We have not sent you, [O Muhammad], except as a mercy to the worlds.** Saeed bin Jubair said on the authority of Ibn Abbas that he said: Muhammad, may God bless him and grant him peace, was a mercy to all people. Whoever believed in him and confirmed his truthfulness was blessed, and whoever did not believe in him was saved from the sinking and drowning that befell the nations. Ibn Zayd said: He meant by the worlds the believers in particular.

Tafsir Ibn Kathir

The Almighty says, informing about what He has decreed and decided for His righteous servants of happiness in this world and the hereafter and inheriting the earth in this world and the hereafter, as He says: "Indeed, the earth belongs to God. He causes to inherit it whom He wills of His servants. And the [best] outcome is for the righteous." And He says: **Indeed, We will support Our messengers and those who believe during the worldly life and on the Day when the witnesses will stand.** And He says: "God has promised those who believe among you and do righteous deeds that He will surely make them successors upon the earth, just as He made those before them successors, and that He will surely establish for them their religion which He has approved for them." And the Almighty informs that this is written in the religious and predestined books and it will inevitably happen. For this reason, the Almighty says: **And We have already written in the Psalms, after the Reminder.** Al-A'mash said: I asked Sa'id bin Jubayr about the Almighty's saying: **And We have already written in the Psalms, after the Reminder.** He said: The Psalms are the Torah, the Gospel, and the Qur'an. Mujahid said: The Psalms are the Book. Ibn Abbas, Al-Sha'bi, Al-Hasan,

Qatadah, and more than one said: The Psalms are what was revealed to David, and the Reminder is the Torah. On the authority of Ibn Abbas: The Remembrance is the Qur'an. Saeed bin Jubair said: The Remembrance is in the heaven. Mujahid said: The Psalms are the books after the Remembrance, and the Remembrance is the Mother of the Book with God. Ibn Jarir, may God have mercy on him, chose this. Zaid bin Aslam also said: It is the first book. Ath-Thawri said: It is the Preserved Tablet. Abdur-Rahman bin Zaid bin Aslam said: The Psalms are the books that were revealed to the prophets, and the Remembrance is the Mother of the Book in which things are written before that. Ali bin Abi Talhah said on the authority of Ibn Abbas: God, the Most High, informed in the Torah and the Psalms and His foreknowledge before the creation of the heavens and the earth that He would inherit the earth for the nation of Muhammad, may God bless him and grant him peace, and admit them to Paradise, and they are the righteous. Mujahid said on the authority of Ibn Abbas: **The earth will be inherited by My righteous servants.** He said: The land of Paradise. Abu Al-Aaliyah, Mujahid, Saeed bin Jubair, Al-Sha'bi, Qatadah, As-Suddi, Abu Salih, Ar-Rabi' bin Anas, and Ath-Thawri also said: We are the righteous. Abu Ad-Darda' said: We are the righteous. Al-Suddi said: They are the believers. His statement: **Indeed in this is a message for a people who worship,** means that in this Qur'an that We revealed to Our servant Muhammad, may God bless him and grant him peace, there is a message: for benefit and sufficiency for a people who worship, and they are those who worshipped God in accordance with what He legislated, loved, and was pleased with, and who preferred obedience to God over obedience to Satan and the desires of their souls.

And His statement: **And We have not sent you, [O Muhammad], except as a mercy to the worlds.** God the Almighty informs us that God made Muhammad, may God bless him and grant him peace, a mercy to the worlds, meaning He sent him as a mercy to all of them. Whoever accepts this mercy and is grateful for this blessing will be happy in this world and the hereafter, and whoever rejects it and denies it will lose in this world and the hereafter, as God the Almighty said: **Have you not considered those who exchanged the favor of God for disbelief and settled their people in the home of destruction? Hell, which they will burn, and wretched is the resting place.** And God the Almighty said in describing the Qur'an: "Say, 'It is, for those who believe, a guide and a cure. But those who do not believe - in their ears is deafness, and it is blindness for them. Those are being called from a distant place.'" Muslim said in his Sahih: Ibn Abi Umar told us, Marwan Al-Fazari told us, on the authority of Yazid bin Kaysan, on the authority of Ibn Abi Hazim, on the authority of Abu Hurairah, who said: It was said, **O Messenger of God, invoke curses upon the polytheists.** He said, **I was not sent to curse, but rather I was sent as a mercy.** Muslim alone transmitted it. In the other hadith, **I am but a mercy sent forth.** It was narrated by Abdullah bin Abi Uwanah and others on the authority of Wakee' on the authority of Al-A'mash on the authority of Abu Salih on the authority of Abu Hurairah,

with a chain of transmission traceable to the Prophet. Ibrahim Al-Harbi said: Others have narrated it on the authority of Wakee' but did not mention Abu Hurairah. Al-Bukhari said the same when he was asked about this hadith, and he said: It was narrated by Hafs bin Ghiyath as a mursal hadith.

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Abu al-Qasim al-Tabarani said: Ahmad ibn Muhammad ibn Nafi' al-Tahhan told us, Ahmad ibn Salih told us: I found a book in Medina on the authority of Abdul Aziz al-Darawardi and Ibrahim ibn Muhammad ibn Abdul Aziz ibn Umar ibn Abdul Rahman ibn Auf, on the authority of Muhammad ibn Salih al-Tammar, on the authority of Ibn Shihab, on the authority of Muhammad ibn Jubayr ibn Mut'im, on the authority of his father, who said: Abu Jahl said when he came to Mecca on his way back from Hamza: O people of Quraysh, Muhammad has come down to Yathrib and sent his scouts, and he only wants to harm you, so beware of passing through his path or approaching him, for he is like a ferocious lion. He is angry with you because you banished him as monkeys banish from their nests. By God, he has magicians, and I have never seen him or any of his companions without seeing devils with them. You have known the enmity of the sons of Qaylah, meaning the Aws and Khazraj, for he is an enemy who sought help from an enemy. Mut'im ibn Adi said to him: O Abu al-Hakam, by God, I have never seen anyone more truthful in speech, nor more faithful in his promise than your brother whom you banished. And when... You did what you did, so be the most restrained from it. Abu Sufyan ibn al-Harith said: Be as tough as you were before, for if the sons of Qaylah get hold of you, they will not respect any covenant or pact with you. If you obey me, you will force them to flee to the valley of Kinanah or you will expel Muhammad from among them, and he will be alone and banished. As for the sons of Qaylah, by God, they are the same as the people of Dahlak in humiliation, and I will suffice you against their punishment. He said:

I will give a side of me that is rough, despite the closeness and distance

Khazraj men are humiliated when it comes to joking

after seriousness.

When this reached the Messenger of God (may God's peace and blessings be upon him), he said, "By the One in Whose hand is my soul, I will kill them, crucify them, and guide them even though they are reluctant. I am a mercy sent by God, and He will not take me until God makes His religion prevail. I have five names: I am Muhammad and Ahmad. I am al-Mahi, by whom God will wipe out disbelief. I am al-Hashir, by whose feet the people will be gathered. I am al-Aqib." Ahmad ibn Salih said, **I hope that the hadith is authentic.** Imam Ahmad said, "Mu'awiyah ibn Amr told us, Zaidah told us, Amr ibn Qays told me, on the authority of Amr ibn Abi Qurrah al-Kindi, who said, 'Hudhayfah was in al-Mada'in and he was mentioning things that the Messenger of God (may God's peace and blessings be upon him) had said. Hudhayfah came to Salman, and Salman said, 'O Hudhayfah, the Messenger of God (may God's peace and blessings be upon him) delivered a sermon and said, 'Any man from my nation whom I curse or whom I revile in my anger, I am only a man from the children of Adam, and I become angry as you become angry. God has sent me as a mercy to the worlds, so make it a prayer for him on the Day of Resurrection.'"

Abu Dawood narrated it on the authority of Ahmad bin Yunus on the authority of Zaidah. If it is said: What mercy was given to those who disbelieved in Him? The answer is what Abu Ja'far ibn Jarir narrated: Ishaq ibn Shahin told us, Ishaq al-Azraq told us, on the authority of al-Mas'udi, on the authority of a man called Sa'id, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, regarding His statement: **And We have not sent you, [O Muhammad], except as a mercy to the worlds,** he said: Whoever believes in God and the Last Day, mercy will be written for him in this world and the Hereafter, and whoever does not believe in God and His Messenger will be spared from what befell the nations of subsidence and stoning. And this is how Ibn Abi Hatim narrated it from the hadith of al-Mas'udi, on the authority of Abu Sa'd, who is Sa'id ibn al-Marzban al-Baqqa, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, and he mentioned it in a similar manner, and God knows best. And Abu al-Qasim al-Tabarani narrated it on the authority of Abdun ibn Ahmad, on the authority of 'Isa ibn Yunus al-Ramli, on the authority of Ayoub ibn Suwayd, on the authority of al-Mas'udi, on the authority of Habib ibn Abi Thabit, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **And We have not sent you, [O Muhammad], except as a mercy to the worlds,** he said: Whoever follows him will have mercy in this world and the Hereafter, and whoever does not follow him will be spared from what befell the rest of the nations of subsidence, transformation, and stoning.

Fath al-Qadir

107- **And We have not sent you, [O Muhammad], except as a mercy to the worlds.** That is, We have not sent you, O Muhammad, with the laws and rulings except as a mercy to all people. The exception is devoid of the most general conditions and reasons: that is, We have not sent you for any reason except for Our vast mercy, for what you were sent with is a cause

Surat al-Anbiya 21:107

And We have not sent you, [O Muhammad], except as a mercy to the worlds.

for happiness in both worlds. It has been said that the meaning of it being a mercy to the disbelievers is that they were safe from being swallowed up, transformed, and exterminated. It has also been said that what is meant by the worlds are the believers in particular, and the former is more appropriate based on the evidence of His, the Most High, saying: **And God would not punish them while you are among them.**

Tafsir al-Baghawi

107. **And We have not sent you, [O Muhammad], except as a mercy to the worlds.** Ibn Zayd said: He means a mercy for the believers specifically, so he is a mercy for them. [And Ibn Abbas said: It is general for those who believe and those who do not believe. So whoever believes, he is a mercy for him] in this world and the hereafter, and whoever does not believe, he is a mercy for him in this world by delaying the punishment for them and removing the transformation, the sinking, and the extermination from them. And the Prophet, may God bless him and grant him peace, said: **I am only a mercy sent.**

Tafsir al-Baidawi

107- **And We have not sent you, [O Muhammad], except as a mercy to the worlds.** Because what you were sent with is a reason for their happiness and a reason for the improvement of their life and their afterlife. It was said that it is a mercy for the disbelievers, as it secures them from being swallowed up, transformed, and the torment of extermination.

Surat al-Anbiya 21:108

Say, "It has only been revealed to me that your God is one God. So will you be Muslims?"

Tafsir al-Jalalayn

108 - (Say: It is only revealed to me that your god is one God) meaning that what is revealed to me regarding the matter of God is nothing but His oneness **So are you Muslims** submitting to what is revealed to me regarding the oneness of God and the question is in the sense of the command

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: He said, O Muhammad: My Lord has revealed to me nothing but that there is no god for you who may be worshipped except one God, and worship is only appropriate for Him, and it is not appropriate for anyone else. **Are you Muslims?** He says: Are you submitting to Him, O polytheists, worshippers of idols and statues, by submitting to that, and disavowing the worship of any gods other than Him?

Tafsir al-Qurtubi

The Almighty said: **Say, 'It is only revealed to me that your God is one God.'** So it is not permissible to associate partners with Him. **Are you Muslims?** That is, are you submitting to the Oneness of God Almighty, that is, then submit, as the Almighty said: **Then will you not desist?** (al-Ma'idah 5:91), that is, desist.

Tafsir Ibn Kathir

God Almighty says, commanding His Messenger, may God's prayers and peace be upon him, to say to the polytheists, "It has only been revealed to me that your god is one God. So will you submit to Him?" That is, will you follow that, submit, and obey Him? **But if they turn away**, that is, abandon what you have called them to, **then say, 'I have given you notice on equal terms.'** That is, I have informed you that I am at war with you just as you are at war with me, and I am innocent of you just as you are innocent of me, like His statement, "But if they deny you, then say, 'To me is my work, and to you is your work. You are innocent of what I do, and I am innocent of what you do.'" And He said, **But if you fear treachery from a people, then throw back to them on equal terms.** That is, let your knowledge and their knowledge of the throwing back of covenants be on equal terms. And so it is here, **But if they turn away, then say, 'I have given you notice on equal terms.'** That is, I have informed you of my innocence of you and your innocence of me, because I know that.

And His statement: **And I do not know whether what you are promised is near or far** means it will inevitably happen, but I have no knowledge of its nearness or its farness. **Indeed, He knows what is said aloud and He knows what you conceal** means that God knows all of the unseen and knows what His servants reveal and what they conceal. He knows the outward and the inward, and He knows the secret and what is more hidden, and He knows what His servants do in their outward and inward affairs, and He will reward them for that, both the little and the great. And His statement: **And I do not know, perhaps it is a trial for you and an enjoyment for a time** means, and I do not know, perhaps this is a trial for you and an enjoyment for a time. Ibn Jarir said: Perhaps delaying that from you is a trial for you and an enjoyment for a specified term. Awn narrated it from Ibn Abbas, and God knows best. **He said, 'My Lord, judge with truth'** means, judge between us and our people who deny the truth. Qatada said: The prophets, peace be upon them, used to say: **Our Lord, judge between us and our people in truth, for You are the best of judges.** And the Messenger of God, may God bless him and grant him peace, was commanded to say that. And on the authority of Malik, on the authority of Zayd ibn Aslam: When the Messenger of God, may God bless him and grant him peace, witnessed a battle, he would say: **My Lord, judge with truth.** And His statement: **And our Lord, the Most Gracious, is sought for help against that which you describe**, meaning against what they say and fabricate of lies and various positions of denial and slander, and God is sought for help against you in that.

The last interpretation of Surat Al-Anbiya, peace be upon them, and praise and thanks be to God.

Fath al-Qadir

Then the Almighty explained that the origin of that mercy is monotheism and innocence from polytheism, saying: 108- **Say, 'I am only a man like you, to whom it has been revealed that your God is one God.'** If *ma* is a relative pronoun, then the meaning is that what is revealed to me is that His description is limited to oneness and does not go beyond it to what contradicts or opposes it. If *ma* is a comprehensive pronoun, then the meaning is that the revelation to me is limited to God's monopolization of oneness. The reason for that is that restriction is always for what follows *only*. The first *only* is to restrict the description to the thing, like your saying **only Zayd stands**: meaning, none stands except Zayd. The second is to restrict the thing to the ruling, like your saying **only Zayd stands**: meaning, he has nothing but the attribute of standing. **So are you Muslims?** Submissive and sincere to worship and to the monotheism of God, the Almighty.

Tafsir al-Baghawi

108. "Say, 'It is only revealed to me that your God is one God. So will you submit?'" That is, submit.

Surat al-Anbiya 21:108

Say, "It has only been revealed to me that your God is one God. So will you be Muslims?"

Tafsir al-Baidawi

108- "Say: It is only revealed to me that your god is one God." That is, what is revealed to me is that you have no god but one God, because the original purpose of his mission was limited to monotheism. The first is to limit the ruling to a thing, and the second is the opposite. **Are you Muslims?** sincere in worshipping God Almighty according to the requirements of revelation confirmed by evidence. You have known that monotheism is something that can be proven by hearing.

Surat al-Anbiya 21:109

But if they turn away, then say, **I have warned you of a punishment equal to that which you are promised, and I do not know whether that which you are promised is near or far.**

Tafsir al-Jalalayn

109 - **But if they turn away** from that (then say: I have warned you) of war **on an equal footing** a state of the subject and the object, meaning they are equal in His knowledge. I will not take it over without you so that you may prepare *and* I do not **know whether what you are promised is near or far** of the punishment or the Resurrection that includes it, and only God knows it.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: If these polytheists, O Muhammad, turn away from the acknowledgment of faith, that they have no god but one God, and turn away from Him and refuse to respond to Him, then say to them, **I have given you both notice on equal terms.** That is, inform them that you and they know that some of you are at war with others, and that there will be no peace or reconciliation between you.

What is meant by this is the people of the Messenger of God, may God bless him and grant him peace, from the Quraysh, such as:

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, his statement, **But if they turn away, then say, 'I have warned you on equal terms.'** If they turn away: he means Quraysh.

And His statement, **And I do not know whether what you are promised is near or far**, God Almighty says to His Prophet: Say, "And I do not know when the time will befall you when God's punishment which He promised you will come upon you, and He will take revenge on you. Is its coming upon you near or far?"

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: **And I do not know whether what you are promised is near or far.** He said: The appointed time.

Tafsir al-Qurtubi

The Almighty said: **But if they turn away** meaning if they turn away from Islam "then say: I have warned you on equal terms" meaning I have informed you clearly that we are at war with each other, not at peace, like the Almighty's saying: **But if you fear treachery**

from a people, throw back to them on equal terms (al-Anfal 8:58) meaning I have informed them that you have broken the covenant, meaning you and they are equal, so no party has a binding covenant with regard to the other party. Al-Zajaj said: The meaning is I have informed you of what was revealed to me on an equal basis in knowledge of it, and I have not revealed to anyone anything that I have concealed from others. **And I do not know** "If is a negative in the sense of what" meaning I do not know. "Is what you are promised near or far" meaning the deadline of the Day of Resurrection that no one knows, neither a sent prophet nor a close angel, as Ibn Abbas said. It was said: I have informed you of war, but I do not know when I will be permitted to fight you.

Tafsir Ibn Kathir

God Almighty says, commanding His Messenger, may God's prayers and peace be upon him, to say to the polytheists, "It has only been revealed to me that your god is one God. So will you submit to Him?" That is, will you follow that, submit, and obey Him? **But if they turn away**, that is, abandon what you have called them to, **then say, 'I have given you notice on equal terms.'** That is, I have informed you that I am at war with you just as you are at war with me, and I am innocent of you just as you are innocent of me, like His statement, "But if they deny you, then say, 'To me is my work, and to you is your work. You are innocent of what I do, and I am innocent of what you do.'" And He said, **But if you fear treachery from a people, then throw back to them on equal terms.** That is, let your knowledge and their knowledge of the throwing back of covenants be on equal terms. And so it is here, **But if they turn away, then say, 'I have given you notice on equal terms.'** That is, I have informed you of my innocence of you and your innocence of me, because I know that.

And His statement: **And I do not know whether what you are promised is near or far** means it will inevitably happen, but I have no knowledge of its nearness or its farness. **Indeed, He knows what is said aloud and He knows what you conceal** means that God knows all of the unseen and knows what His servants reveal and what they conceal. He knows the outward and the inward, and He knows the secret and what is more hidden, and He knows what His servants do in their outward and inward affairs, and He will reward them for that, both the little and the great. And His statement: **And I do not know, perhaps it is a trial for you and an enjoyment for a time** means, and I do not know, perhaps this is a trial for you and an enjoyment for a time. Ibn Jarir said: Perhaps delaying that from you is a trial for you and an enjoyment for a specified term. Awn narrated it from Ibn Abbas, and God knows best. **He said, 'My Lord, judge with truth'** means, judge between us and our people who deny the truth. Qatada said: The prophets, peace be upon them, used to say: **Our Lord, judge between us and our people in truth, for You are the best of judges.** And the Messenger of God, may God bless him and grant him peace, was commanded to say that. And on the authority of Malik, on the authority of Zayd ibn Aslam: When the Messenger of God, may God bless him and

Surat al-Anbiya 21:109

But if they turn away, then say, "I have warned you of a punishment equal to that which you are promised, and I do not know whether that which you are promised is near or far."

grant him peace, witnessed a battle, he would say: **My Lord, judge with truth.** And His statement: **And our Lord, the Most Gracious, is sought for help against that which you describe,** meaning against what they say and fabricate of lies and various positions of denial and slander, and God is sought for help against you in that.

Muslims being victorious or the gathering, but it will inevitably happen.

The last interpretation of Surat Al-Anbiya, peace be upon them, and praise and thanks be to God.

Fath al-Qadir

109- "But if they turn away **meaning, they turn away from Islam**, say **to them**, I have warned you on equal terms" meaning, I have informed you and you of war, no peace between us, being on equal terms in the notification. I did not specify some of you over others, as in the saying of the Most High: "But if you fear treachery from a people, then throw back to them on equal terms" meaning, inform them that you have broken the covenant in a way that made them equal. Al-Zajjaj said: The meaning is, I have informed you of what is revealed to me on an equal basis in knowledge of it, and I will not reveal to anyone anything that I have concealed from others. "And I do not know whether what you are promised is near or far" meaning, I do not know whether what you are promised is near or far, and it is the victory of the people of Islam over the people of disbelief and its people. It was said that what you are promised is the Day of Resurrection, and it was said that I have warned you of war, but I do not know what I am being warned about in fighting you.

Tafsir al-Baghawi

109. "But if they turn away, then say, 'I have warned you,' meaning, I have informed you of the war and that there will be no peace between us, 'on an equal footing,' meaning, a warning between those who are equal in their knowledge, not seeking permission for it without you, so that you may prepare for what is intended for you, meaning, I have warned you in a way that we and you are equal in knowledge of it. It was said: so that you may be equal in faith, 'and I do not know,' meaning, and I do not know, 'is near or far what you are promised,' meaning the Resurrection.

Tafsir al-Baidawi

109- **If they turn away** from monotheism. **Say, 'I have warned you'** meaning, I have informed you of what I have been commanded to do or of my war against you. **On an equal footing** equal in informing you of it or equal, I and you, in knowledge of what I have informed you of, or in enmity or in mutual support. And it was said, **I have informed you that I am on an equal footing** meaning, in justice and uprightness of opinion with the clear bet. **And I do not know** - and I do not know - **whether near or far what you are promised** of the

Surat al-Anbiya 21:110

Indeed, He knows what you say aloud, and He knows what you conceal.

Tafsir al-Jalalayn

110 - *He* the Most High **knows the loud speech** and the action of you and others **and He knows what you conceal** you and others of the secret.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say to these polytheists, God knows what you say aloud, and He knows what you conceal, so you do not say aloud. It is the same with Him whether it is hidden or apparent, whether it is secret or public. Nothing of it is hidden from Him. So if He delays His punishment for what you conceal of polytheism with Him, or what you say aloud, then I do not know what the reason is for which He delays it from you? Perhaps He delays it from you, despite His promise to you, as a trial that He wants for you, and so that you may enjoy your life until a term He has set for you which you may reach. Then He will bring down upon you His punishment at that time.

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

Who said that?

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 Ata' Al-Khurasani, on the authority of Ibn Abbas, **And I do not know whether it is a trial for you or an enjoyment for a time.** He says: Perhaps what is closer to you than the punishment and the Hour is that it will be delayed for a period of time, and an enjoyment for a time, so my saying that will become a trial for you.

Tafsir al-Qurtubi

The Almighty says: **He knows what is said aloud and He knows what you conceal**, meaning polytheism, which is the metaphor for it.

Tafsir Ibn Kathir

God Almighty says, commanding His Messenger, may God's prayers and peace be upon him, to say to the polytheists, "It has only been revealed to me that your god is one God. So will you submit to Him?" That is, will you follow that, submit, and obey Him? **But if they turn away**, that is, abandon what you have called them to, **then say, 'I have given you notice on equal terms.'** That is, I have informed you that I am at war with you

just as you are at war with me, and I am innocent of you just as you are innocent of me, like His statement, "But if they deny you, then say, 'To me is my work, and to you is your work. You are innocent of what I do, and I am innocent of what you do.'" And He said, **But if you fear treachery from a people, then throw back to them on equal terms.** That is, let your knowledge and their knowledge of the throwing back of covenants be on equal terms. And so it is here, **But if they turn away, then say, 'I have given you notice on equal terms.'** That is, I have informed you of my innocence of you and your innocence of me, because I know that.

And His statement: **And I do not know whether what you are promised is near or far** means it will inevitably happen, but I have no knowledge of its nearness or its farness. **Indeed, He knows what is said aloud and He knows what you conceal** means that God knows all of the unseen and knows what His servants reveal and what they conceal. He knows the outward and the inward, and He knows the secret and what is more hidden, and He knows what His servants do in their outward and inward affairs, and He will reward them for that, both the little and the great. And His statement: **And I do not know, perhaps it is a trial for you and an enjoyment for a time** means, and I do not know, perhaps this is a trial for you and an enjoyment for a time. Ibn Jarir said: Perhaps delaying that from you is a trial for you and an enjoyment for a specified term. Awn narrated it from Ibn Abbas, and God knows best. **He said, 'My Lord, judge with truth'** means, judge between us and our people who deny the truth. Qatada said: The prophets, peace be upon them, used to say: **Our Lord, judge between us and our people in truth, for You are the best of judges.** And the Messenger of God, may God bless him and grant him peace, was commanded to say that. And on the authority of Malik, on the authority of Zayd ibn Aslam: When the Messenger of God, may God bless him and grant him peace, witnessed a battle, he would say: **My Lord, judge with truth.** And His statement: **And our Lord, the Most Gracious, is sought for help against that which you describe**, meaning against what they say and fabricate of lies and various positions of denial and slander, and God is sought for help against you in that.

The last interpretation of Surat Al-Anbiya, peace be upon them, and praise and thanks be to God.

Fath al-Qadir

110- **He knows what you say openly and knows what you conceal.** That is, He, glory be to Him, knows what you say openly of disbelief and slander against Islam and its people, and what you conceal and hide.

Tafsir al-Baghawi

110. **He knows what you say aloud and knows what you conceal.**

Surat al-Anbiya 21:110

Indeed, He knows what you say aloud, and He knows what you conceal.

Tafsir al-Baidawi

110- **He knows what you say openly** what you say openly of slandering Islam. **And He knows what you conceal** of grudges and hatreds towards Muslims, so He will punish you for it.

Surat al-Anbiya 21:111

And I do not know, perhaps it is a trial for you and an enjoyment for a time.

Tafsir al-Jalalayn

111 - **And if I do not know, perhaps** that is, what I have informed you of and its time is not known **is a trial** a test **for you** to see how He wills you **and an enjoyment** of enjoyment **for a time** that is, the expiration of your terms. This is the opposite of the first, which is hoped for by perhaps, and the second is not a place for hope.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And I do not know, perhaps it is a trial for you and an enjoyment for a time.**

Tafsir al-Qurtubi

And I do not know, perhaps it is meaning perhaps the respite **a trial for you** meaning a test to see how you will do, and He knows best. **And an enjoyment for a time** It was said: until the end of the period. It was narrated that the Prophet, may God bless him and grant him peace, saw the Umayyads in his dream, dictating the people, so Al-Hakam left him and informed the Umayyads of that, so they said to him: Go back and ask him when that will be. So God Almighty revealed: **And I do not know whether what you are promised is near or far** "And I do not know, perhaps it is a trial for you and an enjoyment for a time" (al-Anbiya 21:111) He is saying to His Prophet, may God bless him and grant him peace, say that to them.

Tafsir Ibn Kathir

God Almighty says, commanding His Messenger, may God's prayers and peace be upon him, to say to the polytheists, "It has only been revealed to me that your god is one God. So will you submit to Him?" That is, will you follow that, submit, and obey Him? **But if they turn away**, that is, abandon what you have called them to, **then say, 'I have given you notice on equal terms.'** That is, I have informed you that I am at war with you just as you are at war with me, and I am innocent of you just as you are innocent of me, like His statement, "But if they deny you, then say, 'To me is my work, and to you is your work. You are innocent of what I do, and I am innocent of what you do.'" And He said, **But if you fear treachery from a people, then throw back to them on equal terms.** That is, let your knowledge and their knowledge of the throwing back of covenants be on equal terms. And so it is here, **But if they turn away, then say, 'I have given you notice on equal terms.'**

That is, I have informed you of my innocence of you and your innocence of me, because I know that.

And His statement: **And I do not know whether what you are promised is near or far** means it will inevitably happen, but I have no knowledge of its nearness or its farness. **Indeed, He knows what is said aloud and He knows what you conceal** means that God knows all of the unseen and knows what His servants reveal and what they conceal. He knows the outward and the inward, and He knows the secret and what is more hidden, and He knows what His servants do in their outward and inward affairs, and He will reward them for that, both the little and the great. And His statement: **And I do not know, perhaps it is a trial for you and an enjoyment for a time** means, and I do not know, perhaps this is a trial for you and an enjoyment for a time. Ibn Jarir said: Perhaps delaying that from you is a trial for you and an enjoyment for a specified term. Awn narrated it from Ibn Abbas, and God knows best. **He said, 'My Lord, judge with truth'** means, judge between us and our people who deny the truth. Qatada said: The prophets, peace be upon them, used to say: **Our Lord, judge between us and our people in truth, for You are the best of judges.** And the Messenger of God, may God bless him and grant him peace, was commanded to say that. And on the authority of Malik, on the authority of Zayd ibn Aslam: When the Messenger of God, may God bless him and grant him peace, witnessed a battle, he would say: **My Lord, judge with truth.** And His statement: **And our Lord, the Most Gracious, is sought for help against that which you describe**, meaning against what they say and fabricate of lies and various positions of denial and slander, and God is sought for help against you in that.

The last interpretation of Surat Al-Anbiya, peace be upon them, and praise and thanks be to God.

Fath al-Qadir

111- **And I do not know, perhaps it is a trial for you** meaning, I do not know, perhaps the respite is a trial for you and a test to see how He has made you. **And enjoyment for a time** meaning, and enjoyment for a specified time required by His wisdom.

Tafsir al-Baghawi

111. **And I do not know that perhaps it is**, meaning perhaps the delay of the punishment from you is a metaphor for something not mentioned, **a trial**, a test, **for you**, so that He may see how you will act, and He knows best, **and provision for a time**, meaning that you will enjoy yourself until your appointed times come to an end.

Tafsir al-Baidawi

111- **And I do not know, perhaps it is a trial for you.** And I do not know, perhaps the delay of your recompense is a lure for you and an increase in your temptation or a test to see how you will act. **And**

Surat al-Anbiya 21:111

And I do not know, perhaps it is a trial for you and an enjoyment for a time.

enjoyment for a time. And enjoyment for a specified term required by His will.

Surat al-Anbiya 21:112

He said, **My Lord, judge with truth, and our Lord is the Most Merciful, the One sought for help against that which you describe.**

Tafsir al-Jalalayn

112 - **He said** and in another reading he said **My Lord, judge** between me and those who denied me **with the truth** with punishment for them or victory over them, so they were punished at Badr, Uhud, Hunayn, the Confederates, and the Trench, and victory was granted over them **and our Lord, the Most Gracious, is sought for help against what you describe** of your lies against God in your saying He took a son and against me in your saying He is a magician and against the Qur'an in your saying He is poetry.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Say, O Muhammad: O Lord, judge between me and those of my people who lied about me, disbelieved in You, and worshipped other than You, by bringing Your punishment and vengeance upon them. This is the truth that God Almighty commanded His Prophet to ask his Lord to judge by, and it is similar to His saying, may His praise be glorified: **Our Lord, judge between us and our people in truth, for You are the best of judges.** al-A'raf 7:89

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, **He said, 'My Lord, judge with justice.'** He said: None judges with justice except God, but he only hastened that in this world, asking his Lord about his people.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, that when the Prophet, may God bless him and grant him peace, witnessed a fight, he would say: **O Lord, judge with justice.**

The reciters differed in their recitation of this. The majority of reciters in the regions recited it as **Qal Rabbi Ahkam** with a kasra over the ba' and connected the alif of Ahkam, as a supplication and a question, except for Abu Ja'far, who added a damma over the ba' of Rabbi, as a singular vocative, and except for Ad-Dahhak bin Muzahim, as it was narrated from him that he used to recite it as **Rabbi Ahkam** as a statement that God is more just than every judge, so he would confirm the ya' in Rabbi Nun and add a hamza to the alif of Ahkam, and raise Ahkam, as a statement of the Lord, Blessed and Exalted be He.

The correct reading in our view is to connect the Baa'

of Ar-Rab and break it with Hakam, and leave the Alif of Ahkam cut off, as is the view of the reciters of the regions, due to the consensus of the authoritative reciters on it, and the anomaly of what differs from it. As for Ad-Dahhak, in the reading that you mentioned about him there is an extra letter according to the script of the Mushafs, and that should not be added to it, while the meaning of the reading is correct by leaving out its extra letter. Some of them have claimed that the meaning of his saying **My Lord, judge with the truth** is: Say: My Lord, judge with Your true judgment, then the judgment that the truth is an attribute of was omitted and the truth was established in its place, and for that reason there is a reason, but what we have said is clearer and more similar to what the people of interpretation have said, so that is why we have chosen it.

And His saying, **And our Lord, the Most Gracious, is the One sought for help against that which you describe**, God Almighty says: And say, O Muhammad: And our Lord is He who has mercy on His servants and encompasses them with His favor, Whom I seek help against you in what you say and describe of your saying to me, in what I have brought to you from God, **Is this not a human being like you? Do you then practice magic while you see?** (Al-Anbiya': 3), and your saying, **Rather, he has invented it; rather, he is a poet** (Al-Anbiya': 5), and in your lying against God Almighty and your saying, **The Most Gracious has taken a son** (Maryam 19:88 - Al-Anbiya': 26), then it is easy for Him to change that, and to separate what is between me and you, by hastening the punishment for you, for what you describe of that.

Tafsir al-Qurtubi

The Almighty said: Say, **My Lord, judge with justice.** The Surah concluded by ordering the Prophet, may God bless him and grant him peace, to delegate the matter to Him and expect relief from Him, meaning, judge between me and these deniers and grant me victory over them. Saeed narrated on the authority of Qatada who said: The prophets used to say, **Our Lord, judge between us and our people with truth** (al-A'raf 7:89). So the Prophet, may God bless him and grant him peace, was ordered to say, **My Lord, judge with truth.** So whenever he met the enemy, he would say, knowing that he was on the right and his enemy was on the wrong, **My Lord, judge with truth**, meaning, rule with it. Abu Ubaidah said: The adjective here was used in place of the described and the meaning is: My Lord, judge with Your true judgment. **My Lord** is in the accusative case because it is a vocative complement. Abu Ja'far ibn al-Qa'qa' and Ibn Muhaysin read Say, **My Lord, judge with truth** with a damma on the ba'. An-Nahhas said: This is a mistake according to grammarians, they do not accept a **man who has come** until you say, **O man who has come** or something similar. Ad-Dahhak, Talhah, and Yaqub read, **He said, 'My Lord, I judge with truth'** with the alif open, the kaf open, and the mim closed. That is, Muhammad said, **My Lord, I judge with truth from every judge.** Al-Jahdary read, **Say, 'My Lord, I judge with truth'** meaning, **I judge matters with truth.** "And our Lord, the

Surat al-Anbiya 21:112

He said, "My Lord, judge with truth, and our Lord is the Most Merciful, the One sought for help against that which you describe."

Most Gracious, is sought for help against that which you describe," meaning, you describe Him of disbelief and denial. Al-Mufaddal and As-Salami read, **What you describe**, with the ya' as a statement. The rest read it with the ta' as a statement.

The eleventh part of Al-Qurtubi's interpretation has been completed.

It will be followed, God willing, by the twelfth part, which begins with: **Surat Al-Hajj**.

Tafsir Ibn Kathir

God Almighty says, commanding His Messenger, may God's prayers and peace be upon him, to say to the polytheists, "It has only been revealed to me that your god is one God. So will you submit to Him?" That is, will you follow that, submit, and obey Him? **But if they turn away**, that is, abandon what you have called them to, **then say, 'I have given you notice on equal terms.'** That is, I have informed you that I am at war with you just as you are at war with me, and I am innocent of you just as you are innocent of me, like His statement, "But if they deny you, then say, 'To me is my work, and to you is your work. You are innocent of what I do, and I am innocent of what you do.'" And He said, **But if you fear treachery from a people, then throw back to them on equal terms.** That is, let your knowledge and their knowledge of the throwing back of covenants be on equal terms. And so it is here, **But if they turn away, then say, 'I have given you notice on equal terms.'** That is, I have informed you of my innocence of you and your innocence of me, because I know that.

And His statement: **And I do not know whether what you are promised is near or far** means it will inevitably happen, but I have no knowledge of its nearness or its farness. **Indeed, He knows what is said aloud and He knows what you conceal** means that God knows all of the unseen and knows what His servants reveal and what they conceal. He knows the outward and the inward, and He knows the secret and what is more hidden, and He knows what His servants do in their outward and inward affairs, and He will reward them for that, both the little and the great. And His statement: **And I do not know, perhaps it is a trial for you and an enjoyment for a time** means, and I do not know, perhaps this is a trial for you and an enjoyment for a time. Ibn Jarir said: Perhaps delaying that from you is a trial for you and an enjoyment for a specified term. Awn narrated it from Ibn Abbas, and God knows best. **He said, 'My Lord, judge with truth'** means, judge between us and our people who deny the truth. Qatada said: The prophets, peace be upon them, used to say: **Our Lord, judge between us and our people in truth, for You are the best of judges.** And the Messenger of God, may God bless him and grant him peace, was commanded to say that. And on the authority of Malik, on the authority of Zayd ibn Aslam: When the Messenger of God, may God bless him and grant him peace, witnessed a battle, he would say: **My Lord, judge with truth.** And His statement: **And our**

Lord, the Most Gracious, is sought for help against that which you describe, meaning against what they say and fabricate of lies and various positions of denial and slander, and God is sought for help against you in that.

The last interpretation of Surat Al-Anbiya, peace be upon them, and praise and thanks be to God.

Fath al-Qadir

Then the Almighty narrated the supplication of His Prophet, may God bless him and grant him peace, saying: 112- **He said, 'My Lord, judge with truth'** meaning, judge between me and these deniers with what is the truth with You, so He entrusted the matter to Him, may He be glorified. Abu Ja'far ibn al-Qa'qa' and Ibn Muhaysin read *Lord* with a damma on the ba'. An-Nahhas said: This is a mistake according to grammarians, as they do not accept a man coming until he says, **O man**. Ad-Dahhak, Talhah, and Ya'qub read *Ahkam* with a severing of the hamza, a fatha on the kaf, and a damma on the meem: meaning, Muhammad said, **My Lord, judge with truth.** It was read in the imperative form: meaning, say, O Muhammad. *Lord* is in the accusative case, because it is a vocative added to the pronoun, and the Almighty answered the supplication of His Prophet, may God bless him and grant him peace, and punished them at Badr, then made the outcome, victory, and triumph for His believing servants, and all praise is due to God, may God bless him and grant him peace, Lord of the worlds. Then He, the Most High, said, completing that story: **And our Lord, the Most Gracious, is the One sought for help against what you describe** of disbelief and denial. So **Our Lord** is the subject and **The Most Gracious** is its predicate: meaning He is the One with the most mercy for His servants. **The One sought for help** is another predicate: meaning He is sought for help in matters that include what you describe, that you have power, and your saying: **Is this anything but a human being like you?** and your saying: **The Most Gracious has taken a son.** The description is often used in the Book of God to mean lying, like His saying: **And for you is woe for what you describe**, and His saying: **He will repay them for their description.** Al-Mufaddal and Al-Salami read **what they describe** with the lower ya'. The rest read it with the upper ya' as an address.

Al-Faryabi, Abd bin Hamid, Abu Dawud in his Naskh, Ibn Jarir, Ibn Abi Hatim, Al-Tabarani, Al-Hakim **who authenticated it**, and Ibn Mardawayh narrated through various chains of transmission on the authority of Ibn Abbas, who said: When the verse was revealed: **Indeed, you and what you worship besides God are fuel for Hell; you will surely enter it**, the polytheists said: So the angels, Jesus, and Ezra are worshipping besides God. So the verse was revealed: **Indeed, those for whom good has preceded from Us - those will be removed from it**, Jesus, Ezra, and the angels. Ibn Mardawayh and Al-Dhiya' in Al-Mukhtara narrated on his authority that he said: Abdullah ibn Al-Zubayri came to the Prophet, may God bless him and grant him peace, and said: You claim that God revealed this

verse to you: **Indeed, you and what you worship besides God are fuel for Hell; you will surely enter it.** Ibn Al-Zubayri said: You have worshipped the sun, the moon, the angels, Ezra, and Jesus, son of Mary. All of these will be in Hell with our gods. Then the verse was revealed: "And when the son of Mary is cited as an example, at once your people turn away from him. And they say, 'Are our gods better, or is he?' They only compare him to you out of argument. Indeed, they are a quarrelsome people." Then the verse was revealed: **Indeed, those for whom good has preceded from Us - those will be removed from it.** Abu Dawud in his Naskh, Ibn Al-Mundhir, and Al-Tabarani also narrated from another chain of transmission on his authority something similar but longer. Ibn Abi Hatim narrated on the authority of Abu Hurairah on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: **Indeed, those for whom good has preceded from Us**, he said: Jesus, Ezra, and the angels. Ibn Jarir also narrated on his authority regarding his statement: **The pebbles of Hell**, he said: The trees of Hell. In its chain of transmission is Al-Awfi. Ibn Jarir and Ibn Abi Hatim narrated on his authority from another chain of transmission that **the pebbles of Hell** is its fuel. Ibn Al-Mundhir and Ibn Abi Hatim also narrated on his authority. He said: It is the firewood of Hell in Zanjyah. Ibn Mardawayh narrated on the authority of Abu Hurairah on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: **They do not hear its hissing sound**, he said: Snakes on the path say, **His, hiss**. Abd bin Hamid, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Abu Uthman Al-Nahdi regarding his statement: **They do not hear its hissing sound**, he said: Snakes on the path sting them, and when they sting them they say, **His, hiss**. Ibn Abi Shaybah, Abd ibn Humayd and Ibn Jarir narrated on the authority of Muhammad ibn Hatib who said: Ali was asked about this verse: **Indeed, those for whom good has preceded from Us** He said: It refers to Uthman and his companions. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **They will not hear its hissing sound** He said: The people of Paradise will not hear the hissing sound of Hell when they descend to their abode in Paradise. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **The greatest terror will not grieve them** He said: The last blast. In its chain of transmission is al-Awfi. Ahmad and al-Tirmidhi narrated and authenticated it on the authority of Ibn Umar who said: The Messenger of God (blessings and peace of God be upon him) said: "There are three on the mounds of musk who will not be terrified by the greatest terror on the Day of al-Qiyamah 75: a man who leads people while they are pleased with him, a man who calls to prayer every day and night, and a slave who fulfilled the rights of God and the rights of his masters." Abd ibn Humayd narrated on the authority of Ali regarding his statement: **Like the folding of a scroll** He said: A king. The scroll is a king, so when he ascends with seeking forgiveness, he says: Write it down as light. Ibn Abi Hatim and Ibn Asakir narrated on the authority of Abu Ja'far al-Baqir who said: The scroll is an angel. Abu Dawud, al-Nasa'i, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani, Ibn Mandah in al-Ma'rifah, Ibn Mardawayh, and al-Bayhaqi in his Sunan, who authenticated it, narrated

on the authority of Ibn 'Abbas who said: The scroll is a scribe for the Prophet, may God bless him and grant him peace. Ibn al-Mundhir, Ibn 'Adi and Ibn 'Asakir narrated on the authority of Ibn 'Abbas who said: The Messenger of God, may God bless him and grant him peace, had a scribe called the scroll, and this is what God said: **The Day We will roll up the heaven like the rolling up of a scroll for books.** He said: Just as the scroll rolls up the book, so will We roll up the heaven. Ibn Mandah, Abu Nu'aym in al-Ma'rifah, Ibn Mardawayh, al-Khatib and Ibn 'Asakir narrated on the authority of Ibn 'Umar who said: The Prophet, may God bless him and grant him peace, had a scribe called the scroll, so God revealed: **The Day We will roll up the heaven like the rolling up of a scroll for books.** Ibn Kathir said in his interpretation after narrating this hadith: This is very strange from the hadith of Nafi' from Ibn 'Umar and is not authentic at all. He said: Likewise, what was mentioned above from Ibn 'Abbas from the narration of Abu Dawud and others is also not authentic. A group of hadith masters have stated that it is fabricated, although it is in Sunan Abi Dawood, among them is our great hadith master Abu Al-Hajjaj Al-Muzani, and I have devoted a separate section to this hadith, praise be to God. He said: Imam Abu Jaafar bin Jarir took it upon himself to denounce this hadith and rejected it completely, and said: We do not know of anyone among the Companions whose name was Sajjil, and the scribes of the Prophet (blessings and peace of God be upon him) were well-known, and there was no one among them whose name was Sajjil. He was right, may God have mercy on him, in that, and it is one of the strongest pieces of evidence for the fabrication of this hadith. As for those who mentioned this among the names of the Companions, they relied on this hadith and nothing else, and God knows best. He said: What is correct from Ibn Abbas is that Sajjil is the document, as Ali bin Abi Talhah and Al-Awfi said from him. Mujahid, Qatadah and more than one person stated this explicitly, and Ibn Jarir chose it because it is well-known in the language. Based on this, the meaning of the statement: The Day We will roll up the heaven like the rolling up of a scroll for a book: i.e. on the book, meaning what is written, like His statement: **So when they had submitted and he laid it upon his forehead** i.e. on the forehead, and there are similar examples in the language, and God knows best. I said: As for this being the correct view from Ibn Abbas, no, because Ali bin Abi Talha and Al-Awfi are weak, so it is better to rely on the linguistic meaning and to go with it. Al-Nasa'i, Ibn Jarir, Ibn Abi Hatim, Ibn Mardawayh and Ibn Asakir narrated from Ibn Abbas, who said: **The record** is the man, Ibn Mardawayh added in the Ethiopian dialect. Ibn Jarir and Ibn Abi Hatim narrated from Ibn Abbas in the interpretation of the verse, who said: Like folding the page over the book. Ibn Jarir narrated from Ibn Abbas regarding his statement: **As We began the first creation, We will repeat it**, meaning: We will destroy everything as it was the first time. Ibn Abi Hatim narrated from him regarding his statement: **And We had already written in the Psalms, after the remembrance**, he said: the Qur'an, **that the earth**, he said: the land of Paradise. Ibn Jarir also narrated from him: **And We had already written in the Psalms**, he said: the books, **after the remembrance**, he said: the Torah. Al-Awfi is in his chain of transmission. Saeed bin Mansour also

Surat al-Anbiya 21:112

He said, "My Lord, judge with truth, and our Lord is the Most Merciful, the One sought for help against that which you describe."

narrated from him, he said: the Psalms, the Torah, the Gospel, and the Qur'an. The remembrance is the origin from which these books were copied, which is in the heaven, and the earth is the land of Paradise. Al-Faryabi, Ibn Jarir and Ibn Abi Hatim also narrated from him regarding his statement: **The earth will be inherited by My righteous servants**, he said: The land of Paradise. Ibn Jarir, Ibn Mundhir and Ibn Abi Hatim narrated from him regarding the verse: God the Almighty informed in the Torah and the Psalms and His previous work before the heavens and the earth were created that He would inherit the earth for the nation of Muhammad and admit them to Paradise, and they are the righteous. Regarding his statement: **A message for a people who worship**, he said: Knowledgeable. In its chain of transmission is Ali ibn Abi Talhah. Saeed ibn Mansur and Ibn Mundhir narrated from Abu Hurairah: **Indeed in this is a message for a people who worship**, he said: The five daily prayers. Ibn Mardawayh, Abu Nu'aym and Al-Daylami narrated from Anas that the Messenger of God, may God bless him and grant him peace, said: **Indeed in this is a message for a people who worship**, he said: In the five daily prayers is a preoccupation for worship." Ibn Mardawayh narrated on the authority of Ibn Abbasi that the Prophet (peace and blessings of God be upon him) recited this verse: **To convey to a people who worship God**. He said: **It refers to the five daily prayers in congregation in the Sacred Mosque**. Ibn Jarir, Ibn Abi Hatim, al-Tabarani, Ibn Mardawayh, and al-Bayhaqi in al-Dala'il narrated on the authority of Ibn Abbas regarding his statement: **And We have not sent you, [O Muhammad], except as a mercy to the worlds**. He said: "Whoever believes, mercy will be granted to him in this world and the Hereafter, and whoever does not believe will be spared from the torment that befalls nations in this world in the immediate world, such as sinking, transformation, and stoning." Muslim narrated on the authority of Abu Hurayrah that he said: "It was said: O Messenger of God, invoke God against the polytheists. He said: I was not sent to curse, but rather I was sent as a mercy." At-Tayalisi, Ahmad, al-Tabarani, and Abu Nu'aym narrated in al-Dala'il on the authority of Abu Umamah that the Messenger of God (peace and blessings of God be upon him) said: **God has sent me as a mercy to the worlds and a guide for the righteous**. Ahmad and Al-Tabarani narrated on the authority of Salman that the Messenger of God, may God bless him and grant him peace, said: "Any man of my nation whom I insult or curse in my anger, I am only a man from the children of Adam, I get angry as they get angry, and I was sent as a mercy to the worlds, so make it a blessing for him on the Day of Resurrection." Al-Bayhaqi narrated in Al-Dala'il on the authority of Abu Hurayrah who said: The Messenger of God, may God bless him and grant him peace, said: **I am only a mercy sent down**. The meaning of this has been narrated in many ways. Ibn Abi Khathima and Ibn Asakir narrated on the authority of Al-Rabi' bin Anas who said: When the Prophet, may God bless him and grant him peace, was taken on the Night Journey, he saw so-and-so, who was one of the Umayyads, on the pulpit delivering a sermon to the people, and this upset

the Messenger of God, may God bless him and grant him peace, so God revealed: {And I do not know, perhaps it is a trial for you and an enjoyment for a time} meaning: this is the angel. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas: {And I do not know, perhaps it is a trial for you} meaning: what I have informed you of about the punishment and the Hour, perhaps delaying that from you is a trial for you. Ibn Jarir and Ibn Al-Mundhir narrated on his authority regarding his statement: **He said, 'My Lord, judge with justice.'** He said: God only judges with justice, and he only hastens to do so in this world, asking his Lord.

Tafsir al-Baghawi

112. **He said, 'My Lord, judge with truth'**, Hafs read from Asim: **He said, 'My Lord, judge'**, and the others: **He said, 'My Lord, judge'** judge between me and he who denied me with the truth, so if it is said, how did he say, 'Ahem, with truth' when God does not judge except with truth? It is said: The truth here means punishment as if he hastened the punishment for his people so they were punished on the day of Badr, similar to the saying of God Almighty: **Our Lord, judge between us and our people with truth** (al-A'raf 7:89), and the people of meaning said: its meaning is, **My Lord, judge with Your true judgment** so the judgment was omitted and the truth was put in its place, and God Almighty judges with truth whether requested or not, and the meaning of the request is the appearance of the desire of the seeker in His true judgment, **And our Lord, the Most Gracious, is sought for help against that which you describe**, of lies and falsehood.

Tafsir al-Baidawi

112- **He said, 'My Lord, judge with truth.'** Judge between us and the people of Mecca with justice that requires hastening the punishment and making it difficult for them. Hafs read *said*, narrating the saying of the Messenger of God, may God bless him and grant him peace. *Lord* was read with the dammah, and **My Lord** is judged on the basis of the comparative, and *judgment* is from the rulings. **And our Lord is the Most Merciful**. He is abundant in mercy to His creation. **The one sought for help**. He is the one sought for help. **On what you describe**. From the situation that the thorn will be theirs and that the banner of Islam will flutter for days and then calm down, and that the promise of it, if it were true, would have befallen them. So God, the Most High, answered the call of His Messenger, may God bless him and grant him peace, so He disappointed their hopes and granted victory to His Messenger, may God bless him and grant him peace, over them. It was read with the ya. "And from the Prophet, may God bless him and grant him peace, whoever recites "approached, **God will hold him to account with an easy reckoning, and every prophet mentioned by name in the Qur'an will shake hands with him and greet him**. And God, the Most High,

knows best.

Surat al-Hajj 22:1

O mankind, fear your Lord. Indeed, the convulsion of the Hour is a terrible thing.

Surat al-Hajj 22:1

O mankind, fear your Lord. Indeed, the convulsion of the Hour is a terrible thing.

Tafsir al-Jalalayn

1 - **O mankind** meaning the people of Mecca and others **fear your Lord** meaning His punishment by obeying Him **Indeed, the earthquake of the Hour** meaning the violent shaking of the earth after which the sun rises from its place of setting, which is near the Hour **is a terrible thing** in disturbing the people, which is a type of punishment.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: O people, beware of the punishment of your Lord by obeying Him, so obey Him and do not disobey Him, for His punishment for those He punishes on the Day of Resurrection is severe. Then God Almighty described the horror of the signs of that Day and its beginnings, saying: **Indeed, the earthquake of the Hour is a terrible thing.**

Scholars differed about the time of the earthquake that God Almighty described as severe. Some of them said: It will occur in this world before the Day of Resurrection.

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 Ibrahim, on the authority of Alqamah, regarding his statement, **Indeed, the earthquake of the Hour is a terrible thing**, he said: before the Hour.

Sulayman ibn Abd al-Jabbar told me: Muhammad ibn al-Salt told us: Abu Kudayna told us, on the authority of Ata', on the authority of Amer: "O mankind, fear your Lord. Indeed, the convulsion of the Hour is a terrible thing." He said: This is in this world before the Day of Resurrection.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, regarding his statement, **The earthquake of the Hour**, he said: Its earthquake: its signs... the verses, "On the Day you see it, every nursing mother will forget her nursing mother, and every pregnant woman will abort her pregnancy, and you will see the people as if they were drunk, but they are not drunk."

Ibn Hamid told us: Jarir told us, on the authority of Ata', on the authority of Amer: "O people, fear your Lord. Indeed, the earthquake of the Hour is a terrible thing." He said: This is one of the signs of the Hour in this world.

It was narrated from the Prophet, may God bless him and grant him peace, in a manner similar to what these people said. There is a report in its chain of

transmission that is questionable, and that is what:

Abu Kuraib told us: Abd al-Rahman ibn Muhammad al-Maharibi told us, on the authority of Ismail ibn Rafi' al-Madani, on the authority of Yazid ibn Abi Ziyad, on the authority of a man from the Ansar, on the authority of Muhammad ibn Ka'b al-Qurazi, on the authority of a man from the Ansar, on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: When God finished creating the heavens and the earth, He created the trumpet and gave it to Israfil, who is placing it on his mouth, staring at the Throne, waiting for when he will be commanded.

Abu Hurairah said: O Messenger of God, what are the images? He said: A horn. He said: What is it like? He said: A great horn in which three blasts will be blown: the first is the blast of terror, the second is the blast of the stun, and the third is the blast of the rising of the Lord of the Worlds. God Almighty commands Israfil with the first blast, and he says: Blow the blast of terror, and the people of the heavens and the earth will be terrified except for whom God wills, and God commands him to continue it and prolong it, and it will not cease. It is the one about which God says: **These people do not await except a single blast that will have no stopping** (Surah Sad: 15). God moves the mountains, and they become a mirage, and the earth shakes with its people in a great tremor. It is the one about which God says: **The Day the great earthquake will shake, followed by another, hearts that Day will be trembling** (Surah al-Nazi'at 79:6-8). The earth will be like a ship that is destroyed in the sea, struck by waves, and its people will be overturned, or like a lamp suspended from the throne, swayed by the spirits, and the people will sway on its back, and the nursing mothers will be stunned, the pregnant women will give birth, the children will turn gray, and the devils will fly away until they reach the regions. The angels will meet them, and they will strike their faces, and they will return, and the people will turn back, calling to one another, and He is the One Who will say, "The Day of Calling, the Day when you will turn back, you will have no protector from God. And he whom God sends astray, for him there is no guide." **Ghafir 32-33** While they were in that state, the earth cracked from one region to another, and they saw a tremendous matter, and they were seized by that with distress that God knows best. Then they looked at the sky, and behold, it was like molten metal, then its sun was eclipsed and its moon was eclipsed, and its stars were scattered, then they were removed from them. The Messenger of God, may God bless him and grant him peace, said: The dead do not know anything about that. Abu Hurairah said: Who did God except when He says: **So whoever is in the heavens and whoever is on the earth was terrified, except whom God willed** (al-Naml 27:87)? He said: Those are the martyrs, and the terror only reaches the living. They are alive with their Lord, provided for. God protected them from the terror of that Day and made them feel safe. It is the punishment of God that He sends upon the worst of His creation, and He is the One Who says: "O mankind, fear your Lord. Indeed, the convulsion of the Hour is a terrible thing." ... to His saying: **But the punishment of God is severe.**

This statement that we mentioned about Alqamah and Al-Sha'bi and those we mentioned about him, is a statement had it not been for the arrival of authentic reports from the Messenger of God, may God bless him and grant him peace, that contradict it, and the Messenger of God, may God bless him and grant him peace, is more knowledgeable about the meanings of God's revelation and His sending down.

The correct thing to say about that is: what is authentically reported from him.

Mentioning the narration from the Messenger of God, may God bless him and grant him peace, as we mentioned.

Ahmad ibn al-Muqaddam told me: Al-Mu'tamir ibn Sulayman told us: I heard my father narrating on the authority of Qatada, on the authority of a companion of his who told him, on the authority of Imran ibn Husayn, who said: "While the Messenger of God, may God bless him and grant him peace, was on one of his campaigns, and he had missed the march with his companions, the Messenger of God, may God bless him and grant him peace, called out with this verse: 'O mankind, fear your Lord. Indeed, the convulsion of the Hour is a terrible thing.' So they urged the mounts until they were around the Messenger of God, may God bless him and grant him peace. He said: Do you know what day that is? They said: God and His Messenger know best. He said: That is the day when Adam will call out, his Lord will call out to him: 'Send forth the people of Hell, from every thousand nine hundred and ninety-nine to Hell.' So the people were in despair, and none of them laughed. The Prophet, may God bless him and grant him peace, said: 'Do you not work and be glad, for with you are two creatures that were never with a people except that they multiplied. Those who perished from the children of Adam, and those who perished from the children of Iblis and Gog and Magog.' He said: 'Be glad.' You are among people like a mole on the side of a camel, or a mark on the wing of an animal.

Muhammad ibn Bashir told us: Yahya ibn Saeed told us: Hisham ibn Abi Abdullah told us, on the authority of Qatada, on the authority of al-Hasan, on the authority of Imran ibn Husayn, on the authority of the Prophet, may God bless him and grant him peace. Ibn Bashir told us: Muadh ibn Hisham told us: My father told us, and Ibn Abi Uday told us, on the authority of Hisham, all of them, on the authority of Qatada, on the authority of al-Hasan, on the authority of Imran ibn Husayn, on the authority of the Prophet, may God bless him and grant him peace, similarly.

Abu Kuraib told us: Muhammad bin Bishr told us, on the authority of Saeed bin Abi Aruba, on the authority of Qatada, on the authority of Al-Ala bin Ziyad, on the authority of Imran, on the authority of the Messenger of God, may God bless him and grant him peace, something similar.

Ibn Bashir told us: Muhammad ibn Ja'far told us: Awf told us, on the authority of al-Hasan, who said: "It reached me that when the Messenger of God, may God bless him and grant him peace, and his companions were with him after he approached Medina, he recited: 'O mankind, fear your Lord. Indeed,

the convulsion of the Hour is a terrible thing. The Day you see it.' ... the verse. The Messenger of God, may God bless him and grant him peace, said: 'Do you know what day that is?' It was said: 'God and His Messenger know best.' He mentioned something similar, except that he added: 'And there were no two Messengers except that there was a period of ignorance between them, so they are the people of the Fire. And you are among two creatures whom no one on earth will oppose except for their great numbers, and they are Gog and Magog, and they are the people of the Fire, and the number of hypocrites will be completed.'"

Yahya ibn Ibrahim Al-Mas'udi told me: My father told us, on the authority of his father, on the authority of his grandfather, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Sa'id, on the authority of the Prophet, may God bless him and grant him peace, who said: "It will be said to Adam: 'Bring forth the people of Hell.' He will say: 'And what are the people of Hell?' He will say: 'Out of every thousand, nine hundred and ninety-nine.' At that time, the young will turn gray, the pregnant woman will give birth, and you will see the people drunk, but they are not drunk, but the punishment of God is severe. We said: 'Then where is the one who will be saved, O Messenger of God?' He said: 'Be glad, for one of you and a thousand of Gog and Magog.' Then he said: 'I hope that you will be a quarter of the people of Paradise.' So we said: 'God is great and praised God.' Then he said: 'I hope that you will be a third of the people of Paradise.' So we said: 'God is great and praised God.' Then he said: 'I hope that you will be half the people of Paradise. Your example among the people is like a white hair on a black bull, or like a black hair on a white bull.'"

Abu Al-Sa'ib told us: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Sa'id Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: **God will say to Adam on the Day of Resurrection**, then he mentioned something similar.

Isa bin Othman bin Isa Al-Ramli told me: Yahya bin Isa told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Saeed, who said: "The Messenger of God, may God bless him and grant him peace, mentioned the gathering. He said: God will say on the Day of al-Qiyamah 75: O Adam. He will say: At your service and at your pleasure, and goodness is in your hands. He will say: Send a group to the Fire." Then he mentioned something similar.

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 Anas, who said: "O mankind, fear your Lord. Indeed, the convulsion of the Hour is a terrible thing" ... until **The punishment of God is severe** ... the verse was revealed to the Prophet, may God bless him and grant him peace, while he was on a journey, and his voice echoed with it until his companions came back to him, and he said: Do you know what day this is? This is the day when God will say to Adam: O Adam, arise and send forth the people of Hell, from every thousand nine hundred and ninety-nine. This was difficult for the Muslims, so the

O mankind, fear your Lord. Indeed, the convulsion of the Hour is a terrible thing.

Prophet, may God bless him and grant him peace, said: Go forth and come near and be glad, for by the One in Whose hand is my soul, you are among people like a mole on the side of a camel, or like a mark on the forearm of an animal. And with you are two creatures who have never been in anything except that they have multiplied it: Gog and Magog and those who perished from among the disbelieving jinn and mankind."

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Ishaq, on the authority of Amr ibn Maymun, who said: I entered upon Ibn Mas'ud at the treasury, and he said: I heard the Prophet, may God bless him and grant him peace, say: Would you be pleased to be a quarter of the people of Paradise? We said: Yes. He said: Would you be pleased to be a third of the people of Paradise? We said: Yes. He said: By the One in Whose Hand is my soul, I hope that you will be half of the people of Paradise, and I will tell you about that. No one will enter Paradise except a Muslim soul, and the small number of Muslims among the disbelievers on the Day of Resurrection will be like a black hair on a white bull, or like a white hair on a black bull.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Indeed, the earthquake of the Hour is a terrible thing**, he said: This is the Day of Resurrection. And the earthquake is a verbal noun from the saying of the speaker: The earth shook so-and-so, I shook it with an earthquake and a earthquake, with a kasra on the zay from the earthquake, as God said: **When the earth is shaken with its [final] earthquake** (al-Zalzalah 99:1). Likewise the verbal noun from every sound verb if it comes in the form of faghla, with a kasra on the first letter, such as waswasah, waswasah, and waswasah. If it is a noun, it is with a fatha on the first letter, earthquake and waswasah, and it is what whispered to the person, as the poet said:

The ignorant and misguided person knows that time is full of calamities and earthquakes.

And the Most High said: **On the Day you see it**, God Almighty says: On the Day you see, O people, the earthquake of the Hour, the magnitude of which will make every nursing mother forget what she was nursing. And what He means by His saying **will forget** is that she will forget and abandon herself due to the intensity of her distress. It is said: I forgot about such-and-such, I forgot about it, I forgot about it, and I also forgot. It is rare, and the eloquent is the opening of the ha'. As for the future tense, the ha' is open in both languages. Nothing else has been heard, and from it is the saying of the poet:

His heart woke up, O Ezz, or he almost went crazy

If it is meant that the terror made him forget and consoled him, I said: This matter made him forget something, it made him completely astonished. And in proving the ha' in his statement: **every wet nurse**, there is a difference of opinion among the Arab scholars. Some of the grammarians of Kufa used to say: If the ha' is proven in the word **wildered woman**, then what is

meant is the mother of the breastfeeding boy, and if it is omitted, then what is meant is the woman who is breastfeeding a boy with her, that the action is meant by her. They said: If the description was meant by her, as he sees it, he would have said **wildered woman**. He said: Likewise, every passive participle or fa'il that is for the female, but not for the male, is without the ha', such as: *muqarrab*, "muwaqqar," *mushaddan*, "hamil," and *ha'idh*.

Abu Ja'far said: This statement, in my opinion, is more correct in this regard, because it is the custom of the Arabs to drop the feminine ta' from every fa'il and fa'il, if they describe a feminine with it, even if the masculine has no share in it. So if they wanted to report that she will do it, but she will not do it, they would add the feminine ta' to differentiate between the adjective and the verb. From this is the saying of al-A'sha about what is happening, but had not happened before:

Oh neighbor between me, you are divorced, such are the affairs of people, come and go

As for what is an adjective, such as the saying of Imru' al-Qais:

Like you, a pregnant woman who has been knocked on the door, and a nursing mother who has been distracted by a man with amulets

They may have confirmed the letter *ha* in both cases, and they may have dropped it in both cases, but the eloquent part of their speech is what I have described.

The interpretation of the words then is: On the Day when you, O people, will see the earthquake of the Hour, every mother who breastfeeds her child will forget and abandon what she breastfed.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **On the Day you see it, every nursing mother will forget what she nursed**, he said: She will leave her child because of the distress that has befallen her.

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Abu Bakr, on the authority of Al-Hasan: **Every nursing mother will forget what she nursed**. He said: She will forget her children without weaning them. **And every pregnant woman will drop her burden**. He said: The pregnant women will cast off what was in their bellies before it was completed. **And every pregnant woman will drop her burden**. He said: And every pregnant woman will miscarry from the severity of the distress of her pregnancy.

And his saying: **And you will see the people drunk**, the readers of the regions read **And you will see the people drunk** as a direct address to one person, as if he said: And you will see, O Muhammad, the people drunk at that time, but they are not drunk. It has been narrated on the authority of Abu Zaza'ah bin Amr bin Jarir, **And you will see the people** with a damma on the ta' and an accusative on the naas, from the saying of the speaker: **Have you seen, you will see**, which requires a noun and a verb, like *think* and its sisters.

The correct reading of this, according to us, is what the readers of the countries have said, due to the consensus of the authoritative readers on it.

The reciters differed in their reading of his statement: *drunkards*. The majority of the reciters of Medina and Basra and some of the people of Kufa read it: **drunkards, but they are not drunk**. The majority of the reciters of Kufa read it: **You see the people drunk, but they are not drunk**.

The correct thing to say about this, according to us, is that they are two widely used readings in the readings of the regions, and they are close in meaning. So whichever one the reader reads, he is correct. The meaning of the statement is: And you see the people, O Muhammad, from the great distress and severity that has befallen them, drunk with fear, but they are not drunk from drinking wine.

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

Who said that?

Al-Qasim told us: Al-Hussein told us: Hajjaj told us, on the authority of Abu Bakr, on the authority of Al-Hasan: **And you see the people drunk from fear, but they are not drunk from drinking**.

Al-Husayn said: Hajjaj told us, on the authority of Ibn Jurayj, regarding his statement: **And they are not drunk**, he said: They are not drunk from drinking, **but the punishment of God is severe**.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **And you see the people drunk, but they are not drunk**, he said: They did not drink wine. **But the punishment of God is severe**, God Almighty says: But they became drunk from fear of the punishment of God when they witnessed what they witnessed of the distress of that and the enormity of its horror, despite their knowledge of the severity of the punishment of God.

Tafsir al-Qurtubi

It is Meccan, except for three verses: The Almighty said: "These two are opponents" to the end of three verses, as stated by Ibn Abbas and Mujahid. It was also reported from Ibn Abbas that they are four verses, to His saying: "The punishment of the burning fire". Ad-Dahhak and Ibn Abbas also said: It is Medinan - and Qatadah also said: It is Medinan - except for four verses: "And We did not send before you any messenger or prophet - **to** - The punishment of a barren day" so they are Meccan. Al-Naqqash counted ten verses that were revealed in Medina. The majority said: The surah is mixed, some of it is Meccan and some of it is Medinan. This is the most correct, because the verses require that, because "O mankind **is Meccan**, and O you who believe" is Medinan. Al-Ghaznawi: It is one of the wonders of the surahs, it was revealed at night and during the day, in travel and at home, Meccan and Medinan, peaceful and warlike, abrogating and abrogated, clear and ambiguous, different in number.

I said: And what was narrated about its merit was narrated by Al-Tirmidhi, Abu Dawood, and Al-Darqutni on the authority of Uqbah bin Amir, who said: I said:

O Messenger of God, is Surat Al-Hajj superior in that it contains two prostrations? He said: Yes, and whoever does not prostrate should not recite them. The wording of Al-Tirmidhi. He said: This is a good hadith, but its chain of transmission is not strong.

Scholars differed on this. It was narrated on the authority of Umar ibn al-Khattab **may God be pleased with him** and Ibn Umar that they said: Surat al-Hajj is superior because it contains two prostrations. This is what Ibn Mubarak, al-Shafi'i, Ahmad and Ishaq said. Some of them thought that it contains only one prostration, which is the opinion of Sufyan al-Thawri. Al-Daraqutni narrated on the authority of Abdullah ibn Tha'labah who said: I saw Umar ibn al-Khattab prostrating twice in al-Hajj. I said: In the morning prayer? He said: In the morning prayer.

Al-Tirmidhi narrated on the authority of Imran bin Husayn that when the following verse was revealed to the Prophet, may God bless him and grant him peace:

"O mankind, fear your Lord. Indeed, the convulsion of the Hour is a terrible thing" - until His saying: - **but the punishment of God is severe**. He said: This verse was revealed to him while he was on a journey, so he said: Do you know what day that will be? They said: God and His Messenger know best. He said: That is the day when God will say to Adam, **Send those who will be sent to Hellfire**. He said: **O Lord, what are those sent to Hellfire?** He said: **Nine hundred and ninety-nine to Hellfire and one to Paradise**. The Muslims began to cry, so the Messenger of God, may God bless him and grant him peace, said: **Come close and aim straight, for there has never been a prophethood except that there was ignorance before it**. He said: "The number is taken from ignorance, if it is complete, otherwise it is completed from the hypocrites. And the example of you and the nations is like a spot on the arm of an animal or a birthmark on the side of a camel." Then he said: **I hope that you will be a quarter of the people of Paradise**. So they said: **Allahu Akbar**. Then he said: **I hope that you will be a third of the people of Paradise**. So they said: **Allahu Akbar**. Then he said: **I hope that you will be half of the people of Paradise**. So they said: **Allahu Akbar**. He said: I do not know whether he said two-thirds or not. He said: This is a good and authentic hadith. It has been narrated from other sources on the authority of Al-Hasan on the authority of Imran bin Husayn. In it: "The people despaired until they did not even show a smile. When the Messenger of God, may God bless him and grant him peace, saw it, he said: Work and be happy, for by the One in Whose Hand is my soul, you are with two creatures that are not with anything except that they increase it: Gog and Magog, and whoever died from the children of Adam and the children of Satan. He said: So some of what they were feeling was relieved from the people, so he said: Work and be happy, for by the One in Whose Hand is the soul of Muhammad, you are among the people like a mole on the side of a camel or like a mark on the arm of an animal." He said: A good and authentic hadith. And in Sahih Muslim on the authority of Abu Sa'id

Surat al-Hajj 22:1

O mankind, fear your Lord. Indeed, the convulsion of the Hour is a terrible thing.

Al-Khudri, he said: The Messenger of God, may God bless him and grant him peace, said:

“God the Most High says, ‘O Adam!’ He says, ‘At your service and with your goodness, and goodness is in your hands.’ He says, ‘Here come the people of Hell.’ He says, ‘And what are the people of Hell?’ He says, ‘From every thousand, nine hundred and ninety-nine.’ He says, ‘That is when the young will turn gray and every pregnant woman will drop her burden, and you will see the people drunk, but they are not drunk, but the punishment of God is severe.’ He says, ‘That was difficult for them.’ They said, ‘O Messenger of God, who is that man?’ He said, ‘Be glad, for from Gog and Magog there are a thousand, and from you there is a man.’” And he mentioned the hadith in a similar manner to what was mentioned in the hadith of Imran bin Husayn. Abu Ja’far al-Nahhas mentioned that Ahmad bin Muhammad bin Nafi’ told us that Salamah told us that ‘Abd al-Razzaq told us that Mu’mar told us on the authority of Qatadah on the authority of Anas bin Malik, may God be pleased with him, who said, “O people, fear your Lord. Indeed, the earthquake of the Hour is a terrible thing.” - to - **but the punishment of God is severe.** He said,

It was revealed to the Prophet, may God bless him and grant him peace, while he was on a journey. He raised his voice with it until his companions came to him and said: Do you know what day this is? This is the day when God the Almighty will say to Adam, may God bless him and grant him peace: O Adam, arise and send forth a group of the people of Hell, from every thousand, nine hundred and ninety-nine to Hell and one to Paradise. This was difficult for the Muslims, so the Prophet, may God bless him and grant him peace, said: “Straighten your steps and come close and be glad, for by the One in Whose hand is my soul, you are among the people like a mole on the side of a camel or like a mark on the forearm of a donkey. And with you are two creatures that never associate with anything except that they increase it: Gog and Magog and those who perish from among the disbelieving jinn and mankind.”

The Almighty says: **O mankind, fear your Lord.** What is meant by this call are those who are accountable, that is, fear Him in His commands and do not abandon them, and in His prohibitions and do not proceed with them. And fearing means being cautious of what is disliked. This has been discussed in detail at the beginning of (*Al-Baqarah*), so there is no point in repeating it. The meaning is be cautious by obeying Him and avoiding His punishment.

God the Almighty said: **Indeed, the earthquake of the Hour is a terrible thing.** An earthquake is a violent movement, and from it: **And they were shaken until the Messenger said** (al-Baqarah 2:214). The root of the word is from the root zala ‘an al-ma’ak, meaning to move. And God made his foot shake, meaning to move it. This word is used to exaggerate something. It was said: It is the well-known earthquake, which is one of the signs of the Hour, which will occur in this world before the Day of Resurrection. This is the opinion of the majority. It was also said: This earthquake will

occur in the middle of the month of Ramadan, and after it the sun will rise from the west. And God knows best.

Tafsir Ibn Kathir

Surat Al-Hajj

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

God the Almighty says, commanding His servants to fear Him and informing them of the horrors, earthquakes and conditions that await them on the Day of Resurrection. The commentators differed about the earthquake of the Hour: Will it be after people rise from their graves on the Day of Resurrection, or will it be an expression for the earthquake of the earth before people rise from their graves? As God the Almighty said: **When the earth is shaken with its [final] earthquake, And the earth discharges its burdens.** And God the Almighty said: “And the earth and the mountains will be lifted up and crushed with a single blow. On that Day the Inevitable will occur.” And God the Almighty said: **When the earth is shaken with a [final] earthquake, And the mountains are crushed with a [final] destruction.** Some say: This earthquake will occur at the end of the world and the beginning of the conditions of the Hour. Ibn Jarir said: Ibn Bashir told us, Yahya told us, Sufyan told us, on the authority of Al-A’mash, on the authority of Ibrahim, on the authority of Alqamah, regarding his statement: **Indeed, the earthquake of the Hour is a terrible thing,** he said: Before the Hour. Ibn Abi Hatim narrated it from the hadith of Al-Thawri, on the authority of Mansur and Al-A’mash, on the authority of Ibrahim, on the authority of Alqamah, and he mentioned it. He said: Something similar was narrated on the authority of Al-Sha’bi, Ibrahim, and Ubayd ibn Umair. Abu Kadaynah said on the authority of Ata’ ibn Amir Al-Sha’bi: “O mankind, fear your Lord. Indeed, the earthquake of the Hour is a terrible thing,” he said: This is in this world before the Day of Resurrection. Imam Abu Jaafar bin Jarir cited the evidence of those who said that in the hadith of the images from the narration of Ismail bin Rafi’, the judge of the people of Medina, on the authority of Yazid bin Abi Ziyad, on the authority of a man from the Ansar, on the authority of Muhammad bin Ka’b al-Qurazi, on the authority of a man, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **When God finished creating the heavens and the earth, He created the image and gave it to Israfil, who is placing it on his mouth, staring at the Throne, waiting for when he will be commanded.** Abu Hurairah said: O Messenger of God, what is the image? He said: A horn. He said: What is it like? He said: “A great horn in which three blasts will be blown: the first is the blast of terror, the second is the blast of stun, and the third is the blast of rising before the Lord of the Worlds. God will command Israfil to blow the first blast. He will say: Blow the blast of terror, and the inhabitants of the heavens and the earth will be terrified except for whom God wills. He will command him to extend it and

prolong it and not cease. It is the one about which God the Most High says: "And these do not await except a single blast that will have no end." So he will cover the mountains and they will become a mirage, and the earth will shake with its inhabitants with a violent shaking. It is the one about which God the Most High says: **The Day when the great earthquake will shake, followed by the second earthquake, hearts that Day will be trembling.** So the earth will be like a ship that is destroyed in the sea, struck by waves that will overturn it and its inhabitants, and like a lantern suspended from the throne, rocked by the spirits, and people will stretch out on its back, so nursing mothers will be stunned and pregnant women will give birth, and children will turn gray, and the devils will fly away until they reach the regions and the angels will meet them and strike them in the faces and they will turn back, and the people will turn away." They will call out to one another, and this is what God the Almighty says: "The Day of Calling * The Day you will turn back, departing. You will have no protector from God. And he whom God sends astray - for him there is no guide." While they were in that state, the earth split open from one region to another, and they saw a great matter, and they were seized by that from distress, which God knows best. Then they looked at the sky and saw it as molten metal, then its sun and moon were eclipsed, and its stars were scattered and then removed from them. The Messenger of God (blessings and peace of God be upon him) said: **And the dead do not know anything about that.** Abu Hurairah said: So who excepted God when He says: **So whoever is in the heavens and whoever is on the earth will be terrified, except whom God wills,** he said: "Those are the witnesses, and the terror only reaches the living. They are alive with their Lord, provided for. God protected them from the evil of that Day and made them safe. It is the punishment of God that He sends upon the worst of His creation, and it is what God says: "O mankind, fear your Lord. Indeed, the convulsion of the Hour is a terrible thing. The Day you see it, every nursing mother will forget what she was nursing, and she will give birth." Every being will bear its burden, and you will see the people as if they were drunk, but they are not drunk, but the punishment of God is severe." This hadith was narrated by al-Tabarani, Ibn Jarir, Ibn Abi Hatim, and others at great length. The purpose of it is that it indicates that this earthquake will occur before the Day of Resurrection, and it was added to the Hour because of its proximity to it, just as it is said, **Signs of the Hour** and the like. And God knows best. Others said, **Rather, it is terror, panic, earthquake, and confusion that will occur on the Day of Resurrection in the places of assembly after rising from the graves.** Ibn Jarir chose this, and they provided evidence with hadiths:

First Imam Ahmad said: Yahya told us on the authority of Hisham, Qatada told us on the authority of Al-Hasan on the authority of Imran bin Husayn that the Messenger of God, may God bless him and grant him peace, said while he was on one of his journeys, and the distances of his companions varied, he raised his voice with these two verses. "O mankind, fear your Lord. Indeed, the convulsion of the Hour is a terrible thing. The Day you see it, every nursing mother will forget her suckling, and every pregnant female will

abort her pregnancy, and you will see the people as if they were drunk, but they will not be drunk. Rather, the punishment of God is severe." When his companions heard that, they urged their mounts on, and they knew that he was about to say something. When they drew near to him, he said, "Do you know what day that is? That is the day when Adam, peace be upon him, will be called out to his Lord, the Mighty and Sublime, and He will say, 'O Adam, send your people to the Fire.' He will say, 'O Lord, what are the people sent to the Fire?' He will say, 'Out of every thousand, nine hundred and ninety-nine will be in the Fire and one will be in Paradise.' His companions were so dazed that they could hardly even laugh. When he said that, he said, 'Be glad and work, for by the One in Whose Hand is the soul of Muhammad, you are with two creatures who have never been with anything except that they increased it: Gog and Magog, and those who perished from the children of Adam and the children of Iblis.' He said, 'So their sorrow was relieved, then he said, 'Work and be glad, for by the One in Whose Hand is the soul of Muhammad, you are with two creatures who have never been with anything except that they increased it. Gog and Magog, and those who perished from the children of Adam and the children of Iblis.' He said, 'So their sorrow was relieved, and he said, 'Work and be glad, for by the One in Whose Hand is the soul of Muhammad, you are with two creatures who have never been with anything except that they increased it.' Muhammad's soul is in His hand. You are among people like a mole on the side of a camel or a mark on the arm of an animal." And thus it was narrated by Al-Tirmidhi and Al-Nasa'i in the Book of Interpretation of their Sunan on the authority of Muhammad bin Bashir on the authority of Yahya, who is Al-Qattan, on the authority of Hisham, who is Al-Dastawa'i, on the authority of Qatadah, with a similar wording. Al-Tirmidhi said: It is good and authentic.

Another way to this hadith. Al-Tirmidhi said: Ibn Abi Omar told us, Sufyan ibn Uyaynah told us, Ibn Jud'an told us, on the authority of Al-Hasan, on the authority of Imran ibn Husayn, that the Prophet, may God bless him and grant him peace, said when the verse was revealed: "O mankind, fear your Lord. Indeed, the convulsion of the Hour is a terrible thing. The Day you see it, every nursing mother will forget her suckling, and every pregnant woman will abort her pregnancy, and you will see the people as if they were drunk, but they are not drunk. Rather, the punishment of God is severe." He said: This verse was revealed to him while he was on a journey, so he said: **Do you know what day that is?** They said: **God and His Messenger know best.** He said: "That is the day when God will say to Adam: 'Send those sent to Hellfire.' He said: "O Lord, what are those sent to Hellfire?" He said: **Nine hundred and ninety-nine to Hellfire and one to Paradise.** The Muslims began to cry, so the Messenger of God, may God bless him and grant him peace, said: **Come close and aim straight, for there has never been a prophethood except that there was ignorance before it.** He said: "The number will be taken from the ignorance, and if it is complete, then it will be completed by the hypocrites. And the likeness of you and the nations is not like that except that there is no difference between you and the hypocrites." Like a mark on the arm of an animal or like a mole on the side

O mankind, fear your Lord. Indeed, the convulsion of the Hour is a terrible thing.

of a camel. Then he said: I hope that you will be a quarter of the people of Paradise - so they said Allahu Akbar. Then he said: I hope that you will be a third of the people of Paradise - so they said Allahu Akbar. Then he said: I hope that you will be half of the people of Paradise - so they said Allahu Akbar. Then he said: I do not know whether he said two-thirds or not. And Imam Ahmad narrated it in the same way on the authority of Sufyan ibn Uyaynah. Then al-Tirmidhi also said: This is a hasan saheeh hadeeth. It was narrated on the authority of Saeed bin Abi Arubah on the authority of Al-Hasan on the authority of Imran bin Al-Hussain. Ibn Abi Hatim narrated it on the authority of Saeed bin Abi Arubah on the authority of Qatadah on the authority of Al-Hasan and Al-Ala bin Ziyad Al-Adawi on the authority of Imran bin Al-Hussain, and he mentioned it. And Ibn Jarir narrated it in the same way on the authority of Bandar on the authority of Ghundar on the authority of Aouf on the authority of Al-Hasan, who said: It reached me that when the Messenger of God, may God bless him and grant him peace, returned from the Battle of Al-Ussrah with his companions after he approached Madinah, he recited: "O mankind, fear your Lord. Indeed, the convulsion of the Hour is a terrible thing." And he mentioned the hadith, and he mentioned something similar to the context of Ibn Jud'an, and God knows best.

The second hadith Ibn Abi Hatim said: My father told us, Ibn al-Tabba' told us, Abu Sufyan al-Ma'mari told us, on the authority of Muammar, on the authority of Qatada, on the authority of Anas, who said: **The earthquake of the Hour is a terrible thing** was revealed, and he mentioned, meaning something similar to the context of al-Hasan on the authority of Imran, except that he said: And whoever perishes because of the great number of jinn and mankind. Ibn Jarir narrated it in full from the hadith of Muammar.

The third hadith Ibn Abi Hatim said: My father told us, Saeed bin Salman told us, Ibad told us, meaning Ibn Al-Awwam told us, Hilal bin Khabab told us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, recited this verse and mentioned something similar to it, and said in it: "I hope that you will be a quarter of the people of Paradise - then he said: I hope that you will be a third of the people of Paradise - then he said: I hope that you will be half of the people of Paradise, so rejoice." He also added: **And you are only a part of a thousand parts.**

Hadith 4 Al-Bukhari said when interpreting this verse: Umar ibn Hafs told us, my father told us, Al-A'mash told us, Abu Salih told us on the authority of Abu Sa'id who said: The Prophet, may God bless him and grant him peace, said: "On the Day of Resurrection, God Almighty will say: O Adam! He will say: At your service, our Lord, and at your pleasure! Then a voice will call out: God commands you to send forth from your offspring a group to the Fire. He will say: O Lord, and what are the groups to the Fire? He will say: From every thousand - I think he said - nine hundred and ninety-nine. Then the pregnant woman will give birth to her burden and the newborn will turn white. "And you will see the people drunk, but they are not drunk, but

the punishment of God is severe." This was difficult for the people until their faces changed. The Prophet, may God bless him and grant him peace, said: "From Gog and Magog, nine hundred and ninety-nine, and from you is one. You are among the people like a black hair on the side of a white bull, or like a white hair on the side of a black bull. I hope that you will be a quarter of the people of Paradise - so we said Allahu Akbar. Then he said: A third of the people of Paradise - so we said Allahu Akbar. Then he said: "The people of Paradise are divided" so we woke up early. Al-Bukhari also narrated it in a place other than this, and Muslim and Al-Nasa'i in his interpretation from various chains of transmission on the authority of Al-A'mash.

The fifth hadith Imam Ahmad said: Ammarah bin Muhammad, the nephew of Sufyan al-Thawri, and Ubaydah al-Ma'ni told us, both on the authority of Ibrahim bin Muslim, on the authority of Abu al-Ahwas, on the authority of Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: "On the Day of Resurrection, God will send a caller who will call out: 'O Adam, God commands you to send a group of your descendants to the Fire.' Adam will say: 'O Lord, who are they?' It will be said to him: 'Out of every hundred, ninety-nine.' A man from the people will say: 'Who among us will be saved after this, O Messenger of God?' He will say: 'Do you know that you are among people like a mole on the chest of a camel?'" This chain of transmission and this context is unique to Imam Ahmad.

The sixth hadith Imam Ahmad said: Yahya told us on the authority of Hatim bin Abi Safira, Ibn Abi Malekah told us that Al-Qasim bin Muhammad told him on the authority of Aisha on the authority of the Prophet, may God bless him and grant him peace, who said: **You will be gathered before God on the Day of Resurrection barefoot, naked, and uncircumcised.** Aisha said: **O Messenger of God, men and women will look at each other.** He said: **O Aisha, the matter is more serious than that for them to be concerned about.** They included it in the two Sahihs.

The Seventh Hadith Imam Ahmad said: Yahya bin Ishaq told us, Ibn Lahi'ah told us, on the authority of Khalid bin Abi Imran, on the authority of Al-Qasim bin Muhammad, on the authority of Aisha, who said: "I said, O Messenger of God, will the beloved remember his beloved on the Day of Resurrection? He said: O Aisha, as for three things, no. As for the scales until they become heavy or light, no. As for when the books fly apart, either he will be given with his right hand or he will be given with his left hand, no. And when a neck emerges from the Fire, it will fold over them and become angry with them, and that neck will say: I am entrusted with three, I am entrusted with three, I am entrusted with three. I am entrusted with those who claim another god with God, and I am entrusted with those who do not believe in the Day of Reckoning, and I am entrusted with every stubborn tyrant - he said - so it will fold over them and throw them into the depths of Hell. And Hell has a bridge thinner than hair and sharper than a sword, on which are hooks and thorns that seize whomever God wills, and the people on it are like lightning, like a flash, like the wind, and like the

best horses and riders, and the angels say: O Lord, save us, save us." A Muslim is saved, a Muslim is scratched, and he is curled up in the fire on his face.

The hadiths and reports on the horrors of the Day of Resurrection are very numerous and have another place. That is why God Almighty said: **The earthquake of the Hour is a terrible thing.** That is, a great matter, a serious matter, a terrifying intruder, a terrible event, and a strange occurrence. The earthquake is what happens to the souls of terror and fear, as God Almighty said: **There the believers will be tested and shaken with a severe earthquake.** Then God Almighty said: **On the Day you see it.** This is from the perspective of the pronoun of the matter. That is why He explained it by saying: **Every nursing mother will forget what she nursed.** That is, she will be preoccupied with the horror of what she sees and will forget the person dearest to her, and the one who is most compassionate towards him will forget about him while she is nursing him. That is why He said: **Every nursing mother,** and He did not say *nurse*. He said: **What she nursed,** meaning about her infant before he is weaned. And His saying: **And every pregnant female will abort her pregnancy** meaning before its completion due to the intensity of the terror. **And you will see the people drunk.** It was read *drunk* meaning from the intensity of the matter in which they have become, their minds have been astonished and their thoughts have become absent, so whoever sees them will think that they are drunk. **But they are not drunk, but the punishment of God is severe.**

Fath al-Qadir

It is seventy-eight verses.

Scholars differed as to whether it was revealed in Mecca or Medina. Ibn Mardawayh narrated on the authority of Ibn Abbas that he said: Surat Al-Hajj was revealed in Medina. Ibn Mardawayh narrated something similar on the authority of Abdullah bin Al-Zubayr. Ibn Al-Mundhir narrated on the authority of Qatada that he said: Surat Al-Hajj was revealed in Medina except for three verses, and it was said four verses to **the torment of the burning fire.** It was narrated on the authority of Al-Naqqash that ten verses of it were revealed in Medina. Al-Qurtubi said: The majority said: The surah is mixed, some of it is Meccan and some of it is Medinan. He said: This is the correct view. Al-Azizi said: It is one of the wonders of the surahs. It was revealed during the night and the day, during travel and at home, in Mecca and Medina, in peace and war, abrogating and abrogated, clear and ambiguous. Concerning its merits, Ahmad, Abu Dawud, Al-Tirmidhi, Al-Hakim, Ibn Mardawayh, and Al-Bayhaqi narrated in his Sunan on the authority of Uqbah ibn Amir, who said: "I said: O Messenger of God, is Surah Al-Hajj superior to the rest of the Qur'an because of its two prostrations?" He said: **Yes, so whoever does not prostrate in them should not recite them.** Al-Tirmidhi said: The chain of transmission of this hadith is not strong. Abu Dawud narrated in

Al-Marasil and Al-Bayhaqi narrated on the authority of Khalid ibn Ma'dan that the Messenger of God, may God bless him and grant him peace, said: **Surah Al-Hajj is superior to the rest of the Qur'an because of its two prostrations.** Sa'id ibn Mansur, Ibn Abi Shaybah, Al-Isma'ili, Ibn Mardawayh, and Al-Bayhaqi narrated on the authority of Umar that he used to prostrate twice during Hajj and said: This Surah is superior to the rest of the Qur'an because of its two prostrations. It has been narrated on the authority of many of the Companions that it contains two prostrations, and this is what Ibn Al-Mubarak, Al-Shafi'i, Ahmad, and Ishaq said. Some of them said: It contains one prostration, and this is the opinion of Sufyan Al-Thawri. Ibn Abi Shaybah narrated it on the authority of Ibn Abbas and Ibrahim Al-Nakha'i.

When the speech at the end of the previous Surah was drawn to mentioning the Resurrection and what came before and after it, the Almighty began in this Surah by mentioning the Resurrection and its terrors, urging piety, which is the most beneficial provision, so He said: 1- **O mankind, fear your Lord,** meaning beware of His punishment by doing what He has commanded you to do of obligations and leaving what He has forbidden you of forbidden things. The word *people* includes all those who are accountable, both those who are present and those who will be present, as has been established in its place. We have already presented some of the verification of that in Surah Al-Baqarah. The phrase **Indeed, the earthquake of the Hour is a terrible thing** is an explanation of what came before it of the command to piety. The earthquake is a severe movement, and its origin is from **zala 'an al-ma'akun** meaning he moved from it, and **zala God qadamhu** meaning he moved it. The repetition of the letter indicates emphasis of the meaning, and it is from adding the source to its subject, and according to this: the earthquake, which is one of the signs of the Hour that will occur in this world before the Day of Resurrection. This is the opinion of the majority, and it was said that it will occur in the middle of the month of Ramadan, and after it the rising of the sun. From the west, and it was said that the source here is added to the circumstance, which is the hour, making it a function of the object, or by estimating in as in his saying: **Rather, the plotting of the night and the day** and it is mentioned in his saying: **When the earth is shaken with its [final] earthquake.** It was said that in expressing it with the thing there is an indication that the minds are incapable of comprehending its essence.

Tafsir al-Baghawi

1. Meccan except for some verses from the words of God Almighty: **These two are opponents** to His words: **And they are guided to the path of the Praiseworthy.**

"O mankind, fear your Lord," meaning: beware of His punishment by obeying Him. **Indeed, the earthquake of the Hour is a terrible thing.** An earthquake and a tremor are intense movement in a tremendous state. They differed regarding this earthquake:

Alqamah and Al-Sha'bi said: It is one of the signs of

Surat al-Hajj 22:1

O mankind, fear your Lord. Indeed, the convulsion of the Hour is a terrible thing.

the Hour. [It was also said: The Day of Resurrection.]

Al-Hassan and Al-Suddi said: This earthquake will occur on the Day of Resurrection.

Ibn Abbas said: The earthquake of the Hour will occur and will be with it.

Tafsir al-Baidawi

1- "O mankind, fear your Lord. Indeed, the convulsion of the Hour" is the movement of things on the metaphorical attribution, or the movement of things in it, so a moral addition was added to it by estimating in or adding the source to the circumstance on its course of the direct object. And it was said that it is an earthquake that occurs before the sun rises from the west and its addition to the Hour is because it is one of its signs. "A great thing" tremendous. He explained their command to fear God by the horror of the Hour so that they would imagine it with their minds and know that nothing would protect them from it except armouring themselves with the garment of fear, so they would preserve themselves and fear it by adhering to fear God.

Surat al-Hajj 22:2

On the Day you see it, every nursing mother will forget that she was nursing, and every pregnant woman will abort her pregnancy, and you will see the people as if they were drunk, but they are not drunk, but the punishment of God is severe.

Tafsir al-Jalalayn

2 - **On the Day you see it, every nursing mother will be distracted** because of it **from what she nursed** that is, she will forget it **and every pregnant woman** that is, a pregnant woman **will abort her pregnancy, and you will see the people drunk** from the intensity of fear **but they are not drunk** from drinking **but the punishment of God is severe** so they fear it.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "On the Day you see it, every nursing mother will forget what she was nursing, and every pregnant woman will abort her pregnancy, and you will see the people as if they were drunk, but they are not drunk. Rather, the punishment of God is severe."

Tafsir al-Qurtubi

The Almighty's saying: **On the Day you see it** The *ha* in **you see it** refers, according to the majority, to the earthquake, and this is strengthened by the Almighty's saying: **Every nursing mother will forget that which she nursed, and every pregnant woman will abort her pregnancy.** Breastfeeding and pregnancy are only in this world. A group said: The earthquake will be on the Day of Resurrection, and they argued with the hadith of Imran bin Husayn that we mentioned, in which it says: **Do you know what day that is...** The hadith. This is what is required by the context of Muslim in the hadith of Abu Sa'id al-Khudri.

His saying: **be distracted** means be preoccupied, said Qatib. And he recited:

A blow that removes the head from its resting place and makes the friend leave his friend

It was said: She forgets. It was said: She plays. It was said: She is entertained, and the meaning is close. **From what she breastfed.** Al-Mubarrad said: *What* means a source, meaning she forgets about breastfeeding. He said: This indicates that this earthquake is in this world, as there is no pregnancy or breastfeeding after the resurrection. Unless it is said: Whoever dies pregnant will be resurrected pregnant and will give birth to her pregnancy from terror, and whoever dies breastfeeding will be resurrected likewise. It is said: This is like what God the Almighty said: **A Day when the children will turn gray** (al-Muzzammil 73:17). It was said: It will be with the

first blast. It was said: It will be with the establishment of the Hour, until people move from their graves at the second blast. It is possible that the earthquake in the verse is an expression of the horrors of the Day of Resurrection, as God the Almighty said: **Poverty and hardship have touched them, and they were shaken** (al-Baqarah 2:214), and as the Prophet (peace be upon him) said:

O God, defeat them and shake them. The benefit of mentioning the horror of that day is to encourage people to prepare for it and to get ready with good deeds. Calling the earthquake *something* is either because it is certain to happen, so it is easy to call it something when it does not exist, since certainty is similar to existence. Or it is about the outcome, meaning that if it happens, it is something great. It is as if the name was not used now, but the meaning is that if it happens, then it is something great, and that is why it astounds the nursing mothers and intoxicates the people, as He said: **And you will see the people drunk** meaning from its horror and from the fear and panic that overtakes them. **But they are not drunk** from wine. The scholars of meaning said: And you will see the people as if they are drunk. This is indicated by the reading of Abu Zur'ah Harim bin Amr bin Jarir bin Abdullah **And you will see the people** with a damma on the ta', meaning you think and it seems to you. Hamzah and Al-Kisa'i read *sakra* without an alif. The rest read *sakara* and they are two languages for the plural of *sakran*, like *kasala* and *kasali*. And the earthquake is the violent movement. And oblivion: is neglecting something due to the emergence of something that distracts from it, such as worry, pain, or something else. Ibn Zayd said: The meaning is that she leaves her child because of the distress that has befallen her.

Tafsir Ibn Kathir

The Almighty says, commanding His servants to fear Him and informing them of the horrors of the Day of Resurrection, its earthquakes and conditions that await them. The commentators differed about the earthquake of the Hour: Will it be after people rise from their graves on the Day of Resurrection, or is it an expression for the earthquake of the earth before people rise from their graves? As the Almighty said: **When the earth is shaken with its [final] earthquake * And the earth discharges its burdens** and the Almighty said: **And the earth and the mountains will be lifted up and crushed with a single crushing * So on that Day the Inevitable will occur** and the Almighty said: **When the earth is shaken with a [final] earthquake * And the mountains are crushed with a [complete] destruction** and the Almighty said: **When the earth is shaken with a [final] shaking * And the mountains are crushed with a [complete] destruction** and some said: This earthquake will occur at the end of the world and the beginning of the conditions of the Hour. Ibn Jarir said: Ibn Bashir told us, Yahya told us, Sufyan told us, on the authority of Al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, regarding his statement: **Indeed, the earthquake of the Hour is a terrible thing,** he said: Before the Hour. Ibn Abi Hatim narrated it

On the Day you see it, every nursing mother will forget that she was nursing, and every pregnant woman will abort her pregnancy, and you will see the people as if they were drunk, but they are not drunk, but the punishment of God is severe.

from the hadith of Al-Thawri, on the authority of Mansur and Al-A'mash, on the authority of Ibrahim, on the authority of Alqamah, and he mentioned it. He said: Something similar was narrated on the authority of Al-Sha'bi, Ibrahim, and Ubayd ibn Umair. Abu Kudaynah said on the authority of Ata' ibn Amir Al-Sha'bi: "O mankind, fear your Lord. Indeed, the earthquake of the Hour is a terrible thing," he said: This is in this world before the Day of Resurrection. Imam Abu Jaafar bin Jarir cited the evidence of those who said that in the hadith of the images from the narration of Ismail bin Rafi', the judge of the people of Medina, on the authority of Yazid bin Abi Ziyad, on the authority of a man from the Ansar, on the authority of Muhammad bin Ka'b al-Qurazi, on the authority of a man, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **When God finished creating the heavens and the earth, He created the image and gave it to Israfil, who is placing it on his mouth, staring at the Throne, waiting for when he will be commanded.** Abu Hurairah said: O Messenger of God, what is the image? He said: A horn. He said: What is it like? He said: "A great horn in which three blasts will be blown: the first is the blast of terror, the second is the blast of stun, and the third is the blast of rising before the Lord of the Worlds. God will command Israfil to blow the first blast. He will say: Blow the blast of terror, and the inhabitants of the heavens and the earth will be terrified except for whom God wills. He will command him to extend it and prolong it and not cease. It is the one about which God the Most High says: "And these do not await except a single blast that will have no end." So he will cover the mountains and they will become a mirage, and the earth will shake with its inhabitants with a violent shaking. It is the one about which God the Most High says: **The Day when the great earthquake will shake, followed by the second earthquake, hearts that Day will be trembling.** So the earth will be like a ship that is destroyed in the sea, struck by waves that will overturn it and its inhabitants, and like a lantern suspended from the throne, rocked by the spirits, and people will stretch out on its back, so nursing mothers will be stunned and pregnant women will give birth, and children will turn gray, and the devils will fly away until they reach the regions and the angels will meet them and strike them in the faces and they will turn back, and the people will turn away." They will call out to one another, and this is what God the Almighty says: "The Day of Calling * The Day you will turn back, departing. You will have no protector from God. And he whom God sends astray - for him there is no guide." While they were in that state, the earth split open from one region to another, and they saw a great matter, and they were seized by that from distress, which God knows best. Then they looked at the sky and saw it as molten metal, then its sun and moon were eclipsed, and its stars were scattered and then removed from them. The Messenger of God (blessings and peace of God be upon him) said: **And the dead do not know anything about that.** Abu Hurairah said: So who excepted God when He says: **So whoever is in the**

heavens and whoever is on the earth will be terrified, except whom God wills, he said: "Those are the witnesses, and the terror only reaches the living. They are alive with their Lord, provided for. God protected them from the evil of that Day and made them safe. It is the punishment of God that He sends upon the worst of His creation, and it is what God says: "O mankind, fear your Lord. Indeed, the convulsion of the Hour is a terrible thing. The Day you see it, every nursing mother will forget what she was nursing, and she will give birth." Every being will bear its burden, and you will see the people as if they were drunk, but they are not drunk, but the punishment of God is severe." This hadith was narrated by al-Tabarani, Ibn Jarir, Ibn Abi Hatim, and others at great length. The purpose of it is that it indicates that this earthquake will occur before the Day of Resurrection, and it was added to the Hour because of its proximity to it, just as it is said, **Signs of the Hour** and the like. And God knows best. Others said, **Rather, it is terror, panic, earthquake, and confusion that will occur on the Day of Resurrection in the places of assembly after rising from the graves.** Ibn Jarir chose this, and they provided evidence with hadiths:

First Imam Ahmad said: Yahya told us on the authority of Hisham, Qatada told us on the authority of Al-Hasan on the authority of Imran bin Husayn that the Messenger of God, may God bless him and grant him peace, said while he was on one of his journeys, and the distances of his companions varied, he raised his voice with these two verses. "O mankind, fear your Lord. Indeed, the convulsion of the Hour is a terrible thing. The Day you see it, every nursing mother will forget her suckling, and every pregnant female will abort her pregnancy, and you will see the people as if they were drunk, but they will not be drunk. Rather, the punishment of God is severe." When his companions heard that, they urged their mounts on, and they knew that he was about to say something. When they drew near to him, he said, "Do you know what day that is? That is the day when Adam, peace be upon him, will be called out to his Lord, the Mighty and Sublime, and He will say, 'O Adam, send your people to the Fire.' " He will say, 'O Lord, what are the people sent to the Fire? ' He will say, 'Out of every thousand, nine hundred and ninety-nine will be in the Fire and one will be in Paradise.' " His companions were so dazed that they could hardly even laugh. When he saw that, he said, 'Be glad and work, for by the One in Whose Hand is the soul of Muhammad, you are with two creatures who have never been with anything except that they increased it: Gog and Magog, and those who perished from the children of Adam and the children of Iblis. ' He said, 'So their sorrow was relieved, then he said, 'Work and be glad, for by the One in Whose Hand is the soul of Muhammad, you are with two creatures who have never been with anything except that they increased it. Gog and Magog, and those who perished from the children of Adam and the children of Iblis. ' He said, 'So their sorrow was relieved, and he said, 'Work and be glad, for by the One in Whose Hand is the soul of Muhammad, you are with two creatures who have

never been with anything except that they increased it. 'Muhammad's soul is in His hand. You are among people like a mole on the side of a camel or a mark on the arm of an animal.' And thus it was narrated by Al-Tirmidhi and Al-Nasa'i in the Book of Interpretation of their Sunan on the authority of Muhammad bin Bashir on the authority of Yahya, who is Al-Qattan, on the authority of Hisham, who is Al-Dastawa'i, on the authority of Qatadah, with a similar wording. Al-Tirmidhi said: It is good and authentic.

Another way to this hadith. Al-Tirmidhi said: Ibn Abi Omar told us, Sufyan ibn Uyaynah told us, Ibn Jud'an told us, on the authority of Al-Hasan, on the authority of Imran ibn Husayn, that the Prophet, may God bless him and grant him peace, said when the verse was revealed: "O mankind, fear your Lord. Indeed, the convulsion of the Hour is a terrible thing. The Day you see it, every nursing mother will forget her suckling, and every pregnant woman will abort her pregnancy, and you will see the people as if they were drunk, but they are not drunk. Rather, the punishment of God is severe." He said: This verse was revealed to him while he was on a journey, so he said: **Do you know what day that is?** They said: **God and His Messenger know best.** He said: "That is the day when God will say to Adam: 'Send those sent to Hellfire.'" He said: "O Lord, what are those sent to Hellfire?" He said: **Nine hundred and ninety-nine to Hellfire and one to Paradise.** The Muslims began to cry, so the Messenger of God, may God bless him and grant him peace, said: **Come close and aim straight, for there has never been a prophethood except that there was ignorance before it.** He said: "The number will be taken from the ignorance, and if it is complete, then it will be completed by the hypocrites. And the likeness of you and the nations is not like that except that there is no difference between you and the hypocrites." Like a mark on the arm of an animal or like a mole on the side of a camel. Then he said: I hope that you will be a quarter of the people of Paradise - so they said Allahu Akbar. Then he said: I hope that you will be a third of the people of Paradise - so they said Allahu Akbar. Then he said: I hope that you will be half of the people of Paradise - so they said Allahu Akbar. Then he said: I do not know whether he said two-thirds or not. And Imam Ahmad narrated it in the same way on the authority of Sufyan ibn Uyaynah. Then al-Tirmidhi also said: This is a hasan saheeh hadeeth. It was narrated on the authority of Saeed bin Abi Arubah on the authority of Al-Hasan on the authority of Imran bin Al-Hussain. Ibn Abi Hatim narrated it on the authority of Saeed bin Abi Arubah on the authority of Qatadah on the authority of Al-Hasan and Al-Ala bin Ziyad Al-Adawi on the authority of Imran bin Al-Hussain, and he mentioned it. And Ibn Jarir narrated it in the same way on the authority of Bandar on the authority of Ghundar on the authority of Aouf on the authority of Al-Hasan, who said: It reached me that when the Messenger of God, may God bless him and grant him peace, returned from the Battle of Al-Usrah with his companions after he approached Madinah, he recited: "O mankind, fear your Lord. Indeed, the convulsion of the Hour is a terrible thing." And he mentioned the hadith, and he mentioned something similar to the context of Ibn Jud'an, and God knows best.

The second hadith Ibn Abi Hatim said: My father told

us, Ibn al-Tabba' told us, Abu Sufyan al-Ma'mari told us, on the authority of Muammar, on the authority of Qatadah, on the authority of Anas, who said: **The earthquake of the Hour is a terrible thing** was revealed, and he mentioned, meaning something similar to the context of al-Hasan on the authority of Imran, except that he said: And whoever perishes because of the great number of jinn and mankind. Ibn Jarir narrated it in full from the hadith of Muammar.

The third hadith Ibn Abi Hatim said: My father told us, Saeed bin Salman told us, Ibad told us, meaning Ibn Al-Awwam told us, Hilal bin Khabab told us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, recited this verse and mentioned something similar to it, and said in it: "I hope that you will be a quarter of the people of Paradise - then he said: I hope that you will be a third of the people of Paradise - then he said: I hope that you will be half of the people of Paradise, so rejoice." He also added: **And you are only a part of a thousand parts.**

Hadith 4 Al-Bukhari said when interpreting this verse: Umar ibn Hafs told us, my father told us, Al-A'mash told us, Abu Sa'ih told us on the authority of Abu Sa'id who said: The Prophet, may God bless him and grant him peace, said: "On the Day of Resurrection, God Almighty will say: O Adam! He will say: At your service, our Lord, and at your pleasure! Then a voice will call out: God commands you to send forth from your offspring a group to the Fire. He will say: O Lord, and what are the groups to the Fire? He will say: From every thousand - I think he said - nine hundred and ninety-nine. Then the pregnant woman will give birth to her burden and the newborn will turn white. "And you will see the people drunk, but they are not drunk, but the punishment of God is severe." This was difficult for the people until their faces changed. The Prophet, may God bless him and grant him peace, said: "From Gog and Magog, nine hundred and ninety-nine, and from you is one. You are among the people like a black hair on the side of a white bull, or like a white hair on the side of a black bull. I hope that you will be a quarter of the people of Paradise - so we said Allahu Akbar. Then he said: A third of the people of Paradise - so we said Allahu Akbar. Then he said: "The people of Paradise are divided" so we woke up early. Al-Bukhari also narrated it in a place other than this, and Muslim and Al-Nasa'i in his interpretation from various chains of transmission on the authority of Al-A'mash.

The fifth hadith Imam Ahmad said: Ammarah bin Muhammad, the nephew of Sufyan al-Thawri, and Ubaydah al-Ma'ni told us, both on the authority of Ibrahim bin Muslim, on the authority of Abu al-Ahwas, on the authority of Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: "On the Day of Resurrection, God will send a caller who will call out: 'O Adam, God commands you to send a group of your descendants to the Fire.' Adam will say: 'O Lord, who are they?' It will be said to him: 'Out of every hundred, ninety-nine.' A man from the people will say: 'Who among us will be saved after this, O Messenger of God?' He will say: 'Do you know that you are among people like a mole on the chest of a camel?'" This chain of transmission and this context is unique to Imam Ahmad.

Surat al-Hajj 22:2

On the Day you see it, every nursing mother will forget that she was nursing, and every pregnant woman will abort her pregnancy, and you will see the people as if they were drunk, but they are not drunk, but the punishment of God is severe.

The sixth hadith Imam Ahmad said: Yahya told us on the authority of Hatim bin Abi Safira, Ibn Abi Malekah told us that Al-Qasim bin Muhammad told him on the authority of Aisha on the authority of the Prophet, may God bless him and grant him peace, who said: **You will be gathered before God on the Day of Resurrection barefoot, naked, and uncircumcised.** Aisha said: **O Messenger of God, men and women will look at each other.** He said: **O Aisha, the matter is more serious than that for them to be concerned about.** They included it in the two Sahihs.

The Seventh Hadith Imam Ahmad said: Yahya bin Ishaq told us, Ibn Lahi'ah told us, on the authority of Khalid bin Abi Imran, on the authority of Al-Qasim bin Muhammad, on the authority of Aisha, who said: "I said, O Messenger of God, will the beloved remember his beloved on the Day of Resurrection? He said: O Aisha, as for three things, no. As for the scales until they become heavy or light, no. As for when the books fly apart, either he will be given with his right hand or he will be given with his left hand, no. And when a neck emerges from the Fire, it will fold over them and become angry with them, and that neck will say: I am entrusted with three, I am entrusted with three, I am entrusted with three. I am entrusted with those who claim another god with God, and I am entrusted with those who do not believe in the Day of Reckoning, and I am entrusted with every stubborn tyrant - he said - so it will fold over them and throw them into the depths of Hell. And Hell has a bridge thinner than hair and sharper than a sword, on which are hooks and thorns that seize whomever God wills, and the people on it are like lightning, like a flash, like the wind, and like the best horses and riders, and the angels say: O Lord, save us, save us." A Muslim is saved, a Muslim is scratched, and he is curled up in the fire on his face.

The hadiths and reports on the horrors of the Day of Resurrection are very numerous and have another place. That is why God Almighty said: **The earthquake of the Hour is a terrible thing.** That is, a great matter, a serious matter, a terrifying intruder, a terrible event, and a strange occurrence. The earthquake is what happens to the souls of terror and fear, as God Almighty said: **There the believers will be tested and shaken with a severe earthquake.** Then God Almighty said: **On the Day you see it.** This is from the perspective of the pronoun of the matter. That is why He explained it by saying: **Every nursing mother will forget what she nursed.** That is, she will be preoccupied with the horror of what she sees and will forget the person dearest to her, and the one who is most compassionate towards him will forget about him while she is nursing him. That is why He said: **Every nursing mother,** and He did not say *nurse*. He said: **What she nursed,** meaning about her infant before he is weaned. And His saying: **And every pregnant female will abort her pregnancy** meaning before its completion due to the intensity of the terror. **And you will see the people drunk.** It was read *drunk* meaning from the intensity of the matter in which they have become, their minds have been astonished and their thoughts

have become absent, so whoever sees them will think that they are drunk. **But they are not drunk, but the punishment of God is severe.**

Fath al-Qadir

2- **On the Day you see it, every nursing mother will be distracted from what she nursed.** The circumstance is in the accusative case with what follows it, and the pronoun refers to al-Zalzalah 99:that is, when you see it, every nursing mother will be distracted from her infant and will be heedless of it. Qatib said: She will be distracted and busy, and he recited the words of the poet:

A blow that removes the inspiration from its place of rest and distracts the friend from his friend

It was said that you forget, it was said that you play, and it was said that you amuse yourself, and these meanings are close. Al-Mubarrad said: "Ma fi ma 'ra'ta' means a source: i.e. she forgets about breastfeeding. He said: This indicates that this earthquake is in this world, since there is no pregnancy or breastfeeding after the Resurrection, unless it is said: Whoever dies pregnant will give birth to her pregnancy due to the terror, and whoever dies breastfeeding will be resurrected likewise. This is said as an example, just as it is said: "A day that will make children gray-haired." It was said that it is from the first blast. He said: It is possible that the Hour is an expression for the terrors of the Day of Resurrection, as in His statement:

Poverty and hardship will touch them, and they will be shaken. The meaning of **and every pregnant woman will give birth to her pregnancy** is that she will throw her fetus before it is fully formed due to the intensity of the terror, just as a breastfeeding woman leaves her child without breastfeeding. Therefore, **and you will see the people drunk.** The majority read it with the opening of the ta' and the ra', addressing each one: i.e. the one who sees them will see them as if they were drunk. **But they are not drunk** in reality. Hamza and Al-Kisa'i read *sakāra* without an alif, and the rest read it with its confirmation, and they are two languages that pluralize *sakrān*, like *kaslā*. And lazy, and when the Almighty denied them drunkenness, He explained the reason for which they resembled drunkards, saying: **But the punishment of God is severe.** Because of this severity and great terror, their minds went astray, and their understandings were disturbed, so they became like drunkards, with the common denominator of the loss of perfect discrimination and sound perception. And it was read *Watra* with a damma on the ta' and a fatha on the ra', attributed to the addressee of *ara'aytuka*: meaning, do you think they are drunk? Al-Farra' said: This reading has a good face in Arabic.

Tafsir al-Baghawi

2. **On the Day you see it,** meaning the Hour, and it was said: the earthquake, **will be distracted** Ibn Abbas said:

will be preoccupied, and it was said: will be forgotten, it is said: I was distracted from such-and-such, meaning I left it and was preoccupied with something else.

Every nursing mother from what she was nursing, meaning: every woman with a child she is nursing, it is said: a nursing woman, without the ha', if it is intended as a description, like menstruating and pregnant, but if they intended the action, they insert the ha'. **And every pregnant woman will abort her pregnancy**, meaning: she will miscarry her child from the terror of that day.

Al-Hasan said: The nursing mother will forget her child without weaning him, and the pregnant woman will give birth to what is in her womb without completing it. This indicates that this earthquake will be in this world, because after the resurrection there will be no pregnancy.

Whoever said: It will be on the Day of Resurrection, said this in order to magnify the matter, not in its true sense, like their saying: Something happened to us that would make a newborn turn gray, meaning its severity.

And you see people drunk, but they are not drunk. Hamza and Al-Kisa'i read: *sakra wa ma hum bisakra* without an alif. These are two dialects for the plural of *sakran*, like *kasala* and *kasali*.

Al-Hasan said: Its meaning is: You see people drunk from fear, but they are not drunk from drink.

It was said: Its meaning is: And you see people as if they are drunk, **but the punishment of God is severe.**

Imam Abu Ali al-Husayn ibn Muhammad al-Qadi told us, Abu Tahir Muhammad ibn Mahmash al-Ziyadi told us, Abu Bakr Muhammad ibn Umar ibn Hafs al-Tajir told us, Ibrahim ibn Abdullah ibn Umar ibn Bakir al-Kazfi al-Absi told us, Wakee' told us on the authority of al-A'mash, on the authority of Abu Salih, on the authority of Abu Sa'id al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: 'God, the Almighty, will say on the Day of al-Qiyamah 75: 'O Adam, arise and send forth the people of Hell.' He will say: 'At Your service and Your pleasure, and all good is in Your hands, O Lord, and what is the people of Hell?' He will say: 'From every thousand, nine hundred and ninety-nine.' He said: 'Then the newborn will turn gray, and every pregnant woman will give birth to her child, and you will see [the people] drunk, but they are not drunk, but the punishment of God is severe.' He said: 'They will say: And who is that one?' The Messenger of God, may God bless him and grant him peace, said: 'Nine hundred and ninety-nine from Gog and Magog and one from you.' The people said: 'God is the greatest.' The Messenger of God, may God bless him and grant him peace, said: 'By God, I hope that you will be a quarter of the people of Paradise.' By God, I hope that you will be one-third of the people of Paradise. By God, I hope that you will be half of the people of Paradise. The people were very proud, and the Messenger of God, may God bless him and grant him peace, said: "On that day, you will be among the people like a white hair on a black bull, or a black hair on a white bull."

It was narrated on the authority of Imran bin Husayn, Abu Sa'id Al-Khudri, and others: These two verses

were revealed during the Battle of Banu Al-Mustaliq at night, and a herald called out to the Messenger of God (may God bless him and grant him peace), so they urged the mounts until they were around the Messenger of God (may God bless him and grant him peace). He recited it to them, and he had never seen more people weeping than that night. When morning came, they had not taken the saddles off the mounts, nor pitched their tents, nor cooked a pot, and the people were either weeping or sitting sadly and contemplating. The Messenger of God (may God bless him and grant him peace) said: **Do you know what day that is?** They said: **God and His Messenger know best.** He said: "That is the day when God the Almighty will say to Adam, 'Arise and send forth from your descendants those who will be sent to Hellfire.' Adam will say: 'From each of you?' God the Almighty will say: 'From every thousand, nine hundred and ninety-nine will go to Hellfire and one will go to Paradise.'" That was a great burden on the Muslims, and they wept and said: **So who will be saved, O Messenger of God?** The Messenger of God (may God bless him and grant him peace) said: **Be of good cheer, strive to be steadfast, and come close, for with you are two creatures that were never before in the Fire.** A people except that they multiply: Gog and Magog. Then he said: I hope that you will be half of the people of Paradise. So they glorified and praised God. Then he said: I hope that you will be two-thirds of the people of Paradise. The people of Paradise are one hundred and twenty rows, eighty of which are my nation. The Muslims are not to the infidels except like a mole on the side of a camel or like a mark on the arm of an animal. Rather,

Like a black hair on a white bull or like a white hair on a black bull. Then he said: Seventy thousand of my nation will enter Paradise without being brought to account. Umar said: Seventy thousand? He said: Yes, and with each one there will be seventy thousand. Then Ukasha bin Muhsin stood up and said: O Messenger of God, pray to God to make me one of them. The Messenger of God, may God bless him and grant him peace, said: You are one of them. Then a man from the Ansar stood up and said: Pray to God to make me one of them. The Messenger of God, may God bless him and grant him peace, said: Ukasha has preceded you in that.

Tafsir al-Baidawi

2- On the Day you see it, every nursing mother will be distracted from what she nursed is a description of its terror, and the pronoun refers to the *earthquake*, and *Day* is in the accusative case with **becomes astounded**, and **becomes astounded** has been read anonymously and definite, meaning the earthquake will be astound her, and astounding is going away from the matter in astonishment, and the intended meaning is to indicate that its terror is such that if the one who breastfed the infant was astounded, she would pull it out of his mouth and be distracted from it, and *ma* is a relative pronoun or a source. **And every pregnant woman will abort her pregnancy** her fetus. **And you will see the people drunk** as if they were drunk. **But they are not drunk** in reality. **But the punishment of God is severe.**

Surat al-Hajj 22:2

On the Day you see it, every nursing mother will forget that she was nursing, and every pregnant woman will abort her pregnancy, and you will see the people as if they were drunk, but they are not drunk, but the punishment of God is severe.

So its terror overwhelmed them to the point that it blew their minds and made them lose their ability to distinguish. *Tara* was read from **Arītak qaymān** or **Ruwayt qaymān** with the accusative of *nas* and the nominative of *al-nas* as a substitute for the subject, and its feminization is based on the interpretation of the group and its singularization after its plural because the earthquake is seen by everyone, and the effect of drunkenness is only seen by each person on others. Hamzah and al-Kisa'i read *Sakrā* like *thirst*, making drunkenness a disease.

Surat al-Hajj 22:3

And among the people is he who disputes about God without knowledge and follows every rebellious devil.

Tafsir al-Jalalayn

3 - And it was revealed about Al-Nadr bin Al-Harith and his group **And among the people is he who disputes about God without knowledge** they said the angels are daughters of God and the Qur'an is legends of the ancients and they denied the resurrection and the revival of one who has become dust **And follows** in his dispute **every rebellious devil** meaning a rebel.

Tafsir al-Suyuti

The Almighty said: And among the people is he who disputes about God. Ibn Abi Hatim narrated on the authority of Abu Malik regarding his saying: And among the people is he who disputes about God. He said: It was revealed about Al-Nadr bin Al-Harith.

Tafsir al-Tabari

It was mentioned that this verse was revealed about Al-Nadr bin Al-Harith.

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 among the people is he who disputes about God without knowledge**. He said: Al-Nadr bin Al-Harith. What he means by his statement: **He who disputes about God without knowledge** is he who disputes about God, claiming that God is unable to revive someone who has decayed and turned to dust, without knowledge that he knows, rather out of ignorance of what he is saying, **and follows** in his saying that and his dispute about God without knowledge, **every rebellious devil**.

Tafsir al-Qurtubi

The Almighty said: **And among the people is he who disputes about God without knowledge**. It was said that what is meant is Al-Nadr bin Al-Harith, who said: God the Almighty is not able to revive one who has perished and turned to dust. **And follows** that is, in his saying that, **every rebellious devil** is a rebel.

Tafsir Ibn Kathir

God Almighty says, blaming those who deny the resurrection and reject the ability of God to revive the dead, turning away from what God revealed to His prophets, following in their words, denial and disbelief every rebellious devil from mankind and jinn. This is the state of the people of innovation and misguidance who turn away from the truth and follow falsehood. They abandon what God revealed to His Messenger of the clear truth, and follow the sayings of the leaders of misguidance who call to innovations with whims and

opinions. For this reason, He said about them and their likes: **And among mankind is he who disputes about God without knowledge** meaning correct knowledge "and follows every rebellious devil. It is written for him" Mujahid said: He means the devil, meaning it is written for him a decree of destiny **that whoever takes him as a friend** meaning follows him and imitates him **he will mislead him and guide him to the punishment of the Blaze** meaning he will mislead him in this world, and lead him in the Hereafter to the punishment of the Blaze, which is the hot, painful, disturbing and disturbing. Al-Suddi said on the authority of Abu Malik: This verse was revealed about Al-Nadr bin Al-Harith, and Ibn Jurayj said the same.

Ibn Abi Hatim said: Amr ibn Muslim al-Basri told us, Amr ibn al-Muharram Abu Qatada told us, al-Umar told us, Abu Kaab al-Makki told us: An evil man from the evil ones of Quraysh said: Tell us about your Lord, is He made of gold, or of silver, or of copper? Then the sky rumbled - and the rumble in the speech of the Arabs means thunder - and behold, his head fell down before him. Layth ibn Abi Salim said on the authority of Mujahid: A Jew came and said: O Muhammad, tell me about your Lord, what is He made of - pearls or rubies? He said: Then a thunderbolt came and took him.

Fath al-Qadir

Then when He, the Almighty, wanted to argue with those who deny the resurrection, He presented before that an introduction that includes all those who argue, saying: 3- **And among the people is he who disputes about God without knowledge**. The parsing of such a structure has already been mentioned in His statement: **And among the people is he who says**, and the meaning of **in God** is about God and His power, and the location of **without knowledge** is the accusative case of state. The meaning is that he disputes about God's power and claims that He is not able to resurrect without knowledge that he knows, nor an argument that he presents. **And follows** in what he says, practices, argues with, and argues about **every rebellious devil**, meaning one who rebels against God, and he is the rebellious one, so called because he is devoid of all good, and what is meant is Satan and his soldiers or the leaders of the infidels who call their followers to disbelief. Al-Wahidi said: The commentators said: It was revealed about Al-Nadr bin Al-Harith, who was a frequent arguer, and he denied that God is able to revive the dead. It was said that it was revealed about Al-Walid bin Al-Mughirah and Utbah bin Rabi'ah.

Tafsir al-Baghawi

3. The Almighty's saying: **And among the people is he who disputes about God without knowledge**, was revealed about Al-Nadr bin Al-Harith, who was very argumentative, and used to say: The angels are daughters of God, and the Qur'an is legends of the ancients, and he denied the resurrection and revival of those who have become dust.

God Almighty says: **And he follows** meaning: he follows in his argument about God without knowledge,

Surat al-Hajj 22:3

And among the people is he who disputes about God without knowledge and follows every rebellious devil.

every rebellious devil. The rebellious one is the one who persists in evil.

Tafsir al-Baidawi

3- **And among the people is he who disputes about God without knowledge.** This was revealed about Al-Nadr bin Al-Harith, who was a debater who said that the angels are daughters of God, the Qur'an is legends of the ancients, and that there is no resurrection after death. This is what he and his likes are called. **And he follows** in the debate or in most of his conditions, **every rebellious devil** who is devoted to corruption and whose origin is nudity.

Surat al-Hajj 22:4

It has been decreed that whoever takes him as a guardian, he will mislead him and guide him to the punishment of the Blaze.

Tafsir al-Jalalayn

4 - **It was decreed for him** it was decreed for Satan **that whoever takes him as a friend** that is, follows him **he will mislead him and guide him** he calls him **to the punishment of the Blaze** that is, the Fire.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The devil has been decreed, so the meaning of **was decreed** here is **was decreed**, and the *ha* in His statement **upon him** is from the mention of the devil.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **It was written for him that whoever follows him** he said: It was written for Satan that whoever follows Satan from among God's creation.

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 Nujayh, on the authority of Mujahid, regarding the statement of God: **It was decreed for him that whoever takes him as a friend**, he said: Satan followed him.

Al-Qasim narrated: Al-Husayn narrated: Hajjaj narrated: Ibn Jurayj narrated: Mujahid narrated: Whoever takes him as a friend, he said: Follow him. And His statement: **Then he will mislead him** means: The devil will mislead him, meaning: He will mislead whoever takes him as a friend. The *ha* in **will mislead him** refers back to *whoever* in His statement: **Whoever takes him as a friend**. The interpretation of the statement is that it has been decreed that the devil will mislead his followers and will not guide them to the truth. And His statement: **And will guide him to the punishment of the Blaze** means: And he will drive whoever follows him to the punishment of the blazing Hell. And His driving him to it is by calling him to obey Him and disobey the Most Merciful, so that is His guidance of whoever follows him to the punishment of Hell.

The statement in the interpretation of the Almighty's saying: "O mankind, if you are in doubt about the Resurrection - then indeed We created you from dust, then from a sperm-drop, then from a clinging clot, then from a lump of flesh, some formed and some unformed, that We may make clear to you. And We settle in the wombs whom We will for a specified term, then We bring you out as a child, then [you will] reach your [full] maturity."

This is an argument from God against the one who

was told about the people that he argues about God without knowledge, following the rebellious Satan, and alerting him to the place of error in what he said, and his denial of what he denied of the power of his Lord. He said: O people, if you are in doubt about Our ability to resurrect you and your graves after your death and your affliction, because you are astonished by that, then in Our beginning We created your father Adam from dust, then We created you from the sperm of Adam, then We changed you in states, state after state, from sperm to clot, then from clot to lump of flesh, for you is a lesson and admonition from which you may learn, so that you may know that He who is able to do that is unable to bring you back after your annihilation, as you were alive before annihilation.

The people of interpretation differed regarding his statement, *created* and *uncreated*. Some of them said: It is from the description of the sperm. He said: The meaning of that is: We created you from dust, then from a sperm, created and uncreated. They said: As for the created, it is what was a sound creation. As for the uncreated, it is what the wombs expelled from the sperm and expelled before it was created.

Who said that?

Abu Kuraib narrated: Abu Muawiyah narrated to us, on the authority of Dawud ibn Abi Hind, on the authority of Aamir, on the authority of Alqamah, on the authority of Abdullah, who said: When the sperm-drop falls into the womb, God sends an angel who says: O Lord, is it formed or unformed? If he says: Unformed, the wombs expel it as blood. If he says: Formed, He says: O Lord, what is the description of this sperm-drop? Is it male or female? What is its sustenance? What is its life span? Is it miserable or happy? He said: Then it is said to him: Go to the Mother of the Book and copy from it the description of this sperm-drop.

He said: The angel then goes and copies it, and it remains with him until he reaches its final description.

Others said: The meaning of this is: complete and incomplete.

Who said that?

Ibn Bashar told us, he said: Sulayman told us, he said: Abu Hilal told us, on the authority of Qatada, regarding the statement of God: **created and uncreated**, he said: complete and incomplete.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Qatada: **Created and uncreated**. Then he mentioned something similar.

Others said: The meaning of this is that the embryo is shaped as a human being and not shaped. So if it is shaped, it is created, and if it is not shaped, it is not created.

Who said that?

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Muhammad ibn Abd al-Rahman, on the authority of al-Qasim ibn Abi Bazza, on the authority of Mujahid, regarding his statement: *formed*, he said: The miscarriage is formed **and not formed**.

Surat al-Hajj 22:4

It has been decreed that whoever takes him as a guardian, he will mislead him and guide him to the punishment of the Blaze.

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, regarding the statement of God: **created and uncreated**.

He said: The miscarriage is created and uncreated.

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

Ibn Al-Muthanna told us: Abd Al-A'la told us: Dawud told us, on the authority of Amer, that he said about the sperm and the lump of flesh, if it is reversed in the fourth creation, it is a created soul, and if he ejaculates it before that, it is not created.

He said: Abd al-Rahman bin Mahdi told us, on the authority of Hammad bin Abi Salamah, on the authority of Dawud bin Abi Hind, on the authority of Abu al-Aaliyah: **Created and uncreated**. He said: The miscarriage.

The most correct of the sayings on this matter is the saying of the one who said: **The created** means the one who has been fully formed, and *uncreated* means the miscarriage before its full creation, because the created and uncreated are descriptions of the lump of flesh and the sperm after it becomes a lump of flesh, nothing remains for it until it becomes a normal creation except the formation, and that is what is meant by his saying: **created and uncreated** a normal creation, and *uncreated* means that the mother gives birth to it as a lump of flesh and it is not formed, and the soul is not breathed into it.

And His saying: **To make clear to you** means, the Most High said: We made the embryo from it the fully formed one, and from it the imperfect aborted one, to make clear to you Our ability to do whatever We will, and to make you aware of the beginning of Your creation.

And His statement: **And We establish in the wombs whom We will for a specified term**. God Almighty says: Whoever We have decreed to remain and live for a term and an end, We establish him in his mother's womb until the time that We have appointed for him to remain in her womb, so that she does not miscarry him, nor does he leave her until he reaches his term. Then when he reaches the time for his exit from her womb, We permit him to exit from her, so he exits.

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

Who said that?

Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And We establish in the wombs whom We will for a specified term**, he said: Completion.

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.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And We place in the wombs whom We will for a specified term**, he said: The specified term is his residence in the womb until he emerges.

And His statement: **Then We bring you out as a child**, God Almighty says: Then We bring you out from the wombs of your mothers when you have reached the term that I have determined for you to emerge from them as small children. And He made the word *child* singular, and it is an attribute of all, because it is a source like *justice* and *falsehood*.

And his saying: **Then that you may reach your full strength** means: Then that you may reach the perfection of your minds and the fullness of your powers in your life.

I have mentioned the disagreement of those who disagree about the most severe, and the correct statement about it according to us with its evidence in what has passed, which makes it unnecessary to repeat it in this place.

Tafsir al-Qurtubi

It is decreed for him that whoever takes him as a friend Qatada and Mujahid said: meaning whoever takes Satan as a friend. **He will mislead him and guide him to the punishment of the Blaze**.

Tafsir Ibn Kathir

God Almighty says, blaming those who deny the resurrection and reject the ability of God to revive the dead, turning away from what God revealed to His prophets, following in their words, denial and disbelief every rebellious devil from mankind and jinn. This is the state of the people of innovation and misguidance who turn away from the truth and follow falsehood. They abandon what God revealed to His Messenger of the clear truth, and follow the sayings of the leaders of misguidance who call to innovations with whims and opinions. For this reason, He said about them and their likes: **And among mankind is he who disputes about God without knowledge** meaning correct knowledge "and follows every rebellious devil. It is written for him" Mujahid said: He means the devil, meaning it is written for him a decree of destiny **that whoever takes him as a friend** meaning follows him and imitates him **he will mislead him and guide him to the punishment of the Blaze** meaning he will mislead him in this world, and lead him in the Hereafter to the punishment of the Blaze, which is the hot, painful, disturbing and disturbing. Al-Suddi said on the authority of Abu Malik: This verse was revealed about Al-Nadr bin Al-Harith,

and Ibn Jurayj said the same.

Ibn Abi Hatim said: Amr ibn Muslim al-Basri told us, Amr ibn al-Muharram Abu Qatada told us, al-Umar told us, Abu Kaab al-Makki told us: An evil man from the evil ones of Quraysh said: Tell us about your Lord, is He made of gold, or of silver, or of copper? Then the sky rumbled - and the rumble in the speech of the Arabs means thunder - and behold, his head fell down before him. Layth ibn Abi Salim said on the authority of Mujahid: A Jew came and said: O Muhammad, tell me about your Lord, what is He made of - pearls or rubies? He said: Then a thunderbolt came and took him.

Fath al-Qadir

4- **It was written for him that whoever takes him as a guardian** meaning it was written for Satan, and the subject of **it was written** is that whoever takes him as a guardian, **then he will mislead him** meaning it is Satan's business to mislead him from the path of truth, so his saying that he will mislead him is the answer to the condition if you make it a conditional or the predicate of the relative pronoun if you make it a relative pronoun, so Satan was described with two descriptions: the first is that he is a willful one, and the second is what is indicated by the sentence **It was written for him** etc. And the sentence **and guides him to the punishment of the Blaze** is conjoined with the sentence **misleads him**: meaning it leads him to do what will cause him to be in the punishment of the Blaze.

Tafsir al-Baghawi

4. **It was decreed for him**, it was decreed for Satan, **that whoever takes him as a friend**, follows him, *he*, meaning Satan, **will mislead him**, meaning: he will mislead whoever takes him as a friend, **and guide him to the punishment of the Blaze**, then he made the argument binding on those who deny the resurrection, saying:

Tafsir al-Baidawi

4- **It was written for him** for the devil. **That whoever takes him as a friend** follows him and the pronoun refers to the matter. **For he misleads him** is report for whom or an answer to it, and the meaning is it was written for him to mislead whoever takes him as a friend because it was created for him, and it was read with the fatha on the assumption that his nature is that he misleads him not on the conjunction because it comes after the completion of the speech. It was read with the kasra in both places on the narration of what was written or the implication of the statement or the inclusion of the books meaning. **And guides him to the punishment of the Blaze** by carrying it on what leads to it.

Surat al-Hajj 22:5

O mankind, if you are in doubt about the Resurrection - then indeed We created you from dust, then from a sperm-drop, then from a clinging clot, then from a lump of flesh - formed and unformed - that We may make clear to you. And We cause whom We will to remain in the wombs for a specified term, then We bring you out as a child, then [this is] [this is] [this] [period] that you may reach your [full] maturity. And among you is he who dies [in death], [while] he is [still] dead. And among you is he who is returned to the most decrepit age so that he knows nothing, after [having] knowledge. And you see the earth barren, but when We send down upon it rain, it quivers and swells and grows [abundantly] of every beautiful kind.

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Tafsir al-Jalalayn

5 - **O mankind** meaning the people of Mecca **if you are in doubt** doubt **about the resurrection**, **then indeed We created you** meaning your origin is Adam **from dust**, **then** We created his offspring **from a sperm-drop** from me **then from a clot** which is congealed blood **then from a lump of flesh** which is flesh the size of a chewed one **formed** shaped and fully formed **and not fully formed** meaning not fully formed **that We may make clear to you** the perfection of Our power so that you may use it as evidence from the beginning of creation for its return **and We place** resuming **in the wombs** **whom We will for a specified term** the time of its emergence **then We bring you out** from the wombs of your mothers **as a child** meaning children **then** We grant you a long life **that you may reach your full strength** meaning perfection and strength, which is between thirty and forty years **and among you is he who dies** he dies before reaching full strength **and among you is he who is returned to the most decrepit age** the worst of old age and senility **so that he does not know anything after having known** he said Ikrimah: Whoever recites the Qur'an will not be in this state. **And you see the earth lifeless** dry **but when We send down upon it water**, it **quivers** moves **and swells** rises and increases **and brings forth** from redundant **every pair** type *delightful* beautiful.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: And among you, O people, is he who dies before reaching his prime, and among you

is he whose life span is prolonged, so he lives until he becomes very old, and he returns after the end of his youth and reaching the peak of his prime to the most decrepit of his age, and that decrepitude is until he returns to his state in his youth, not understanding anything after his first understanding. The meaning of the words: And among you is he who returns to the most decrepit of his age after reaching his prime, **so that he does not know, after the knowledge** he used to know, *anything*. And His statement: **And you see the earth lifeless**, God the Almighty says: And you see the earth, O Muhammad, dry, with traces of plants and crops gone, and the root of humud is destruction and ruin, and it is said from it: the earth has become humud, humud, and from it is the saying of Al-A'sha Maymun bin Qais:

Qatila said: Why is your body pale and I see your clothes worn out with grief?

Al-Hamd is the plural of Hamid, just as Al-Ruk' is the plural of Raki'.

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, regarding his statement, **And you see the earth barren**, he said: There is vegetation in it.

And His statement: **So when We send down upon it water, it quivers**, God Almighty says: So when We send down upon this lifeless land in which there is no vegetation, rain from the sky, it quivers: He says: It moves with the vegetation, **and swells**, He says: And weakens the vegetation with the coming of the rain.

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

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: **It shook and swayed**.

He said: He knew the rain in its hills.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada: **It shook and swelled**. He said: It became beautiful, and the rain was known in its hills.

Some of them said: The meaning of this is: Then when We send down water upon it, it shakes, and the meaning is directed to the crops, even though the speech is directed to the report of the earth. The

readers of the regions read **and it grew** with the meaning of: growth, which is growth and increase. Abu Ja'far al-Qari' used to read that and **and it grew** with a hamza.

It was narrated on the authority of Al-Farra', on the authority of Abu Abdullah Al-Tamimi, on his authority. This is a mistake, because there is no meaning for *Lord* here. Rather, it is said: *Raba'a* with a hamza, meaning: *guarded* from *rabi'ah*, and there is no meaning for *guarding* in this place. The correct reading is what the readers of the regions are upon.

And His saying: **And it produced from every beautiful pair**, God Almighty says: And this lifeless land produced from that rain, from every beautiful type. By *beautiful*, He means: delight, which is beauty.

And in a manner similar to what we said about humiliation, as 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 it produces from every beautiful pair**. He said: Good.

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

Tafsir al-Qurtubi

The Almighty's saying: **O mankind, if you are in doubt about the Resurrection** - to His saying - *named* contains twelve issues:

First: The Almighty's saying: **If you are in doubt about the Resurrection**. This is an argument against the One who knows the first beginning. His saying: **If you are in doubt** includes the suspension. Al-Hasan bin Abi Al-Hasan read *Al-Baath* with the fat-ha on the 'ayn, which is a dialect for *Al-Baath* according to the Basrans. According to the Kufians, it is with the lightening of *Baath*. The meaning is: O people, if you are in doubt about the Resurrection. **Then We created you** meaning We created your father who is the origin of mankind, meaning Adam, peace be upon him, **from dust**. "Then We created his offspring" from a drop of semen, which is the sperm. It is called a drop of semen because of its smallness, and it is a small amount of water, and it may also refer to a large amount of it, and from this the hadith:

Until the rider travels between the two drops, fearing no injustice. He meant the sea of the East and the sea of the West. And the drops: the drop. A drop that drips and drips. And a night of dripping is always dripping. **Then from a clot** which is congealed blood. The clot is the fresh blood, meaning the fresh. It was said: intense red. **Then from a lump of flesh** which is a small amount of meat that can be chewed, and from it the hadith:

Behold, in the body is a morsel of flesh. These stages are four months. Ibn Abbas said: And in the ten days after the four months the soul is breathed into it, so that is the waiting period of a woman whose husband

has died, four months and ten days.

Second: Yahya bin Zakariya bin Abi Zaida narrated to us, Dawud narrated to us, on the authority of Aamer, on the authority of Alqamah, on the authority of Ibn Masoud, and on the authority of Ibn Omar: That when the sperm settles in the womb, an angel takes it in his hand and says: **O Lord, is it male or female, wretched or happy, what is the term and the effect, in which land will it die?** Then it is said to him: Go to the Mother of the Book, for you will find in it the story of this sperm. So he goes and finds its story in the Mother of the Book, so it is created, eats its sustenance and treads its traces, and when its term comes, it is taken and buried in the place that was destined for it. Then Aamer recited: **O mankind, if you are in doubt about the Resurrection, then indeed We created you from dust**. And in the Sahih on the authority of Anas bin Malik - and he traced the hadith back - he said:

"God has entrusted the womb with an angel who says, 'O Lord, a sperm-drop! O Lord, a clot! O Lord, a lump of flesh!' So when God wants to decree a creation, the angel says, 'O Lord, male or female, wretched or happy. What is the provision? What is the life span?' And it is written like this in the womb of his mother." Also in Sahih, "On the authority of Hudhayfah ibn Asid al-Ghifari, he said: I heard the Messenger of God, may God bless him and grant him peace, say:

If forty-two nights pass over the sperm, God sends an angel to it, who shapes it and creates its hearing, sight, skin, flesh, and bones. Then he says, "O Lord, is it male or female?" And he mentioned the hadith. And in Sahih, "On the authority of Abdullah bin Masoud, he said:

The Messenger of God (peace and blessings of God be upon him) told us, and he is the truthful and believed one: "The creation of one of you is gathered in his mother's womb for forty days, then he is a clot for a similar period, then he is a lump of flesh for a similar period, then the angel is sent to breathe the spirit into him, and he is commanded with four words: to write down his provision, his life span, his deeds, and whether he will be wretched or happy..." This hadith explains the first hadith, for it says: "The creation of one of you is gathered in his mother's womb for forty days as a drop of semen, then forty days as a clot, then forty days as a lump of flesh, then the angel is sent to breathe the spirit into him." So these are four months, and in the ten days the angel breathes the spirit, and this is the waiting period for a woman whose husband has died, as Ibn Abbas said. His statement: **The creation of one of you is gathered in his mother's womb** was explained by Ibn Mas'ud. Al-A'mash was asked: What is gathered in his mother's womb? He said: Khaithamah told us, he said: Abdullah said: When the sperm falls into the womb and God wants to create from it a human being, it flies in the woman's skin under every nail and hair, then it stays for forty days, then it becomes blood in the womb. That is its collection, and this is the time when it is a clot.

Third: The attribution of creation and shaping to the angel is a metaphorical attribution, not a real one, and that what emanated from him was the action in the embryo at the time of shaping and forming by the

Surat al-Hajj 22:5

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power, creation and invention of God. Do you not see that He, glory be to Him, has attributed to Him the real creation, and cut off from it the attribution of all creation, saying: **And We have certainly created you, then We shaped you** (al-A'raf 7:11). And He said: "And We have certainly created man from an extract of clay. Then We placed him as a sperm-drop in a firm lodging" (al-Mu'minun 23:12-13). And He said: **O mankind, if you are in doubt about the Resurrection - then indeed We created you from dust, then from a sperm-drop** (Al-Taghabun: 2). Then He said: **And He shaped you and perfected your forms** (Ghafir 40:64). And He said: **Indeed, We created man in the best stature** (al-Tin 95:4) and He said: **He created man from a clot** (al-Alaq 96:2). And other verses, with what is indicated by conclusive evidence that there is no Creator of any of the creations except the Lord of the Worlds. And so is the statement regarding His statement: **Then He sends the angel and breathes into it the spirit**, meaning that the breathing is the reason for God creating the spirit and life in it. And so is the statement regarding all the usual causes, for it is by the creation of God Almighty and not by anyone else. So ponder this principle and hold fast to it, for in it is salvation from the doctrines of the people of misguidance, the naturalists and others.

Fourth: The scholars did not differ that the soul is breathed into the foetus after one hundred and twenty days, which is the completion of four months and its entry into the fifth, as we have explained in the hadiths. And it is relied upon in what is needed of rulings in the case of affiliation in the event of a dispute, and in the obligation of expenses for the pregnancy of divorced women, because of his certainty of the movement of the foetus in the womb. And it has been said: This is the wisdom in the woman's waiting period after death, which is four months and ten days, and this entry into the fifth ensures the womb is clear by reaching this period if no pregnancy appears.

Fifth: The sperm is definitely nothing, and no ruling applies to it if the woman expels it if it does not come together in the womb. It is as if it were in the man's loins. If she expels it as a clot, we have ascertained that the sperm has settled, come together, and transformed into the first conditions that would establish it as a child. Based on this, the expulsion of the clot and what is above it from the lump of flesh is the expulsion of a pregnancy, by which the womb is cleansed, the waiting period ends, and the ruling of the mother of a child is established for her. This is the school of Malik **may God be pleased with him** and his companions. Al-Shafi'i **may God be pleased with him** said: The expulsion of the clot is not taken into account, but rather the appearance of the image and outline is considered. If the outline is hidden and it is flesh, then

there are two opinions based on transmission and deduction. The explicit statement is that the waiting period ends with it and she is not the mother of a child. They said: Because the waiting period ends with flowing blood, so it is more appropriate to do otherwise.

Sixth: The Almighty's saying: **Created and uncreated**. Al-Farra' said: *Created* means completely created, and *uncreated* means the miscarriage. Ibn al-A'rabî said: *Created* means that its creation has begun, and *uncreated* means that it has not yet been conceived. Ibn Zayd said: *Created* means that in which God created the head, hands, and feet, and *uncreated* means that in which He has not created anything. Ibn al-Arabi said: If we go back to the original derivation, then the sperm, the clot, and the lump of flesh are created, because all of them are created by God Almighty. If we go back to the formation, which is the end of creation, as God Almighty said: **Then We produced him as another creation** (al-Mu'minun 23:14), then that is what Ibn Zayd said.

I said: Creation comes from creation, and it has the meaning of abundance. Whatever the stages follow has been created one creation after another. If it is a sperm, then it is created. For this reason, God the Almighty said: **Then We produced him as another creation** (al-Mu'minun 23:14), and God knows best. It has been said that His statement: **formed and unformed** refers to the child himself, not to the miscarriage, meaning that some of them the Lord Almighty completes their embryo and creates all of their organs, and some of them are premature, incomplete, and not complete. It has been said that the created is when a woman gives birth at the full term. Ibn Abbas said: The created is what was alive, and the unformed is the miscarriage. He said:

Is it okay to cry when you are not well-mannered?
Where is the firmness and modesty?

Seventh: The scholars agreed that a slave woman is an umm walad **mother of a child** because she miscarries a fully formed child. According to Malik, Al-Awza'i and others, it is an umm walad **a lump of flesh** whether it is formed or not. Malik said: If he knows that it is a umm walad **a lump of flesh**. Al-Shafi'i and Abu Hanifa said: If something of the creation of the sons of Adam has become clear to him, such as a finger, an eye or something else, then she is an umm walad **mother of a child**. They agreed that if the newborn cries out, then the funeral prayer should be performed over him. If he does not cry out, then the funeral prayer should not be performed over him, according to Malik, Abu Hanifa, Al-Shafi'i and others. It was narrated from Ibn 'Umar that the funeral prayer

should be performed over him, and so said Ibn Al-Musayyab, Ibn Sirin and others. It was narrated from Al-Mughira bin Shu'bah that he used to order the funeral prayer over the miscarried child, and he would say: Name them, wash them, shroud them and embalm them, for God has honored your great and small with Islam. He would recite this verse: **Indeed, We created you from dust - to - and unformed.** Ibn Al-'Arabi said: Perhaps Al-Mughira bin Shu'bah meant by the miscarried child that which has become clear, so it is the one who is named, and that which has not become clear does not exist. Some of the Salaf said: Prayer is performed for him when the soul is breathed into him and he is four months old. Abu Dawud narrated on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said:

If the newborn cries out, he inherits. Cries out: raising the voice. So every newborn who does that, or moves, sneezes, or breathes, he inherits because of the evidence of life in him. This is what Sufyan al-Thawri, al-Awza'i, and al-Shafi'i held. Al-KhatTabi said: The best of it is the opinion of the people of opinion. Malik said: He has no inheritance even if he moves or sneezes, as long as he does not cry out. It was narrated on the authority of Muhammad ibn Sirin, al-Sha'bi, al-Zuhri, and Qatadah.

Eighth: Malik **may God be pleased with him** said: Whatever a woman expels from a lump of flesh or a clot or what is known to be a child if her stomach is struck, then there is a blood money for it. Al-Shafi'i said: There is nothing in it until its creation is clear. Malik said: If the fetus is aborted and does not cry out, then there is a blood money for it. Whether it moves or sneezes, then there is a blood money for it at all, until it cries out, then there is a full blood money for it. Al-Shafi'i **may God be pleased with him** and all the jurists of the countries said: If its life is known by movement, sneezing, crying out, or anything else by which its life is certain, then there is a blood money for it.

Ninth: Judge Ismail stated that a woman's waiting period ends with a miscarriage, and he argued that it is a pregnancy, and said: God Almighty said: **And for those who are pregnant, their term is until they give birth** (al-Talaq 65:4). Judge Ismail said: The evidence for that is that he inherits from his father, which indicates his existence as a creation and his being a child and a pregnancy. Ibn Al-Arabi said: None of these rulings are connected to him unless he is created.

I said: What we mentioned about the derivation and his saying, peace and blessings be upon him: **Indeed, each of you is gathered together in his mother's womb** indicates the correctness of what we said. And because the one who miscarries the clot and the lump of flesh is true of the woman if she miscarries it, that is, she was pregnant and gave birth to what was settled in her womb, so she is included in the saying of God Almighty: **And for those who are pregnant, their term is until they give birth** (al-Talaq 65:4). And because she gave birth to the beginning of the child from a sperm embodied like a plan, and this is clear.

Tenth: Ibn Majah narrated: Abu Bakr bin Abi Shaybah

narrated to us, Khalid bin Mukhallad narrated to us, Yazid narrated to us, on the authority of Abdul Malik Al-Nawfali, on the authority of Yazid bin Ruman, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said:

A man falling in front of me is more beloved to me than a knight I leave behind me. Al-Hakim included it in his book, Ma'rifat Ulum al-Hadith, on the authority of Suhayl ibn Abi Salih, on the authority of his father, on the authority of Abu Hurayrah, who said: **He is more beloved to me than a thousand knights I leave behind me.**

Eleventh: **To show you** means: the perfection of Our power through Our control over the stages of your creation. **And We place in the wombs** was read with the accusative *Naqr* and *Nakhrij* **We take out.** Abu Hatim narrated it on the authority of Abu Zaid on the authority of Al-Mufaddal on the authority of Asim who said: Abu Hatim said: The accusative is for conjunction. Al-Zajaj said: *Naqr* is in the nominative only, because the meaning is not: We did that to place in the wombs whomever We will, but rather He created them, the Almighty, to guide them to the right path and righteousness. It was said: The meaning is to show them the matter of resurrection, so it is an interjection between the two statements. This group read *Wanqar* with the nominative, meaning: We place. This is the reading of the majority. It was read: **And We place in the nominative and He takes out you** with the ya', and the nominative is permissible according to this. Ibn Waththab read **What We will** with the kasra on the noon. The appointed term differs according to the fetus [and] fetus, so there are those who miscarry and there are those whose matter is completed and who come out alive. He said, **Whatever We will**, and did not say **whoever We will**, because it refers to the pregnancy, meaning that He places in the wombs whatever We will of the pregnancy and the embryo, which is inanimate, so He referred to it with the word *what*.

Twelfth: The Almighty's saying: **Then We bring you forth as children**, meaning children, so it is a generic name. Also, the Arabs may name the plural with the singular name. The poet said:

He makes me fall in love with her and makes me swear that the critics are not my prince

He did not say princes. Al-Mubarrad said: It is a noun that is used as a source like contentment and justice, so it applies to the singular and plural. God the Almighty said: **Or children who are not aware of the private parts of women** (al-Nur 24:31). Al-Tabari said: It is an accusative of distinction, like the Almighty's saying: **But if they give up willingly to you anything of it** (al-Nisa 4:4). It was said: The meaning is then We bring forth each one of you as a child. A child is used from the time of separation of the boy until puberty. The offspring of every wild animal is also a child. It is said: a child girl, two child girls, a child slave girl, a child boy, and two child boys. It is also said: a child and a child girl, two children, two children, and children. It is not said: children. A woman has a child. A female gazelle with her child, and she is close to giving birth. The same is true of a female camel, and the plural is matafil and matafil. A child **with a fat-ha on the taa** is soft. It is said: a child girl, meaning soft, and the fingers

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of a child. The night has become a child if its darkness comes. And the child **with movement**: after the afternoon, when the sun begins to set. And the child *also*: rain. He said:

Luhad Jada Child of the Pleiades

Then that you may reach your full strength. It was said that *then* is redundant like the *and* in His statement: **Until, when they come to it and its gates are opened** (al-Zumar 39:73), because *then* is one of the letters of sequence like the *and*. "Your full strength" is the perfection of your minds and the end of your powers. Its explanation has already been mentioned in *Al-An'am*. "And among you is he who is returned to the most decrepit and lowest stage of life," meaning the worst and lowest of it, which is old age and senility, so that he does not understand. For this reason, He said: **So that he may not know anything after having known.** As He said in Surat Ya-Sin 36: **And whom We grant long life, We reverse him in creation** (Ya-Sin 36:68). And the Prophet, may God bless him and grant him peace, would supplicate and say:

O God, I seek refuge in You from miserliness, I seek refuge in You from cowardice, I seek refuge in You from being sent back to the worst part of life, and I seek refuge in You from the trial of this world and the torment of the grave." Narrated by Al-Nasa'i on the authority of Sa'd, who said: He used to teach them to his sons as a schoolmaster teaches his young boys. This meaning has already been mentioned in An-Nahl.

The Almighty's statement: **And you will see the earth lifeless** is a stronger indication of the Resurrection. In the first, He said: **For We created you from dust**, addressing a group. In the second, He said: **And you will see the earth**, addressing one person. Thus, the wording was separated from the wording, but the meaning is connected in terms of the argument against those who deny the Resurrection. *Lifeless* means dry, not growing anything, as Ibn Jurayj said. It was also said: wasted. And wasted means erosion. Al-A'sha said:

The dead woman said, **Why is your body so pale? I see your clothes are worn out.**

Al-Harawi: *Hamdah* means dry and full of dust. Shammar said: It is said: The trees of the earth are hammad if they have decayed and gone. And their voices are hammad if they are still. The hammadah of the earth is that there is no life in it, no plants, no branches, and no rain has fallen on it. In the hadith:

Until he almost died of hunger meaning he was dying. It is said: the garment became worn out and the fire died down.

God the Almighty said: **So when We send down upon it water, it quivers** meaning moves. Shaking is intense movement. It is said: I shook something and it shook, meaning I moved it and it moved. The camel driver shook the camels and they shook when they moved in their gait with his driving. And the planet shook in its swoop. And a shaking planet. So the earth shakes with the plants, because the plants do not emerge from it until some of them are removed from each other in a subtle removal, so He called it shaking metaphorically. It was said: Its plants shook, so the noun was omitted, as Al-Mubarrad said. And its shaking is the intensity of its movement, as the poet said:

It bends when it stands and sways when it walks, just as a branch of the laurel tree sways with green leaves.

The vibration in plants is more evident than in the ground. **And it rose** means it rose and increased. It was also said: it swelled, and the meaning is the same, and its origin is increase. The thing ribā yarbūn means it increased, and from it is ribā and rabwah. Yazid ibn al-Qa'qa' and Khalid ibn Ilyas read **wa rabā'at** meaning it rose until it became like a guard, and it is the one who protects the people on something high, so he is rabī'ah and rabī'ah as an exaggeration. Imru' al-Qays said:

We sent a prophet before that, as slender as a wolf of the Ghadah tree, walking in distress and fearing it.

And brought forth means brought forth. **Of every pair** means color. *Bahij* means beautiful, according to Qatada. That is, it delights whoever sees it. And bahij is goodness. It is said: a man of bahij. And he has bahij **with the letter damma** with bahajah and bahajah, so he is bahij. And he delighted me with his beauty. And since he described the earth as producing vegetation, it indicates that his saying: **shaken and swelled** refers to the earth, not to the vegetation. And God knows best.

Tafsir Ibn Kathir

When the Almighty mentioned the one who opposes the resurrection and denies the afterlife, the Almighty mentioned the evidence of His Almighty power over the afterlife, as seen from His beginning of creation, saying: **O mankind, if you are in doubt** meaning in doubt **about the resurrection** which is the afterlife, and the rising of souls and bodies on the Day of Resurrection **then We created you from dust** meaning an origin that He created for you from dust, which is what He created Adam, peace be upon him, from **then from a sperm-drop** meaning then He made his offspring from a lineage of despised water **then from a clot, then from a lump of flesh** that is, when the sperm

settles in the womb of the woman, it remains for forty days like this, and whatever is collected in it is added to it, then it turns into a red clot by the permission of God, and it remains like this for forty days, then it is transformed and becomes a lump of flesh, a piece of flesh with no shape or outline in it, then He begins shaping and shaping, and He forms from it a head, two hands, a chest, a belly, two thighs, two legs, and all the other organs, so sometimes the woman drops it before shaping and shaping, and sometimes she casts it after it has become a self Shape and layout, and for this reason the Almighty said: **Then from a lump of flesh, formed and unformed**, meaning as you see it, **that We may make clear to you and We cause to remain in the wombs whom We will for a specified term**, meaning sometimes it settles in the womb and the woman does not expel it or miscarry it, as Mujahid said in the Almighty's statement: **formed and unformed**, he said: It is the miscarriage, created and uncreated. Then when forty days have passed while it is a lump of flesh, the Almighty sends an angel to it and he breathes the spirit into it and shapes it as God Almighty wills, of good and bad, male and female, and writes its provision and its life span, and whether it will be wretched or happy.

It was also proven in the two Sahihs from the hadith of Al-A'mash on the authority of Zaid bin Wahb on the authority of Ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, and he is the truthful and believed one, told us: "The creation of one of you is gathered in his mother's womb for forty nights, then he is a clot for a similar period, then he is a lump of flesh for a similar period, then God sends to him an angel who is commanded with four words: to write down his provision, his deeds, his life span, and whether he will be wretched or happy, then the soul is breathed into him."

Ibn Abi Hatim and Ibn Jarir narrated from the hadith of Dawud bin Abi Hind, from Al-Sha'bi, from Alqamah, from Abdullah, who said: When the sperm settles in the womb, an angel takes it in his hand and says: O Lord, is it formed or unformed? If it is said: Unformed, then it was not a soul and the wombs expelled it as blood. If it is said: Formed, then he says: O Lord, male or female, wretched or doomed, what is the term and what is the effect, and in which land does it die? He said: Then it is said to the sperm: Who is your Lord? It says: God. Then it is said: Who provided for you? Then he says, *God*, and it is said to him, **Go to the Mother of the Book, for you will find in it the story of this sperm**. He said, **It is created, lives its term, eats its sustenance, and treads its traces, until when its term comes, it dies and is buried in that place**. Then Amer Al-Sha'bi recited, **O mankind, if you are in doubt about the Resurrection, then We created you from dust, then from a sperm-drop, then from a clinging clot, then from a lump of flesh, some formed and some unformed**. So when it reaches a lump of flesh, it is reversed in the fourth creation and becomes a soul. If it is unformed, the wombs expel it as blood. If it is formed, it is reversed in creation.

Ibn Abi Hatim said: Muhammad ibn Abdullah ibn Yazid al-Muqri' told us, Sufyan told us, on the authority of Amr ibn Dinar, on the authority of Abu al-Tayyib, on the authority of Hudhayfah ibn Asid, who reported it to

the Prophet, may God bless him and grant him peace, who said: "The angel enters upon the sperm after it has settled in the womb for forty or forty-five days, and says: 'O Lord, will I be wretched or will I be counted?' God says, and they write, and he says: 'A male or a female?' God says, and they write, and he writes his deeds, his traces, his provision, and his life span. Then the scrolls are folded up and nothing is added to what is in them nor is anything subtracted from it." Muslim narrated it from the hadith of Sufyan ibn Uyaynah and from another chain of transmission from Abu al-Tayyib with a similar meaning.

And His saying: **Then We bring you forth as a child**, meaning weak in body, hearing, sight, strength and mind, then God gives him strength little by little, and His parents are kind to him and have mercy on him during the hours of the night and the ends of the day. That is why He said: **Then that you may reach your full strength**, meaning that strength is complete and increases, and reaches the prime of youth and good appearance. **And among you is he who is taken**, meaning in the state of his youth and strength, **And among you is he who is returned to the most decrepit age**, which is old age and decrepitude and weakness of strength, mind and understanding and the decline of states from senility and weakness of thought. That is why He said: **So that he may not know anything after knowledge**, as God Almighty said: "God is He who created you from weakness, then made after weakness strength, then made after strength weakness and gray hair. He creates what He wills, and He is the Knowing, the Competent."

Al-Hafiz Abu Ya'la bin Ali bin Al-Muthanna Al-Mawsili said in his Musnad: Mansur bin Abi Muzahim told us, Khalid Al-Zayat told us, Dawud Abu Sulayman told me on the authority of Abdullah bin Abdul Rahman bin Muammar bin Hazm Al-Ansari on the authority of Anas bin Malik, who traced the hadith back to the Prophet, peace and blessings be upon him, who said: "The newborn, until he reaches puberty, whatever good deeds he does are recorded for his father or mother, and whatever bad deeds he does are not recorded against him or his parents. When he reaches puberty, God makes the pen run over him and orders the two angels who are with him to preserve and strengthen it. When he reaches forty years in Islam, God will protect him from the three afflictions: madness, leprosy, and vitiligo. When he reaches fifty, God will lighten his account. When he reaches sixty, God will grant him the ability to repent to Him in a way that He loves. When he reaches seventy, the people of heaven will love him. When he reaches eighty, God will record his good deeds and overlook his bad deeds. When he reaches ninety, God will forgive him his past and future sins, and will intercede for his family. He will be recorded as the trustee of God and he will be the prisoner of God on His earth. When he reaches the lowest age, so that he will not know after having known..." Something that God wrote down as much as he did in his health of good, but if he did evil, it was not written down against him."

This is a very strange hadith, and it is very objectionable. However, Imam Ahmad ibn Hanbal narrated it in his Musnad with both a chain of transmission traceable back to the Prophet (peace and

Surat al-Hajj 22:5

O mankind, if you are in doubt about the Resurrection - then indeed We created you from dust, then from a sperm-drop, then from a clinging clot, then from a lump of flesh - formed and unformed - that We may make clear to you. And We cause whom We will to remain in the wombs for a specified term, then We bring you out as a child, then [this is] [this is] [this] [period] that you may reach your [full] maturity. And among you is he who dies [in death], [while] he is [still] dead. And among you is he who is returned to the most decrepit age so that he knows nothing, after [having] knowledge. And you see the earth barren, but when We send down upon it rain, it quivers and swells and grows [abundantly] of every beautiful kind.

blessings of God be upon him), and a chain of transmission traceable back to the Prophet (peace and blessings of God be upon him). He said: Abu al-Nadr told us, al-Faraj told us, Muhammad ibn 'Aamir told us, on the authority of Muhammad ibn 'Abd God al-'Aamri, on the authority of 'Amr ibn Ha'far, on the authority of Anas, who said: "When a Muslim man reaches the age of forty, God will protect him from all kinds of calamities: madness, leprosy, and elephantiasis. When he reaches the age of fifty, God will make his reckoning easy. When he reaches the age of sixty, God will grant him repentance for which God will love him. When he reaches the age of seventy, God will love him and the people of the heavens will love him. When he reaches the age of eighty, God will accept his good deeds and erase his bad deeds. When he reaches the age of ninety, God will forgive him his past and future sins, and he will be called the prisoner of God on His earth and will intercede for his family." Then he said: Hashim told us, al-Faraj told us, Muhammad ibn 'Abd God al-'Aamri told me, on the authority of Muhammad ibn 'Abd God ibn 'Amr ibn 'Uthman, on the authority of 'Abd God ibn 'Umar ibn al-Khattab, on the authority of the Prophet (peace and blessings of God be upon him), similarly.

Imam Ahmad also narrated: Anas bin Ayyad told us, Yusuf bin Abi Burdah Al-Ansari told me, on the authority of Ja'far bin Amr bin Umayyah Ad-Damri, on the authority of Anas bin Malik, that the Messenger of God, may God bless him and grant him peace, said: "There is no long-lived person who lives forty years in Islam except that God will avert from him three types of affliction: insanity, leprosy, and elephantiasis." He mentioned the rest of the hadith as it was mentioned above. It was narrated by Al-Hafiz Abu Bakr Al-Bazzar, on the authority of Abdullah bin Shabib, on the authority of Abu Shaiba, on the authority of Abdullah bin Abdul Malik, on the authority of Abu Qatada Al-Adawi, on the authority of my nephew Al-Zuhri, on the authority of his uncle, on the authority of Anas bin Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "There is no servant who lives forty years in Islam except that God will avert from him types of affliction: insanity, leprosy, and elephantiasis. So when he reaches fifty years of age, God will make his reckoning easy for him. So when he reaches sixty years of age, God will grant him the ability to repent to Him in a way that He loves. So when he reaches seventy years of age, God will forgive him his past and future sins, and he will be called the prisoner of God and the people of heaven will love him. So when he reaches At the age of eighty, God accepts his good deeds and overlooks his bad deeds. When he reaches ninety, God forgives his past and future sins, and he is called God's prisoner on His

earth and intercedes for his family.

His statement: "And you will see the earth lifeless" is another proof of His Almighty power to revive the dead, just as He revives the dead and lifeless earth, which is the barren land in which nothing grows. Qatada said: Dusty and crumbled. Al-Suddi said: Dead. **Then when We send down upon it rain, it quivers and swells and grows [abundantly] of every beautiful pair** meaning, when God sends down rain upon it, it quivers, i.e. moves with plants, and comes to life after its death, and swells, i.e. rises when the soil settles in it, then it grows what is in it of colors and kinds of fruits, crops, and various types of plants in different colors, tastes, smells, shapes, and benefits. For this reason, God the Almighty said: **and grows [abundantly] of every beautiful pair** meaning beautiful to look at and pleasant to smell.

And His saying: **That is because God is the Truth** meaning the Creator, the Administrator, the Doer of whatever He wills **and that He gives life to the dead** meaning just as He gave life to the dead earth and caused these species to grow from it "Indeed, He who gives life to it is the Giver of Life to the dead. Indeed, He is over all things competent" **His command, when He intends a thing, is only to say to it, 'Be,' and it is** "And that the Hour is coming, there is no doubt about it" meaning it will happen, there is no doubt about it, **and that God will resurrect those in the graves** meaning He will return them after they have become dust in their graves and He will bring them into existence after they had ceased to exist, as God Almighty said: "And he has set forth for Us an example and has forgotten 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. Who made for you fire from the green tree, and then, behold, you kindle from it.'" And there are many verses on this subject.

Imam Ahmad said: Buhaiz narrated to us, Hammad bin Salamah narrated to us, he said: Ya'la bin Ata' informed us, on the authority of Wakee' bin Hadas, on the authority of his paternal uncle Abu Razeen Al-'Uqayli, whose name was Laqeet bin 'Aamer, that he said: O Messenger of God, will all of us see our Lord, the Mighty and Sublime, on the Day of Resurrection, and what is the sign of that in His creation? The Messenger of God, may God bless him and grant him peace, said: **Do not all of you look at the moon alone?** We said: Yes. He said: **Then God is greater.** He said: I said: O Messenger of God, how does God bring the dead back to life, and what is the sign of that in His creation? He said: **Have you not passed by the valley of your people while they were still?** He said: Yes. He said: **Then did you pass by it**

while it was shaking with greenery? He said: *Yes.* He said: **This is how God brings the dead back to life, and that is His sign in His creation.** Abu Dawud and Ibn Majah narrated it on the authority of Hammad bin Salamah.

Then Imam Ahmad also narrated it: Ali bin Ishaq told us, Ibn Al-Mubarak told us, Abd Al-Rahman bin Zaid bin Jaber told us, on the authority of Sulayman bin Musa, on the authority of Abu Razin Al-Uqayli, who said: "I came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, how does God bring the dead back to life? He said: Did you pass by a barren land of your people, then pass by a fertile land? He said: Yes. He said: So is the resurrection." And God knows best. Ibn Abi Hatim said: My father told us, Abis bin Marhum told us, Bakir bin Al-Sumait told us, on the authority of Qatadah, on the authority of Abu Al-Hajjaj, on the authority of Muadh bin Jabal, who said: Whoever knows that God is the manifest truth, and that the Hour is coming, there is no doubt about it, and that God will resurrect those in the graves, will enter Paradise.

Fath al-Qadir

Then the Almighty mentioned what is meant by the argument against the disbelievers after finishing that introduction, and He said: 5- **O mankind, if you are in doubt about the Resurrection** Al-Hasan read the Resurrection with the opening of the 'ayn, which is a language, and the majority read it with the sukoon, and their doubt may be about its occurrence or its possibility. The meaning is: If you are in doubt about the Resurrection, then look at the beginning of your creation, that is, the creation of your father Adam, so that doubt may be removed from you, suspicion may be lifted, and false suspicion may be refuted. **For indeed, We created you from dust** within the creation of your father Adam. **Then We created you from a sperm-drop**, that is, from semen. It is called a sperm-drop because of its smallness, and a sperm-drop is a small amount of water. It may be attributed to a lot of it, and the sperm: the drop, it is said Natuf Yantuf: meaning drop, and Lailat Natoof: meaning permanent drop **Then from a clot** and the clot: congealed blood, and the clot: the thick blood: meaning fresh or frozen, and it was said that it is very red and what is meant is the congealed blood formed from semen **Then from a lump of flesh** which is a piece of flesh the size of what the chewer chews, it is formed from the clot *Mukhallafa* in the accusative case is an attribute of a lump: meaning clearly created and clearly depicted **And not created** meaning its creation has not become clear nor has its depiction appeared. Ibn al-A'rabī said: *Mukhallafa* means that its creation has begun, and not created means it has not been depicted. Most said: What completed its creation by breathing the soul into it is the *Mukhallafa* and it is the one who was born to completion, and what fell was not created, meaning not alive by completing its creation with the soul. Al-Farra' said: *Mukhallafa* is the one whose creation is complete, and not created: the miscarriage, and from it the saying of the poet:

Is it okay to cry when you are not well-mannered?
Where is the firmness and modesty?

The lam in **lanbayn lakum** is related to our creation: that is, we created you in this manner to show you the perfection of our power by our management of the stages of your creation. **And We place in the wombs whom We will.** Abu Hatim narrated from Abu Zaid from al-Mufaddal from Asim that he read *taqrur* in the accusative case in apposition to *nabayyun*. The majority read *naqr* in the nominative case as a resumption: that is, and we place. Al-Zajjaj said: *naqrur* is in the nominative case only, because the meaning is not that we did that to place in the wombs whom We will. The meaning of the verse is: and we place in the wombs whom We will so that it will not be a miscarriage **for a specified term**, which is the time of birth. He said **what We will** and did not say **whom We will**, because it refers to the fetus when it is inanimate before the soul is breathed into it. It was read *libayyun to make clear*, *wa-yaqrur to make clear*, and *yakhrajum to make clear* with the dhammah in the three verbs. Ibn Abi Wathab read *ma-nasha* with the kasrah on the *nun*, "then We bring you forth as a child," that is, We bring you forth from the wombs of your mothers as a child: that is, children. He only made it singular to mean the genus that includes the one and the many. Al-Zajjaj said, **A child** means *children*, and the mention of the group indicates this: meaning, **in our exodus**. The Arabs often use the name *one* to refer to a group, and from this is the saying of the poet:

He makes me yearn for her love and makes me realize
that the critics are not my prince

Al-Mubarrad said: It is a noun that is used as a verbal noun like contentment and justice, and it applies to both singular and plural. God the Almighty said: **Or the child who has not yet appeared.** Ibn Jarir said: It is in the accusative case as a specification like His saying: **But if they give up willingly to you anything of it**, and there is some distance in it. The apparent is that it is in the accusative case as a state with the aforementioned interpretation. The child is used for the young from the time of his separation until puberty. **Then that you may reach your full strength.** It was said that it is the reason for **We will bring you out** in apposition to another reason appropriate to it, as if it was said: We will bring you out so that you may grow up little by little, then that you may reach your full strength. It was said that *then* is redundant, and the meaning is that you may reach your full strength. It was said that it is in apposition to **We will make you grow up little by little, then that you may reach your full strength.** The most severe is the perfection of reason, strength, and discrimination. *Fil* is what is between thirty and forty. We have already discussed this in detail in Al-An'am. **And among you is he who dies** means before reaching his full strength. It was read *yatawafa* in the active form. The majority read "yutawafa in the passive form, And among you is he who is returned to the most decrepit and lowest age", meaning the worst and lowest of it, which is old age and senility, so that he does not understand. For this reason, the Almighty said: "So that he may not know anything after knowledge", meaning anything of things, or something of knowledge. The meaning is that he becomes, after he had knowledge of things and understanding of them, without knowledge or understanding. Similar to this is His statement: "Indeed, We created man in the best of stature. Then We

Surat al-Hajj 22:5

O mankind, if you are in doubt about the Resurrection - then indeed We created you from dust, then from a sperm-drop, then from a clinging clot, then from a lump of flesh - formed and unformed - that We may make clear to you. And We cause whom We will to remain in the wombs for a specified term, then We bring you out as a child, then [this is] [this is] [this] [period] that you may reach your [full] maturity. And among you is he who dies [in death], [while] he is [still] dead. And among you is he who is returned to the most decrepit age so that he knows nothing, after [having] knowledge. And you see the earth barren, but when We send down upon it rain, it quivers and swells and grows [abundantly] of every beautiful kind.

returned him to the lowest of the low", and His statement: "And whom We grant life to, We reverse him in creation, And you will see the earth lifeless", this is another argument for the resurrection, for the Almighty argued that the earth is revived by sending down water as evidence for the revival of the dead, and the lifeless is the dry that does not grow anything. Ibn Qutaybah said: meaning dead and dry like fire when it is extinguished. It was said that it is threshing, and threshing is the threshing. From this is the statement of Al-A'sha:

A dead woman said, **Why is your body so pale? I see your clothes are worn out and tired.**

It was said that it is the one from which the dew has gone, and it was said that it is lost, and the meaning of these sayings is close. **So when We send down upon it water, it quivers and swells.** What is meant by water here is rain, and the meaning of quivered is moved, and shaking is intense movement. It is said that I shook something and it quivered: meaning I moved it and it moved. The meaning is: it moved with the plant, because the plant does not come out of it until it removes some of it from the other in a real removal, so he called it shaking metaphorically. Al-Mubarrad said: The meaning is that its plant quivered, so he deleted the complement, and its shaking is intense movement, and shaking in plants is more apparent than in the ground, and the meaning of quivered is it rose, and it was said that it swelled. The meaning is one, and its origin is increase. It is said that something swelled if it increased, and from it comes *riba* and *rabwah*. Yazid bin Al-Qaqa' and Khalid bin Ilyas read *wa-rab'at* meaning it rose until it became like a hill, which is what protects the people on a high place called *rabi'*, *rabi'ah*, and *rabi'ah*. *wa-anbat* meaning it brought forth of **every beautiful pair** meaning of every beautiful type and desirable color, and *bahja* means beauty.

Tafsir al-Baghawi

5. O mankind, if you are in doubt, about the resurrection, then We created you, meaning: your father Adam, who is the origin of the lineage, **from dust, then from a sperm-drop**, meaning: his offspring, and sperm-drop is semen, and its origin is a small amount of water, and its plural is sperms, **then from a clot**, which is thick, congealed blood, and its plural is *alaq*, because the sperm-drop becomes thick blood then it becomes flesh, **then from a lump of flesh**, which is a small amount of flesh, the size of what is chewed, **formed and unformed.**

Ibn Abbas and Qatada said: *Mukhallafa* means

perfectly created, and *un-Mukhallafa* means imperfectly created.

Mujahed said: **Imaginary and non-imaginary**, meaning the miscarriage.

It was said: **The created** is the child that the woman gives birth to at the right time, and **the uncreated** is the miscarriage.

It was narrated on the authority of Alqamah on the authority of Abdullah bin Masoud who said: When the sperm settles in the womb, an angel takes it in his hand and says: O Lord, is it formed or unformed? If he says: Unformed, the womb expels it as blood and there is no soul. If he says: Formed, the angel says: O Lord, is it male or female, miserable or happy? What is the life span, what is the work, what is the provision, and in what land will it die? Then it is said to him: Go to the Mother of the Book, for you will find all of that in it. So he goes and finds it in the Mother of the Book and copies it, and it remains with him until he comes to its last description.

To show you, the perfection of Our power and wisdom in managing the stages of your creation, and so that you may infer from His power in the beginning of creation His power to restore.

It was said: To show you what you do, what you leave, and what you need in worship.

And We place in the wombs whom We will, so they do not abort it or cause it to miscarry, **for a specified term**, the time when it emerges from the womb fully formed and mature. **Then We bring you out** from the wombs of your mothers **as a child**, meaning: a child, and He did not say: children, because the Arabs mention the plural with the singular noun. It was said: as a likening to the verbal noun like justice and falsehood. **Then that you may reach your full strength**, meaning: perfection and strength.

And among you is he who dies, before reaching old age, **and among you is he who is returned to the most decrepit age**, meaning: old age and senility, **so that he does not know anything after having known**, meaning: he reaches an age at which his mind changes and he does not understand anything.

Then he mentioned another proof of the resurrection, saying: **And you see the earth lifeless**, meaning: dry, with no vegetation in it. **But when We send down upon it water**, meaning rain, **it quivers**, moving with vegetation, because the earth rises with vegetation, and that is how it moves. **And it swells**, meaning: it rises and increases. It was said: there is an inversion of the meaning: it swelled and quivered and its

vegetation swelled, so the complement was deleted, and the quivering in vegetation is more apparent. It is said: the plant quivered, meaning: it grew tall, and it is feminine because the earth is mentioned.

Abu Jaafar read *wa-rabat* with a hamza, and the same is true of Ha-Mim as-Sajdah, meaning: it rose and ascended.

And it produces from every beautiful pair, meaning: a beautiful variety that pleases whoever sees it, meaning: it pleases. This is another proof of the resurrection.

for He who is able to do that is able to do its counterparts. **And you see the earth lifeless** dead and dry from the fire dying down when it turns to ashes. **But when We send down upon it water, it quivers** moves with plants. **And it swells** and swells. It was also read **and it swells** meaning it rises. **And it produces of every kind** of every type *beautiful* beautiful and attractive. This is a third proof that God Almighty repeated in His Book because of its clarity and the fact that it is witnessed.

Tafsir al-Baidawi

5- "O mankind, if you are in doubt about the Resurrection **of its possibility and its being destined, and of the Resurrection is read with a fat-ha like jalb**". "Indeed We created you" meaning, then look at the beginning of your creation, for it will remove your doubt, for We created you. "From dust" by creating Adam from it, or the foods from which semen is formed. "Then from a drop of sperm" Semen from sperm, which is pouring. "Then from a clot" A piece of solid blood. "Then from a lump of flesh" A piece of flesh, which is originally the size of something that is chewed. "Created and uncreated" Equal, without any deficiency or defect, and not equal, or complete and fallen, or formed and unformed. **To show you** by this gradual progression Our power and wisdom, and that what preceded change, corruption and formation was once before another, and that He who was able to change and form it first was able to do so a second time. The object was omitted as an indication that His actions reveal from His power and wisdom what cannot be encompassed by mention. **And We establish in the wombs whom We will** that We establish **for a specified term** which is the time of delivery, the minimum being six months and the maximum being four years. **And We establish** was read in the accusative case, and so was His statement: **Then We bring you out as a child** in apposition to **We demonstrate** as if their creation was in gradual stages for two purposes: to demonstrate the power and to establish them in the wombs until they are born and grow up and reach the age of accountability. It was read with the letter *ya* in the nominative and accusative case, and it is read with the letter *ya*. **And We establish** is from **I poured out** water, and **a child** is a state that is used to interpret each one or to indicate the gender or because it is originally a source. **Then that you may reach your full strength** your perfection in strength and reason, the plural of *siddah* is like *an'am* is the plural of *na'am* as if it is a strength in matters. **And among you is he who dies** at or before reaching maturity. It was also read *dies* or God Almighty takes him. **And among you is he who is returned to the most decrepit age** which is old age and senility, and it was also read with a silent *mim*. **So that he, after having known, may not know anything** so that he may return to his first state in childhood, with foolishness of mind and lack of understanding, so he forgets what he did and denies what he knew. The verse is a second proof of the possibility of resurrection, based on what befalls a person in his teeth of various matters and contradictory conditions,

Surat al-Hajj 22:6

That is because God is the Truth, and because He gives life to the dead, and because He is over all things competent.

Surat al-Hajj 22:6

That is because God is the Truth, and because He gives life to the dead, and because He is over all things competent.

Tafsir al-Jalalayn

6 - *That* mentioned from the beginning of the creation of man until the end of the revival of the earth *because* because **God is the Truth** the constant and eternal **and that He gives life to the dead and that He is over all things competent**

Tafsir al-Suyuti

Tafsir al-Tabari

He, the Most High, means by His saying, *That*. This is what I have mentioned to you, O people, since We began to create you in the wombs of your mothers, and We described your conditions before and after birth, as a child, an adult, and an old man, and We alerted you to Our actions with the lifeless earth by sending down rain upon it so that you may believe and acknowledge that the One Who did that is God, Who is the Truth, there is no doubt about it, and that what you worship other than Him of idols and statues is false because they are not able to do any of that, and you may know that the power with which He made these wondrous things, it is not impossible for Him to revive the dead after their annihilation and their being eroded in the dust, and that the Doer of that is capable of everything He wills and desires, nothing He wills is impossible for Him, and so that you may be certain of that, that the Hour in which I promised you that I would raise the dead from their graves will inevitably come, **there is no doubt about it**. He says: There is no doubt about its coming and occurrence. **And that God will resurrect those in the graves** at that time, those in the graves who are dead, alive to the place of reckoning, so do not doubt that, and do not dispute it.

Tafsir al-Qurtubi

The Almighty said: **That is because God is the Truth** after mentioning the need of all beings for Him and their being subjected according to His power and choice in His statement: **O mankind, if you are in doubt about the Resurrection** - to His statement - *Bright*. He said after that: "That is because God is the Truth and that He gives life to the dead and that He is over all things competent * and that the Hour is coming, there is no doubt about it, and that God will raise up those in the graves". So the Almighty and Exalted alerted with this that everything other than Him, even if it is truly existent, has no reality of itself, because it is subjected and spent. The True Truth is the absolute existent, the

absolute rich, and the existence of every existent is due to the necessity of its existence, and for this reason He said at the end of the Surah: **And that what they invoke besides Him is falsehood** (al-Hajj 22:62). The Truth is the existing, constant, who does not change or disappear, and He is God the Almighty. It was said: He has the right over His servants. It was said: The Truth means in His actions. Al-Zajjaj said: *That* is in the nominative case, meaning the matter is what was described to you and explained. **Because God is the Truth** meaning because God is the Truth. He said: It is possible for *that* to be in the accusative case, meaning God did that because He is the Truth. **And that He brings the dead to life** meaning that **and that He is over all things competent** meaning that He is able to do whatever He wills.

Tafsir Ibn Kathir

When the Almighty mentioned the one who opposes the resurrection and denies the afterlife, the Almighty mentioned the evidence of His Almighty power over the afterlife, as seen from His beginning of creation, saying: **O mankind, if you are in doubt** meaning in doubt **about the resurrection** which is the afterlife, and the rising of souls and bodies on the Day of Resurrection **then We created you from dust** meaning an origin that He created for you from dust, which is what He created Adam, peace be upon him, from **then from a sperm-drop** meaning then He made his offspring from a lineage of despised water **then from a clot, then from a lump of flesh** that is, when the sperm settles in the womb of the woman, it remains for forty days like this, and whatever is collected in it is added to it, then it turns into a red clot by the permission of God, and it remains like this for forty days, then it is transformed and becomes a lump of flesh, a piece of flesh with no shape or outline in it, then He begins shaping and shaping, and He forms from it a head, two hands, a chest, a belly, two thighs, two legs, and all the other organs, so sometimes the woman drops it before shaping and shaping, and sometimes she casts it after it has become a self Shape and layout, and for this reason the Almighty said: **Then from a lump of flesh, formed and unformed**, meaning as you see it, **that We may make clear to you and We cause to remain in the wombs whom We will for a specified term**, meaning sometimes it settles in the womb and the woman does not expel it or miscarry it, as Mujahid said in the Almighty's statement: **formed and unformed**, he said: It is the miscarriage, created and uncreated. Then when forty days have passed while it is a lump of flesh, the Almighty sends an angel to it and he breathes the spirit into it and shapes it as God Almighty wills, of good and bad, male and female, and writes its provision and its life span, and whether it will be wretched or happy.

It was also proven in the two Sahihs from the hadith of Al-A'mash on the authority of Zaid bin Wahb on the authority of Ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, and he

is the truthful and believed one, told us: "The creation of one of you is gathered in his mother's womb for forty nights, then he is a clot for a similar period, then he is a lump of flesh for a similar period, then God sends to him an angel who is commanded with four words: to write down his provision, his deeds, his life span, and whether he will be wretched or happy, then the soul is breathed into him."

Ibn Abi Hatim and Ibn Jarir narrated from the hadith of Dawud bin Abi Hind, from Al-Sha'bi, from Alqamah, from Abdullah, who said: When the sperm settles in the womb, an angel takes it in his hand and says: O Lord, is it formed or unformed? If it is said: Unformed, then it was not a soul and the wombs expelled it as blood. If it is said: Formed, then he says: O Lord, male or female, wretched or doomed, what is the term and what is the effect, and in which land does it die? He said: Then it is said to the sperm: Who is your Lord? It says: God. Then it is said: Who provided for you? Then he says, *God*, and it is said to him, **Go to the Mother of the Book, for you will find in it the story of this sperm. He said, It is created, lives its term, eats its sustenance, and treads its traces, until when its term comes, it dies and is buried in that place.** Then Amer Al-Sha'bi recited, **O mankind, if you are in doubt about the Resurrection, then We created you from dust, then from a sperm-drop, then from a clinging clot, then from a lump of flesh, some formed and some unformed.** So when it reaches a lump of flesh, it is reversed in the fourth creation and becomes a soul. If it is unformed, the wombs expel it as blood. If it is formed, it is reversed in creation.

Ibn Abi Hatim said: Muhammad ibn Abdullah ibn Yazid al-Muqri' told us, Sufyan told us, on the authority of Amr ibn Dinar, on the authority of Abu al-Tayyib, on the authority of Hudhayfah ibn Asid, who reported it to the Prophet, may God bless him and grant him peace, who said: "The angel enters upon the sperm after it has settled in the womb for forty or forty-five days, and says: 'O Lord, will I be wretched or will I be counted?' God says, and they write, and he says: 'A male or a female?' God says, and they write, and he writes his deeds, his traces, his provision, and his life span. Then the scrolls are folded up and nothing is added to what is in them nor is anything subtracted from it." Muslim narrated it from the hadith of Sufyan ibn Uyaynah and from another chain of transmission from Abu al-Tayyib with a similar meaning.

And His saying: **Then We bring you forth as a child**, meaning weak in body, hearing, sight, strength and mind, then God gives him strength little by little, and His parents are kind to him and have mercy on him during the hours of the night and the ends of the day. That is why He said: **Then that you may reach your full strength**, meaning that strength is complete and increases, and reaches the prime of youth and good appearance. **And among you is he who is taken**, meaning in the state of his youth and strength, **And among you is he who is returned to the most decrepit age**, which is old age and decrepitude and weakness of strength, mind and understanding and the decline of states from senility and weakness of thought. That is why He said: **So that he may not know anything after knowledge**, as God Almighty said: "God is He who created you from weakness, then made after

weakness strength, then made after strength weakness and gray hair. He creates what He wills, and He is the Knowing, the Competent."

Al-Hafiz Abu Ya'la bin Ali bin Al-Muthanna Al-Mawsili said in his Musnad: Mansur bin Abi Muzahim told us, Khalid Al-Zayat told us, Dawud Abu Sulayman told me on the authority of Abdullah bin Abdul Rahman bin Muammar bin Hazm Al-Ansari on the authority of Anas bin Malik, who traced the hadith back to the Prophet, peace and blessings be upon him, who said: "The newborn, until he reaches puberty, whatever good deeds he does are recorded for his father or mother, and whatever bad deeds he does are not recorded against him or his parents. When he reaches puberty, God makes the pen run over him and orders the two angels who are with him to preserve and strengthen it. When he reaches forty years in Islam, God will protect him from the three afflictions: madness, leprosy, and vitiligo. When he reaches fifty, God will lighten his account. When he reaches sixty, God will grant him the ability to repent to Him in a way that He loves. When he reaches seventy, the people of heaven will love him. When he reaches eighty, God will record his good deeds and overlook his bad deeds. When he reaches ninety, God will forgive him his past and future sins, and will intercede for his family. He will be recorded as the trustee of God and he will be the prisoner of God on His earth. When he reaches the lowest age, so that he will not know after having known..." Something that God wrote down as much as he did in his health of good, but if he did evil, it was not written down against him."

This is a very strange hadith, and it is very objectionable. However, Imam Ahmad ibn Hanbal narrated it in his Musnad with both a chain of transmission traceable back to the Prophet (peace and blessings of God be upon him), and a chain of transmission traceable back to the Prophet (peace and blessings of God be upon him). He said: Abu al-Nadr told us, al-Faraj told us, Muhammad ibn 'Aamir told us, on the authority of Muhammad ibn 'Abd God al-'Aamri, on the authority of 'Amr ibn Ha'far, on the authority of Anas, who said: "When a Muslim man reaches the age of forty, God will protect him from all kinds of calamities: madness, leprosy, and elephantiasis. When he reaches the age of fifty, God will make his reckoning easy. When he reaches the age of sixty, God will grant him repentance for which God will love him. When he reaches the age of seventy, God will love him and the people of the heavens will love him. When he reaches the age of eighty, God will accept his good deeds and erase his bad deeds. When he reaches the age of ninety, God will forgive him his past and future sins, and he will be called the prisoner of God on His earth and will intercede for his family." Then he said: Hashim told us, al-Faraj told us, Muhammad ibn 'Abd God al-'Aamri told me, on the authority of Muhammad ibn 'Abd God ibn 'Amr ibn 'Uthman, on the authority of 'Abd God ibn 'Umar ibn al-Khattab, on the authority of the Prophet (peace and blessings of God be upon him), similarly.

Imam Ahmad also narrated: Anas bin Ayyad told us, Yusuf bin Abi Burdah Al-Ansari told me, on the authority of Ja'far bin Amr bin Umayyah Ad-Damri, on the authority of Anas bin Malik, that the Messenger of

Surat al-Hajj 22:6

That is because God is the Truth, and because He gives life to the dead, and because He is over all things competent.

God, may God bless him and grant him peace, said: "There is no long-lived person who lives forty years in Islam except that God will avert from him three types of affliction: insanity, leprosy, and elephantiasis." He mentioned the rest of the hadith as it was mentioned above. It was narrated by Al-Hafiz Abu Bakr Al-Bazzar, on the authority of Abdullah bin Shabib, on the authority of Abu Shaiba, on the authority of Abdullah bin Abdul Malik, on the authority of Abu Qatada Al-Adawi, on the authority of my nephew Al-Zuhri, on the authority of his uncle, on the authority of Anas bin Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "There is no servant who lives forty years in Islam except that God will avert from him types of affliction: insanity, leprosy, and elephantiasis. So when he reaches fifty years of age, God will make his reckoning easy for him. So when he reaches sixty years of age, God will grant him the ability to repent to Him in a way that He loves. So when he reaches seventy years of age, God will forgive him his past and future sins, and he will be called the prisoner of God and the people of heaven will love him. So when he reaches At the age of eighty, God accepts his good deeds and overlooks his bad deeds. When he reaches ninety, God forgives his past and future sins, and he is called God's prisoner on His earth and intercedes for his family.

His statement: "And you will see the earth lifeless" is another proof of His Almighty power to revive the dead, just as He revives the dead and lifeless earth, which is the barren land in which nothing grows. Qatada said: Dusty and crumbled. Al-Suddi said: Dead. **Then when We send down upon it rain, it quivers and swells and grows [abundantly] of every beautiful pair** meaning, when God sends down rain upon it, it quivers, i.e. moves with plants, and comes to life after its death, and swells, i.e. rises when the soil settles in it, then it grows what is in it of colors and kinds of fruits, crops, and various types of plants in different colors, tastes, smells, shapes, and benefits. For this reason, God the Almighty said: **and grows [abundantly] of every beautiful pair** meaning beautiful to look at and pleasant to smell.

And His saying: **That is because God is the Truth** meaning the Creator, the Administrator, the Doer of whatever He wills **and that He gives life to the dead** meaning just as He gave life to the dead earth and caused these species to grow from it "Indeed, He who gives life to it is the Giver of Life to the dead. Indeed, He is over all things competent" **His command, when He intends a thing, is only to say to it, 'Be,' and it is** "And that the Hour is coming, there is no doubt about it" meaning it will happen, there is no doubt about it, **and that God will resurrect those in the graves** meaning He will return them after they have become dust in their graves and He will bring them into existence after they had ceased to exist, as God Almighty said: "And he has set forth for Us an example and has forgotten 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. Who made for you fire from the green

tree, and then, behold, you kindle from it." And there are many verses on this subject.

Imam Ahmad said: Buhaiz narrated to us, Hammad bin Salamah narrated to us, he said: Ya'la bin Ata' informed us, on the authority of Wakee' bin Hadas, on the authority of his paternal uncle Abu Razeen Al-Uqayli, whose name was Laqeet bin 'Aamer, that he said: O Messenger of God, will all of us see our Lord, the Mighty and Sublime, on the Day of Resurrection, and what is the sign of that in His creation? The Messenger of God, may God bless him and grant him peace, said: **Do not all of you look at the moon alone?** We said: Yes. He said: **Then God is greater.** He said: I said: O Messenger of God, how does God bring the dead back to life, and what is the sign of that in His creation? He said: **Have you not passed by the valley of your people while they were still?** He said: Yes. He said: **Then did you pass by it while it was shaking with greenery?** He said: Yes. He said: **This is how God brings the dead back to life, and that is His sign in His creation.** Abu Dawud and Ibn Majah narrated it on the authority of Hammad bin Salamah.

Then Imam Ahmad also narrated it: Ali bin Ishaq told us, Ibn Al-Mubarak told us, Abd Al-Rahman bin Zaid bin Jaber told us, on the authority of Sulayman bin Musa, on the authority of Abu Razin Al-Uqayli, who said: "I came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, how does God bring the dead back to life? He said: Did you pass by a barren land of your people, then pass by a fertile land? He said: Yes. He said: So is the resurrection." And God knows best. Ibn Abi Hatim said: My father told us, Abis bin Marhum told us, Bakir bin Al-Sumait told us, on the authority of Qatadah, on the authority of Abu Al-Hajjaj, on the authority of Muadh bin Jabal, who said: Whoever knows that God is the manifest truth, and that the Hour is coming, there is no doubt about it, and that God will resurrect those in the graves, will enter Paradise.

Fath al-Qadir

And the sentence 6 - **That is because God is the Truth** is a resumption, after he mentioned the need of the existents for Him, the Most High, and their subjugation according to His will and power. He then said these articles, which are proof that He, the Most High, is the Truth, and that He is the One who is unique in bringing the dead back to life, and that He is capable of all things. The meaning is: He is the One who is unique in these matters and that it is His nature and no one else is claimed to be capable of any of them, so He, the Most High, indicated with this that He is the true, absolute, rich Truth, and that the existence of every existent is derived from Him, and the Truth is the existent that does not change or disappear, and it was said that He has the right over His servants, and it was said that He is the Truth in His actions. Al-Zajaj said: That is in the nominative case: meaning the matter is what He described to you and explained that God is the Truth. He said: It is permissible for that to be in the

accusative case.

Tafsir al-Baghawi

6. **That is because God is the Truth**, meaning: so that you may know that God is the Truth, **and that He gives life to the dead and that He is over all things competent.**

Tafsir al-Baidawi

6- *That* refers to what was mentioned about the creation of man in different stages and his transformation into opposing states, and the revival of the earth after its death. It is a subject whose predicate is: **Because God is the Truth**, that is, because He is the constant in Himself through whom things are realized. **And that He revives the dead**, and that He is able to revive them, otherwise He would not have revived the sperm and the dead earth. **And that He has power over all things**, because His power is for His essence, which is attributed to all equally. So when observation indicates His power to revive some of the dead, it is necessary that He is able to revive all of them.

Surat al-Hajj 22:7

And that the Hour is coming, there is no doubt about it, and that God will resurrect those in the graves.

Surat al-Hajj 22:7

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Tafsir al-Jalalayn

7 - **And that the Hour is coming - there is no doubt about it - and that God will resurrect those in the graves** and it was revealed about Abu Jahl

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And that the Hour is coming, there is no doubt about it, and that God will resurrect those in the graves.**

Tafsir al-Qurtubi

And that the Hour is coming is an appositive to his statement: **That is because God is the Truth** in terms of wording, and not an appositive in meaning, since it is not said that God did what was mentioned that the Hour is coming, rather it is necessary to imply an action that includes it, i.e. and that they should know that the Hour is coming **without a doubt** i.e. without a doubt. **And that God will raise up those in the graves** meaning for reward and punishment.

Tafsir Ibn Kathir

When the Almighty mentioned the one who opposes the resurrection and denies the afterlife, the Almighty mentioned the evidence of His Almighty power over the afterlife, as seen from His beginning of creation, saying: **O mankind, if you are in doubt** meaning in doubt **about the resurrection** which is the afterlife, and the rising of souls and bodies on the Day of Resurrection **then We created you from dust** meaning an origin that He created for you from dust, which is what He created Adam, peace be upon him, from **then from a sperm-drop** meaning then He made his offspring from a lineage of despised water **then from a clot, then from a lump of flesh** that is, when the sperm settles in the womb of the woman, it remains for forty days like this, and whatever is collected in it is added to it, then it turns into a red clot by the permission of God, and it remains like this for forty days, then it is transformed and becomes a lump of flesh, a piece of flesh with no shape or outline in it, then He begins shaping and shaping, and He forms from it a head, two hands, a chest, a belly, two thighs, two legs, and all the other organs, so sometimes the woman drops it

before shaping and shaping, and sometimes she casts it after it has become a self Shape and layout, and for this reason the Almighty said: **Then from a lump of flesh, formed and unformed**, meaning as you see it, **that We may make clear to you and We cause to remain in the wombs whom We will for a specified term**, meaning sometimes it settles in the womb and the woman does not expel it or miscarry it, as Mujahid said in the Almighty's statement: **formed and unformed**, he said: It is the miscarriage, created and uncreated. Then when forty days have passed while it is a lump of flesh, the Almighty sends an angel to it and he breathes the spirit into it and shapes it as God Almighty wills, of good and bad, male and female, and writes its provision and its life span, and whether it will be wretched or happy.

It was also proven in the two Sahihs from the hadith of Al-A'mash on the authority of Zaid bin Wahb on the authority of Ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, and he is the truthful and believed one, told us: "The creation of one of you is gathered in his mother's womb for forty nights, then he is a clot for a similar period, then he is a lump of flesh for a similar period, then God sends to him an angel who is commanded with four words: to write down his provision, his deeds, his life span, and whether he will be wretched or happy, then the soul is breathed into him."

Ibn Abi Hatim and Ibn Jarir narrated from the hadith of Dawud bin Abi Hind, from Al-Sha'bi, from Alqamah, from Abdullah, who said: When the sperm settles in the womb, an angel takes it in his hand and says: O Lord, is it formed or unformed? If it is said: Unformed, then it was not a soul and the wombs expelled it as blood. If it is said: Formed, then he says: O Lord, male or female, wretched or doomed, what is the term and what is the effect, and in which land does it die? He said: Then it is said to the sperm: Who is your Lord? It says: God. Then it is said: Who provided for you? Then he says, *God*, and it is said to him, **Go to the Mother of the Book, for you will find in it the story of this sperm**. He said, **It is created, lives its term, eats its sustenance, and treads its traces, until when its term comes, it dies and is buried in that place**. Then Amer Al-Sha'bi recited, **O mankind, if you are in doubt about the Resurrection, then We created you from dust, then from a sperm-drop, then from a clinging clot, then from a lump of flesh, some formed and some unformed**. So when it reaches a lump of flesh, it is reversed in the fourth creation and becomes a soul. If it is unformed, the wombs expel it as blood. If it is formed, it is reversed in creation.

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deeds, his traces, his provision, and his life span. Then the scrolls are folded up and nothing is added to what is in them nor is anything subtracted from it." Muslim narrated it from the hadith of Sufyan ibn Uyaynah and from another chain of transmission from Abu al-Tayyib with a similar meaning.

And His saying: **Then We bring you forth as a child**, meaning weak in body, hearing, sight, strength and mind, then God gives him strength little by little, and His parents are kind to him and have mercy on him during the hours of the night and the ends of the day. That is why He said: **Then that you may reach your full strength**, meaning that strength is complete and increases, and reaches the prime of youth and good appearance. **And among you is he who is taken**, meaning in the state of his youth and strength, **And among you is he who is returned to the most decrepit age**, which is old age and decrepitude and weakness of strength, mind and understanding and the decline of states from senility and weakness of thought. That is why He said: **So that he may not know anything after knowledge**, as God Almighty said: "God is He who created you from weakness, then made after weakness strength, then made after strength weakness and gray hair. He creates what He wills, and He is the Knowing, the Competent."

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This is a very strange hadith, and it is very objectionable. However, Imam Ahmad ibn Hanbal narrated it in his Musnad with both a chain of transmission traceable back to the Prophet (peace and blessings of God be upon him), and a chain of transmission traceable back to the Prophet (peace and blessings of God be upon him). He said: Abu al-Nadr told us, al-Faraj told us, Muhammad ibn 'Aamir told us, on the authority of Muhammad ibn 'Abd God al-'Aamri, on the authority of 'Amr ibn Ha'far, on the authority of

Anas, who said: "When a Muslim man reaches the age of forty, God will protect him from all kinds of calamities: madness, leprosy, and elephantiasis. When he reaches the age of fifty, God will make his reckoning easy. When he reaches the age of sixty, God will grant him repentance for which God will love him. When he reaches the age of seventy, God will love him and the people of the heavens will love him. When he reaches the age of eighty, God will accept his good deeds and erase his bad deeds. When he reaches the age of ninety, God will forgive him his past and future sins, and he will be called the prisoner of God on His earth and will intercede for his family." Then he said: Hashim told us, al-Faraj told us, Muhammad ibn 'Abd God al-'Aamri told me, on the authority of Muhammad ibn 'Abd God ibn 'Amr ibn 'Uthman, on the authority of 'Abd God ibn 'Umar ibn al-Khattab, on the authority of the Prophet (peace and blessings of God be upon him), similarly.

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His statement: "And you will see the earth lifeless" is another proof of His Almighty power to revive the dead, just as He revives the dead and lifeless earth, which is the barren land in which nothing grows. Qatada said: Dusty and crumbled. Al-Suddi said: Dead. **Then when We send down upon it rain, it quivers and swells and grows [abundantly] of every beautiful pair** meaning, when God sends down rain upon it, it quivers, i.e. moves with plants, and comes to life after its death, and swells, i.e. rises when the soil settles in it, then it grows what is in it of colors and kinds of fruits, crops, and various types of plants in different colors, tastes, smells, shapes, and benefits. For this reason, God the Almighty said: **and grows [abundantly] of every beautiful pair** meaning beautiful to look at and pleasant to smell.

Surat al-Hajj 22:7

And that the Hour is coming, there is no doubt about it, and that God will resurrect those in the graves.

And His saying: **That is because God is the Truth** meaning the Creator, the Administrator, the Doer of whatever He wills **and that He gives life to the dead** meaning just as He gave life to the dead earth and caused these species to grow from it "Indeed, He who gives life to it is the Giver of Life to the dead. Indeed, He is over all things competent" **His command, when He intends a thing, is only to say to it, 'Be,' and it is** "And that the Hour is coming, there is no doubt about it" meaning it will happen, there is no doubt about it, **and that God will resurrect those in the graves** meaning He will return them after they have become dust in their graves and He will bring them into existence after they had ceased to exist, as God Almighty said: "And he has set forth for Us an example and has forgotten 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. Who made for you fire from the green tree, and then, behold, you kindle from it.'" And there are many verses on this subject.

Imam Ahmad said: Buhaiz narrated to us, Hammad bin Salamah narrated to us, he said: Ya'la bin Ata' informed us, on the authority of Wakee' bin Hadas, on the authority of his paternal uncle Abu Razeen Al-Uqayli, whose name was Laqeet bin Aamer, that he said: O Messenger of God, will all of us see our Lord, the Mighty and Sublime, on the Day of Resurrection, and what is the sign of that in His creation? The Messenger of God, may God bless him and grant him peace, said: **Do not all of you look at the moon alone?** We said: Yes. He said: **Then God is greater.** He said: I said: O Messenger of God, how does God bring the dead back to life, and what is the sign of that in His creation? He said: **Have you not passed by the valley of your people while they were still?** He said: Yes. He said: **Then did you pass by it while it was shaking with greenery?** He said: Yes. He said: **This is how God brings the dead back to life, and that is His sign in His creation.** Abu Dawud and Ibn Majah narrated it on the authority of Hammad bin Salamah.

Then Imam Ahmad also narrated it: Ali bin Ishaq told us, Ibn Al-Mubarak told us, Abd Al-Rahman bin Zaid bin Jaber told us, on the authority of Sulayman bin Musa, on the authority of Abu Razin Al-Uqayli, who said: "I came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, how does God bring the dead back to life? He said: Did you pass by a barren land of your people, then pass by a fertile land? He said: Yes. He said: So is the resurrection." And God knows best. Ibn Abi Hatim said: My father told us, Abis bin Marhum told us, Bakir bin Al-Sumait told us, on the authority of Qatadah, on the authority of Abu Al-Hajaj, on the authority of Muadh bin Jabal, who said: Whoever knows that God is the manifest truth, and that the Hour is coming, there is no doubt about it, and that God will resurrect those in the graves, will enter Paradise.

Fath al-Qadir

Then the Almighty informed us that 7- **The Hour is coming** meaning in the future. It was said that a verb must be implied: meaning, and that you may know that the Hour is coming **without a doubt** meaning without a doubt or hesitation. The phrase **without a doubt** is a second predicate for the Hour, or in the accusative case as a state. Then the Almighty informed us about the resurrection, saying: **And that God will resurrect those in the graves** and will reward them for their deeds, if good then good and if evil then evil, and that this will inevitably happen.

Sa'id ibn Mansur, Ahmad, 'Abd ibn Humayd, al-Tirmidhi **who authenticated it**, al-Nasa'i, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Hakim **who authenticated it**, and Ibn Mardawayh narrated through various chains of transmission on the authority of al-Hasan and others on the authority of 'Imran ibn Husayn who said: "When the verse, 'O mankind, fear your Lord. Indeed, the convulsion of the Hour is a terrible thing,' was revealed to him while he was on a journey. He said: 'Do you know what day that is?' They said: 'God and His Messenger know best.' He said: 'That is the day when God will say to Adam, 'Send those sent to Hell.' He said: 'O Lord, what are those sent to Hell?' He said: 'Out of every thousand, one hundred and ninety-nine will go to Hell, and one to Paradise.' The Muslims began to cry. The Messenger of God (blessings and peace of God be upon him) said: 'Come close, follow the right path, and be glad, for there has never been a prophethood except that there was ignorance before it. So the number of days is taken from ignorance. If it is complete, then it is completed from the hypocrites. And the example of you and the nations is like a mark on the arm of a beast, or like a mole on the face of a tree.'" The camel's side, then he said: I hope that you will be a quarter of the people of Paradise, so they said Allahu Akbar. Then he said: I hope that you will be a third of the people of Paradise, so they said Allahu Akbar. Then he said: I hope that you will be half of the people of Paradise, so they said Allahu Akbar. He said: I do not know whether he said two-thirds or not. At-Tirmidhi narrated and authenticated it, Ibn Jarir and Ibn al-Mundhir narrated on the authority of Imran ibn Husayn, with a similar chain of transmission, and he said at the end of it: "Work and be glad, for by the One in Whose Hand is the soul of Muhammad, you are with two creatures that were not with anything except that they multiplied it: Gog and Magog, and whoever died from the children of Adam and from the children of Iblis. So some of what they were feeling was relieved from the people, and he said: Work and be glad, for by the One in Whose Hand is the soul of Muhammad, you are among the people like a mole on the side of a camel, or like a mark on the arm of an animal." Abd al-Razzaq, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Ibn Hibban, al-Hakim narrated and authenticated it, and Ibn Mardawayh narrated on the authority of Anas, with a similar chain of transmission, from the Prophet, with a similar chain of transmission. Al-Bazzar, Ibn Jarir, Ibn Abi Hatim, Al-Hakim - who

authenticated it - and Ibn Mardawayh narrated on the authority of Anas, with a similar hadith, in the Two Sahihs and others, on the authority of Abu Saeed Al-Khudri, who said: The Prophet, may God bless him and grant him peace, said, and he mentioned something similar, and at the end of it he said: "From Gog and Magog are a thousand and from you is one. Are you among the nations anything but like a black hair on a white bull, or like a white hair on a black bull?" Abd Al-Razzaq, Abd Bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatadah, regarding his statement: **It was written for him**, he said: It was written for Satan. Ibn Abi Shaybah, Abd Bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid something similar: **Whoever takes him as a guardian**, he said: follows him. Al-Bukhari, Muslim, the Sunan scholars and others narrated on the authority of Ibn Mas'ud who said: The Messenger of God (blessings and peace of God be upon him) told us, and he is the truthful and the one who is believed: "The creation of each one of you is gathered in his mother's womb for forty days as a drop of semen, then he is a clot for a similar period, then he is a lump of flesh for a similar period, then God sends to him an angel who breathes the spirit into him, and he is commanded with four words to write down his provision, his life span, his deeds, and whether he will be wretched or happy. By the One besides Whom there is no god, one of you may do the deeds of the people of Paradise until there is only an arm's length between him and it, then the book is sent down to him and he does the deeds of the people of Hell and enters it. And one of you may do the deeds of the people of Hell until there is only an arm's length between him and it, then the book overtakes him and he does the deeds of the people of Paradise and enters it." There are many hadiths on this subject. Ibn Abi Hatim narrated and authenticated it on the authority of Ibn Abbas regarding his statement: **created and uncreated**, he said: Created is what was alive, and uncreated is what was aborted. Something similar to this was narrated on the authority of a group of the Tabi'un. Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **Of every beautiful pair**, he said: Good. Abdullah Ibn Ahmad narrated in Zawa'id Al-Zuhd on the authority of Muadh Ibn Jabal who said: Whoever knows that God Almighty is true, and that the Hour will come to him without a doubt, and that God will resurrect those in the graves will enter Paradise.

Tafsir al-Baghawi

7. And that the Hour is coming, there is no doubt about it, and that God will resurrect those in the graves.

Tafsir al-Baidawi

7- And that the Hour is coming, there is no doubt about it. For change is one of the preludes and forerunners of passing. **And that God will resurrect those in the graves**, in accordance with His promise that does not accept failure.

Surat al-Hajj 22:8

And among the people is he who disputes about God without knowledge or guidance or an enlightening Book.

Surat al-Hajj 22:8

And among the people is he who disputes about God without knowledge or guidance or an enlightening Book.

Tafsir al-Jalalayn

8 - **And among the people is he who disputes about God without knowledge or guidance** with him **or an enlightening book** with him light

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And among the people is he who disputes about the Oneness of God and His singling out Him as God, without knowledge of what he disputes about, **nor guidance**, meaning: and he changes the explanation of what he says, nor proof, **nor an enlightening book**, meaning: and without a book from God that came to him to prove the truth of what he says out of ignorance, based on his assumption and calculation. He mentioned that he meant by this verse and the one after it Al-Nadr bin Al-Harith from Banu Abd Al-Dar.

Tafsir al-Qurtubi

God the Almighty said: **And among the people is he who disputes about God without knowledge or guidance or an enlightening Book.** That is, a clear proof. It was revealed about An-Nadr ibn Al-Harith. It was also said: About Abu Jahl ibn Hisham, as stated by Ibn Abbas. Most of the scholars agree that it was revealed about An-Nadr ibn Al-Harith like the first verse, so they are in one group, and the repetition is for exaggeration in the blame, as you say to a man, blaming and rebuking him: You did this! It is possible that the repetition is because he described him in every verse with an addition, so it is as if he said: An-Nadr ibn Al-Harith disputes about God without knowledge and follows every rebellious devil, and An-Nadr ibn Al-Harith disputes about God without knowledge and without guidance or an enlightening Book, to lead people astray from the path of God. It is like saying: Zaid curses me and Zaid hits me, and it is a useful repetition, as stated by Al-Qushayri. It has also been said that about a dozen verses were revealed about him. The first verse means that he denied resurrection, and the second means that he denied prophethood and that the Qur'an was revealed from God. It has been said that it was said by Al-Nadr ibn Al-Harith that the angels were daughters of God, and this is an argument about God Almighty. *Min* is in the nominative case as a subject. The predicate is in His statement: **And of mankind.**

Tafsir Ibn Kathir

When God Almighty mentioned the state of the ignorant, imitative misguidance in His statement: **And among mankind is he who disputes about God without knowledge and follows every rebellious devil**, He mentioned in this the state of the callers to misguidance from the leaders of disbelief and innovations, saying: **And among mankind is he who disputes about God without knowledge or guidance or an enlightening Book**, meaning without sound reason or sound, explicit transmission, but rather with mere opinion and whims. And his saying: **The second of his curves** Ibn Abbas and others said: He is arrogant about the truth if he is called to it. Mujahid, Qatadah and Malik said on the authority of Zaid bin Aslam **The second of his curves** means he turns his neck, meaning he turns away from what he is called to of the truth, and he bends his neck in arrogance, like the saying of God the Almighty: **And in Moses, when We sent him to Pharaoh with clear authority, but he turned away with his support** (al-An'am 2:17). And God the Almighty said: **And when it is said to them, 'Come to what God has revealed and to the Messenger,' you see the hypocrites turning away from you in aversion** (al-An'am 2:17). And God the Almighty said: **And when it is said to them, 'Come, that the Messenger of God may ask forgiveness for you,' they turn their heads away, and you see them turning away while they are arrogant** (al-An'am 2:17). And Luqman said to his son, **And do not turn your cheek away from people** (al-An'am 2:17) meaning turn it away from them in arrogance towards them. And God the Almighty said: **And when Our verses are recited to him, he turns away in arrogance** (al-An'am 2:17).

And His saying: **To lead astray from the path of God.** Some of them said: This is the lam of consequence, because He may not have intended that, and it is possible that it is the lam of justification. Then either what is meant by it are the obstinate ones, or what is meant by it is that this doer of this is We created him with this vile character in order to make him one of those who lead astray from the path of God. Then God the Almighty said: **For him in this world is disgrace**, which is humiliation and degradation, just as when he was arrogant about the signs of God, God met him with humiliation in this world and punished him in it before the Hereafter, because it was his greatest concern and the extent of his knowledge. "And We will make him taste on the Day of Resurrection the punishment of the Burning Fire. That is for what your hands have put forth," meaning this will be said to him as a rebuke and a rebuke. **And that God is not unjust to His servants**, like His saying the Almighty: "Seize him and drag him to the level of Hellfire. Then pour over his head from the punishment of scalding water. Taste. Indeed, you are the Exalted in Might, the Generous. Indeed, this is what you were in doubt about." Ibn Abi Hatim said: My father told us, Ahmad bin Al-Sabah told us, Yazid bin Harun told us, Hisham told us on the authority of Al-Hasan, who said: It has

reached me that one of them is burned seventy thousand times a day.

Fath al-Qadir

8- His saying **And among mankind is he who disputes about God** meaning about God, like the saying of the one who said: The angels are daughters of God, and the Messiah is the son of God, and Ezra is the son of God. It was said that it was revealed about Al-Nadr bin Al-Harith, and it was said about Abu Jahl, and it was said that it is general for everyone who attempts to mislead and seduce people. In any case, the consideration is what the wording indicates, even if the reason is specific. The meaning of the wording is: And among mankind is a group who disputes about God, so this includes everyone who disputes about the essence of God, or His attributes, or His clear laws.

Without knowledge is in the accusative case as a state: meaning being without knowledge. It was said that what is meant by knowledge is necessary knowledge, and by guidance is theoretical, inferential knowledge. It is better to interpret the action as general, and to interpret guidance as its linguistic meaning, which is direction. What is meant by the enlightening book is the Qur'an, and the enlightening is the clear, evident proof, and evident evidence. If it is included under His statement, **without knowledge**, then singling it out is like singling out Gabriel after mentioning the angels, because he is the perfect individual who excels over other individuals of knowledge. As for those who interpret knowledge as necessary and guidance as inferential, they interpret the book here as auditory evidence, so the verse includes the negation of rational evidence, whether necessary or inferential, and includes the negation of transmitted evidence in all its categories, and what we have mentioned is more appropriate. It was said that what is meant by this disputant in this verse is the disputant in the first verse, I mean His statement, **And among mankind is he who disputes about God without knowledge and follows every rebellious devil**, and many of the commentators said this, and the repetition is for exaggeration in the blame, as you say to a man, blaming and rebuking him, **Did you do this, did you do that?** It is possible that the repetition is because He described him in each verse with an increase in what He described him with in the other verse, so it is as if He said: And among the people is he who disputes about God and follows every rebellious devil without knowledge **nor guidance nor an enlightening Book** to mislead from the path of God. End quote. It was said that the first verse is about the imitators as an active participle. The second is about the imitators as a passive participle. The second is general in every misguidance and argument. The accusative of **the second of his conjunction** is in the state of the agent of the one who argues, and conjunction is the side, and the man's two sides are his right and left. There are two views in its interpretation: The first is that what is meant by it is he who twists his neck in joy and arrogance. Al-Zajjaj mentioned its meaning. He said: This is how the arrogant is described. The meaning is: And among the people is he who disputes about God arrogantly. Al-Mubarrad said: The conjunction is what is bent of the neck.

Tafsir al-Baghawi

8. **And among the people is he who disputes about God without knowledge**, meaning Al-Nadr ibn Al-Harith, **nor guidance**, explaining **nor an enlightening book**.

Tafsir al-Baidawi

8- **And among the people is he who disputes about God without knowledge**. This is repeated for emphasis and for what is connected to it of meaning in His saying: **nor guidance nor an enlightening Book**, that it has no basis in reasoning or revelation, or the first is in the imitators and this is in the imitators, and what is meant by knowledge is innate knowledge so that the conjunction of *guidance* and **was written upon it** is correct.

Surat al-Hajj 22:9

The second is his kindness, that he may mislead [others] from the way of God. For him in this world is disgrace, and on the Day of Resurrection We will make him taste the punishment of the Burning Fire.

Surat al-Hajj 22:9

The second is his kindness, that he may mislead [others] from the way of God. For him in this world is disgrace, and on the Day of Resurrection We will make him taste the punishment of the Burning Fire.

Tafsir al-Jalalayn

9 - **The second of his turning** is a state, meaning he twisted his neck in arrogance from faith, and turning is to the right or left to **lead astray** with the opening of the yaa and its closing **from the path of God** meaning His religion **for him in this world is disgrace** punishment, so he was killed on the day of Badr **and We will make him taste on the Day of Resurrection the punishment of burning** meaning burning with fire, and it is said to him

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: This one who argues about God argues without knowledge. **Second, his conjunction.**

The people of interpretation differed about the meaning for which he was described as bending his elbows, and what was meant by describing him with that. Some of them said: He described him with that for his arrogance and swagger. It was mentioned from the Arabs that they say: So-and-so came to me bending his elbows, if he came swaggering with arrogance.

Who said that?

Ali 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, **His second affection**, he said: arrogant in himself.

Others said: Rather, the meaning of this is: He cut off his neck.

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, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, **the second of his neck**, he said: his neck.

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 Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **The second of his neck**. He said: No, and his neck.

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

similarly.

Others said: This means that he turns away from what he is called to and does not listen to him.

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, **He turns away from mentioning Me**, meaning: He turns away from mentioning Me.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: **He turned his head away to mislead from the path of God**. He said: He turned his head away, turning away, not wanting to hear what was said to him. And he recited: **And when it is said to them, 'Come, that the Messenger of God may ask forgiveness for you,' they turn their heads away, and you see them turning away while they are arrogant.** (al-Munafiqun 63:5) **And when Our verses are recited to him, he turns away arrogantly.** (Luqman 31:7)

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, his statement, **The second of his turning away**, he said: He turns away from the truth.

Abu Jaafar said: These three statements are close in meaning, because whoever is arrogant, it is his nature to turn away from what he is arrogant about, turn his neck away from it and turn away.

The correct thing to say about this is that God described this disputant about God as not knowing, because of his arrogance, when he is called to God, he turns away from his caller, turns his neck away from him, and does not listen to what is said to him out of arrogance.

And His statement, **to mislead from the path of God**, the Most High says: This polytheist argues about God without knowledge, turning away from the truth out of arrogance, to turn the believers in God away from the religion to which He has guided them, and to cause them to slip away from it. **For him in this world is disgrace**, the Most High says: For this one who argues about God without knowledge, in this world is disgrace, which is killing, humiliation, and disgrace at the hands of the believers, so God killed him by their hands on the day of Badr.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, his saying, **In this world there is disgrace**, he said: He was killed on the day of Badr.

And His statement, **And We will make him taste on the Day of Resurrection the punishment of the Burning Fire**, means, **And We will burn him on the Day of Resurrection with the Fire**. And His statement, **That is because of what your hands have put forth**, means, **And it will be said to him when he tastes the punishment of the Fire on the Day of Resurrection**,

"This punishment that We will make you taste today is because of what your hands have put forth in this world of sins and crimes, and what you have acquired in it of crimes." **And that God is not unjust to the servants**, means, "And We did that because God is not unjust to the servants, so He punishes some of His servants for a crime while He forgives the same of another other than him, or He holds the sin of a sinner accountable to another other than him, so He punishes him for it and pardons the one who committed the sin, but He does not punish anyone except for his crime, and He does not punish anyone for a sin the like of which He forgives for another except for a reason by which he deserves His forgiveness.

Tafsir al-Qurtubi

The second of his affection is an accusative of state. It can be interpreted in two meanings: One of them: It was narrated on the authority of Ibn Abbas that he said: He is Al-Nadr bin Al-Harith, he turned his neck in joy and pride. The other meaning: And it is the saying of Al-Farraa - that the estimate: And among the people is he who disputes about God without knowledge, the second of his affection, meaning turning away from the remembrance, mentioned by Al-Nahhas and Mujahid and Qatada said: Twisting his neck in disbelief. Ibn Abbas: Turning away from what he is called to in disbelief. The meaning is the same. Al-Awza'i narrated on the authority of Mukhallad bin Hussein on the authority of Hisham bin Hassan on the authority of Ibn Abbas regarding the words of God the Almighty: **The second of his affection to lead astray from the way of God** He said: He is the one who innovates.

Al-Mubarrad: The affection is what is bent from the neck. Al-Mufaddal said: The affection is the side, and from it is their saying so-and-so looks at his affections, meaning at his sides. And the man's affection is from his head to his hips. And likewise the affection of everything is its sides. It is said: So-and-so turned away from me if he turned away from you. The meaning is that he turned away from the truth in his argument and did not consider his words. It is like the Almighty's saying: "And he turned away arrogantly as if he had not heard it" (Luqman 31:7). And the Almighty's saying: **They turned their heads** (al-Munafiqun 63:5). And His saying: **He turned away and distanced himself** (al-Isra' 17:83). And His saying: **He went to his family, strutting** (al-Qiyamah 75:33). **To mislead from the path of God** meaning from obeying God the Almighty. It is read **to mislead** with the opening of the ya'. The lam is the lam of consequence, meaning he argues and misleads, like the Almighty's saying: **To be for them an enemy and a cause of grief** (al-Qasas 28:28) meaning that it was like that for them. And similar to it is: **When a party of you associated partners with their Lord * To disbelieve** (al-Nahl 16:54-55). **For him in this world is disgrace** meaning humiliation and degradation because of the ugly mention of him on the tongues of the believers until the Day of Resurrection, as He said: **And do not obey every worthless swearer** (al-Qalam 68:10) and the verse. And the Almighty said: **May the hands of Abu Lahab perish, and perish he** (al-Masad 111:1). It was said that the disgrace here is killing, because the

Prophet, may God bless him and grant him peace, killed Al-Nadr bin Al-Harith on the day of Badr with patience, as mentioned at the end of Al-Anfal. **And We will make him taste on the Day of Resurrection the punishment of the Burning Fire** meaning the fire of Hell.

Tafsir Ibn Kathir

When God Almighty mentioned the state of the ignorant, imitative misguidance in His statement: **And among mankind is he who disputes about God without knowledge and follows every rebellious devil**, He mentioned in this the state of the callers to misguidance from the leaders of disbelief and innovations, saying: **And among mankind is he who disputes about God without knowledge or guidance or an enlightening Book**, meaning without sound reason or sound, explicit transmission, but rather with mere opinion and whims. And his saying: **The second of his curves** Ibn Abbas and others said: He is arrogant about the truth if he is called to it. Mujahid, Qatadah and Malik said on the authority of Zaid bin Aslam **The second of his curves** means he turns his neck, meaning he turns away from what he is called to of the truth, and he bends his neck in arrogance, like the saying of God the Almighty: **And in Moses, when We sent him to Pharaoh with clear authority, but he turned away with his support** (al-An'am 2:17). And God the Almighty said: **And when it is said to them, 'Come to what God has revealed and to the Messenger,' you see the hypocrites turning away from you in aversion** (al-An'am 2:17). And God the Almighty said: **And when it is said to them, 'Come, that the Messenger of God may ask forgiveness for you,' they turn their heads away, and you see them turning away while they are arrogant** (al-An'am 2:17). And Luqman said to his son, **And do not turn your cheek away from people** (al-An'am 2:17) meaning turn it away from them in arrogance towards them. And God the Almighty said: **And when Our verses are recited to him, he turns away in arrogance** (al-An'am 2:17).

And His saying: **To lead astray from the path of God**. Some of them said: This is the lam of consequence, because He may not have intended that, and it is possible that it is the lam of justification. Then either what is meant by it are the obstinate ones, or what is meant by it is that this doer of this is We created him with this vile character in order to make him one of those who lead astray from the path of God. Then God the Almighty said: **For him in this world is disgrace**, which is humiliation and degradation, just as when he was arrogant about the signs of God, God met him with humiliation in this world and punished him in it before the Hereafter, because it was his greatest concern and the extent of his knowledge. "And We will make him taste on the Day of Resurrection the punishment of the Burning Fire. That is for what your hands have put forth," meaning this will be said to him as a rebuke and a rebuke. **And that God is not unjust to His servants**, like His saying the Almighty: "Seize him and drag him to the level of Hellfire. Then pour over his head from the punishment of scalding water. Taste. Indeed, you are the Exalted in Might, the

Surat al-Hajj 22:9

The second is his kindness, that he may mislead [others] from the way of God. For him in this world is disgrace, and on the Day of Resurrection We will make him taste the punishment of the Burning Fire.

Generous. Indeed, this is what you were in doubt about.” Ibn Abi Hatim said: My father told us, Ahmad bin Al-Sabah told us, Yazid bin Harun told us, Hisham told us on the authority of Al-Hasan, who said: It has reached me that one of them is burned seventy thousand times a day.

Fath al-Qadir

The second aspect is that what is meant by his saying: 9- **The second of his affection** is turning away: i.e. turning away from the remembrance, as Al-Farra' and Al-Mufaddal and others said, like the saying of God the Almighty: **And he turned away arrogantly as if he did not hear it** and His saying: **They turned their heads**, and His saying: **He turned away and distanced himself**, and the lam in **to mislead from the path of God** is related to **to argue**: i.e. his purpose is to mislead from the path even if he does not admit that, and it was read to mislead with the opening of the ya' so that the lam is the lam of the consequence as if he made his misguidance the goal of his argument, and the phrase **for him in this world is disgrace** is a new sentence explaining what will happen to him because of his argument of punishment. Disgrace is humiliation, and that is because of the punishment he will receive in this world of hastened torment and bad reputation on people's tongues. It was said that worldly disgrace is killing as happened on the day of Badr **And We will make him taste on the Day of Resurrection the punishment of the burning fire** i.e. the punishment of the burning fire.

Tafsir al-Baidawi

9- **Thani Atfih** arrogantly, and Thana Atfih is a metaphor for complete arrogance, or turning away from the truth in contempt of it. It was read with the opening of the 'ayn, meaning preventing his turning away. **To mislead from the path of God** is a reason for the argument, and Ibn Kathir, Abu Amr, and Ruways read with the opening of the ya', on the basis that his turning away from the guidance that he has by turning to false argument is a departure from guidance to misguidance, and that in terms of its outcome it is like the purpose for him. **For him in this world is disgrace** which is what happened to him on the day of Badr. **And We will make him taste on the Day of Resurrection the punishment of the Burning** the burnt which is the fire.

Tafsir al-Baghawi

9. **The second of his affection**, meaning: swaggering out of his arrogance. Mujahid and Qatada said: twisting his neck. Atiyah and Ibn Zayd said: turning away from what he is called to out of arrogance. Ibn Jurayj said: turning away from the truth out of arrogance. Atf: side, and the man's atf: his two sides to the right and left, and it is the place where a person turns, meaning he twists and inclines when turning away from something, similar to the saying of God the Almighty: **And when Our verses are recited to him, he turns away arrogantly** (Luqman 31:7), and God the Almighty said: **And when it is said to them**, Come, that the Messenger of God may ask forgiveness for you, **they turn their heads away** (al-Munafiqun 63:5). **To lead astray from the way of God**, from the religion of God, **for him in this world is disgrace**, torment and humiliation, which is killing at Badr, so Al-Nadr bin Al-Harith and Uqbah bin Abi Mu'ayt were killed on the day of Badr with patience. **And We will make him taste on the Day of Resurrection the punishment of the Burning Fire**.

Surat al-Hajj 22:10

That is because of what your hands have put forth, and because God is not unjust to His servants.

Tafsir al-Jalalayn

10 - **That is because of what your hands have put forth** meaning what you have put forth, it is expressed by them and not by anything else because most actions are performed by them **and because God is not unjust** meaning unjust **to the servants** so that He punishes them without sin.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **That is because of what your hands have put forth and because God is not unjust to His servants.**

Tafsir al-Qurtubi

That is because of what your hands have put forth. That is, it will be said to him in the Hereafter when he enters the Fire: That is the punishment because of what your hands have put forth of sins and disbelief. The word *hand* refers to the whole, because the hand that acts and strikes is for the whole. And *that* means this, as mentioned earlier in Surat Al-Baqarah.

Tafsir Ibn Kathir

When God Almighty mentioned the state of the ignorant, imitative misguidance in His statement: **And among mankind is he who disputes about God without knowledge and follows every rebellious devil**, He mentioned in this the state of the callers to misguidance from the leaders of disbelief and innovations, saying: **And among mankind is he who disputes about God without knowledge or guidance or an enlightening Book**, meaning without sound reason or sound, explicit transmission, but rather with mere opinion and whims. And his saying: **The second of his curves** Ibn Abbas and others said: He is arrogant about the truth if he is called to it. Mujahid, Qatadah and Malik said on the authority of Zaid bin Aslam **The second of his curves** means he turns his neck, meaning he turns away from what he is called to of the truth, and he bends his neck in arrogance, like the saying of God the Almighty: **And in Moses, when We sent him to Pharaoh with clear authority, but he turned away with his support** (al-An'am 2:17). And God the Almighty said: **And when it is said to them, 'Come to what God has revealed and to the Messenger,' you see the hypocrites turning away from you in aversion** (al-An'am 2:17). And God the Almighty said: **And when it is said to them, 'Come, that the Messenger of God may ask forgiveness for you,' they turn their heads**

away, and you see them turning away while they are arrogant (al-An'am 2:17). And Luqman said to his son, **And do not turn your cheek away from people** (al-An'am 2:17) meaning turn it away from them in arrogance towards them. And God the Almighty said: **And when Our verses are recited to him, he turns away in arrogance** (al-An'am 2:17).

And His saying: **To lead astray from the path of God.** Some of them said: This is the lam of consequence, because He may not have intended that, and it is possible that it is the lam of justification. Then either what is meant by it are the obstinate ones, or what is meant by it is that this doer of this is We created him with this vile character in order to make him one of those who lead astray from the path of God. Then God the Almighty said: **For him in this world is disgrace**, which is humiliation and degradation, just as when he was arrogant about the signs of God, God met him with humiliation in this world and punished him in it before the Hereafter, because it was his greatest concern and the extent of his knowledge. "And We will make him taste on the Day of Resurrection the punishment of the Burning Fire. That is for what your hands have put forth," meaning this will be said to him as a rebuke and a rebuke. **And that God is not unjust to His servants**, like His saying the Almighty: "Seize him and drag him to the level of Hellfire. Then pour over his head from the punishment of scalding water. Taste. Indeed, you are the Exalted in Might, the Generous. Indeed, this is what you were in doubt about." Ibn Abi Hatim said: My father told us, Ahmad bin Al-Sabah told us, Yazid bin Harun told us, Hisham told us on the authority of Al-Hasan, who said: It has reached me that one of them is burned seventy thousand times a day.

Fath al-Qadir

And the reference in His saying: 10- *That* is to what preceded of worldly and otherworldly torment, and it is a subject whose predicate is **for what your hands have put forth**. And the *ba* is for causality: meaning that torment that has descended upon you is because of what your hands have put forth of disbelief and sins, and the hand is used to refer to the whole body because directing sins usually occurs with it, and the place of *an* and what follows it in His saying: **And that God is not unjust to His servants** is the nominative case as it is the predicate of a deleted subject: meaning that the matter is that He, glory be to Him, does not torment His servants without sin. We have already discussed this verse at the end of Al Imran, so we will not repeat it.

Tafsir al-Baghawi

10. And it will be said to him: **That is because of what your hands have put forth, and that God is not unjust to His servants**, so He punishes them without sin, and He, glory be to Him, disposes of His servant in whatever way He wills, for His judgment is just and He is not unjust.

Surat al-Hajj 22:10

That is because of what your hands have put forth, and because God is not unjust to His servants.

Tafsir al-Baidawi

10- **That is because of what your hands have put forth** on the shift, or the intention of saying, that is, he will be told on the Day of Resurrection that this disgrace and torment is because of what he committed of disbelief and sins. **And that God is not unjust to the servants**, but rather He is rewarding them for their deeds, and the exaggeration is due to the large number of servants.

Surat al-Hajj 22:11

And among the people is he who worships God on the verge, if good befalls him he is satisfied therewith, but if a trial befalls him he turns back on his face. He loses this world and the Hereafter. That is what is the manifest loss.

Tafsir al-Jalalayn

11 - **And among the people is he who worships God on the verge** that is, he doubts his worship, likening the state on the verge of a mountain in its lack of stability **If good befalls him** health and safety in himself and his wealth **he is reassured therewith, but if a trial befalls him** a trial and illness in himself and his wealth **he turns back on his face** that is, he returns to disbelief **he loses this world** by missing out on what he hoped for from it **and the Hereafter** by disbelief **that is what is the manifest loss** the obvious

Tafsir al-Suyuti

The Almighty said: And among the people is he who worships God according to the letter of the verse. Al-Bukhari narrated on the authority of Ibn Abbas that he said: A man would come to Medina and convert to Islam. If his wife gave birth to a boy and his horses bore fruit, he would say: This is a good religion. But if his wife did not give birth to a boy and his horses did not bear fruit, he would say: This is a bad religion. Then God revealed: And among the people is he who worships God according to the letter of the verse.

Ibn Mardawayh narrated on the authority of Atiyah Ibn Masoud, who said: A Jewish man converted to Islam and lost his sight, wealth, and children. He took Islam as a bad omen and said: I have not gained any good from this religion of mine. My sight, wealth, and children have died. So the verse was revealed: **And among the people is he who worships God** according to the letter of the verse.

Tafsir al-Tabari

He, the Most High, meant by His saying, **And among the people is he who worships God on the verge**, that they were Arabs who used to come to the Messenger of God, may God bless him and grant him peace, as emigrants from their desert. If they attained ease of living after the emigration and entering Islam, they would remain in Islam, otherwise they would turn back on their heels. So God said, **And among the people is he who worships God** on the verge of doubt. **But if good befalls him, he is content therewith**, which is ease of living and what is similar to it from the causes of this world, he is content therewith. He says: He settled in Islam and remained steadfast upon it, then he turned back upon the path he had been upon, which was disbelief in God.

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 among the people is he who worships God on the edge...** to His statement, **turns back on his face**. He said: The trial is the affliction. When one of them came to Madinah, which was a land and a place of safety, and his body was healthy there, and his mare gave birth to a beautiful foal, and his wife gave birth to a boy, he was pleased with him and felt secure with him and said: I have not attained anything since I have been upon this religion of mine except good. But if the pain of Madinah afflicted him, and his wife gave birth to a girl, and the zakat was delayed from him, Satan would come to him and say: By God, I have not attained anything since I have been upon this religion of yours except evil, and that is the trial.

Ibn Hamid told us: Hakam told us: Anbasa told us, on the authority of Ibn Abi Bakr, on the authority of Muhammad ibn Abd al-Rahmad ibn Abi Laila, on the authority of al-Qasim ibn Abi Bazza, on the authority of Mujahid, regarding the statement of God, **And among the people is he who worships God on the edge**, he said: on doubt.

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 both, on the authority of Ibn Nujayh, on the authority of Mujahid, his statement, **on the edge**, he said: on doubt. **If good befalls him**, ease and well-being, he is reassured by it: he settles down. **And if a trial befalls him, torment and calamity, he turns back**, he turns back, **turns back**, "on his face," a disbeliever.

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, something similar. Ibn Jurayj said: There were people from the Arab tribes and from the people of the villages around them who would say: We will go to Muhammad, may God bless him and grant him peace, and if we find a better livelihood, we will stay with him, and if not, we will go back to our people.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, **Whoever worships God on the edge of doubt**, he said, **if good befalls him**, meaning: his wealth increases, and his livestock increases, he is reassured and says: Nothing has befallen me in this religion of mine since I entered it except good. **But if a trial befalls him**, meaning: if his wealth is lost, and his livestock is lost, **he turns on his face, losing this world and the Hereafter**.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, something similar.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd narrated to us, who said: I heard Ad-Dahhak say regarding the words of God, **And among mankind is he who worships God on the edge** **Al-Baqarah 2:176**: There were people from the tribes of the Arabs and from the villages around Medina who used to say: Let us go to Muhammad, may God bless him and grant him peace, and look into

Surat al-Hajj 22:11

And among the people is he who worships God on the verge, if good befalls him he is satisfied therewith, but if a trial befalls him he turns back on his face. He loses this world and the Hereafter. That is what is the manifest loss.

his affair. If we encounter goodness, we will remain with him, and if not, we will return to our homes and families. They used to come to him and say: We follow your religion. If they were able to make a living, and their horses were successful, and their women gave birth to boys, they would be reassured and say: This is a true religion. But if their provision was delayed, and their horses slipped, and their women gave birth to girls, they would say: This is an evil religion, and they turned back on their faces.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement of God, "And of the people is he who worships God on the edge. If good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face. He loses this world and the Hereafter." He said: This is the hypocrite. If his worldly affairs are good for him, he continues in worship, but if his worldly affairs are corrupted and changed, he turns back, and he does not continue in worship except for what is good in his worldly affairs. And if a hardship or trial, or test or distress befalls him, he abandons his religion and returns to disbelief.

And His statement, **He has lost this world and the Hereafter**, means: This one, whose description is described by the Most High, has been deprived of his worldly life, because he did not obtain what he needed from it due to his worship of God based on doubt, and he was put to the test in his trade and did not profit. And the Hereafter, meaning: He has lost the Hereafter, for he will be tormented in it by the kindled Fire of God. And His statement, **That is the manifest loss**, means: And his loss of this world and the Hereafter is the loss, meaning the manifest destruction, meaning it is clear to whoever thinks about it and ponders it that he has lost this world and the Hereafter.

The reciters differed in their reading of this. All the reciters of the countries, except Hamid al-A'raj, read it as **loser of this world and the hereafter** in the past tense. Hamid al-A'raj read it as *loser* in the accusative case as a state, on the model of fa'il.

Tafsir al-Qurtubi

The Almighty said: **And among mankind is he who worships God on the edge of the earth** "of" is in the nominative case as a subject, and the completion is **turned on his face** according to the reading of the majority *lost*. And this verse is report about the hypocrites. Ibn Abbas said: He means Shaybah ibn Rabi'ah, who had converted to Islam before the Messenger of God, may God bless him and grant him peace, appeared, and when revelation came to him, Shaybah ibn Rabi'ah apostatized. Abu Sa'id al-Khudri said:

A Jewish man converted to Islam and lost his sight and wealth. He had a bad omen about Islam, so he came to the Prophet, may God bless him and grant him peace, and said: **Excuse me!** He said: **Islam is not to**

be excused. He said: **I have not found any good in this religion of mine! I have lost my sight, wealth, and children!** He said: **O Jew, Islam melts men as fire melts dross from iron, silver, and gold**. Then God Almighty revealed: **And among mankind is he who worships God on the verge**. Israel narrated on the authority of Abu Hasin on the authority of Saeed bin Jubair on the authority of Ibn Abbas, who said: **And among mankind is he who worships God on the verge**. He said:

A man would come to the city and if his wife gave birth to a boy and his horses produced, he would say, **This is a good religion**. But if his wife did not give birth and his horses did not produce, he would say, **This is a bad religion**. The commentators said: It was revealed about some Bedouins who would come to the Prophet (peace and blessings of God be upon him) and convert to Islam. If they were granted ease, they would stay, and if they were afflicted with hardship, they would apostatize. It was also said: It was revealed about Al-Nadr ibn Al-Harith. Ibn Zayd and others said: It was revealed about the hypocrites. The meaning of **on the edge** is **on doubt**, as Mujahid and others said. Its reality is that he is weak in his worship, like the weakness of one who stands on a verge that is disturbed in it. The verge of everything is its edge and its edge alone, and from it is the verge of the mountain, which is its defined top. It was said: **on the edge** means on one face, which is to worship Him in ease and not in hardship. If they worshipped God with gratitude in ease and patience in hardship, they would not have worshipped God on the verge. It was said: **On the edge** on a condition, and that is because Shaiba bin Rabi'ah said to the Prophet, may God bless him and grant him peace, before his matter became apparent: **Pray to your Lord to provide me with wealth, camels, horses and children so that I may believe in you and be guided to your religion**. So he prayed for him and God Almighty provided him with what he wished for. Then God Almighty wanted to test him and test him, and He knows best about him, so He took from him what he had been provided with after he had become Muslim, so he apostatized from Islam. So God Almighty revealed about him: **And of the people is he who worships God on the edge**, meaning a condition. Al-Hasan said: He is the hypocrite who worships God with his tongue without his heart. In short, this is the one who worships God on the edge, not completely. He explained this by saying: **If good befalls him**, meaning a healthy body and a comfortable life, he is satisfied and remains on his religion. **But if a trial befalls him**, meaning the opposite of that with which he is tested, **he turns back on his face**, meaning he apostatizes and returns to the face he was on of disbelief. "He has lost this world and the Hereafter. That is the manifest loss." Mujahid, Humayd ibn Qays, al-A'raj, al-Zuhri, and Ibn Abi Ishaq - and it was narrated on the authority of Ya'qub - read **loser of this world** with an alif, in the accusative case as a state. Accordingly, one should not stop at **his face**. His loss of this world is that he will have no share in the spoils or praise, and the loss of the Hereafter is that he will

have no reward in it.

Tafsir Ibn Kathir

Mujahid, Qatada, and others said: **On the edge** is in doubt. Others said: On the edge, and from it comes the edge of the mountain, meaning its edge. That is, he entered the religion on an edge. If he found what he liked, he would settle down, otherwise he would roll up his sleeves. Al-Bukhari said: Ibrahim bin Al-Harith told us, Yahya bin Abi Bakr told us, Israel told us, on the authority of Abu Haseen, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, **And among the people is he who worships God on the verge**, he said: A man would come to Madinah, and if his wife gave birth to a boy and his horses produced a child, he would say: This is a good religion. But if his wife did not give birth and his horses did not produce a child, he would say: This is a bad religion. Ibn Abi Hatim said: Ali bin Al-Hussein told us, Ahmad bin Abdul Rahman told us, my father told me, on the authority of his father, on the authority of Ash'ath bin Ishaq Al-Qummi, on the authority of Ja'far bin Abi Al-Mughira, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: Some of the Bedouins would come to the Prophet, may God bless him and grant him peace, and convert to Islam. When they returned to their country, if they found a year of rain, a year of abundance, or a year of good births, they would say: This religion of ours is good, so hold fast to it. But if they found a year of drought, a year of bad births, or a year of famine, they would say: There is no good in this religion of ours. So God revealed to His Prophet, **And among the people is he who worships God on the verge, if something good happens to him, he will be reassured by it.** The verse.

Al-Awfi said on the authority of Ibn Abbas: When one of them came to Madinah, which was a land and environment, and his body was healthy there and his mare produced a good foal and his wife gave birth to a boy, he would be pleased with him and feel secure with him, and would say: I have not experienced anything but good since I have been on this religion of mine. **But if a trial befalls him**, and trial is an affliction, meaning if the pain of Madinah befalls him and his wife gives birth to a girl and the charity is delayed, Satan will come to him and say: By God, I have not experienced anything but evil since I have been on this religion of yours, and that is the trial. This is what Qatada, Ad-Dahhak, Ibn Jurayj and more than one of the early Muslims mentioned in their interpretation of this verse. Abdur-Rahman bin Zaid bin Aslam said: He is the hypocrite. If his worldly affairs are good for him, he continues to worship, but if his worldly affairs are corrupted and changed, he turns back and does not continue to worship except for what is good in his worldly affairs. If a trial, hardship, test or difficulty befalls him, he abandons his religion and returns to disbelief. Mujahid said about his statement: **turns back on his face** meaning he apostatizes as a disbeliever.

His statement: **He has lost this world and the Hereafter** means that he has not gained anything from this world, and as for the Hereafter, he has disbelieved in God the Almighty, so he will be in the utmost misery and

humiliation therein. For this reason, God the Almighty said: **That is the manifest loss** meaning this is the great loss and the losing deal. His statement: **He calls upon, besides God, that which can neither harm him nor benefit him** meaning of idols and rivals, he seeks their aid, support and provision, but they neither benefit him nor harm him. **That is the farthest error.** His statement: **He calls upon one whose harm is nearer to him than his benefit** meaning that his harm in this world before the Hereafter is nearer to his benefit in it. As for the Hereafter, his harm is certain and confirmed. And his saying: **What an evil protector and what an evil companion.** Mujahid said: It means the idol, meaning what an evil one is whom he called upon besides God as a protector, meaning a guardian and a helper, **and what an evil companion**, meaning the one who mixes and associates. Ibn Jarir chose that what is meant is what an evil cousin and companion is **whoever worships God on the edge, if good befalls him he is content with it, but if a trial befalls him he turns back on his face.** Mujahid's saying that what is meant by it is the idol is more appropriate and closer to the context of the speech, and God knows best.

Fath al-Qadir

11- And among the people is he who worships God on the verge This is a statement of the dissension of the people of dissension. Al-Wahidi said: Most of the commentators said: The verge is doubt, and its origin is from the edge of something, which is its edge, like the edge of a mountain or a wall, for the one standing on it is not stable, and the one who worships God on the verge is restless in his religion, not steadfast and reassured, like the one who is on the edge of a mountain or the like, who is disturbed and his standing is weakened, so it was said to the one who doubts his religion that he worships God on the verge, because he is not certain of His promise and threat, unlike the believer because he worships Him with certainty and insight, so he is not on the verge. It was said that the conditional letter is: that is, among the people is he who worships God on a condition, and the condition is His statement: **If good befalls him, he is reassured by it**, meaning worldly good such as prosperity, health, fertility, and abundant wealth. The meaning of reassured by it is that he remains steadfast in his religion and continues in his worship, or his heart is reassured by that good that befell him. **But if a trial befalls him**, meaning something that befalls him of harm that befalls his family, wealth, or himself, **he turns back on his face**, meaning he apostatizes and returns to the face he was on of disbelief. Then He explained his state after turning back on his face, saying, **He has lost this world and the Hereafter**, meaning they are gone from him and he has lost them, so he has no mention of the spoils and good praise in this world, nor of the reward and what God has prepared for the righteous among His servants in the Hereafter. Mujahid, Humayd ibn Qays, Al-A'raj, Al-Zuhri, and Ibn Abi Ishaq read **losing this world and the Hereafter** in the form of an active participle in the accusative case as a state. It was read in the nominative case as the predicate of a deleted subject. The reference in his saying: *That* is to the loss of this world and the Hereafter, and it is a subject and its predicate is **That is the clear loss**, meaning the clear

Surat al-Hajj 22:11

And among the people is he who worships God on the verge, if good befalls him he is satisfied therewith, but if a trial befalls him he turns back on his face. He loses this world and the Hereafter. That is what is the manifest loss.

and apparent, like which there is no loss.

Tafsir al-Baghawi

11. The Almighty said: **And among mankind is he who worships God on the edge**, the verse was revealed about the Bedouins who used to come to Madinah as immigrants from their desert. When one of them came to Madinah and his body was healthy there and his mare gave birth to a beautiful foal and his wife gave birth to a boy and his wealth increased, he would say: This is a good religion and I have attained goodness in it and he would be reassured by it. But if he was afflicted with illness and his wife gave birth to a girl and his arrows miscarried and his wealth decreased, he would say: I have not attained anything since I entered this religion except evil, so he would turn away from his religion, and that is the trial. So the Almighty revealed:

And among the people is he who worships God on the verge, most of the commentators said: on doubt, and its origin is from the edge of something, which is its edge, like the edge of a mountain or a wall that is like a stand on it that is not stable, so it was said to the one who doubts in religion that he worships God on the edge of the mountain, unstable and exposed to falling on one side of the edge due to the weakness of its standing, and if they worshipped God in gratitude for ease and patience in hardship, they would not be on the verge, Al-Hasan said: He is the hypocrite who worships Him with his tongue without his heart, **If good befalls him**, health in his body and ease in his livelihood, **he is reassured by it**, meaning: he is satisfied with it and is at peace with it, **But if a trial befalls him**, affliction in his body and difficulty in his livelihood, **he turns back on his face**, he apostatizes and returns on his heels to the face he was on of disbelief, **he has lost this world**, meaning this doubter has lost this world by missing out on what he had hoped for, **and the Hereafter**, by the loss of religion and eternity in the Fire. Yaqub read *loser* with an alif, and **the Hereafter** in the accusative case. **That is the manifest loss**, it seems.

Tafsir al-Baidawi

11- **And among the people is he who worships God on the edge** on the edge of the religion, not steadfast in it, like the one who is on the edge of the army, if he wins something good he is reassured by it, otherwise he flees. **If good befalls him he is reassured by it, but if a trial befalls him he turns back on his face**. It was narrated that it was revealed about some Bedouins who came to Madinah. When one of them became healthy physically, his mare gave birth to a healthy foal, his wife gave birth to a healthy boy, and his wealth and livestock increased, he would say: **I have not experienced anything since I entered this religion of**

mine except good and he would be reassured. But if things were otherwise, he would say: **I have experienced nothing but evil** and he would turn back. And on the authority of Abu Saeed, "A Jew converted to Islam and was afflicted with calamities, so he had a bad omen about Islam. So he came to the Prophet, may God bless him and grant him peace, and said: "Excuse me." He said: "Islam is not to be excused." So it was revealed. **He lost this world and the Hereafter** by losing his protection and his deeds being in vain due to his apostasy. It was read as *loser* in the accusative case as a state and in the nominative case as an agent, and it was placed like the apparent in place of the pronoun, explicitly stating his loss or that it is the predicate of an omitted word. **That is the manifest loss** because there is no loss like it.

Surat al-Hajj 22:12

He calls upon other than God that which can neither harm him nor benefit him. That is the extreme error.

Tafsir al-Jalalayn

12 - **He calls upon** worships **besides God** from the idol **that which does not harm him** if he does not worship it **and that which does not benefit him** if he worships it *that the call is the farthest error* from the truth

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And if a trial befalls this one who worships God on the edge of temptation, he will turn away from the religion of God, calling upon gods besides God who will not harm him if he does not worship them in this world, nor will they benefit him in the Hereafter if he worships them. **That is the extreme error.**

He says: His apostasy, calling upon these gods besides God, is taking it in a wrong direction, and going far away from the religion of God.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **He calls upon besides God that which neither harms him nor benefits him**, he disbelieves after his belief. **That is the farthest error.**

Tafsir al-Qurtubi

The Almighty said: **He calls upon other than God** meaning this is the one who returns to disbelief and worships an idol that neither benefits nor harms. **That is the farthest misguidance** said Al-Farra' Al-Tawil.

Tafsir Ibn Kathir

Mujahid, Qatada, and others said: **On the edge** is in doubt. Others said: On the edge, and from it comes the edge of the mountain, meaning its edge. That is, he entered the religion on an edge. If he found what he liked, he would settle down, otherwise he would roll up his sleeves. Al-Bukhari said: Ibrahim bin Al-Harith told us, Yahya bin Abi Bakr told us, Israel told us, on the authority of Abu Haseen, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, **And among the people is he who worships God on the verge**, he said: A man would come to Madinah, and if his wife gave birth to a boy and his horses produced a child, he would say: This is a good religion. But if his wife did not give birth and his horses did not produce a child, he would say: This is a bad religion. Ibn Abi Hatim said: Ali bin Al-Hussein told us, Ahmad bin Abdul Rahman told us, my father told me, on the authority of his father,

on the authority of Ash'ath bin Ishaq Al-Qummi, on the authority of Ja'far bin Abi Al-Mughira, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: Some of the Bedouins would come to the Prophet, may God bless him and grant him peace, and convert to Islam. When they returned to their country, if they found a year of rain, a year of abundance, or a year of good births, they would say: This religion of ours is good, so hold fast to it. But if they found a year of drought, a year of bad births, or a year of famine, they would say: There is no good in this religion of ours. So God revealed to His Prophet, **And among the people is he who worships God on the verge, if something good happens to him, he will be reassured by it.** The verse.

Al-Awfi said on the authority of Ibn Abbas: When one of them came to Madinah, which was a land and environment, and his body was healthy there and his mare produced a good foal and his wife gave birth to a boy, he would be pleased with him and feel secure with him, and would say: I have not experienced anything but good since I have been on this religion of mine. **But if a trial befalls him**, and trial is an affliction, meaning if the pain of Madinah befalls him and his wife gives birth to a girl and the charity is delayed, Satan will come to him and say: By God, I have not experienced anything but evil since I have been on this religion of yours, and that is the trial. This is what Qatada, Ad-Dahhak, Ibn Jurayj and more than one of the early Muslims mentioned in their interpretation of this verse. Abdur-Rahman bin Zaid bin Aslam said: He is the hypocrite. If his worldly affairs are good for him, he continues to worship, but if his worldly affairs are corrupted and changed, he turns back and does not continue to worship except for what is good in his worldly affairs. If a trial, hardship, test or difficulty befalls him, he abandons his religion and returns to disbelief. Mujahid said about his statement: **turns back on his face** meaning he apostatizes as a disbeliever.

His statement: **He has lost this world and the Hereafter** means that he has not gained anything from this world, and as for the Hereafter, he has disbelieved in God the Almighty, so he will be in the utmost misery and humiliation therein. For this reason, God the Almighty said: **That is the manifest loss** meaning this is the great loss and the losing deal. His statement: **He calls upon, besides God, that which can neither harm him nor benefit him** meaning of idols and rivals, he seeks their aid, support and provision, but they neither benefit him nor harm him. **That is the farthest error.** His statement: **He calls upon one whose harm is nearer to him than his benefit** meaning that his harm in this world before the Hereafter is nearer to his benefit in it. As for the Hereafter, his harm is certain and confirmed. And his saying: **What an evil protector and what an evil companion.** Mujahid said: It means the idol, meaning what an evil one is whom he called upon besides God as a protector, meaning a guardian and a helper, **and what an evil companion**, meaning the one who mixes and associates. Ibn Jarir chose that what is meant is what an evil cousin and companion is **whoever worships God on the edge, if good befalls him he is content with it, but if a trial befalls him he turns back on his face.** Mujahid's saying that what is meant by it is the idol is more appropriate and closer to the context of the speech, and God knows best.

Surat al-Hajj 22:12

He calls upon other than God that which can neither harm him nor benefit him. That is the extreme error.

Fath al-Qadir

12- **He calls upon besides God that which neither harms him nor benefits him.** That is, this one who turned back on his face and returned to disbelief calls upon besides God: that is, he worships, going beyond the worship of God to the worship of idols, that which neither harms him if he abandons its worship, nor benefits him if he worships it, because that worshipped object is inanimate and has no power to harm or benefit. The reference in the words *that* is to the supplication understood from the verb **he calls upon**, and the demonstrative pronoun is the subject and its predicate is **it is the distant misguidance**, that is, from the truth and guidance, borrowed from the misguidance of the one who took a path other than the path and became distant from it through his misguidance. Al-Farra' said: The distant, the long.

Tafsir al-Baghawi

12. **He calls upon besides God that which does not harm him**, if he disobeys Him and does not worship Him, **and that which does not benefit him**, if he obeys Him and worships Him. **That is the farthest error**, from the truth and guidance.

Tafsir al-Baidawi

12- **He calls upon, besides God, that which neither harms him nor benefits him.** He worships an inanimate object that neither harms nor benefits itself. **That is the farthest error.** From the goal, borrowed from the word *delusion* from the one who goes far astray in the wilderness.

Surat al-Hajj 22:13

He calls on someone whose harm is closer than his benefit. What an evil protector and what an evil companion!

Tafsir al-Jalalayn

13 - **He calls upon the one** the lam is redundant **whose harm** through his worship **is closer than his benefit** if he benefits through his imagination **what an evil protector** he is, that is, the helper **and what an evil companion** he is the companion. And after mentioning the doubter of loss, mentioning the believers of reward in

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: This one who has turned his face away from a trial calls upon gods whose harm to him in the Hereafter is closer and quicker to him than their benefit. It was mentioned that Ibn Masoud used to recite it: He calls upon those whose harm is closer than their benefit.

The Arabists differed about the position of *min*. Some of the grammarians of Basra said: Its position is in the accusative case of *yad'u*. He said: Its meaning is: He calls upon gods whose harm is closer than their benefit. He said: It is irregular because *yad'u li Zayd* was not found in the speech. Some of the grammarians of Kufa said: The *lam* of the conjunction of what comes after *min*, as if the meaning of the speech according to him is: He calls upon someone whose harm is closer than his benefit. He narrated from the Arabs what they heard from them: **I have what is better for someone else than him**, meaning: **I have what is better for someone else than him**. And **I gave you what is better for someone else than him**, meaning: **What is better for someone else than him**. He said: It is permissible in everything in which the inflection is not clear to interrupt with the *lam* without the noun.

Others among them said: It is possible that the meaning of that is: He calls for the distant misguidance, so that calls is the connection of the distant misguidance, and the *ha'* is implied in calls, then you resume the speech with the *lam*, so you say to someone whose harm is closer than his benefit: **Labasa al-mawla**, like your saying in the speech in the doctrine of recompense for what you did is better for you. So according to this statement, *min* is in the nominative case with the *ha'* in his statement *Dharah*, because if *min* is a recompense, then what comes after it parses it, and the second *lam* in **Labasa al-mawla** is the answer to the first *lam*. This other statement according to the doctrine of Arabic is more correct, and the first is closer to the doctrine of the people of interpretation.

And his saying, **What a bad master** means: What a bad cousin is this who worships God. On the letter **and**

what a bad companion means: What a bad companion and friend he is, as:

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **And what an evil companion he is**, he said: The companion is the companion and friend. It has been said: What is meant by the master in this place is the supportive guardian.

Mujahid used to say: What he meant by his saying, **What a bad master and what a bad companion**, was the idol.

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, regarding the statement of God, **And what an evil companion it is**, he said: The idol.

Tafsir al-Qurtubi

The Almighty said: **He calls upon him whose harm is nearer than his benefit** meaning this one who turned on his face calls upon someone whose harm is nearer than his benefit, meaning in the Hereafter because he entered the Fire through his worship, and he did not see any benefit from him at all, but he said: His harm is nearer than his benefit to elevate the statement, like the Almighty's statement: **And either we or you are upon right guidance or in manifest error** (Saba': 24). It was said: They worship them thinking that they will intercede for them tomorrow, as the Almighty said: **And they worship besides God that which neither harms them nor benefits them, and they say, 'These are our intercessors with God'** (Yunus 10:18). The Almighty also said: **We worship them only that they may bring us nearer to God** (al-Zumar 39:3). Al-Farra', Al-Kisa'i, and Al-Zajjaj said: The meaning of the statement is an oath and a delay, meaning he calls upon God for someone whose harm is nearer than his benefit. So the *lam* is brought forward in the wrong place. *Min* is in the accusative case with *yad'u* and the *lam* is the answer to the oath. *Dharah* is the subject and *aqrab* is its predicate. An-Nahhas weakened the delay of the *lam* and said: **The lam has no ability to change its position or delay**.

I said: The right of the letter *lam* is to be presented and it may be delayed. The poet said:

My uncle is you and from Jarir, his uncle will attain glory and honor his uncles

That is, you are my uncle, and it has been mentioned before. An-Nahhas: Ali bin Sulaiman narrated to us on the authority of Muhammad bin Yazid, who said: There is an ellipsis in the speech, and the meaning is that he calls upon the one whose harm is closer than his benefit, a god. An-Nahhas said: I think this statement was a mistake on the part of Muhammad bin Yazid, because it has no meaning, because what comes after the *lam* is a subject, so it is not permissible to put god in the accusative case, and I think that Muhammad bin Yazid's school of thought is nothing but the statement of Al-Akhfash, and it is the best that has been said about the verse in my opinion, and God knows best.

Surat al-Hajj 22:13

He calls on someone whose harm is closer than his benefit. What an evil protector and what an evil companion!

He said: **He calls upon** means he says, and *whoever* is a subject and its predicate is elliptical, and the meaning is that he says to the one whose harm is closer than his benefit, his god.

I said: Al-Qushayri, may God have mercy on him, mentioned this statement on the authority of Al-Zajjaj and Al-Mahdawi on the authority of Al-Akhfash, and he completed its parsing, saying: *Ya'du'u* means says, and *man* is a subject, and *darah* is a second subject, and *aqrab* is its predicate, and the sentence is the relative clause of *man*, and the predicate of *man* is omitted, and the meaning is he says to whom his harm is closer than his benefit is his God, and similar to it is the statement of Antarah:

They call Antar and the spears are like the shafts of a well in the frankincense of the dark-skinned man.

Al-Qushayri said: The disbeliever who says the idol is my god does not say its harm is closer than its benefit, but the meaning is that the disbeliever says to the one whose harm is closer than his benefit in the Muslims' saying, **My god and my God**. It is like the saying of God the Almighty: **O magician, call upon your Lord for us** (al-Zukhruf 43:49), meaning, O magician, with those who call you a magician. Al-Zajjaj said that it is possible for **calls upon** to be in the position of a state, and in it is an omitted *ha*, meaning that is the distant misguidance that he calls upon, meaning in the state of his calling upon it, so in **calls upon** there is an implied *ha*, and one stops at this on **calls upon**. His saying: **To the one whose harm is closer than his benefit** is a new statement raised by the beginning, and its predicate is **the worst protector**, and this is because the *lam* is for an oath and emphasis, so it was made the beginning of the statement. Al-Zajjaj said: It is possible that *that* means *who*, and it is in the accusative case because *calls* occurs before it, meaning that which is the distant misguidance calls, as He said: **And what is that in your right hand, O Moses?** (Ta-Ha 20:17) meaning what is that. Then His saying: **For whom is his harm?** is a subject statement, and **What an evil protector** is the predicate of the subject. The interpretation of the verse according to this is: He calls, which is the distant misguidance. He presented the object, which is *who*, as you say: Zayd strikes, and Abu Ali approved of it. Al-Zajjaj claimed that the grammarians overlooked this statement, and he recited:

Lentils, what do you have to do with the emirate? I escaped and you are carrying a divorce.

Any and which. Al-Zajjaj and Al-Farraa also said: It is permissible for *yad'u* to be repeated on what preceded it, in order to increase this action which is supplication, and it is not transitive since you have made it transitive first, meaning he supplicates besides God to that which neither benefits him nor harms him, like **I hit Zayd, I hit**, then you deleted *yad'u* at the end, being satisfied with the first. Al-Farraa said: It is permissible for **to whom harm is nearer** to break the lam, meaning he supplicates to the one whose harm is nearer than his benefit, God the Almighty said: **Because your Lord**

has inspired her (Al-Zalzalah 49:5), meaning to her. Al-Farraa and Al-Qaffal also said: The lam is a connection, meaning he supplicates to the one whose harm is nearer than his benefit, meaning he worships Him. And it is the same in the reading of Abdullah ibn Mas'ud. **Labi'as al-mawla** means in mutual support, and **Labi'as al-'ashir** means companion, friend, and intimate friend. Mujahid means the idol.

Tafsir Ibn Kathir

Mujahid, Qatada, and others said: **On the edge** is in doubt. Others said: On the edge, and from it comes the edge of the mountain, meaning its edge. That is, he entered the religion on an edge. If he found what he liked, he would settle down, otherwise he would roll up his sleeves. Al-Bukhari said: Ibrahim bin Al-Harith told us, Yahya bin Abi Bakr told us, Israel told us, on the authority of Abu Haseen, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, **And among the people is he who worships God on the verge**, he said: A man would come to Madinah, and if his wife gave birth to a boy and his horses produced a child, he would say: This is a good religion. But if his wife did not give birth and his horses did not produce a child, he would say: This is a bad religion. Ibn Abi Hatim said: Ali bin Al-Hussein told us, Ahmad bin Abdul Rahman told us, my father told me, on the authority of his father, on the authority of Ash'ath bin Ishaq Al-Qummi, on the authority of Ja'far bin Abi Al-Mughira, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: Some of the Bedouins would come to the Prophet, may God bless him and grant him peace, and convert to Islam. When they returned to their country, if they found a year of rain, a year of abundance, or a year of good births, they would say: This religion of ours is good, so hold fast to it. But if they found a year of drought, a year of bad births, or a year of famine, they would say: There is no good in this religion of ours. So God revealed to His Prophet, **And among the people is he who worships God on the verge, if something good happens to him, he will be reassured by it**. The verse.

Al-Awfi said on the authority of Ibn Abbas: When one of them came to Madinah, which was a land and environment, and his body was healthy there and his mare produced a good foal and his wife gave birth to a boy, he would be pleased with him and feel secure with him, and would say: I have not experienced anything but good since I have been on this religion of mine. **But if a trial befalls him**, and trial is an affliction, meaning if the pain of Madinah befalls him and his wife gives birth to a girl and the charity is delayed, Satan will come to him and say: By God, I have not experienced anything but evil since I have been on this religion of yours, and that is the trial. This is what Qatada, Ad-Dahhak, Ibn Jurayj and more than one of the early Muslims mentioned in their interpretation of this verse. Abdur-Rahman bin Zaid bin Aslam said: He is the hypocrite. If his worldly affairs are good for him, he continues to worship, but if his worldly affairs are

corrupted and changed, he turns back and does not continue to worship except for what is good in his worldly affairs. If a trial, hardship, test or difficulty befalls him, he abandons his religion and returns to disbelief. Mujahid said about his statement: **turns back on his face** meaning he apostatizes as a disbeliever.

His statement: **He has lost this world and the Hereafter** means that he has not gained anything from this world, and as for the Hereafter, he has disbelieved in God the Almighty, so he will be in the utmost misery and humiliation therein. For this reason, God the Almighty said: **That is the manifest loss** meaning this is the great loss and the losing deal. His statement: **He calls upon, besides God, that which can neither harm him nor benefit him** meaning of idols and rivals, he seeks their aid, support and provision, but they neither benefit him nor harm him. **That is the farthest error.** His statement: **He calls upon one whose harm is nearer to him than his benefit** meaning that his harm in this world before the Hereafter is nearer to his benefit in it. As for the Hereafter, his harm is certain and confirmed. And his saying: **What an evil protector and what an evil companion.** Mujahid said: It means the idol, meaning what an evil one is whom he called upon besides God as a protector, meaning a guardian and a helper, **and what an evil companion**, meaning the one who mixes and associates. Ibn Jarir chose that what is meant is what an evil cousin and companion is **whoever worships God on the edge, if good befalls him he is content with it, but if a trial befalls him he turns back on his face.** Mujahid's saying that what is meant by it is the idol is more appropriate and closer to the context of the speech, and God knows best.

Fath al-Qadir

13- **He calls upon one whose harm is closer than his benefit.** Calls means says, and the sentence confirms what preceded it, that this supplication is a far-fetched misguidance. Idols have no benefit in any way, rather they are pure harm to the one who worships them, because he entered the Fire because of worshipping them. The use of the comparative form with no benefit at all is to exaggerate the ugliness of the state of that supplicant, or it is from the category of **And either we or you are upon guidance or in manifest error.** The lam is the one that introduces the oath, and *from* is a relative pronoun or a description, and **his harm** is the subject and its predicate is closer, and the sentence is the relative clause. The sentence **What an evil master and what an evil companion** is the answer to the oath, and the meaning is that that disbeliever will say on the Day of Resurrection to his idol whose harm is closer than his benefit: What an evil master and what an evil companion you are. The master is the supporter, and the clan is the companion, and like what is in this verse is the saying of Antara:

They call Antar and the spears are like the shafts of a well in the frankincense of the dark-skinned man.

Al-Zajaj said: It is possible that yad'u is in the position of a state, and in it is a deleted ha': meaning that is the distant misguidance that he calls upon. Based on this, it is stopped at yad'u, and his statement **to him whose harm is nearer than his benefit** is a renewed statement raised by the beginning, and its predicate is **la ba'isa**

al-mawla. He said: This is because the lam is for the oath and emphasis, so it was made the beginning of the statement. Al-Zajaj and al-Farra' said: It is possible that yad'u is repeated on what preceded it in order to increase this action, which is the supplication: meaning he calls upon that which neither harms nor benefits him, he calls upon. Like I hit Zayd, I hit. Al-Farra', al-Kisa'i and al-Zajaj said: The meaning of the statement is an oath, and the lam is presented in its position, and the estimate is: he calls upon the one whose harm is nearer than his benefit, so *whoever* is in the accusative position with yad'u, and the lam is the answer to the oath, and his harm is the subject, and closer is its predicate. Among the manipulations of the lam by advancing and delaying is the saying of the poet:

My uncle is you and from Jarir, his uncle will attain glory and honor his uncles

That is, you are my uncle. An-Nahhas said: Ali bin Sulaiman narrated to us on the authority of Muhammad bin Yazid who said: There is an ellipsis in the speech, and the meaning is: He calls upon the one whose harm is closer than his benefit as a god. An-Nahhas said: I think this statement is a mistake on the part of Muhammad bin Yazid, and perhaps the reason for it is that what comes before this lam does not work on what comes after it. Al-Farra' and Al-Qaffal also said: The lam is a connection, meaning it is redundant, and the meaning is: He calls upon the one whose harm is closer than his benefit, meaning he worships Him. And this is how it is in the reading of Abdullah bin Masoud with the ellipsis of the lam, and the lam in **Labi'sa al-Mawla** and **Labi'sa al-'Asheer** is, according to this, an introduction to the oath.

Tafsir al-Baghawi

13. **He calls upon him whose harm is nearer than his benefit.** This verse is one of the problems in the Qur'an and there are questions about it: First, they said: God said in the first verse, **He calls upon that which does not harm him besides God**, and He said here, **whom his harm is nearer.** So how can we reconcile between them?

It was said that his statement in the first verse, **He calls upon other than God that which does not harm him**, means: his abandonment of his worship does not harm him, and his statement, **To whom his harm is nearer**, means: the harm of his worship.

If it is said: He said, **His harm is closer than his benefit**, and there is no benefit in worshipping an idol at all?

It was said: This is according to the custom of the Arabs, for they say about something that does not exist at all: *far*, like the Almighty's saying: **That is a distant return** (Qaf: 3), meaning: there is no return at all. So since the benefit of the idol is far, meaning: there is no benefit in it at all, it was said: its harm is closer, because it exists.

The third question: His statement, **He whose harm is nearer**, what is the meaning of this lam? They differed about it. Some of them said: It is a conjunction, its

Surat al-Hajj 22:13

He calls on someone whose harm is closer than his benefit. What an evil protector and what an evil companion!

metaphor is: He calls upon the one whose harm is nearer. Ibn Masoud read it in this way. It was said: **(To the one whose harm is nearer)** meaning to the one whose harm is nearer than his benefit. It was said: **(He calls upon)** means to say. The predicate is omitted, meaning he says: To the one whose harm is nearer than his benefit, He is God.

It was said: Its meaning is that he calls upon someone whose harm is closer than his benefit, so he deleted the latter, making use of the former. If you said: It is used for someone whose good is greater than his evil, it is used, then the latter is deleted, it is permissible.

It was said: for emphasis, meaning: he calls upon God for the one who harms him more than he benefits him.

It was said: **He calls from** is a connection to his statement: **That is the distant misguidance**. He says: That is the distant misguidance he calls, then he resumes and says: **To him whose harm is nearer than his benefit**. So *from* is in the nominative case as a subject and its predicate is: **What an evil protector**, meaning the helper. It was said: the worshipped. **And what an evil companion**, meaning the friend and companion, meaning: the idol, and the Arabs call a husband a companion because of the mixing.

Tafsir al-Baidawi

13- **He calls upon whoever harms him** by being worshipped because it requires killing in this world and torment in the hereafter. **Closer than his benefit** which is expected by worshipping him, which is intercession and seeking intercession through it to God Almighty, and the lam is attached to **calls upon** in that it means he claims, and the claim is a statement with belief, or it is included in the sentence that is said, making it run like a statement: that is, the disbeliever says that with a prayer and screaming when he sees that he is harmed by it, or it is a new sentence on the basis that he calls upon a repetition of the first and from the subject of its predicate **What an evil protector** is the helper. **And what an evil companion** is the friend.

Surat al-Hajj 22:14

Indeed, God will admit those who believe and do righteous deeds to gardens beneath which rivers flow. Indeed, God does what He intends.

Tafsir al-Jalalayn

14 - **Indeed, God will admit those who believe and do righteous deeds** of the obligatory and voluntary deeds (to gardens beneath which rivers flow. Indeed, God does what He wills) of honoring those who obey Him and humiliating those who disobey Him.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Indeed, God will admit those who believed in God and His Messenger, and did what He commanded them in this world, and refrained from what He forbade them from therein, into gardens: meaning orchards **with rivers flowing beneath them** meaning rivers flow beneath their trees. **Indeed, God does what He wills** so He gives whatever He wills of His honor to those who obey Him, and whatever He wills of humiliation to those who disobey Him.

Tafsir al-Qurtubi

The Almighty says: **Indeed, God will admit those who believe and do righteous deeds to gardens beneath which rivers flow.** After mentioning the state of the polytheists, the hypocrites, and the devils, He also mentioned the state of the believers in the Hereafter. **Indeed, God does what He wills.** That is, He rewards whomever He wills and punishes whomever He wills. So for the believers is Paradise by virtue of His true promise and His grace, and for the disbelievers is Hell by virtue of His previous justice, not that the action of the Lord is explained by the action of the servants.

Tafsir Ibn Kathir

When He mentioned the wretched people of misguidance, He followed up by mentioning the happy righteous ones who believed in their hearts and confirmed their faith with their actions, so they did good deeds of all kinds of acts of worship, and abandoned evil deeds, which caused them to dwell in the high ranks in the gardens of Paradise. And when the Most High mentioned that He led those astray and guided these, He said: **Indeed, God does what He wills.**

Fath al-Qadir

14- **Indeed, God will admit those who believe and do righteous deeds to gardens beneath which rivers flow.** When He finished mentioning the state of the

polytheists and those who worship God, He mentioned the state of the believers in the Hereafter, and He informed that He will admit them to these gardens with this description. The discussion of the flow of rivers beneath them has already been presented, and if what is meant by it is the earth, then it is necessary to estimate an added word: that is, from beneath its trees. **Indeed, God does what He wills.** This sentence is an explanation of what preceded it: that is, He does what He wills of actions. **He is not questioned about what He does.** He rewards whomever He wills and punishes whomever He wills.

Tafsir al-Baghawi

14. The Almighty said: "Indeed, God will admit those who believe and do righteous deeds to gardens beneath which rivers flow. Indeed, God does what He wills."

Tafsir al-Baidawi

14- "Indeed, God will admit those who believe and do righteous deeds to gardens beneath which rivers flow. Indeed, God does what He wills." There is no repelling or preventing the reward of the righteous monotheist and the punishment of the wicked polytheist.

Surat al-Hajj 22:15

Whoever thinks that God will not support him in this world and the Hereafter, let him stretch out a rope to the heaven, then let him cut it. Then let him see whether his plot will remove that which enrages him.

Surat al-Hajj 22:15

Whoever thinks that God will not support him in this world and the Hereafter, let him stretch out a rope to the heaven, then let him cut it. Then let him see whether his plot will remove that which enrages him.

Tafsir al-Jalalayn

15 - **Whoever thinks that God will not support him** meaning Muhammad, His Prophet **in this world and the Hereafter, let him stretch out a rope** with a rope to **the sky** meaning the roof of his house, tying him to it and around his neck **then let him cut** meaning let him choke on it by cutting himself off from the ground as in the Sahih **then let him see whether his plot** in not supporting the Prophet **will remove that which enrages him** meaning let him choke on his anger from it, for it is inevitable.

Tafsir al-Suyuti

Tafsir al-Tabari

The people of interpretation differed regarding the meaning of the letter ha' in His statement, **that God will not support him**.

Some of them said: It refers to the Prophet of God, may God bless him and grant him peace. So he interpreted it according to the saying of some of those who said that: Whoever among the people thinks that God will not support Muhammad in this world and the next, let him extend a rope, which is the rope, to the sky: meaning the sky of the House, which is its roof, then let him cut off the rope after suffocating with it, then let him see whether that suffocation will remove his anger, and cutting off the rope after suffocation will remove what angers him: he says: Will that remove what anger he feels in his chest?

Who said that?

Nasr bin Ali told us, he said: My father told me, he said: Khalid bin Qais told me, on the authority of Qatada: Whoever thinks that God will not support His Prophet, His religion, or His Book, **let him extend a rope** meaning: a rope to the sky of the House and choke on it, **and let him see whether his plot will remove that which enrages him**.

Ibn Abd al-A'la told us, on the authority of Muhammad ibn Thawr, on the authority of Muammar, on the authority of Qatada, **Whoever thinks that God will not support him in this world and the Hereafter**, he said: Whoever thinks that God will not support His Prophet, may God bless him and grant him peace, **let him extend a rope** meaning: a rope to the sky of the House, **then let him cut** meaning: then let him choke himself, then let him see if his plot will remove what enrages

him.

Al-Hasan told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, something similar.

Others who said the letter *ha* in *yanasruhu* from the mention of the name of the Messenger of God, may God bless him and grant him peace, said: The sky mentioned in this place is the well-known sky.

They said: The meaning of the words is:

Yunus told me that Ibn Wahb told us that Ibn Zayd said, regarding His statement, **Whoever thinks that God will not support him in this world and the Hereafter**, then he recited it until he reached, **Will his plot remove that which enrages him?** He said, "Whoever thinks that God will not support his Prophet, may God bless him and grant him peace, and struggles to do this matter in order to cut it off from him, and from it: let him cut it off from its origin from where it comes, for its origin is in the heavens, so let him extend a path to the heavens, then let him cut off from the Prophet, may God bless him and grant him peace, the revelation that comes to him from God, for he will not struggle with it until he cuts off its origin from him, so he plotted against that until he cut off its origin from him. "Let him see whether his plot removes that which enrages him," what entered them from that, and God enraged them with it from supporting the Prophet, may God bless him and grant him peace, and what was revealed to him. Others who said that the ha' in his statement **supports him** from the mention of Muhammad, may God bless him and grant him peace, the meaning of support here is provision, so according to what these people say the interpretation of the statement is: Whoever thinks that God will not provide for Muhammad in this world, and will not give him. And they mentioned what was heard from the Arabs: Whoever supports me, God will support him, meaning: Whoever gives to me, God will give to him. And they also ruled, according to what they heard: The rain supported such-and-such land: if it made it generous and revived it, and evidence for that was the verse of Al-Faq'asi:

You do not give a man more than he deserves, nor do you own the part that the rain supports.

Who said that?

Abu Kuraib told us, he said: Ibn Atiyah told us, he said: Israel told us, on the authority of Abu Ishaq, on the authority of Al-Tamimi, he said: I said to Ibn Abbas: What do you think of his statement, "Whoever thinks that God will not support him in this world and the Hereafter, let him stretch out a rope to the heaven and then let it be cut off and see whether his plot will remove that which enrages him." He said: Whoever thinks that God will not support Muhammad, let him tie a rope to the ceiling and then strangle himself with it until he dies.

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Abu Ishaq al-Hamadani, on the authority of al-Tamimi, who said: I asked Ibn

Abbas about his statement: **Whoever thinks that God will not support him**, he said: That God will not provide for him in this world and the Hereafter. **Then let him stretch out a rope to the sky**, and the rope is the rope, and the sky is the roof of the house, so let him hang a rope in the sky of the house, then let him choke. **Then let him see whether his plan will go away**, this is what he did out of anger.

Ibn Hamid told us: Hakam told us, on the authority of Amr ibn Mutawwaf, on the authority of Abu Ishaq, on the authority of a man from Banu Tamim, on the authority of Ibn Abbas, the same.

Muhammad bin Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Abu Ishaq, on the authority of al-Tamimi, on the authority of Ibn Abbas: **Whoever thinks that God will not support him in this world and the Hereafter, let him stretch out a rope to the sky**. He said: The sky of the House.

Muhammad bin Al-Muthanna told us, he said: Abu Dawud told us, he said: Shu'bah told us, on the authority of Abu Ishaq, he said: I heard Al-Tamimi say: I asked Ibn Abbas and he mentioned something similar.

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, **Whoever thinks that God will not support him in this world and the Hereafter...** to His statement, **what enrages him**, he said: The sky to which God commanded that a rope be extended because of the roof of the House, He commanded that a rope be extended to it so that he would be strangled by it. He said: So let him see if his plot will remove what enrages him if he is strangled, if he fears that God will not support him!

Others said: The ha' in *yansuruh* is mentioned by *man*. They said: The meaning of the statement is: Whoever thinks that God will not provide for him in this world and the hereafter, let him stretch out a rope to the heavens of the House, then let him choke, and let him see if his actions will remove that which angers him that he will not be provided for!

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, on the authority of Ibn Nujayh, on the authority of Mujahid, regarding the statement of God, **that God will not support him**, he said: God will provide for him. **Then let him extend a rope**, he said: with a rope, **to the sky**, "the sky above you," **then let him cut it**, "so that he may be strangled. Will his plot go away? That is his strangulation, so that he will not be provided for.

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, **Whoever thinks that God will not support him**, God will provide for him, **let him extend a rope to the sky**, he said: a rope to the sky.

Ibn Jurayj said, on the authority of Ata' al-Khurasani, on the authority of Ibn Abbas, who said: **To the sky** means to the sky of the House. Ibn Jurayj said:

Mujahid said: **Then let him cut off** means: let him choke, and that is his trick that enrages him. He said: That is his choking so that God does not provide for him.

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 Al-Dahhak say regarding his statement, **Then let him extend a rope** meaning: a rope **to the sky** meaning: the sky of the House.

Yaqub told me, he said: Ibn Ulayyah told us, he said: Abu Raja' told us, he said: Ikrimah was asked about his statement, **Then let him extend a rope to the sky**, he said: The sky of the House, **Then let him cut it off**, he said: Let him be strangled.

The most correct interpretation of this, in my opinion, is the statement of the one who said: The letter ha' is from the mention of the Prophet of God, may God bless him and grant him peace, and his religion. This is because God, the Most High, mentioned a people who worship Him on the edge, and that they are reassured by the religion if they attain goodness in their worship of Him, and that they turn away from their religion because of a hardship that befalls them in it. Then He followed that with this verse. So it is known that He only followed it as a rebuke to them for their turning away from the religion, that their doubt in it is their hypocrisy, and their impatientness for ease in life, or abundance in provision. And if it was necessary for that to be after the report of their hypocrisy, then the meaning of the speech, since that was the case, is: Whoever thinks that God will not provide for Muhammad, may God bless him and grant him peace, and his nation in this world, and will not provide for them from His grace in it, and will not provide for them in the Hereafter from the years of His gifts and honor, because he is impatient for God to do that to him and to them, then let him extend a rope to the sky above him: either the roof of a house, or something else to which the cause is attached from above, then let him choke if he is angered by some of what God has decreed, and he hastens for that to be revealed to him, then let him see if his plot will go away with his choking, likewise what angers him, and if his anger does not go away, until God brings relief from Him and removes it, then likewise his hastening for God's victory for Muhammad and his religion, he will not delay what God has decreed for him from that from its appointed time, nor will he hasten before its time. It has been mentioned that this verse was revealed about Asad and Ghatafan, who were slow to convert to Islam and said: We fear that Muhammad, may God bless him and grant him peace, will not be victorious, and that which is between us and our allies from the Jews will be cut off, so that they will not provide us with provisions or water. So God Almighty said to them: Whoever hastens the victory of Muhammad from God, let him extend a rope to the sky and let him choke, and let him consider his haste in that within himself, does it relieve his anger? Likewise, his hastening the victory of Muhammad from God without bringing his victory forward before its time.

The Arabists differed about what is in his saying **what enrages**. Some of the grammarians of Basra said that it means who, and he said: The meaning of the

Surat al-Hajj 22:15

Whoever thinks that God will not support him in this world and the Hereafter, let him stretch out a rope to the heaven, then let him cut it. Then let him see whether his plot will remove that which enrages him.

statement is: Will they afflict his guile which enrages him? He said: And the *ha'* was deleted because it is the connection of who, because if they both became one noun, the deletion would be. Another said: Rather, it is a source that does not need the *ha'*, will they afflict his guile which enrages him?

And His statement, **And thus We have sent it down as clear signs**, the Most High says: And just as I have made clear to you My arguments against those who deny My ability to revive those who have died from among creation after their annihilation, and I have made them clear, O people, thus We have sent down to Our Prophet Muhammad, may God bless him and grant him peace, this Qur'an as clear signs, meaning clear indications, guiding whomever God wills to the truth. **And that God guides whomever He wills**, the Most High says: And because God guides to the right path whomever He wills, He sent down this Qur'an as clear signs, so *in* is in the accusative case.

Tafsir al-Qurtubi

The Almighty said: **Whoever thinks that God will not support him in this world and the Hereafter - let him stretch out a way to the heaven**. Abu Ja'far al-Nahhas said: One of the best things that has been said about it is that the meaning is whoever thinks that God will not support Muhammad, may God bless him and grant him peace, and that he is prepared to cut off the victory that he has been given. **Let him stretch out a way to the heaven**. That is, let him seek a trick to reach the heaven. **Then let him cut off**. That is, let him cut off victory if it is prepared for him. **Then let him see whether his plot will avert it**. His plot is what angers him about the victory of the Prophet, may God bless him and grant him peace. The benefit of the statement is that if the plot and trick are not prepared for him by doing such a thing, he will not be able to cut off victory. Ibn Abbas also said: The metaphor in **May God support him** refers to Muhammad, peace and blessings be upon him, and even if he was not mentioned, all the speech indicates him, because faith is faith in God and in Muhammad, peace and blessings be upon him, and turning away from religion is turning away from the religion that Muhammad brought, meaning whoever thinks that those who are hostile to Muhammad, peace and blessings be upon him, and whoever worships God on the basis of the word **We will not support Muhammad**, then let him do such and such. Ibn Abbas also said that the *ha* refers to *whoever*, and the meaning is: whoever thinks that God will not provide for him, then let him choke, then let him kill himself, because there is no good in a life devoid of God's help. And victory, according to this statement, is provision. The Arabs say: Whoever supports me, God will support him, meaning whoever gives me, God will give him. And from that is the saying of the Arabs: a victorious land, meaning rain-fed. Al-Faq'asi said:

You do not give a man more than he deserves, nor do you own the part that the rain supports.

And Ibn Abi Nujayh narrated on the authority of Mujahid who said: **Whoever thinks that God will not support him** meaning that He will not provide for him. This is the saying of Abu Ubaidah. It was said that the *ha* refers to the religion, and the meaning is: Whoever thinks that God will not support his religion. **Then let him extend a rope** meaning a rope. The rope is what is used to reach something. **To the sky** to the roof of the house. Ibn Zayd: It is the well-known sky. The Kufians read **Then let him cut** with a sukoon on the *lam*. An-Nahhas said: This is far-fetched in Arabic, because *then* is not like *waw* and *fa*, because it is stopped on and is separate. In the reading of Abdullah, **Falaqti'uhu, then let him see whether they will remove his guile that which enrages him**. It was said that *ma* means *who*, meaning will they remove his guile that enrages him? So the *ha* was deleted to make it lighter. It was said that *ma* means **the source**, meaning will they remove his guile that enrages him?

Tafsir Ibn Kathir

Ibn Abbas said: Whoever thinks that God will not support Muhammad, may God bless him and grant him peace, in this world and the Hereafter, let him extend a rope **to the sky**, meaning the sky of his house, **then let him cut it off**, meaning let him strangle himself with it. This is what Mujahid, Ikrimah, Ata', Abu al-Jawza', Qatadah and others said. Abd al-Rahman ibn Zayd ibn Aslam said: **Let him extend a rope to the sky**, meaning let him reach the sky, because victory only comes to Muhammad from the sky, **then let him cut it off** if he is able to do so. The statement of Ibn Abbas and his companions is more appropriate and clearer in meaning and more eloquent in sarcasm, because the meaning is: Whoever thinks that God will not support Muhammad, his book and his religion, let him go and kill himself if that angers him, because God will inevitably support him. God the Most High said: **Indeed, We will support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand**. This is why He said: **So let him see whether his plan will remove that which enrages him**. Al-Suddi said: He means that it is the affair of Muhammad, may God bless him and grant him peace. And peace be upon him. Ata al-Khurasani said: Let him see if that will cure what he finds in his chest of anger. And His statement: **And thus We have sent it down** meaning the Qur'an **as clear verses** meaning clear in its wording and meaning, as an argument from God against the people, **and that God guides whom He wills** meaning He misguides whom He wills and guides whom He wills, and He has the perfect wisdom and the decisive argument in that **He is not questioned about what He does, while they will be questioned** as for Him, it is due to His wisdom, mercy, justice, knowledge, power, and greatness that there is no objection to His judgment, and He is swift in

reckoning.

Fath al-Qadir

15- Whoever thinks that God will not support him in this world and the Hereafter An-Nahhas said: One of the best things that has been said about this verse is that the meaning is whoever thinks that God will not support Muhammad, may God bless him and grant him peace, and that it is possible for him to cut off the victory that he has been given, **let him stretch out a rope to the heaven** meaning let him seek a trick to reach the heaven **then let him cut off** meaning let him cut off the victory if it is possible for him **let him see whether his plot** and his trick **will vanish what enrages him** from the victory of the Prophet, may God bless him and grant him peace. It was said that the meaning is: Whoever thinks that God will not support Muhammad until He makes him prevail over all religions, let him die of rage. Then he explained it by saying: **let him stretch out a rope to the heaven** meaning let him tie a rope to the ceiling of his house **then let him cut off** meaning let him stretch the rope until it breaks and he dies suffocated. The meaning is: let him suffocate with rage until he dies, for God is his supporter and victor, and his rage will not benefit him. The meaning of let him see Do they make his plot go away: meaning his actions and his tricks? What enrages: meaning his anger, and what is a source. It was said that the pronoun in *yansuru* refers to *man*, and the meaning is: whoever thinks that God will not provide for him, let him kill himself. Abu Ubaidah said the same. It was said that the pronoun refers to the religion: meaning whoever thinks that God will not support his religion. The Kufians read with a sukoon on the lam in **thumma li-yaqta'**. An-Nahhas said: This reading is far from Arabic.

Tafsir al-Baghawi

15. Whoever thinks that God will not support him meaning his Prophet Muhammad, may God bless him and grant him peace, **in this world and the Hereafter, let him stretch out a rope** to the sky, meaning the roof of the house according to the majority, meaning: let him tie a rope to the roof of his house and strangle himself with it until he dies, **then let him cut** the rope after strangulation. It was said: **Then let him cut** meaning let him stretch the rope until it breaks and he dies strangling, **then let him see whether his plot**, his deed and his trickery, **will vanish what enrages him** (*ma*) means a source, meaning: will his plot and his trickery vanish his anger, meaning: let him choke with anger until he dies. This is not by way of certainty, meaning: that he should do it because he cannot cut and look after strangulation and death, but it is as is said to the envious person: If you are not satisfied with this, then choke and die of anger.

Ibn Zayd said: What is meant by the sky is the well-known sky.

The meaning of the verse: Whoever thinks that God will not support His Prophet and plots against him in order to cut him off from him, let him cut him off from his roots, for his roots are in the sky. So let him extend

a chain to the sky and then cut off the revelation that comes to the Prophet, may God bless him and grant him peace, and let him see if he is able to relieve his anger with this action.

It was narrated that this verse was revealed about a people from Asad and Ghatafan, whom the Prophet, may God bless him and grant him peace, called to Islam, and there was an alliance between them and the Jews. They said: We cannot follow this path because we fear that Muhammad will not be victorious and his matter will not be made manifest, and the alliance between us and the Jews will be severed, and they will not provide us with leadership or shelter. So this verse was revealed.

Mujahed said: **Victory means provision and the letter ha' refers back to "whoever"** and its meaning is: whoever thinks that God will not provide for him in this world and the hereafter. It was revealed about whoever has bad thoughts about God the Almighty and fears that God will not provide for him, **Then let him extend a rope to the sky**, meaning to the sky of the House, and let him see if his actions will remove what enrages him, and he is afraid that he will not be provided for.

Victory may also mean sustenance. The Arabs say: **Whoever supports me, God will support him.** That is, whoever gives me, God will give him. Abu Ubaidah said: The Arabs say: **A victorious land**, meaning: rain-soaked.

Abu Amr, Nafi', Ibn 'Amir, and Ya'qub read: **Then let them sever their vows** and **Then let them sever their vows** with a kasra on the lam, and the rest read them both with a jazm because all of them are lams of command. Ibn 'Amir added: **And let them fulfill their vows and let them circumambulate** (al-Hajj 22:29) with a kasra on the lam in both of them. Whoever reads with a kasra in **Then let them sever their vows** and **Then let them sever their vows** made a distinction because *Then* is separated from the statement, and the waw is as if it is from the word itself like the fa' in His statement: **So let them look.**

Tafsir al-Baidawi

15- Whoever thinks that God will not support him in this world and the Hereafter This is a brief statement, and the meaning is: God will support His Messenger in this world and the Hereafter. So whoever thinks otherwise and expects it out of his anger. It was said that what is meant by victory is provision, and the pronoun refers to whom. **Then let him extend a rope to the sky and then cut it off.** So let him strive to remove his anger or his impatience by doing everything that someone filled with anger or someone who is extremely impatient does, even extending a rope to the sky of his house and choking from cutting off when he chokes, because the one who is choking cuts himself by blocking his airways. It was said that let him extend a rope to the lowest heaven and then cut the distance with it until he reaches its reins, and strive to repel his victory or obtain his provision. Warsh, Abu Amr, and Ibn Amir read (*li-yaqta'*) with a kasra on the

Surat al-Hajj 22:15

Whoever thinks that God will not support him in this world and the Hereafter, let him stretch out a rope to the heaven, then let him cut it. Then let him see whether his plot will remove that which enrages him.

I am. *Fal-yanzur* let him imagine in his mind, **Will his plot go away?** He did that and called it plotting because it is the limit of what he is capable of. **What enrages** is his anger or what enrages him is God's victory. It was said that it was revealed about a group of Muslims who were slow to receive God's victory because of their haste and intense anger at the polytheists.

Surat al-Hajj 22:16

And thus We have sent it down as clear signs, and that God guides whom He wills.

Tafsir al-Jalalayn

16 - **And thus** i.e. like our sending down the previous verse **We sent it down** i.e. the remaining Qur'an **as clear verses** apparent in the state **and that God guides whom He wills** His guidance is conjoined with the ha' of **We sent it down**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And thus We have sent it down as clear signs, and indeed, God guides whom He wills.**

Tafsir al-Qurtubi

The Almighty said: **And thus We have sent it down as clear signs** meaning the Qur'an. **And that God** meaning and thus that God **guides whom He wills** He made the existence of guidance dependent on His will, for He is the Guide and there is no guide other than Him.

Tafsir Ibn Kathir

Ibn Abbas said: Whoever thinks that God will not support Muhammad, may God bless him and grant him peace, in this world and the Hereafter, let him extend a rope **to the sky**, meaning the sky of his house, **then let him cut it off**, meaning let him strangle himself with it. This is what Mujahid, Ikrimah, Ata', Abu al-Jawza', Qatadah and others said. Abd al-Rahman ibn Zayd ibn Aslam said: **Let him extend a rope to the sky**, meaning let him reach the sky, because victory only comes to Muhammad from the sky, **then let him cut it off** if he is able to do so. The statement of Ibn Abbas and his companions is more appropriate and clearer in meaning and more eloquent in sarcasm, because the meaning is: Whoever thinks that God will not support Muhammad, his book and his religion, let him go and kill himself if that angers him, because God will inevitably support him. God the Most High said: **Indeed, We will support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand.** This is why He said: **So let him see whether his plan will remove that which enrages him.** Al-Suddi said: He means that it is the affair of Muhammad, may God bless him and grant him peace. And peace be upon him. Ata al-Khurasani said: Let him see if that will cure what he finds in his chest of anger. And His statement: **And thus We have sent it down** meaning the Qur'an **as clear verses** meaning clear in its wording and meaning, as an

argument from God against the people, **and that God guides whom He wills** meaning He misguides whom He wills and guides whom He wills, and He has the perfect wisdom and the decisive argument in that **He is not questioned about what He does, while they will be questioned** as for Him, it is due to His wisdom, mercy, justice, knowledge, power, and greatness that there is no objection to His judgment, and He is swift in reckoning.

Fath al-Qadir

16- **And thus We have sent it down as clear signs.** That is, like that wondrous revelation, We have sent it down as clear signs, the meanings of which are apparent. **And that God guides whom He wills.** His guidance, either initially or in addition to it, for whoever was guided before.

Abd al-Razzaq, Abd ibn Humayd, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatadah regarding the statement of God, **the second of his curves**, that he said: He twists his neck. Ibn Abi Hatim narrated on the authority of Ibn Abbas, al-Suddi, Ibn Zayd and Ibn Jurayj that it is the one who exposes himself. Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the statement of God, **the second of his curves**, that he said: It was revealed about al-Nadr ibn al-Harith. Ibn Mardawayh narrated on the authority of Ibn Abbas regarding the verse that he said: He is a man from Banu Abd al-Dar. Ibn Jarir, Ibn al-Mundhir and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding the statement of God, **And among mankind is he who worships God on the verge**, that he said: A man would come to Madinah, and if his wife gave birth to a boy and his horses produced a child, he would say: This is a good religion. But if his wife did not give birth and his horses did not produce a child, he would say: This is a bad religion. Ibn Abi Hatim and Ibn Mardawayh narrated from him with a sound chain of transmission that he said: A man would come to Madinah, and if his wife gave birth to a boy and his horses produced a child, he would say: This is a good religion. But if his wife did not give birth and his horses did not produce a child, he would say: This is a bad religion. Ibn Abi Hatim and Ibn Mardawayh narrated from him with a sound chain of transmission that he said: Some Bedouins would come to the Prophet (peace and blessings of God be upon him) and convert to Islam. When they returned to their country, if they found a year of rain, a year of fertility, or a year of good children, they would say: This religion of ours is good, so adhere to it. But if they found a year of drought, a year of bad children, or a year of famine, they would say: There is no good in this religion of ours. So God revealed: {And among mankind is he who worships God upon an edge.} Ibn Jarir, Ibn Abi Hatim, and Ibn Mardawayh also narrated something similar from him, and in its chain of transmission is Al-Awfi. Ibn Mardawayh also narrated from his chain of transmission on the authority of Abu Saeed, who said: "A Jewish man converted to Islam and lost his sight, wealth and children, so he took Islam as a bad omen. He came to the Prophet, may God bless him and grant him peace, and said: 'Relieve me, forgive me.' He said: 'Islam is not to be excused.' He said: 'I have not gained any good from this religion

Surat al-Hajj 22:16

And thus We have sent it down as clear signs, and that God guides whom He wills.

of mine. I have lost my sight, wealth and children.' He said: 'O Jew, Islam melts men as fire melts the dross of iron, gold and silver.' So the verse was revealed: 'And among mankind is he who worships God on an edge.'" Al-Faryabi, 'Abd ibn Hamid, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Hakim **who authenticated it**, and Ibn Mardawayh narrated on the authority of Ibn 'Abbas regarding his statement: 'Whoever thinks that God will not support him,' he said: Whoever thinks that God will not support Muhammad in this world and the hereafter, 'let him stretch out a rope,' he said: let him tie it with a rope, 'to the sky,' he said: to the sky of his house, the roof, 'then let him cut it,' he said: then let him strangle himself with it until he dies." And Abd bin Hamid and Ibn Abi Hatim narrated on his authority that he said: **Whoever thinks that God will not support him** meaning that God will not provide for him, **let him stretch out a rope to the sky** so that he takes a rope and ties it to the sky of his house and chokes himself with it. **Let him see whether his plan will remove that which enrages him** he said: Let him see whether that will benefit him or bring him provision.

Tafsir al-Baghawi

16. **And likewise**, meaning: like that, what preceded from the verses of the Qur'an, **We have sent down**, meaning: the Qur'an, **clear verses, and that God guides whom He wills**.

Tafsir al-Baidawi

16- **And likewise** and similar to that revelation. **We sent it down** We sent down the entire Qur'an. **Clear signs** clear. **And that God guides** with it or establishes upon guidance **whoever He desires** to guide him or establish him, He sent it down thus, making it clear.

Surat al-Hajj 22:17

Indeed, those who have believed and those who were Jews or Sabeans or Christians or Magians or polytheists - indeed, God will judge between them on the Day of Resurrection. Indeed, God is, over all things, Witness.

Tafsir al-Jalalayn

17 - **Indeed, those who have believed and those who were Jews** are the Jews **and the Sabeans** a group of them **and the Christians and the Magians and those who associate others with God - indeed, God will judge between them on the Day of Resurrection** by admitting the believers into Paradise and admitting others into Hell **Indeed, God is, over all things** of their deeds *witness* knowing it with observing knowledge.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The separation between these hypocrites who worship God on the edge, and those who associated partners with God and worshipped idols and statues, and those who are Jews, and the Sabians, Christians and Magians who glorified the fires and extinguished them, and those who believed in God and His messengers, is up to God, and He will separate between them on the Day of Resurrection with justice from judgment, and His separation between them is His entering the Fire of all the parties and Paradise of the believers in Him and His messengers, so that is the separation from God between them.

Qatada said about this:

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement, **Indeed, those who believed and those who were Jews or Christians or Sabeans or Magians or polytheists**, he said: The Sabeans are a people who worship angels, pray toward the qiblah, and recite the Psalms. And the Magians worship the sun, the moon, and fire.

And those who associate others with God: they worship idols. And the religions are six: five for Satan, and one for the Most Merciful. And the particle *in* was inserted into the predicate of the first *in* because of the meaning mentioned, and that the speech is in the sense of recompense, as if it was said: Whoever is on one of these religions, then separate what is between him and whoever opposes him for God. And the Arabs sometimes insert *in* into the predicate of *in* if the predicate of the first noun is in a noun added to its mention, so you say: **Indeed, Abdullah, indeed, goodness is abundant with him**, as the poet said:

The Caliph, God has clothed him in a royal garment, in which good endings are hoped for.

Al-Farra' used to say: Whoever said this did not say:

You are standing, nor You are standing, because **You are standing**, because the two names differed, so it was good to reject the first and make the second as if it were the subject, so it was good because of the difference and bad because of the agreement.

And His statement, **Indeed, God is Witness over all things**, means that God is Witness over all the actions of these categories whom God, the Most High, mentioned, and other than that of all things, and nothing of that is hidden from Him. The statement in the interpretation of the statement of God Almighty: "Have you not seen that to God prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? But many upon whom the punishment is justified."

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Have you not seen, O Muhammad, with your heart, and learned that to God prostrates those in the heavens of the angels, and those on the earth of creation from the jinn and others, and the sun, the moon, and the stars in the sky, and the mountains, the trees, and the beasts on the earth. And the prostration of that is its shadow when the sun rises upon it, and when it sets, when the shadow of each thing changes, then it is its prostration.

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, his statement, **Have you not seen that to God prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, and the moving creatures?** He said: The shadows of all of this.

As for the prostration of the sun, moon and stars, it is as follows:

Ibn Bashar told us: Ibn Abi Uday and Muhammad ibn Ja'far told us: A'waf told us: I heard Abu al-'Aliyah al-Riyahi say: There is no star in the sky, nor sun, nor moon, but it prostrates to God when it sets, then it does not turn away until it is given permission, so it takes the right, and Muhammad added until it returns to its place of rising.

And his saying, **And many people**, means: And many of the children of Adam prostrate, and they are the believers in God.

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 many upon whom the punishment is due** is in apposition to his saying: **And many of the people**, and he is included among those whom God described as prostrating to Him, and his saying: **The punishment is due upon him** is a connection to many. If the second many were among those who were not included among those described as prostrating, he would have been raised by the pronoun referring to him in his saying: **The punishment is due upon him**. The meaning of the statement at that time would be: And many refused to prostrate, because his saying: **The punishment is due upon him** indicates disobedience to God and his refusal to prostrate, so he deserved the punishment because of that.

Surat al-Hajj 22:17

Indeed, those who have believed and those who were Jews or Sabeans or Christians or Magians or polytheists - indeed, God will judge between them on the Day of Resurrection. Indeed, God is, over all things, Witness.

Tafsir al-Qurtubi

The Almighty said: **Indeed, those who believed** meaning in God and in Muhammad, may God bless him and grant him peace. **And those who were Jews** are the Jews, who are affiliated with the religion of Moses, peace be upon him. **And the Sabians** are a people who worship the stars. **And the Christians** are those affiliated with the religion of Jesus. **And the Magians** are the fire worshippers who say that the world has two origins: light and darkness. Qatada said that there are five religions, four for Satan and one for the Most Merciful. It was said that the Magians are originally impure because they practice impurity, and the letters meem and noon alternate like ghaym and ghayn, and aym and ayin. All of this has been mentioned in full in Surat Al-Baqarah. **And those who associated others with God** are the Arabs who worship idols. **Indeed, God will judge between them on the Day of Resurrection** meaning He will judge and rule. For the disbelievers is Hell, and for the believers is Paradise. It was said that this distinction is so that the truthful can be distinguished from the false through necessary knowledge, and today the truthful can be distinguished from the false through observation and reasoning. **God is Witness over all things** meaning of the actions, movements and words of His creation, so nothing of them escapes Him, glory be to Him! His statement, **God will judge between them** is the predicate of *in* in His statement, **Indeed, those who believe**, just as you say: Indeed, Zayd, good is with him. Al-Farra' said: It is not permissible in the statement, **Indeed, Zayd, his brother is leaving**, and he claimed that it is only permissible in the verse because the statement has the meaning of recompense, meaning whoever believes and whoever becomes a Jew or a Christian or a Sabian, He will judge between them, and their reckoning is with God, the Almighty. Abu Ishaq responded to Al-Farra's statement, and he found his statement ugly: It is not permissible to say, **Indeed, Zayd, his brother is leaving**, he said: Because there is no difference between Zayd and those, and *in* is used with every subject, so you say, **Indeed, Zayd is leaving**, then you bring *in* and say, **Indeed, Zayd is leaving**. The poet said:

The Caliph, God has clothed him in a garment of glory, through which good endings are hoped for.

Tafsir Ibn Kathir

God Almighty tells us about the people of these different religions, the believers and those other than them, the Jews and the Sabians. We have already presented in Surat Al-Baqarah the definition of them and the differences between people regarding them, the Christians and the Magians and those who associated partners with God and worshipped other than Him. God Almighty: **will judge between them on**

the Day of Resurrection and will judge between them with justice. He will admit those who believe in Him into Paradise and those who disbelieve in Him into Hell. God Almighty is a witness over their actions, a guardian of their words, and a knower of their secrets and what their hearts conceal.

Fath al-Qadir

His statement: 17- **Indeed, those who believed** meaning in God and His Messenger, or in what was mentioned of the clear signs **and those who were Jews and the Sabians** are a people who worship the stars, and it was said that they are from the same kind as the Christians, but that is not correct, rather they are a well-known sect that does not go back to any of the religions that claim to follow the prophets **and the Christians** are those who claim to follow the religion of Jesus **and the Magians** are those who worship fire, and they say that the world has two origins: light and darkness. It was said that they worship the sun and the moon, and it was said that they use impurities, and it was said that they are a people from the Christians who isolated themselves from them and wore hair-cloth, and it was said that they took some of the religion of the Jews and some of the religion of the Christians **and those who associated others with God** who worship idols, and the investigation of this has already been mentioned in Al-Baqarah, but He, the Almighty, put the Christians before the Sabians there, and put them after them here. It was said that the reason for presenting the Christians there is that they are People of the Book, not the Sabians, and the reason for presenting the Sabians here is that their time is over the time of the Christians, and the phrase **God will judge between them on the Day of Resurrection** is in the nominative case as a predicate because of the preceding *in*, and the meaning of the separation is that He, the Exalted, will judge between them and admit the believers among them to Paradise and the disbelievers among them to Hell. It was said that the separation is to distinguish the truthful from the false by a sign by which each one of them is known, and the phrase **God is Witness over all things** is an explanation of what preceded it: that is, He, the Exalted, is Witness over all the actions and words of His creation, and nothing of them escapes Him. Al-Farra' denied that the phrase **God will judge between them** is a predicate because of the preceding *in*. He said that it is not permissible to say: **Indeed, Zaid, his brother is leaving**. Al-Zajjaj rejected what Al-Farra' said, and denied it and denied what he made similar to the verse, and there is no doubt in the permissibility of your saying: **Indeed, Zaid has goodness with him**, and **Indeed, Zaid is leaving**, and the like.

Tafsir al-Baghawi

17. **Indeed, those who have believed and those who were Jews or Christians or Sabeans or Magians or polytheists**, meaning idol worshippers, "God will judge between them on the Day of Resurrection. **Indeed**, God is, over all things, Witness."

Tafsir al-Baidawi

17- **Indeed, those who have believed and those who are Jews or Christians or Sabeans or Magians or polytheists - indeed, God will judge between them on the Day of Resurrection** by judging them and showing the one who is right among them over the one who is wrong, or by retribution, so He will reward each one according to what is appropriate for him and admit him to the place prepared for him. **Indeed**, *in* was inserted on each of the two ends of the sentence for further emphasis. **Indeed, God is Witness over all things** Knowing of them and observing their conditions.

Surat al-Hajj 22:18

Have you not seen that to God prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? But many upon whom the punishment has come just. And he whom God humiliates - for him there is no one to honor him. Indeed, God does what He wills.

Surat al-Hajj 22:18

Have you not seen that to God prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? But many upon whom the punishment has come just. And he whom God humiliates - for him there is no one to honor him. Indeed, God does what He wills.

Tafsir al-Jalalayn

18 - **Have you not seen** you know **that to God prostrates whoever is in the heavens and whoever is on the earth and the sun and the moon and the stars and the mountains and the trees and the moving creatures** to submit to Him as desired **and many of the people** and they are the believers in addition to the submission in prostration in prayer **and many upon whom the punishment is justified** and they are the disbelievers because they refused the prostration that is contingent on faith **and he whom God humiliates** He splits him **there is for him no one to honor him** Mas'ad **indeed, God does what He wills** of humiliation and honor

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And whoever God humiliates from among His creation, making him miserable, **there is none to honor him** with happiness that would make him happy, because all matters are in God's hand. He guides whomever He wills to obey Him, and disappoints whomever He wills, and makes miserable whomever He wills, and makes happy whomever He loves.

And His statement, **Indeed, God does what He wills**, means, the Most High, the Majestic, says: Indeed, God does with His creation what He wills of humiliating whomever He wants to humiliate, and honoring whomever He wants to honor, because creation is His creation, and the matter is His matter. He is not questioned about what He does, but they are questioned. It has been mentioned that some of them read it **so he has no honor** meaning: **so he has no honor**, and that is a reading that I do not permit reading with, due to the consensus of the proof from the reciters to the contrary.

Tafsir al-Qurtubi

The Almighty said: **Have you not seen that to God prostrates whoever is in the heavens and whoever is**

on the earth? This is the vision of the heart, meaning, have you not seen with your heart and mind? The meaning of prostration was presented in (*Al-Baqarah*), and the prostration of inanimate objects in (*Al-Nahl*). **And the sun** is conjoined with *whoever*. And so is **and the moon and the stars and the mountains and the trees and the beasts and many of the people**. Then he said: **And many upon whom the punishment is justified** This is a problem in terms of grammar, how did it not become accusative to conjoin what the verb worked on, like **And the wrongdoers - for them He has prepared a painful punishment** (al-Insan 76:31)? Al-Kisa'i and Al-Farra' claimed that if it were to become accusative it would have been good, but the nominative was chosen because the meaning is **and many refused to prostrate**, so it would be subject and predicate, and the discussion was completed when he said **and many of the people**. It is permissible for it to be conjoined, on the condition that prostration is humility and submission to the management of God, the Almighty, from weakness and strength, health and sickness, good and bad, and this includes everything. It is permissible for it to be in the accusative case, based on the estimation: And he humiliated many, upon whom the punishment is due, and the like. It was said: The speech ended when he said: **and the beasts**, then he began and said: **and many people** in Paradise **and many upon whom the punishment is due**. And likewise it was narrated from Ibn Abbas that he said: The meaning is: And many people are in Paradise and many upon whom the punishment is due, as mentioned by Ibn al-Anbari. Abu al-Aaliyah said: There is no star, moon, or sun in the heavens except that it prostrates to God when it sets, then it does not turn away until it is given permission to return from its place of rising. Al-Qushayri said: This was mentioned in a chain of transmission report regarding the sun, so this is a real prostration, and its necessity is the composition of life and reason in this prostrator. I said: The chain of transmission report that he referred to was narrated by Muslim, and it will come in Surat **Ya Sin** when God the Almighty says: **And the sun runs to its resting place** (Ya Sin: 38). The meaning of prostration in language has already been mentioned in Al-Baqarah.

God the Almighty says: **And he whom God humiliates - for him there is none to honor him**. That is, whoever He humiliates with misery and disbelief, no one is able to ward off humiliation from him. Ibn Abbas said: Whoever is negligent in worshipping God will end up in the Fire. **Indeed, God does what He wills** means that their destiny is the Fire, so no one can object to Him. Al-Akhfash, Al-Kisa'i, and Al-Farra' narrated: **And he whom God humiliates - for him there is none to honor him**. That is, honor.

Tafsir Ibn Kathir

The Almighty informs us that He alone is worthy of worship, with no partner for Him. Everything prostrates to His greatness willingly or unwillingly, and the prostration of everything is specific to Him, as the Almighty said: **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? And He said here: Have you not seen that to God prostrates whoever is in the heavens and whoever is on the earth?** That is, from the angels in the regions of the heavens, and the animals in all directions from mankind, jinn, beasts, and birds. **And there is not a thing but glorifies Him with praise.** And His statement: **And the sun, the moon, and the stars** He only mentioned these explicitly, because they were worshipped instead of God, so He explained that they prostrate to their Creator and that they are created and subjugated. **Do not prostrate to the sun or to the moon, but prostrate to God, who created them** *verse*. And in the two Sahihs on the authority of Abu Dharr, may God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace, said to me: **Do you know where this sun goes?** I said: God. And His Messenger knows best. He said: "Then it goes and prostrates beneath the Throne, then it is asked for permission, and soon it will be said to it: 'Go back from whence you came.'" In Al-Musnad, Sunan Abi Dawud, Al-Nasa'i, and Ibn Majah in the hadith of the eclipse: **The sun and the moon are two creations of God, and they do not eclipse for the death or life of anyone, but when God Almighty reveals Himself to one of His creation, it humbles itself before it.**

Abu Al-Aaliyah said: There is no star, sun or moon in the sky but that it prostrates to God when it sets, then it does not turn away until it is given permission to do so, so it takes the right side until it returns to its place of rising. As for the mountains and trees, their prostration is in the shade of their shadows to the right and left. On the authority of Ibn Abbas, he said: A man came and said: O Messenger of God, I saw myself last night while I was sleeping as if I was praying behind a tree, so I prostrated, and the tree prostrated to my prostration, and I heard it saying: O God, write for me with it a reward with You, remove from me a burden with it, and make it a store for me with You, and accept it from me as You accepted it from Your servant David. Ibn Abbas said: "The Messenger of God, may God bless him and grant him peace, recited: Prostration, then prostrated, and I heard him saying the same as the man told him about the tree's saying." Narrated by Al-Tirmidhi, Ibn Majah and Ibn Hibban in his Sahih.

And his saying: **And the beasts** means all animals. It was reported in the hadith from Imam Ahmad that the Messenger of God, may God bless him and grant him peace, forbade taking the backs of beasts as pulpits. There is a mount that is better and remembers God more than its rider. And his saying: **And many of the people** means those who prostrate to God willingly and by choice, worshipping Him. **And many upon whom the punishment is due** means those who refuse, refuse, and are arrogant. "And he whom God humiliates will have no one to honor him. Indeed, God does what He wills." Ibn Abi Hatim said: Ahmad bin Shaiban al-Ramli told us, al-Qaddah told us, on the authority of Ja'far bin

Muhammad, on the authority of his father, on the authority of Ali, who said: It was said to Ali: There is a man here who speaks about the will, so Ali said to him: O servant of God, did God create you as He wills or as you will? He said: Rather, as He wills. He said: So He makes you sick when He wills or when you will? He said: Rather, when He wills. He said: So He heals you when He wills or when you will? He said: Rather, when He wills. He said: So He admits you where you will or where He wills? He said: Rather, where He wills. He said: By God, if you had said anything else, I would have struck the one in your eyes with the sword.

On the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "When the son of Adam recites a verse of prostration, Satan withdraws weeping, saying: 'Woe to me! The son of Adam was commanded to prostrate, and he prostrated, so Paradise is for him. I was commanded to prostrate, but I refused, so Hell is for me.'" Narrated by Muslim. Imam Ahmad said: Abu Sa'id, the freed slave of Banu Hashim, and Abu Abd al-Rahman al-Muqri' told us: Ibn Lahi'ah told us: Mishrah ibn Ha'an Abu Mus'ab al-Ma'afiri told us: I heard Uqbah ibn Amir say: "I said: O Messenger of God, is Surah al-Hajj superior to the rest of the Qur'an because of its two prostrations?" He said: **Yes, so whoever does not prostrate during them should not recite them.** Narrated by Abu Dawud and al-Tirmidhi on the authority of Abdullah ibn Lahi'ah. Al-Tirmidhi said: It is not strong, and there is some doubt about this, because Ibn Lahi'ah explicitly stated that he heard it, and most of what they criticized him for was his concealment of the meaning.

Abu Dawud said in Al-Marasil: Ahmad bin Amr bin Al-Sarh told us, Ibn Wahb told us, Muawiyah bin Saleh told me, on the authority of Amer bin Jashab, on the authority of Khalid bin Ma'dan, may God have mercy on him, that the Messenger of God, may God bless him and grant him peace, said: **Surat Al-Hajj is superior to the rest of the Qur'an by two prostrations.** Then Abu Dawud said: This has been attributed, meaning from a different source, and it is not authentic. Al-Hafiz Abu Bakr Al-Ismaili said: Ibn Abi Dawud told me, Yazid bin Abdullah told us, Al-Walid told us, Abu Amr told us, Hafs bin Annan told us, Nafi' told me, he said: Abu Al-Jahm told me that Umar prostrated twice during Hajj while he was in Jabiyah, and he said: This is superior by two prostrations. Abu Dawud and Ibn Majah narrated from the hadith of Al-Harith bin Saeed Al-Atqi, on the authority of Abdullah bin Manin, on the authority of Amr bin Al-Aas, that the Messenger of God, may God bless him and grant him peace, recited to him fifteen prostrations in the Qur'an, three of which are in Al-Mufasssal and two prostrations in Surat Al-Hajj. These are corroborating evidences that support each other.

Fath al-Qadir

18- **Have you not seen that to God prostrates whoever is in the heavens and whoever is on the earth?** The vision here is the vision of the heart, not the visual: that is, did you not know? The address is to everyone who is fit for it, and he is the one from whom vision is possible. What is meant by prostration here is

Surat al-Hajj 22:18

Have you not seen that to God prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? But many upon whom the punishment has come just. And he whom God humiliates - for him there is no one to honor him. Indeed, God does what He wills.

complete submission, not the prostration of obedience specific to rational beings, whether the word *of* is made specific to rational beings, or general to them and others. For this reason, **the sun, the moon, the stars, the mountains, the trees, and the beasts** is conjoined with *of*, for this indicates that prostration is submission, not obedience specific to rational beings. Rather, these matters were mentioned separately, even though they are included under *of*, on the assumption that they are general, because performing prostration with them is usually unlikely, and **many people** is raised by an implied verb indicated by the mentioned: that is, many people prostrate to Him. It was said that it is raised as a subject and its predicate is omitted, and its estimation is: and many people deserve the reward, and the first is more apparent. Rather, it was not raised by the conjunction with *man*, because the prostration of these many people is the prostration of obedience specific to rational people, and what is meant by the prostration that preceded is submission. If it were raised by the conjunction with *man*, then that would combine two different meanings in one word. And you are aware that there is no escape. To this, after carrying the prostration on submission, and there is no doubt that what is meant by the prostration of many people is their submission and not the specific prostration itself, then its being raised by the conjunction is fine, even if the author of Al-Kashshaf and his followers rejected that. As for his statement: **And many upon whom the punishment is due**, Al-Kisa'i and Al-Farra' said: It is raised by the beginning and its predicate is what comes after it. It was said that it is conjoined with the first *many*, and the meaning is: And many of the people prostrate among them but refuse that. It was said that the meaning is: And many of the people are in Paradise, and many upon whom the punishment is due. This is how Ibn Al-Anbari narrated it. **And he whom God humiliates, for him there is none to honor him**, meaning, he whom God humiliates by making him a disbeliever and wretched, for him there is none to honor him so that he becomes happy and honorable. Al-Akhfash, Al-Kisa'i, and Al-Farra' narrated that the meaning is: **And he whom God humiliates, there is none to honor him** meaning honor. **God does what He wills** of the things that include what was mentioned previously of misery and happiness, honor and humiliation.

Tafsir al-Baghawi

18. **Have you not seen?, Have you not learned?** It was said: **Have you not seen** [read] in your heart **that to God prostrates whoever is in the heavens and whoever is on the earth and the sun and the moon and the stars and the mountains and the trees and the beasts**. Mujahid said: Their prostration is the transformation of their shadows. Abu Al-Aaliyah said: There is no star, sun or moon in the sky except that it prostrates when it sets and then does not rise until

permission is given to it, so it takes the right until it returns to its place of rising. It was said: Their prostration means obedience, for there is no inanimate object except that it is obedient to God, humbled before Him and glorifying Him, as God the Most High informed us about the heavens and the earth, **They said, 'We have come in obedience.'** (Fussilat 41:11), and He said in describing the stones, **And indeed, among them are those that fall down for fear of God.** (al-Baqarah 2:74), and God the Most High said: **And there is not a thing but glorifies Him with praise, but you do not understand their glorification.** (Al-Isra': 44), and this is a good doctrine that agrees with the statement of the people of the Sunnah.

His statement: **And many of the people**, meaning: of all of these things glorify God Almighty. **And many of the people**, meaning the Muslims. **And many upon whom the punishment is justified**, and they are the disbelievers because of their disbelief and their failure to prostrate, and despite their disbelief their shadows prostrate to God Almighty. The *and* in His statement: **And many upon whom the punishment is justified**, is a *and* of resumption.

And he whom God humiliates, meaning: God humiliates him, **there is none to honor him**, meaning: he whom God humiliates, no one will subdue him, **Indeed, God does what He wills**, meaning: He honors and humiliates, so happiness and misery are by His will and desire.

Tafsir al-Baidawi

18- **Have you not seen that to God prostrates whoever is in the heavens and whoever is on the earth** is subject to His power and cannot be achieved by His management, or His humility indicates the greatness of His Manager, and it is permissible to include those with reason and others on the predominance, so His saying: **And the sun and the moon and the stars and the mountains and the trees and the beasts** is singling them out for mention due to their fame and the remoteness of that from them. And **and the beasts** was read with a light vowel to dislike doubling or combining two quiescent letters. **And many people** is a conjunction to it if it is permissible to apply one word to each of its concepts, and to attribute it based on one of them to a matter and based on the other to another, then specifying many indicates the particularity of the meaning attributed to them, or a subject whose predicate is deleted and indicated by the predicate of its counterpart such as **the reward is due to him**, or the subject of an implied verb, meaning and many people prostrate to Him in obedience. **And many have the punishment justly deserved** because of their disbelief and refusal to obey. It is permissible to make **and many** a repetition of the first, to exaggerate the number of those who deserve punishment, and to link it to those who prostrate in the general sense, described by

what comes after it. *Haqq* was read with the damma and *haqq* with the implied verb. **And he whom God humiliates** with misery **there is none to honor him** to honor him with happiness. It was read with the fatha, meaning honor. **Indeed, God does what He wills** of honor and humiliation.

Surat al-Hajj 22:19

These are two opponents who have disputed about their Lord. As for those who disbelieve, garments of fire will be cut out for them, and boiling water will be poured down over their heads.

Surat al-Hajj 22:19

These are two opponents who have disputed about their Lord. As for those who disbelieve, garments of fire will be cut out for them, and boiling water will be poured down over their heads.

Tafsir al-Jalalayn

19 - **These are two opponents** meaning the believers are opponents and the five disbelievers are opponents, and it is used for one person and a group **They disputed about their Lord** meaning about His religion **So those who disbelieved, garments of fire will be cut out for them** they will wear them, meaning the fire will surround them **Boiling water will be poured down over their heads** water reaching the extreme temperature

Tafsir al-Suyuti

The Almighty said: These two are opponents. The verse: The two sheikhs and others narrated on the authority of Abu Dharr, who said: This verse was revealed: These two are opponents who disputed about their Lord, about Hamza and Ubaidah and Ali ibn Abi Talib and Utbah and Shaibah and Al-Walid ibn Utbah. Al-Hakim narrated on the authority of Ali, who said: This verse was revealed about us in our duel on the day of Badr: These two are opponents who disputed about their Lord, until His saying: The burning.

And he narrated from another source on his authority that he said: It was revealed about those who fought on the day of Badr: Hamza, Ali, Ubaidah ibn al-Harith, Utbah ibn Rabi'ah, Shaiba ibn Rabi'ah, and al-Walid ibn Utbah.

Ibn Jarir narrated on the authority of Al-Awfi on the authority of Ibn Abbas that it was revealed about the People of the Book. They said to the believers, **We are more worthy of God than you, and our Book is older, and our Prophet is before your Prophet.** The believers said, "We are more worthy of God. We believe in Muhammad and your Prophet and in what God has revealed of the Book." Ibn Abi Hatim narrated something similar on the authority of Qatada.

Tafsir al-Tabari

The people of interpretation differed regarding the meaning of these two opponents that God mentioned. Some of them said: One of the two groups is the people of faith, and the other group is the idol worshippers from the polytheists of Quraysh who fought on the day of Badr.

Who said that?

Yaqub told me, he said: Hisham told us, he said: Abu Hashim told us, on the authority of Abu Majlaz, on the authority of Qais bin Ubadah, he said: I heard Abu Dharr swear an oath that this verse, **These two are**

opponents who have disputed about their Lord, was revealed about those who fought on the day of Badr: Hamza, Ali, Ubaidah bin Al-Harith, Utbah, Shaibah, the sons of Rabi'ah, and Al-Walid bin Utbah. He said: And Ali said: I am the first, or one of the first, to kneel in dispute on the Day of Resurrection before God, the Blessed and Most High.

Ali bin Sahl told us: Muammil told us: Sufyan told us, on the authority of Abu Hashim, on the authority of Abu Majlaz, on the authority of Qais bin Ibad, who said: I heard Abu Dharr swear by God an oath: This verse was revealed about six of the Quraysh 106: Hamza bin Abdul Muttalib, Ali bin Abi Talib, Ubaidah bin Al-Harith, may God be pleased with them, Utbah bin Rabi'ah, Shaibah bin Rabi'ah, and Al-Walid bin Utbah. **These two are opponents who have disputed about their Lord...** to the end of the verse. **Indeed, God will admit those who believe and do righteous deeds** to the end of the verse.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Abu Hashim, on the authority of Abu Majlaz, on the authority of Qais ibn Ibad, he said: I heard Abu Dharr swearing, then he mentioned something similar.

Ibn Bashar told us: Muhammad ibn Muhibb told us: Sufyan told us, on the authority of Mansur ibn al-Mu'tamir, on the authority of Hilal ibn Yasaf: He said: This verse was revealed about those who fought on the day of Badr: **These two are opponents who have disputed about their Lord.**

Ibn Humayd told us: Salamah ibn al-Fadl told us: Muhammad ibn Ishaq told us, on the authority of some of his companions, on the authority of Ata ibn Yasar, who said: These verses were revealed: **These two are opponents who have disputed about their Lord** about those who fought on the day of Badr: Hamza, Ali, Ubaydah ibn al-Harith, Utbah ibn Rabi'ah, Shaybah ibn Rabi'ah, and al-Walid ibn Utbah. Up to His saying: **And they were guided to the path of the Praiseworthy.**

He said: Jarir narrated to us, on the authority of Mansur, on the authority of Abu Hashim, on the authority of Abu Majlaz, on the authority of Qais ibn Ubad, who said: By God, this verse was revealed: **These two are opponents who have disputed about their Lord** about those who went out to one another on the day of Badr: Hamza, Ali, Ubaydah, may God have mercy on them, Shaibah, Utbah, and Al-Walid ibn Utbah.

Others who said that one of the two groups is the group of faith said: Rather, the other group is the People of the Book.

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, **These two are opponents who dispute about their Lord**, he said: They are the People of the Book. They said to the believers:

We are closer to God and have an earlier Book than you, and our Prophet was before your Prophet. And the believers said: We are more worthy of God. We believe in Muhammad, may God bless him and grant him peace, and we believe in your Prophet, and in what God has revealed of the Book. So you know our Book and our Prophet, then you abandoned it and disbelieved in it out of envy, and that was their dispute about their Lord.

Others among them said: Rather, the other group are all infidels, whatever their religion.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, he said: Abu Tamila told us, on the authority of Abu Hamza, on the authority of Jabir, on the authority of Mujahid, and Ata' bin Abi Riyah, and Abu Qaz'ah, on the authority of Al-Hussein, he said: They are the disbelievers and the believers who disputed about their Lord.

He said: Al-Hussein told us, Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid: The example of the unbeliever and the believer.

Ibn Jurayj said: Their dispute with which they disputed about their Lord is their dispute in this world from the people of every religion. They see that they are more deserving of God than others.

Abu Kuraib told us, he said: Abu Kuraib told us, he said: Abu Bakr bin Ayyash told us, he said: Asim and Al-Kalbi both used to say in **These are two opponents who have disputed about their Lord**, he said: The people of polytheism and Islam when they disputed about which of them was better, he said: He made polytheism a religion.

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, regarding his statement, **These are two opponents who dispute about their Lord**, he said: The example of the believer and the disbeliever is their dispute about the resurrection.

Others said: The two opponents mentioned by God in this verse are Heaven and Hell.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Abu Tamila told us, on the authority of Abu Hamza, on the authority of Jabir, on the authority of Ikrimah, **These are two opponents who disputed about their Lord**. He said: They are Paradise and Hell. They disputed, and Hell said: God created me for His punishment, and Paradise said: God created me for His mercy. So God has related to you of their story what you hear.

The first of these sayings to me to be correct, and the most similar to the interpretation of the verse, is the saying of the one who said: He meant by the two opponents: all the disbelievers of all kinds of disbelief and all the believers. I only said that it is more correct because the Most High mentioned before that two kinds of His creation: one of them is the people of

obedience to Him by prostrating to Him, and the other: the people of disobedience to Him, for whom the punishment has been justified. He said: **Do you not see that to God prostrates whoever is in the heavens and whoever is on the earth and the sun and the moon?** Then He said: **And many of the people, and many upon whom the punishment has been justified.** Then He followed that with a description of both kinds and what He will do with them, so He said: **Then those who disbelieved, garments of fire will be cut out for them.** And God said: **Indeed, God will admit those who believe and do righteous deeds to gardens beneath which rivers flow.** So it was clear from that that what is between that is report about them.

If someone says: What do you say about what was narrated on the authority of Abu Dharr regarding his statement that this was revealed about those who fought on the day of Badr? It is said: That is, God willing, as was narrated on his authority. However, the verse may have been revealed for a reason, then it is general for everything that was similar to that reason, and this is one of those. That is because those who fought, one of the two groups was people of polytheism and disbelief in God, and the other was people of faith in God and obedience to Him. So every disbeliever is like the group of polytheists in that he is an opponent to the people of faith, and likewise every believer, every believer, is like the group of faith in that he is an opponent to the people of polytheism.

The interpretation of the statement: These are two opponents who disputed over the religion of their Lord, and their dispute over that is the enmity of each group towards the other group, and its war against it over its religion.

And His statement, **As for those who disbelieve, garments of fire will be cut out for them.** God Almighty says: As for the one who disbelieves in God among them, a shirt of copper from fire will be cut out for him.

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, **As for those who disbelieve, garments of fire will be cut out for them.** He said: The disbeliever will have garments of fire cut out for him, and the believer will be admitted by God to gardens beneath which rivers flow.

Ibn Hamid told us: Yaqub told us, on the authority of Ja'far, on the authority of Sa'id, regarding his statement, **As for those who disbelieve, garments of fire will be cut out for them.** He said: Garments of copper, and there is no vessel hotter or more intense than 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, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: The unbelievers will have garments of fire cut out for them, but the believer will enter gardens beneath which rivers flow. And His statement, **Pouring boiling water will be poured over their heads**, means: Boiling water will be poured over their heads.

Muhammad ibn al-Muthanna told us: Ibrahim ibn Ishaq al-Talaqani told us: Ibn al-Mubarak told us, on the

These are two opponents who have disputed about their Lord. As for those who disbelieve, garments of fire will be cut out for them, and boiling water will be poured down over their heads.

authority of Sa`id ibn Zayd, on the authority of Abu al-Samh, on the authority of Ibn Juhayrah, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "The boiling water will be poured over their heads, and it will penetrate their skulls until it reaches their stomachs, and what is in their stomachs will melt until it reaches their feet, and it will be melted, then it will be returned to how it was."

Muhammad ibn al-Muthanna told me: Ya`mar ibn Bishr told us: Ibn al-Mubarak told us: Sa`id ibn Zayd told us, on the authority of Abu al-Samh, on the authority of Ibn Juhayrah, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, something similar, except that he said: **It will penetrate the skull until it reaches his stomach, and what is in his stomach will be shed.**

Some of them claimed that his statement, **And for them are maces of iron**, is from the deferred meaning of the forward, and he said: The point of the statement is: As for those who disbelieved, garments of fire were cut out for them, and for them are maces of iron, and boiling water is poured over their heads. And he said: It is only necessary that this be so, because the angel strikes him with the iron mace until his head is pierced, then the boiling water is poured into him, the heat of which has reached its peak, and it cuts his stomach. And the report from the Messenger of God, may God bless him and grant him peace, that we mentioned indicates the opposite of what this speaker said, and that is that he, may God bless him and grant him peace, informed that when the boiling water is poured over their heads, it penetrates the skull until it reaches their stomachs, and thus came the interpretation, and if the maces had pierced their heads before the boiling water was poured over them, then his statement, may God bless him and grant him peace, **Indeed, the boiling water penetrates the skull**, would not have had any meaning. But the matter in that is contrary to what this speaker said.

And his saying, **It melts what is in their bellies and their skins**, meaning: It melts with the boiling water that is poured over their heads what is in the fire: if you melt it, you melt it completely. And from this the poet says:

I told him about a tree that was found in a desert,
melted by the sun but not melted.

And from it the saying of the rajaz poet:

Grilled skewers doubt

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 both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement **it is melted with it**, he said: it is melted completely.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Abi Jurayj, on the authority of Mujahid, similarly. Ibn Jurayj said, **He melts with it**: he said: He did not cut off their punishment.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Abi Jurayj, on the authority of Mujahid, similarly. Ibn Jurayj said, **He melts with it**: he said: He did not cut off their punishment.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, 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, **As for those who disbelieve, garments of fire will be cut out for them**, to his statement, **With it will melt what is in their bellies and their skins**, meaning: They will be given to drink what, when it enters their bellies, melts them and their skins with the bellies.

Ibn Hamid told us: Yaqub told us, on the authority of Ja'far and Harun ibn `Antarah, on the authority of Sa`id ibn Jubayr. Harun said: When the people of Hell are hungry, they will cry out to the tree of Zaqqum and eat from it, and the skin of their faces will be stripped off. If a passerby were to pass by them, he would recognize them, he would recognize the skin of their faces in it. Then thirst will be poured upon them, and they will cry out for help, and they will be given water like molten metal, the heat of which has reached its peak. When they bring it close to their mouths, the flesh of their faces, from which the skin has fallen off, will be roasted by its heat. **That which is in their bellies will be melted thereby**, meaning their intestines, and their skin will fall off. Then they will be struck with iron mallets, and every limb will fall off as it was. They will cry out for woe and destruction. His statement, **And for them will be mallets of iron**, will be used by the guards to strike their heads with when they want to leave the Fire until they return to it. His statement, **Every time they want to leave it, out of distress, they will be returned to it**, means: every time. These infidels, whose description was given to them, were to be brought out of the Fire, from the grief and distress that befell them, and they were returned to it.

Mujahid ibn Musa narrated to us, saying: Ja'far ibn `Awn narrated to us, saying: Al-A'mash narrated to us, on the authority of Abu Thabyan, who said: The Fire is black and dark, and its flame and embers do not give light. Then he recited the verse: **Every time they want to get out of it, they are returned to it**. It was mentioned that they try to get out of the Fire when Hell is seething and throws those in it to the top of its gates. They want to get out, but the keepers throw them back into it with whips, and they say to them when they strike them with the whips: **Taste the punishment of the burning**. What he meant by his saying: **Taste the punishment of the burning** is that he says to them: Taste the

punishment of the Fire. It was said: the punishment of the burning, and the meaning is: the burning, just as it was said: the painful punishment means: the painful.

Tafsir al-Qurtubi

The Almighty said: **These two are opponents who disputed about their Lord**. Muslim narrated on the authority of Qais bin Abbad who said:

I heard Abu Dharr swearing that **These two are opponents who have disputed about their Lord** was revealed about those who came out on the day of Badr: Hamza, Ali, Ubaidah ibn al-Harith, may God be pleased with them, Utbah and Shaibah, the sons of Rabi'ah, and al-Walid ibn Utbah. Muslim, may God have mercy on him, concluded his book with this hadith. Ibn Abbas said: These three verses were revealed to the Prophet, may God bless him and grant him peace, in Medina about three believers and three disbelievers, and he named them, as Abu Dharr mentioned. Ali ibn Abi Talib, may God be pleased with him, said: I will be the first to kneel to dispute before God on the Day of Resurrection, meaning the story of his duel with his two companions, as mentioned by al-Bukhari. Hilal ibn Yasaaf, Ata' ibn Yasar, and others agreed with this statement. Ikrimah said: What is meant by the two opponents is Paradise and Hell. They disputed, and Hell said: He created me for His punishment. And Paradise said: He created me for His mercy.

I said: There is a hadith on the dispute between Heaven and Hell on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said:

"Paradise and Hell argued, and one said: The tyrants and the arrogant will enter me. And another said: The weak and the poor will enter me. So God, the Most High, said to the one: You are My punishment, with which I punish whomever I will, and He said to the other: You are My mercy, with which I have mercy on whomever I will, and each of you will have her fill." Narrated by Al-Bukhari, Muslim and Al-Tirmidhi, who said: A good and authentic hadith. Ibn Abbas also said: They are the People of the Book. They said to the believers: We are closer to God than you, and our Book preceded you, and our Prophet came before your Prophet. And the believers said: We are more deserving of God than you. We believed in Muhammad, we believed in your Prophet and in the Book that was revealed to him, and you know our Prophet and you abandoned him and disbelieved in him out of envy. So this was their dispute, and this verse was revealed about them. This is the statement of Qatada, and the first statement is more correct. It was narrated by Al-Bukhari on the authority of Hajjaj bin Munhal on the authority of Hisham on the authority of Abu Hashim on the authority of Abu Majlaz on the authority of Qais bin Ibad on the authority of Abu Dharr, and Muslim on the authority of Amr bin Zararah on the authority of Hisham, and it was narrated by Sulayman Al-Taymi on the authority of Abu Majlaz on the authority of Qais bin Ibad on the authority of Ali, who said: This verse was revealed about us and in our duel

on the day of Badr: **These two are opponents who have disputed about their Lord** - until His saying - **the punishment of the burning fire**. Ibn Kathir read **These two are opponents** with a shaddah on the *nun* in **these two**. Al-Farra' interpreted the opponents as two groups of people of two religions, and he claimed that one opponent was the Muslims and the other was the Jews and Christians, who disputed about the religion of their Lord. He said: So he said: They disputed because they are a plural. He said: If he had said they disputed, it would have been permissible. Al-Nahhas said: This is the interpretation of someone who has no knowledge of the hadith or the books of the people of interpretation, because the hadith about this verse is well-known. It was narrated by Sufyan al-Thawri and others on the authority of Abu Hashim on the authority of Abu Majlaz on the authority of Qays ibn Abbad who said: I heard Abu Dharr swearing that this verse was revealed about Hamza, Ali, Ubaidah ibn al-Harith ibn Abdul Muttalib, Utbah and Shaybah the sons of Rabi'ah, and al-Walid ibn Utbah. Abu Amr ibn al-Ala narrated this on the authority of Mujahid on the authority of Ibn Abbas. There is a fourth opinion that they are all believers and all disbelievers, regardless of their religion. This was said by Mujahid, al-Hasan, Ata ibn Abi Rabah, Asim ibn Abi al-Najud, and al-Kalbi. This opinion of generality includes what was revealed about them and others. It was said: It was revealed about the dispute over resurrection and recompense, as some people said it and others denied it. **So those who disbelieved** means from the sects mentioned above. **For them will be cut out garments of fire** meaning sewn and made smooth, and fire was likened to garments because it is a garment for them like garments. And his saying: **cut out** means that garments of fire will be cut out for them in the Hereafter. It was mentioned in the past tense because whatever was from the report of the Hereafter, what was promised of it is like the actual reality. God the Most High said: **And when God said, 'O Jesus, son of Mary, did you say to the people?'** (al-Ma'idah 5:116) meaning God the Most High says. It is possible to say that those garments have now been prepared for them to wear when they go to the Fire. Sa'id ibn Jubayr said: **Of fire** is of copper, so those garments are of copper that have been melted and they are the garments mentioned in the molten state of the night, and there is nothing in the vessels that is hotter than it. It was said: The meaning is that the Fire has surrounded them as the torn garments surround them when they wear them, so from this aspect they have become garments because in encompassing they are like garments, like **And We have made the night as a covering** (An-Naba': 10). **Boiling water will be poured over their heads** meaning hot water boiling in the fire of Hell. At-Tirmidhi narrated on the authority of Abu Hurayrah on the authority of the Prophet, may God bless him and grant him peace, who said:

"The boiling water will be poured over their heads, and the boiling water will penetrate until it reaches their stomachs, and what is in their stomachs will melt until it flows out of their feet, and it will be returned to how it was." He said: A good, authentic, rare hadith.

Surat al-Hajj 22:19

These are two opponents who have disputed about their Lord. As for those who disbelieve, garments of fire will be cut out for them, and boiling water will be poured down over their heads.

Tafsir Ibn Kathir

It is proven in the two Sahihs from the hadith of Abu Majlaz on the authority of Qais bin Ibad on the authority of Abu Dharr: that he used to swear that this verse, **These two are opponents who have disputed about their Lord**, was revealed about Hamza and his two companions, and Utbah and his two companions on the day they went out in Badr. This is the wording of Al-Bukhari when explaining it. Then Al-Bukhari said: Hajjaj bin Al-Munhal told us, Al-Mu'tamir bin Sulaiman told us, I heard my father, Abu Majlaz told us on the authority of Qais bin Ibad on the authority of Ali bin Abi Talib that he said: I will be the first to kneel before the Most Merciful to dispute on the Day of Resurrection. Qais said: And about them was revealed: **These two are opponents who have disputed about their Lord**, he said: They are those who went out in battle on the day of Badr: Ali, Hamza, Ubaidah, Shaibah bin Rabi'ah, Utbah bin Rabi'ah, and Al-Walid bin Utbah. Al-Bukhari alone transmitted it.

Saeed bin Abi Aruba said on the authority of Qatada regarding his statement: **These are two opponents who have disputed about their Lord**, he said: The Muslims and the People of the Book disputed, and the People of the Book said: Our Prophet came before your Prophet and our Book came before your Book, so we are more deserving of God than you. The Muslims said: Our Book rules over all the books and our Prophet is the Seal of the Prophets, so we are more deserving of God than you. So God granted victory to Islam over those who opposed it, and revealed: **These are two opponents who have disputed about their Lord**. And Al-Awfi narrated on the authority of Ibn Abbas. And Shu'bah said on the authority of Qatada regarding his statement: **These are two opponents who have disputed about their Lord**, he said: One who believes and one who denies. And Ibn Abi Nujayh said on the authority of Mujahid regarding this verse: Like the disbeliever and the believer who disputed about the resurrection, and he and Ata' said in the narration of this verse: They are the believers and the disbelievers.

And Ikrimah said: **These are two opponents who disputed about their Lord**. He said: They are Paradise and Hell. Hell said: Make me for punishment, and Paradise said: Make me for mercy. The statement of Mujahid and Ata': What is meant by these are the disbelievers and the believers includes all the statements, and the story of the Day of Badr and others is included in it, because the believers want to support the religion of God the Almighty, and the disbelievers want to extinguish the light of faith, abandon the truth and make falsehood appear. This is the choice of Ibn Jarir, and it is good. That is why he said: **So those who disbelieved, garments of fire will be cut out for them**, meaning pieces of fire will be cut out for them. Saeed bin Jubair said: Of copper, which is the hottest thing when heated. **Pouring water will be poured over their heads, melting thereby that which is in their bellies and their skins**, meaning if boiling water is poured over their heads, which is extremely hot water. Saeed bin Jubair said: It is molten copper. It

melted the fat and intestines in their stomachs. This was said by Ibn Abbas, Mujahid, Saeed bin Jubair, and others. Likewise, their skins melt. Ibn Abbas and Saeed said: It fell off.

Ibn Jarir said: Muhammad ibn al-Muthanna told me, Ibrahim Abu Ishaq al-Talaqani told me, Ibn al-Mubarak told us, on the authority of Saeed ibn Yazid, on the authority of Abu al-Samh, on the authority of Ibn Hijrah, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "The boiling water will be poured over their heads and will penetrate their skulls until it reaches their stomachs, and what is in their stomachs will melt away until it reaches their feet. It is melting, then it will be returned to how it was." At-Tirmidhi narrated it from the hadith of Ibn al-Mubarak and said: Hasan Sahih. Ibn Abi Hatim narrated it in this way from his father, on the authority of Abu Na'im, on the authority of Ibn al-Mubarak with it. Then Ibn Abi Hatim said: Ali ibn al-Husayn told us, Ahmad ibn Abi al-Hawari told us.

He said: I heard Abdullah bin Al-Sarri say: The angel comes to him carrying a vessel with two dogs because of its heat, and when he brings it close to his face, he hates it. He said: Then he raises a whip with him and strikes his head with it, emptying his brain, then he empties the vessel of his brain and it reaches his stomach from his brain, and that is what he said: **With it he melts what is in their bellies and their skins**.

And his saying: **And for them are maces of iron**. Imam Ahmad said: Hasan bin Musa told us, Ibn Lahi'ah told us, Diraj told us on the authority of Abu Al-Haytham on the authority of Abu Sa'id Al-Khudri on the authority of the Messenger of God, may God bless him and grant him peace, who said: **If a mace of iron were placed on the earth and the two heavy things were to come together for it, they would not lift it from the earth**. Imam Ahmad said: Musa bin Dawud told us, Ibn Lahi'ah told us, Diraj told us on the authority of Abu Al-Haytham on the authority of Abu Sa'id Al-Khudri who said: The Messenger of God, may God bless him and grant him peace, said: "If a mountain were struck with a mace of iron, it would shatter and then return to what it was. And if a bucket of filth were poured into the world, the people of the world would stink." Ibn Abbas said about his saying: **And for them are maces of iron**, he said: They are struck with them, and every limb falls on its own and they call for destruction.

And His statement: **Whenever they want to get out of it, out of distress, they are returned to it**. Al-A'mash said, on the authority of Abu Thabyan, on the authority of Salman, who said: The Fire is black and dark, and its flames and embers do not give light. Then he recited: **Whenever they want to get out of it, out of distress, they are returned to it**. Zayd ibn Aslam said about this verse: **Whenever they want to get out of it, out of distress, they are returned to it**. He said: It has reached me that the people of Hell will not breathe in Hell. Al-Fudayl ibn Iyad said: By God, they do not hope to get out, for their feet are bound and their hands are shackled, but its flames will raise them and its whips will return them. And His statement: **And taste the**

punishment of the burning fire is like His statement: **And it will be said to them, 'Taste the punishment of the Fire which you used to deny.'** The meaning of the statement is that they will be humiliated by the punishment in word and deed.

Fath al-Qadir

19- **These are two opponents.** The opponents are one of the most impure groups, the Jews, Christians, Sabians, Magians, and those who associate others with God. The other opponent is the Muslims. They are two quarreling groups. This was stated by Al-Farra and others. It was said that what is meant by the two opponents is Paradise and Hell. Paradise said: He created me for His mercy, and Hell said: He created me for His punishment. It was also said that what is meant by the two opponents are those who came out on the day of Badr. Among the believers were Hamza, Ali, and Ubaidah, and among the disbelievers were Utbah and Shaibah, the sons of Rabi'ah, and Al-Walid bin Utbah. Abu Dharr **may God be pleased with him** used to swear that this verse was revealed about these combatants, as was proven from him in Sahih. A group of the Companions said the same, and they are more knowledgeable than others about the reasons for revelation. This was also proven in Sahih from a group of the Companions, and they are more knowledgeable than others about the reasons for revelation. It was also proven in Sahih from Ali that he said: This verse was revealed about us. Ibn Kathir read **these two** with a shaddah on the *nun*. The Almighty said: **They disputed** and did not say **they disputed**. Al-Farra' said: Because they are a plural, and if he had said **they disputed**, it would have been permissible. The meaning of **in their Lord** is **in the matter of their Lord**, meaning in His religion, or in His essence, or in His attributes, or in His law for His servants, or in all of that. Then the Almighty explained what He had summarized in His statement: **He will judge between them**, and said: **Then those who disbelieved, garments of fire will be cut out for them.** Al-Azhari said: That is, they will be smoothed out and made into clothing for them. The fire was likened to garments because it encompasses them as garments encompass, and the past tense was used to refer to the future to indicate that it will happen. It was said that these garments are made of copper that has been melted and has become like fire, and they are the garments mentioned in another verse. It was said that the meaning of the verse is: The fire surrounded them. It was read as *qata'at* with a light pronunciation. Then the Almighty said: **He will pour boiling water over their heads.** The boiling water is the hot water boiling in the fire of Hell. The sentence is a resumption or it is a second piece of report for the relative pronoun.

Tafsir al-Baghawi

19. The Almighty's saying: **These two opponents have disputed about their Lord**, meaning: they argued about His religion and His command. The opponent is a noun similar to the source, so He said: **they disputed** in the plural form, like His saying: **And has there come to you the report of the opponents when they climbed**

over the wall of the private chamber? (Sad: 21), and they differed about these two opponents:

Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Yaqub bin Ibrahim told us, Hisham told us, Abu Hashim told us, on the authority of Abu Majlaz, on the authority of Qais bin Ibad, who said: I heard Abu Dharr swear that this verse: **These two are opponents who have disputed about their Lord**, was revealed about those who came out on the day of Badr: Hamza and Ali, Ubaidah bin Al-Harith, Utbah, and Shaiba, the sons of Abu Rabi'ah, and Al-Walid bin Utbah.

And Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Hajjaj bin Munhal told us, Al-Mu'tamir bin Sulaiman told us, he said: I heard my father say: Abu Majlaz told us, on the authority of Qais bin Ibad, on the authority of Ali bin Abi Talib, he said: I am the first to kneel before the Most Merciful to argue on the Day of Resurrection. Qais said: And about them was revealed: **These two opponents who disputed about their Lord.** He said: They are those who fought on the day of Badr: Ali and Hamza, Ubaidah, Shaiba bin Rabi'ah, Utbah bin Rabi'ah, and Al-Walid bin Utbah.

Muhammad ibn Ishaq said: On the day of Badr, Utbah ibn Rabi'ah went out between his brother Shaibah ibn Rabi'ah and his son Al-Walid ibn Utbah and called for a duel. Three young men from the Ansar went out to him: Uwadh and Mu'awwidh, sons of Al-Harith, and their mother is 'Afra', and 'Abdullah ibn Rawahah. They said: Who are you? They said: A group of the Ansar. When they named themselves, they said: Noble and equal. Then their crier called: O Muhammad, bring out to us our equals from our people. The Messenger of God, may God bless him and grant him peace, said: Stand up, O Ubaidah ibn Al-Harith, O Hamza ibn 'Abd Al-Muttalib, and O 'Ali ibn Abi Talib. When they approached, they said: Who are you? They mentioned and said: Yes, they are equal and noble. So Ubaidah fought, and the oldest of the people was Utbah. Hamza fought Shaibah, and Ali fought al-Walid ibn Utbah. As for Hamza, he did not wait long before he killed Shaibah and Ali al-Walid. Ubaidah and Utbah differed between them, and each of them [defeated] the other. Hamza and Ali thought of striking Utbah with their swords, so they threw him down and carried Ubaidah to his companions, and his leg had been cut off and its marrow was flowing. When they brought Ubaidah to the Messenger of God, may God bless him and grant him peace, he said: Are you not a martyr, O Messenger of God? He said: Yes. Ubaidah said: If Abu Talib were alive, he would have known that I am more deserving of what he said than he is, when he says:

We surrender to him until we fall around him and forget about our children and wives

Ibn Abbas and Qatada said: The verse was revealed about the Muslims and the People of the Book. The People of the Book said: We are more deserving of God and have an earlier Book than you, and our Prophet was before your Prophet. The believers said: We are more deserving of God. We believed in our

Surat al-Hajj 22:19

These are two opponents who have disputed about their Lord. As for those who disbelieve, garments of fire will be cut out for them, and boiling water will be poured down over their heads.

Prophet Muhammad, may God bless him and grant him peace, and your Prophet and in what God revealed of the Book, and you know our Prophet and our Book and you disbelieved in it out of envy. This is their dispute over their Lord.

Mujahid, Ata bin Abi Rabah, and Al-Kalbi said: They are the believers and the unbelievers, all of them, regardless of their religion.

Some of them said: He made the religions six in the Almighty's saying: **Indeed, those who believed and those who were Jews** (al-Ma'idah 5:69), the verse, so He made five for Hell and one for Paradise, so the Almighty's saying: **These two are opponents who dispute about their Lord** refers to them, so the believers are opponents and the rest of the five are opponents.

And Ikrimah said: Paradise and Hell argued, as Hassan bin Saeed Al-Munai'i informed us, Abu Tahir Al-Ziyadi informed us, Abu Bakr Muhammad Hussain Al-Qattan informed us, Ahmad bin Yusuf Al-Salami informed us, Abdul Razzaq informed us, Muammar informed us, on the authority of Hammam bin Munabbih, who said: Abu Hurairah informed us: He said: The Messenger of God, may God bless him and grant him peace, said: "Paradise and Hell argued, and Hell said: I am favored by the arrogant and the tyrannical. And Paradise said: Why is it that only the weak, the worthless, and the deceived enter me? God the Almighty said to Paradise: You are only My mercy, with you I have mercy on whomever I wish of My servants. And He said to Hell: You are only My punishment, with you I punish whomever I wish of My servants. And each of you will have its fill. As for Hell, it will not be filled until God places His foot in it, and it will say: Enough, enough. Then it will be filled and some parts will be drawn towards others, and God will not wrong any of His creation. As for Paradise, God the Almighty will create a creation for it." Then God Almighty explained what the two opponents have, saying:

As for those who disbelieve, garments of fire will be cut out for them. Saeed bin Jubair said: Garments of molten copper, and there is no vessel that is hotter than it when heated. It was called garments because it surrounds them like clothing.

Some of them said: The people of Hell will wear pieces of fire, **Boiling water will be poured over their heads.** Boiling water is hot water that has reached its peak temperature.

that the Jews and the believers disputed, so the Jews said: We are more deserving of God and we have a book and a prophet before your prophet, and the believers said: We are more deserving of God, we believed in Muhammad and your prophet and in what God has revealed of a book, and you know our book and our prophet, then you disbelieved in it out of envy, so it was revealed. **As for those who disbelieved** is a section for their dispute, and it is what is meant by the Almighty's saying: **Indeed, God will judge between them on the Day of Resurrection.** "It was cut out for them" was measured for them according to the sizes of their bodies, and it was read with a light pronunciation. "Garments of fire" fires that surround them as clothes surround. **He pours boiling water over their heads.** This is a dream from the pronoun in **for them** or a second piece of report. Hot water is boiling water.

Tafsir al-Baidawi

19- **These two are opponents** meaning two quarreling factions. That is why He said: **They disputed** based on the meaning, and if it were reversed it would be permissible, and what is meant by them are the believers and the disbelievers. **About their Lord** about His religion or His essence and attributes. It was said

Surat al-Hajj 22:20

It will melt what is in their bellies and their skins.

Tafsir al-Jalalayn

20 - It melts melts with it what is in their bellies of fats and other things that are roasted with it and the hides

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **It will melt what is in their bellies and their skins.**

Tafsir al-Qurtubi

يسخ is melted. معها ما في حمص and sahr is the melting of fat. And sahr is that which has melted from it. It is said: I sahrut something and it melted, meaning I melted it and it melted, so it is sahir. Ibn Ahmar said, describing a young quail:

It tells of a finding that was thrown into a sand dune, melted by the sun, but not melted.

That is, the sun melts it, so he is patient with that. **And the skins** meaning, the skins are burned, or the skins are roasted, because the skins do not melt, but rather everything is combined with what is appropriate for it, so it is as you say: I came to him and he fed me tharid, yes by God, and bitter milk, meaning, he gave me milk to drink. And the poet said:

I fed her straw and cold water.

Tafsir Ibn Kathir

It is proven in the two Sahihs from the hadith of Abu Majlaz on the authority of Qais bin Ibad on the authority of Abu Dharr: that he used to swear that this verse, **These two are opponents who have disputed about their Lord**, was revealed about Hamza and his two companions, and Utbah and his two companions on the day they went out in Badr. This is the wording of Al-Bukhari when explaining it. Then Al-Bukhari said: Hajjaj bin Al-Munhal told us, Al-Mu'tamir bin Sulaiman told us, I heard my father, Abu Majlaz told us on the authority of Qais bin Ibad on the authority of Ali bin Abi Talib that he said: I will be the first to kneel before the Most Merciful to dispute on the Day of Resurrection. Qais said: And about them was revealed: **These two are opponents who have disputed about their Lord**, he said: They are those who went out in battle on the day of Badr: Ali, Hamza, Ubaidah, Shaibah bin Rabi'ah, Utbah bin Rabi'ah, and Al-Walid bin Utbah. Al-Bukhari alone transmitted it.

Saeed bin Abi Aruba said on the authority of Qatada

regarding his statement: **These are two opponents who have disputed about their Lord**, he said: The Muslims and the People of the Book disputed, and the People of the Book said: Our Prophet came before your Prophet and our Book came before your Book, so we are more deserving of God than you. The Muslims said: Our Book rules over all the books and our Prophet is the Seal of the Prophets, so we are more deserving of God than you. So God granted victory to Islam over those who opposed it, and revealed: **These are two opponents who have disputed about their Lord**. And Al-Awfi narrated on the authority of Ibn Abbas. And Shu'bah said on the authority of Qatada regarding his statement: **These are two opponents who have disputed about their Lord**, he said: One who believes and one who denies. And Ibn Abi Nujayh said on the authority of Mujahid regarding this verse: Like the disbeliever and the believer who disputed about the resurrection, and he and Ata' said in the narration of this verse: They are the believers and the disbelievers.

And Ikrimah said: **These are two opponents who disputed about their Lord**. He said: They are Paradise and Hell. Hell said: Make me for punishment, and Paradise said: Make me for mercy. The statement of Mujahid and Ata': What is meant by these are the disbelievers and the believers includes all the statements, and the story of the Day of Badr and others is included in it, because the believers want to support the religion of God the Almighty, and the disbelievers want to extinguish the light of faith, abandon the truth and make falsehood appear. This is the choice of Ibn Jarir, and it is good. That is why he said: **So those who disbelieved, garments of fire will be cut out for them**, meaning pieces of fire will be cut out for them. Saeed bin Jubair said: Of copper, which is the hottest thing when heated. **Pouring water will be poured over their heads, melting thereby that which is in their bellies and their skins**, meaning if boiling water is poured over their heads, which is extremely hot water. Saeed bin Jubair said: It is molten copper. It melted the fat and intestines in their stomachs. This was said by Ibn Abbas, Mujahid, Saeed bin Jubair, and others. Likewise, their skins melt. Ibn Abbas and Saeed said: It fell off.

Ibn Jarir said: Muhammad ibn al-Muthanna told me, Ibrahim Abu Ishaq al-Talaqani told me, Ibn al-Mubarak told us, on the authority of Saeed ibn Yazid, on the authority of Abu al-Samh, on the authority of Ibn Hijrah, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "The boiling water will be poured over their heads and will penetrate their skulls until it reaches their stomachs, and what is in their stomachs will melt away until it reaches their feet. It is melting, then it will be returned to how it was." At-Tirmidhi narrated it from the hadith of Ibn al-Mubarak and said: Hasan Sahih. Ibn Abi Hatim narrated it in this way from his father, on the authority of Abu Na'im, on the authority of Ibn al-Mubarak with it. Then Ibn Abi Hatim said: Ali ibn al-Husayn told us, Ahmad ibn Abi al-Hawari told us.

He said: I heard Abdullah bin Al-Sarri say: The angel comes to him carrying a vessel with two dogs because of its heat, and when he brings it close to his face, he hates it. He said: Then he raises a whip with him and strikes his head with it, emptying his brain, then he

Surat al-Hajj 22:20

It will melt what is in their bellies and their skins.

empties the vessel of his brain and it reaches his stomach from his brain, and that is what he said: **With it he melts what is in their bellies and their skins.**

And his saying: **And for them are maces of iron.** Imam Ahmad said: Hasan bin Musa told us, Ibn Lahi'ah told us, Diraj told us on the authority of Abu Al-Haytham on the authority of Abu Sa'id Al-Khudri on the authority of the Messenger of God, may God bless him and grant him peace, who said: **If a mace of iron were placed on the earth and the two heavy things were to come together for it, they would not lift it from the earth.** Imam Ahmad said: Musa bin Dawud told us, Ibn Lahi'ah told us, Diraj told us on the authority of Abu Al-Haytham on the authority of Abu Sa'id Al-Khudri who said: The Messenger of God, may God bless him and grant him peace, said: "If a mountain were struck with a mace of iron, it would shatter and then return to what it was. And if a bucket of filth were poured into the world, the people of the world would stink." Ibn Abbas said about his saying: **And for them are maces of iron,** he said: They are struck with them, and every limb falls on its own and they call for destruction.

And His statement: **Whenever they want to get out of it, out of distress, they are returned to it.** Al-A'mash said, on the authority of Abu Thabyan, on the authority of Salman, who said: The Fire is black and dark, and its flames and embers do not give light. Then he recited: **Whenever they want to get out of it, out of distress, they are returned to it.** Zayd ibn Aslam said about this verse: **Whenever they want to get out of it, out of distress, they are returned to it.** He said: It has reached me that the people of Hell will not breathe in Hell. Al-Fudayl ibn Iyad said: By God, they do not hope to get out, for their feet are bound and their hands are shackled, but its flames will raise them and its whips will return them. And His statement: **And taste the punishment of the burning fire** is like His statement: **And it will be said to them, 'Taste the punishment of the Fire which you used to deny.'** The meaning of the statement is that they will be humiliated by the punishment in word and deed.

Fath al-Qadir

20- **With it will be melted what is in their bellies.**

Melting is dissolving, and molten metal is what has melted from it. It is said, **I melted something and it melted,** meaning, I melted it and it melted, so it is molten metal. The meaning is that with that boiling water, what is in their bellies of intestines and entrails will be melted. **And the skins,** is conjoined with what, meaning, and the skins will be melted by it. The sentence is in the accusative case as a state. It has been said that the skins are not melted, but rather burned, so a verb is estimated that is appropriate for that, and it is said, **And the skins will be burned by it,** as in the poet's saying:

I fed her straw and cold water.

That is, I gave her water to drink. It is clear that there is no escape from this, because if boiling water dissolves what is in the stomach, then its dissolving of the visible skin is even more appropriate.

Tafsir al-Baghawi

20. **It will melt with it** meaning: it will melt with the boiling water, **what is in their bellies,** it is said: I melted the buttocks and the fat with fire if I melted them, I melted them, meaning it will melt with the boiling water that is poured over their heads until what is in their bellies of fat and entrails falls off, **and the skins** meaning: its heat will roast their skins so that they fall off.

Abu Bakr Muhammad ibn Abdullah ibn Abi Tuba told us, Abu Tahir Muhammad ibn Ahmad ibn al-Harith told us, Abu al-Hasan Muhammad ibn Yaqub al-Kisa'i told us, Abdullah ibn Mahmoud told us, Ibrahim ibn Abdullah al-Khalal told us, Abdullah ibn al-Mubarak told us, on the authority of Saeed ibn Zayd, on the authority of Abu al-Samh, on the authority of Abu Hujaira, whose name is Abd al-Rahman, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "The boiling water is poured over their heads and penetrates their skulls until it reaches their stomachs, and it melts what is in their stomachs until it comes out of their feet, and it is melting, then it is returned to how it was."

Tafsir al-Baidawi

20- **It melts what is in their bellies and their skins.** That is, its extreme heat in their bellies affects their exteriors, so their insides melt as their skins melt. The sentence is a state of **the boiling water** or of their pronoun. It is read with emphasis for emphasis.

Surat al-Hajj 22:21

And they will have maces of iron.

Tafsir al-Jalalayn

21 - **And they will have iron maces** to strike their heads.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And they will have maces of iron.**

Tafsir al-Qurtubi

And they will have iron maces meaning they will strike and repel with them. The singular is *muqama*, and *muqama* is also like a whip, which is used to strike the elephant's head. You may have *qamamathu* if you hit it with it. *Qamamathu* and *aqamatuhu* have the same meaning, meaning you have subdued and humiliated him, so he was subdued. Ibn al-Sikkit said: I **suppressed the man from me** if he attacked you and you repelled him from you. It was said: *Al-Qama'* are hammers, and they are also the *marazib*. In the hadith:

"In the hand of every angel of the guardians of Hell is a whip with two branches. He strikes a blow and with it seventy thousand fall." It was said: The whips are whips of fire, and they are called that because they subdue the one being struck, that is, they humiliate him.

Tafsir Ibn Kathir

It is proven in the two Sahihs from the hadith of Abu Majlaz on the authority of Qais bin Ibad on the authority of Abu Dharr: that he used to swear that this verse, **These two are opponents who have disputed about their Lord**, was revealed about Hamza and his two companions, and Utbah and his two companions on the day they went out in Badr. This is the wording of Al-Bukhari when explaining it. Then Al-Bukhari said: Hajjaj bin Al-Munhal told us, Al-Mu'tamir bin Sulaiman told us, I heard my father, Abu Majlaz told us on the authority of Qais bin Ibad on the authority of Ali bin Abi Talib that he said: I will be the first to kneel before the Most Merciful to dispute on the Day of Resurrection. Qais said: And about them was revealed: **These two are opponents who have disputed about their Lord**, he said: They are those who went out in battle on the day of Badr: Ali, Hamza, Ubaidah, Shaibah bin Rabi'ah, Utbah bin Rabi'ah, and Al-Walid bin Utbah. Al-Bukhari alone transmitted it.

Saeed bin Abi Aruba said on the authority of Qatada regarding his statement: **These are two opponents**

who have disputed about their Lord, he said: The Muslims and the People of the Book disputed, and the People of the Book said: Our Prophet came before your Prophet and our Book came before your Book, so we are more deserving of God than you. The Muslims said: Our Book rules over all the books and our Prophet is the Seal of the Prophets, so we are more deserving of God than you. So God granted victory to Islam over those who opposed it, and revealed: **These are two opponents who have disputed about their Lord**. And Al-Awfi narrated on the authority of Ibn Abbas. And Shu'bah said on the authority of Qatada regarding his statement: **These are two opponents who have disputed about their Lord**, he said: One who believes and one who denies. And Ibn Abi Nujayh said on the authority of Mujahid regarding this verse: Like the disbeliever and the believer who disputed about the resurrection, and he and Ata' said in the narration of this verse: They are the believers and the disbelievers.

And Ikrimah said: **These are two opponents who disputed about their Lord**. He said: They are Paradise and Hell. Hell said: Make me for punishment, and Paradise said: Make me for mercy. The statement of Mujahid and Ata': What is meant by these are the disbelievers and the believers includes all the statements, and the story of the Day of Badr and others is included in it, because the believers want to support the religion of God the Almighty, and the disbelievers want to extinguish the light of faith, abandon the truth and make falsehood appear. This is the choice of Ibn Jarir, and it is good. That is why he said: **So those who disbelieved, garments of fire will be cut out for them**, meaning pieces of fire will be cut out for them. Saeed bin Jubair said: Of copper, which is the hottest thing when heated. **Pouring water will be poured over their heads, melting thereby that which is in their bellies and their skins**, meaning if boiling water is poured over their heads, which is extremely hot water. Saeed bin Jubair said: It is molten copper. It melted the fat and intestines in their stomachs. This was said by Ibn Abbas, Mujahid, Saeed bin Jubair, and others. Likewise, their skins melt. Ibn Abbas and Saeed said: It fell off.

Ibn Jarir said: Muhammad ibn al-Muthanna told me, Ibrahim Abu Ishaq al-Talaqani told me, Ibn al-Mubarak told us, on the authority of Saeed ibn Yazid, on the authority of Abu al-Samh, on the authority of Ibn Hijrah, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "The boiling water will be poured over their heads and will penetrate their skulls until it reaches their stomachs, and what is in their stomachs will melt away until it reaches their feet. It is melting, then it will be returned to how it was." At-Tirmidhi narrated it from the hadith of Ibn al-Mubarak and said: Hasan Sahih. Ibn Abi Hatim narrated it in this way from his father, on the authority of Abu Na'im, on the authority of Ibn al-Mubarak with it. Then Ibn Abi Hatim said: Ali ibn al-Husayn told us, Ahmad ibn Abi al-Hawari told us.

He said: I heard Abdullah bin Al-Sarri say: The angel comes to him carrying a vessel with two dogs because of its heat, and when he brings it close to his face, he hates it. He said: Then he raises a whip with him and strikes his head with it, emptying his brain, then he empties the vessel of his brain and it reaches his

Surat al-Hajj 22:21

And they will have maces of iron.

stomach from his brain, and that is what he said: **With it he melts what is in their bellies and their skins.**

And his saying: **And for them are maces of iron.** Imam Ahmad said: Hasan bin Musa told us, Ibn Lahi'ah told us, Diraj told us on the authority of Abu Al-Haytham on the authority of Abu Sa'id Al-Khudri on the authority of the Messenger of God, may God bless him and grant him peace, who said: **If a mace of iron were placed on the earth and the two heavy things were to come together for it, they would not lift it from the earth.**

Imam Ahmad said: Musa bin Dawud told us, Ibn Lahi'ah told us, Diraj told us on the authority of Abu Al-Haytham on the authority of Abu Sa'id Al-Khudri who said: The Messenger of God, may God bless him and grant him peace, said: "If a mountain were struck with a mace of iron, it would shatter and then return to what it was. And if a bucket of filth were poured into the world, the people of the world would stink." Ibn Abbas said about his saying: **And for them are maces of iron**, he said: They are struck with them, and every limb falls on its own and they call for destruction.

And His statement: **Whenever they want to get out of it, out of distress, they are returned to it.** Al-A'mash said, on the authority of Abu Thabyan, on the authority of Salman, who said: The Fire is black and dark, and its flames and embers do not give light. Then he recited: **Whenever they want to get out of it, out of distress, they are returned to it.** Zayd ibn Aslam said about this verse: **Whenever they want to get out of it, out of distress, they are returned to it.** He said: It has reached me that the people of Hell will not breathe in Hell. Al-Fudayl ibn Iyad said: By God, they do not hope to get out, for their feet are bound and their hands are shackled, but its flames will raise them and its whips will return them. And His statement: **And taste the punishment of the burning fire** is like His statement: **And it will be said to them, 'Taste the punishment of the Fire which you used to deny.'** The meaning of the statement is that they will be humiliated by the punishment in word and deed.

Fath al-Qadir

21- **And they will have maces of iron.** Al-Maqami' is the plural of Maqama'ah, and Maqama' means I **qamma'tuhu strike him with a mace**, which is a piece of iron. The meaning is: They will have maces of iron with which they strike: that is, the infidels. The maces are called maces because they subdue the one being struck: that is, they humiliate him. Ibn Al-Sikkit said: I qamma't al-rajul 'anni iqma'an: if he attacked you, so I turned him away from you.

Tafsir al-Baghawi

21. The Almighty said: **And for them are maces of iron**, iron whips, the singular of which is: muqama. Al-Layth said: The muqama is like a whip made of iron, from their saying: I struck his head, if I struck him violently. And in the hadith: **If an iron mace were placed in the ground and then the two heavy things gathered on it, they would not lift it from the ground.**

Tafsir al-Baidawi

21- **And they will have whips of iron** - whips with which they flog. The plural of *muqammah* is *muqamma*, and its true meaning is *muqamma*, meaning **to suppress**, that is, to restrain violently.

Surat al-Hajj 22:22

Every time they want to get out of it, out of distress, they are returned to it and [they say], **Taste the punishment of the Burning Fire.**

Tafsir al-Jalalayn

22 - **Whenever they want to get out of it** meaning the fire **from distress** that befalls them **they are returned to it** they are returned to it with whips and it is said to them **and taste the punishment of the burning** meaning the one who reaches the end of burning.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Every time they want to get out of it, out of distress, they are returned to it and [they say], 'Taste the punishment of the Burning Fire.'**

Tafsir al-Qurtubi

The Almighty said: **Whenever they want to get out of it** meaning from the Fire. **They are returned to it** by being struck with whips. Abu Dhabyan said: It was mentioned to us that they try to get out of the Fire when it swells and boils with them, and they are thrown into it to the top of its doors, and they want to get out, but the keepers return them to it with whips. It was said: When their grief intensifies in it, they flee, and whoever of them reaches its edge, the angels return them to it with whips, and they say to them, **And taste the punishment of the burning** meaning the burning, like the painful and the painful. It was said: The noun of burning comes from burning. Something is burned by fire and is burned, and the noun is burning and burning. Taste: contact with which the taste is perceived, and here it is an expansion and what is meant by it is their perception of pain.

Tafsir Ibn Kathir

It is proven in the two Sahihs from the hadith of Abu Majlaz on the authority of Qais bin Ibad on the authority of Abu Dharr: that he used to swear that this verse, **These two are opponents who have disputed about their Lord**, was revealed about Hamza and his two companions, and Utbah and his two companions on the day they went out in Badr. This is the wording of Al-Bukhari when explaining it. Then Al-Bukhari said: Hajjaj bin Al-Munhal told us, Al-Mu'tamir bin Sulaiman told us, I heard my father, Abu Majlaz told us on the authority of Qais bin Ibad on the authority of Ali bin Abi Talib that he said: I will be the first to kneel before the Most Merciful to dispute on the Day of Resurrection. Qais said: And about them was revealed: **These two are opponents who have disputed about their Lord**, he

said: They are those who went out in battle on the day of Badr: Ali, Hamza, Ubaidah, Shaibah bin Rabi'ah, Utbah bin Rabi'ah, and Al-Walid bin Utbah. Al-Bukhari alone transmitted it.

Saeed bin Abi Aruba said on the authority of Qatada regarding his statement: **These are two opponents who have disputed about their Lord**, he said: The Muslims and the People of the Book disputed, and the People of the Book said: Our Prophet came before your Prophet and our Book came before your Book, so we are more deserving of God than you. The Muslims said: Our Book rules over all the books and our Prophet is the Seal of the Prophets, so we are more deserving of God than you. So God granted victory to Islam over those who opposed it, and revealed: **These are two opponents who have disputed about their Lord**. And Al-Awfi narrated on the authority of Ibn Abbas. And Shu'bah said on the authority of Qatada regarding his statement: **These are two opponents who have disputed about their Lord**, he said: One who believes and one who denies. And Ibn Abi Nujayh said on the authority of Mujahid regarding this verse: Like the disbeliever and the believer who disputed about the resurrection, and he and Ata' said in the narration of this verse: They are the believers and the disbelievers.

And Ikrimah said: **These are two opponents who disputed about their Lord**. He said: They are Paradise and Hell. Hell said: Make me for punishment, and Paradise said: Make me for mercy. The statement of Mujahid and Ata': What is meant by these are the disbelievers and the believers includes all the statements, and the story of the Day of Badr and others is included in it, because the believers want to support the religion of God the Almighty, and the disbelievers want to extinguish the light of faith, abandon the truth and make falsehood appear. This is the choice of Ibn Jarir, and it is good. That is why he said: **So those who disbelieved, garments of fire will be cut out for them**, meaning pieces of fire will be cut out for them. Saeed bin Jubair said: Of copper, which is the hottest thing when heated. **Pouring water will be poured over their heads, melting thereby that which is in their bellies and their skins**, meaning if boiling water is poured over their heads, which is extremely hot water. Saeed bin Jubair said: It is molten copper. It melted the fat and intestines in their stomachs. This was said by Ibn Abbas, Mujahid, Saeed bin Jubair, and others. Likewise, their skins melt. Ibn Abbas and Saeed said: It fell off.

Ibn Jarir said: Muhammad ibn al-Muthanna told me, Ibrahim Abu Ishaq al-Talaqani told me, Ibn al-Mubarak told us, on the authority of Saeed ibn Yazid, on the authority of Abu al-Samh, on the authority of Ibn Hijrah, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, who said: "The boiling water will be poured over their heads and will penetrate their skulls until it reaches their stomachs, and what is in their stomachs will melt away until it reaches their feet. It is melting, then it will be returned to how it was." At-Tirmidhi narrated it from the hadith of Ibn al-Mubarak and said: Hasan Sahih. Ibn Abi Hatim narrated it in this way from his father, on the authority of Abu Na'im, on the authority of Ibn al-Mubarak with it. Then Ibn Abi Hatim said: Ali ibn al-Husayn told us, Ahmad ibn Abi al-Hawari told us.

Surat al-Hajj 22:22

Every time they want to get out of it, out of distress, they are returned to it and [they say], "Taste the punishment of the Burning Fire."

He said: I heard Abdullah bin Al-Sarri say: The angel comes to him carrying a vessel with two dogs because of its heat, and when he brings it close to his face, he hates it. He said: Then he raises a whip with him and strikes his head with it, emptying his brain, then he empties the vessel of his brain and it reaches his stomach from his brain, and that is what he said: **With it he melts what is in their bellies and their skins.**

And his saying: **And for them are maces of iron.** Imam Ahmad said: Hasan bin Musa told us, Ibn Lahi'ah told us, Diraj told us on the authority of Abu Al-Haytham on the authority of Abu Sa'id Al-Khudri on the authority of the Messenger of God, may God bless him and grant him peace, who said: **If a mace of iron were placed on the earth and the two heavy things were to come together for it, they would not lift it from the earth.** Imam Ahmad said: Musa bin Dawud told us, Ibn Lahi'ah told us, Diraj told us on the authority of Abu Al-Haytham on the authority of Abu Sa'id Al-Khudri who said: The Messenger of God, may God bless him and grant him peace, said: "If a mountain were struck with a mace of iron, it would shatter and then return to what it was. And if a bucket of filth were poured into the world, the people of the world would stink." Ibn Abbas said about his saying: **And for them are maces of iron,** he said: They are struck with them, and every limb falls on its own and they call for destruction.

And His statement: **Whenever they want to get out of it, out of distress, they are returned to it.** Al-A'mash said, on the authority of Abu Thabyan, on the authority of Salman, who said: The Fire is black and dark, and its flames and embers do not give light. Then he recited: **Whenever they want to get out of it, out of distress, they are returned to it.** Zayd ibn Aslam said about this verse: **Whenever they want to get out of it, out of distress, they are returned to it.** He said: It has reached me that the people of Hell will not breathe in Hell. Al-Fudayl ibn Iyad said: By God, they do not hope to get out, for their feet are bound and their hands are shackled, but its flames will raise them and its whips will return them. And His statement: **And taste the punishment of the burning fire** is like His statement: **And it will be said to them, 'Taste the punishment of the Fire which you used to deny.'** The meaning of the statement is that they will be humiliated by the punishment in word and deed.

Fath al-Qadir

22- **Whenever they want to get out of it** meaning from the fire **they are returned to it** meaning into the fire by being beaten with whips, and **from grief** is a substitute for the pronoun in **from it** by returning the preposition or an object for it: meaning because of a severe grief from the griefs of the fire **and taste the punishment of the burning** is by estimation of the saying: meaning they are returned to it, and it was said to them taste the punishment of the burning: meaning the burning punishment, and the origin of the burning is the name from burning, something is burned by fire and burned with burning and scorching, and tasting is contact with which the perception of taste is achieved, and here it is

an expansion, and what is meant by it is the perception of pain. Al-Zajjaj said: This is for one of the two opponents. And he said about the other opponent, who are the believers.

Tafsir al-Baghawi

22. **Whenever they want to get out of it from distress,** meaning: whenever they try to get out of the fire because of the distress and anguish that befalls them, **they are returned to it,** meaning: they are returned to it with whips. And in the interpretation: Hell will swarm with them and throw them to its top, and they want to get out of it, but the guards strike them with whips of iron and they fall into it for seventy autumns. **And taste the punishment of the burning,** meaning: the burning, like the painful and the hurtful.

Al-Zajjaj said: These are one of the two opponents. He said about the other, and they are the believers:

Tafsir al-Baidawi

22- **Whenever they want to get out of it** from the fire. **From grief** from its generality is a substitute for the ha' by repeating the preposition. **They are returned to it** meaning they get out, they are returned because the return does not happen except after the exit, and it was said that the flames of the fire will strike them and raise them to the top of it, so they will be struck with the clubs and fall into it. **And taste** meaning and it was said to them taste. **The punishment of the burning** meaning the fire that is extremely burning.

Surat al-Hajj 22:23

Indeed, God will admit those who believe and do righteous deeds to gardens beneath which rivers flow. They will be adorned therein with bracelets of gold and pearls, and their garments therein will be silk.

Tafsir al-Jalalayn

23 - He said about the believers (Indeed, God will admit those who believe and do righteous deeds to gardens beneath which rivers flow. They will be adorned therein with bracelets of gold and pearls) in the accusative case, meaning by inlaying the pearls with gold, and in the accusative case in apposition to the place of bracelets **and their clothing therein will be silk** which is what is forbidden for men to wear in this world.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: As for those who believed in God and His Messenger and obeyed them in what God commanded them to do of righteous deeds, God will admit them to Gardens of Eden beneath which rivers flow, and He will adorn them therein with bracelets of gold and pearls.

The reciters differed in their reading of the phrase **and pearls**. The scholars of the reciters of Medina and some of the people of Kufa read it in the accusative case with the one in **the angels**, meaning: they will be adorned with bracelets of gold and pearls, in apposition to **the pearls** in the place of the bracelets, because the Mushaf is with the alif, so that is evidence of the correctness of the reading in the accusative case in it. The majority of the reciters of Iraq and Egypt read it as **and pearls** in the genitive case in apposition to the case of the pure bracelets.

Those who read it also differed about the reason for proving the alif in it. Abu Amr ibn al-Ala, according to what was mentioned to me about him, said: It was proven in it as it was proven in qalu t and kulaw. Al-Kisa'i said: It was proven in it for the hamza, because the hamza is one of the letters.

In my opinion, they are two well-known readings, each of which has been read by scholars of the Qur'an. They agree in meaning and are correct in their articulation in Arabic. So whichever one the reader reads, he is correct.

And His statement, **And their clothing therein will be silk**, means: And their clothing that will touch their bodies therein will be silk garments. And His statement, **And they will be guided to good speech**, means, God Almighty says: And their Lord guided them in this world to the testimony that there is no god but God.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, in his statement, **And they are guided to the good speech**, he said: They are guided to the good

speech: There is no god but God, God is greatest, and praise be to God. God said, **To Him ascends the good speech, and the righteous deed raises it** (Fatir 35:10).

Ali told us, he said: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, **And they are guided to the good word**, he said: They were inspired. And His statement, **And they are guided to the path of the Praiseworthy**, God Almighty says. And their Lord guided them in this world to the path of the Praiseworthy Lord, and His path is His religion, the religion of Islam, which He legislated for His creation, and He commanded them to follow it. And the Praiseworthy is a verbal noun from the passive participle, and its meaning is that He is praised by His friends from among His creation, then He changed from praised to Praiseworthy.

Tafsir al-Qurtubi

The Almighty said: **Indeed, God will admit those who believe and do righteous deeds to gardens beneath which rivers flow**. When He mentioned one of the two opponents, which is the disbeliever, He mentioned the state of the other opponent, which is the believer. **They will be adorned therein with bracelets of gold**. "Of" is a relative clause. Bracelets is the plural of bracelet, and the singular of bracelet is bracelet, and there are three languages for it: the damma of the seen, the kasra of it, and the iswar. The commentators said: Since the kings used to wear bracelets and crowns in this world, God made that for the people of Paradise, and there is no one from the people of Paradise who does not have three bracelets on his hand: a bracelet of gold, a bracelet of silver, and a bracelet of pearls. He said here and in Fatir 35: "Of bracelets of gold and pearls" (Fatir 35:33) and He said in Surat al-Insan 76: "And they will be adorned with bracelets of silver" (al-Insan 76:21). And in Sahih Muslim from the hadith of Abu Hurayrah I heard my friend, may God's prayers and peace be upon him, say:

"The adornment of the believer reaches where the ablution reaches." It was said: Eagles adorn themselves with gold and men with silver. There is a view on this, and the Qur'an rejects it. "And pearls **Nafi', Ibn al-Qa'qa', Shaybah, and Asim read here and in Surat al-Mala'ikah** pearls" in the accusative case, meaning they adorn themselves with pearls. They provided evidence that it is written in all the copies of the Qur'an here with an alif. Likewise, Ya'qub, al-Jahdari, and 'Isa ibn 'Umar read it in the accusative case here and in the genitive case in Fatir, following the Qur'an, and because it is written here with an alif and there without an alif. The rest read it in the genitive case in both places. Abu Bakr did not pronounce the word "pearls" with a hamza in the entire Qur'an, and it is what is extracted from the sea from the inside of a shell. Al-Qushayri said: What is meant is the setting of bracelets with pearls, and it is not far-fetched that there will be a bracelet of solid pearls in Paradise.

I said: This is the apparent meaning of the Qur'an, rather its text. Ibn al-Anbari said: Whoever reads **and pearls** in the accusative case should stop at it and not

Surat al-Hajj 22:23

Indeed, God will admit those who believe and do righteous deeds to gardens beneath which rivers flow. They will be adorned therein with bracelets of gold and pearls, and their garments therein will be silk.

at *gold*. Al-Sijistani said: Whoever puts *pearls* in the accusative case, the sufficient stop is **of gold**, because the meaning is **and they adorn themselves with pearls**. Ibn al-Anbari said: It is not as he said, because if we put *pearls* in the accusative case, we arrange it according to the wording of bracelets, and if we put it in the accusative case, we arrange it according to the interpretation of bracelets, and it is as if we said: they adorn themselves with bracelets and pearls therein. So in the accusative case it is like in the accusative case, so there is no meaning to cutting it off from the first.

The Almighty says: **And their clothing therein will be silk**. That is, everything they wear of their furnishings, clothing, and curtains will be silk, which is much better than what is in this world. Al-Nasa'i narrated on the authority of Abu Hurairah that the Prophet, may God bless him and grant him peace, said:

"Whoever wears silk in this world will not wear it in the Hereafter, and whoever drinks alcohol in this world will not drink it in the Hereafter, and whoever drinks from a vessel of gold or silver will not drink from it in the Hereafter." Then the Messenger of God (peace and blessings of God be upon him) said: **The clothing of the people of Paradise, the drink of the people of Paradise, and the vessels of the people of Paradise**. If it is said: The Prophet (peace and blessings of God be upon him) equated these three things and that he forbade them in the Hereafter, will he forbid them when he enters Paradise? We say: Yes! If he does not repent from them, he will be forbidden from them in the Hereafter even if he enters Paradise, because he hastened to do what God forbade him in this world. It is not said: It is only forbidden at the time when he is being tormented in the Fire or during the length of his stay in the place of standing. As for when he enters Paradise, no, because being deprived of any of the pleasures of Paradise for someone who is in Paradise is a type of punishment and accountability, and Paradise is not a place of punishment, nor is there accountability in it in any way. So we say: What you mentioned is possible, were it not for what came that which refutes this possibility and rejects it from the apparent meaning of the hadith that we mentioned. And what the imams narrated from the hadith of Ibn Umar from the Prophet (peace and blessings of God be upon him):

Whoever drinks alcohol in this world and does not repent from it will be deprived of it in the Hereafter.

The basic principle is to adhere to the apparent meaning until a text is presented that refutes it. Indeed, a text has been presented that confirms the authenticity of what we have mentioned, which is what Abu Dawud al-Tayalisi narrated in his Musnad: Hisham told us, on the authority of Qatadah, on the authority of Dawud al-Sarraj, on the authority of Abu Sa'id al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said:

Whoever wears silk in this world will not wear it in the Hereafter, and if he enters Paradise, the people of

Paradise will wear it, but he will not wear it. This is a clear text and its chain of transmission is authentic. If **and if he enters Paradise, the people of Paradise will wear it, but he will not wear it** is from the words of the Prophet, may God bless him and grant him peace, then this is the ultimate statement. If it is from the words of the narrator as mentioned, then he is more knowledgeable about what is said and more certain of the situation, and something like it cannot be said based on opinion, and God knows best. The same is true of **whoever drinks alcohol and does not repent**.

"And whoever uses vessels of gold and silver" Just as he does not desire the status of someone higher than him, and that is not a punishment, likewise he does not desire the wine or silk of Paradise, and that is not a punishment. We have mentioned all of this in the book *Al-Tadhkirah* in full, and praise be to God, and we mentioned in it that the trees of Paradise and their fruits will blossom into the garments of Paradise, and we have mentioned this in Surat Al-Kahf.

Tafsir Ibn Kathir

When God the Almighty informed about the state of the people of Hell - may God protect us from their state and what they are in of torment, punishment, burning, shackles, and what has been prepared for them of garments of fire - He mentioned the state of the people of Paradise. We ask God from His grace and generosity to admit them into Paradise. He said: "Indeed, God will admit those who believe and do righteous deeds to gardens beneath which rivers flow" meaning they are penetrated in their environs, corners, and sides and under their trees and palaces, and they spend them as they wish and wherever they want. "They will be adorned therein **with adornments** of bracelets of gold and pearls" meaning on their hands, as the Prophet (peace and blessings of God be upon him) said in the agreed upon hadith: "The adornment of the believer reaches where the ablution reaches." Ka'b al-Ahbar said: There is an angel in Paradise, if I wanted to name him, I would have named him. He has been making adornments for the people of Paradise since God created him until the Day of Resurrection. If he were to bring out a heart from it - meaning a bracelet from it - it would repel the rays of the sun as the sun repels the light of the moon.

And his saying: **And their garments therein will be silk** is in contrast to the garments of the people of Hell that have been made for them. The garments of these people will be of silk, brocade and fine silk, as He said: "Upon them will be green garments of fine silk and heavy brocade, and they will be adorned with bracelets of silver, and their Lord will give them to drink a pure drink. Indeed, this is your reward, and your effort is ever appreciated." And in the Sahih: **Do not wear silk or brocade in this world, for whoever wears it in this world will not wear it in the Hereafter**. Abdullah ibn al-Zubayr said: Whoever does not wear silk in the

Hereafter will not enter Paradise. God Almighty said: **And their garments therein will be silk.** And His statement: **And they are guided to the good of speech** is like the statement of the Most High: "And those who believe and do righteous deeds will be admitted to gardens beneath which rivers flow, wherein they will abide eternally by permission of their Lord. Their greeting therein will be, "Peace." And His statement: "And the angels will enter upon them from every gate. Peace be upon you for what you patiently endured. And excellent is the final home." And His statement: "They will hear therein no ill speech or sin, but only the word, 'Peace, peace.'" So they were guided to the place where they will hear good speech. And His statement: "And they will be met therein with greetings and peace." Not like the people of the Fire will be humiliated by the words with which they are rebuked and rebuked, and it will be said to them: **Taste the punishment of the burning fire.** His statement: **And they are guided to the path of the Praiseworthy** means to the place where they praise their Lord for what He has done to them and bestowed upon them and bestowed upon them, as came in the authentic hadith: **They are inspired to glorify and praise Him just as they are inspired to breathe.** Some of the commentators said about His statement: **And they are guided to the good of speech** meaning the Qur'an, and it was said: There is no god but God, and it was said: the prescribed remembrances, **And they are guided to the path of the Praiseworthy** meaning the straight path in this world, and all of this does not contradict what we have mentioned, and God knows best.

Fath al-Qadir

23- "Indeed, God will admit those who believe and do righteous deeds to gardens beneath which rivers flow." So God, the Almighty, explained the state of the believers after explaining the state of the disbelievers. Then God, the Almighty, explained some of the bliss He has prepared for them after they enter Paradise, saying: "They will be adorned therein. **The majority read they will be adorned**" with emphasis and in the passive form, and it was read with a lightened form: meaning God or the angels will adorn them by His command. And the "min" in His statement: "of bracelets" is for partiality: meaning they will be adorned with some bracelets, or for clarification, or redundant, and the "min in of gold **is for clarification, and bracelets is the plural of bracelet and the aswir**" is the plural of bracelet, and there are two languages for bracelet: kasra and damma of the seen, and there is a third language, which is aswar. Nafi', Ibn Kathir, 'Asim and Shaibah read **and pearls** in the accusative case, in apposition to **they will be adorned with pearls**, or with a verb that is understood to be in the accusative case. This is how Ya'qub, Al-Jahdari and 'Isa ibn 'Umar read in the accusative case. This reading is in accordance with the script of the Qur'an, as this letter is written with an alif. The rest read in the genitive case, in apposition to **the pearls**, meaning they will be adorned with bracelets and pearls. It is not far-fetched that there will be bracelets of solid pearls in Paradise, just as there will be bracelets of gold in Paradise. **And their clothing therein will be silk**, meaning everything they will wear will be silk, as this addition indicates. It is possible that what is meant is that this type of clothing

that was forbidden to them in this world will be permissible for them in the Hereafter, and that it is part of what they will wear therein, as therein is whatever their souls desire, and each one of them will be given what his soul desires and will attain what he wants.

Tafsir al-Baghawi

23. "Indeed, God will admit those who believe and do righteous deeds to gardens beneath which rivers flow, wherein they will be adorned with bracelets of gold, **the plural of bracelet**, and pearls," the people of Medina and Asim read **(and pearls)** here and in Surat Al-Mala'ikah in the accusative case, and Ya'qub agreed here on the meaning of and they will be adorned with pearls, and because it is written in the copies of the Qur'an with an alif, and the others read it in the genitive case in apposition to His statement: **(of gold)**, and Abu Ja'far and Abu Bakr leave out the first hamza in the entire Qur'an, and they differed about the reason for proving the alif in it, so Abu Amr said: They proved it as they proved it in: they said and they were, and Al-Kisa'i said: They proved it for the hamza, because the hamza is a letter from the letters, "and their clothing therein is silk," meaning: they will wear in Paradise the garments of silk, which is what men were forbidden to wear in this world.

Abdul Wahid Al-Malihi told us, Abdul Rahman bin Abi Shuraih told us, Abu Al-Qasim Al-Baghawi told us, Ali bin Al-Ja'd told us, Shu'bah told us, on the authority of Qatada, on the authority of Dawud Al-Sarraj, on the authority of Abu Sa'id Al-Khudri, on the authority of the Prophet, may God bless him and grant him peace, who said: "Whoever wears silk in this world, God will not make him wear it in the Hereafter. If he enters Paradise, the people of Paradise will wear it, but he will not wear it."

Tafsir al-Baidawi

23- "Indeed, God will admit those who believe and do righteous deeds to gardens beneath which rivers flow. **He changed the style in it and attributed the admission to God the Most High and emphasized it with in**" in praise of the state of the believers and glorification of their status. "They will be adorned therein **from the word halliyyat**" meaning to dress a woman in jewelry, and it was read with the lightening and the meaning is the same. "Of bracelets" is an attribute of a deleted object. "Aswar **is the plural of aswarah which is the plural of swarah**". "Of gold" is an explanation of it. "And pearls **is in apposition to it and not to gold because the bracelet was not known from it unless it is intended to be studded with it, and Nafi' and Asim made them accusative in apposition to its place or by implying the accusative like** and they give", and it was read (*lu'lu'an*) by changing the second to a waw and (*lawliyan*) by changing them both, and (*lawwayn*) then the second is changed to a ya' and (*laylya*) by changing them both to ya' and (*law*) like adl. **And their clothing therein will be silk.** This is a different style of speech to indicate that silk is their usual clothing, or to preserve the appearance of the joints.

Surat al-Hajj 22:23

Indeed, God will admit those who believe and do righteous deeds to gardens beneath which rivers flow. They will be adorned therein with bracelets of gold and pearls, and their garments therein will be silk.

Surat al-Hajj 22:24

And they are guided to the good word and they are guided to the path of the Praiseworthy.

Tafsir al-Jalalayn

24 - **And they are guided** in this world **to the good word** which is there is no god but God **and they are guided to the path of the Praiseworthy** meaning the praiseworthy path of God and His religion.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And they are guided to the good of speech and they are guided to the path of the Praiseworthy.**

Tafsir al-Qurtubi

God the Almighty says: **And they are guided to the good of speech** meaning they are directed to that. Ibn Abbas said: He means there is no god but God and praise be to God. It was said: the Qur'an, then it was said: This is in this world, they are guided to the testimony and the recitation of the Qur'an. **And they are guided to the path of the Praiseworthy** meaning to the path of God. The path of God is His religion, which is Islam. It was said: They are guided in the Hereafter to the good of speech, which is praise be to God, because they will say tomorrow-Saff 61: Praise be to God who has guided us to this guidance, praise be to God who has removed sorrow from us, so there is no idle talk or lies in Paradise, so what they say is good speech. And they are guided to the path of God in Paradise, because there is nothing in Paradise that contradicts the command of God. It was said: The good of speech is what comes to them from God of good tidings **And they are guided to the path of the Praiseworthy** meaning to the path to Paradise.

Tafsir Ibn Kathir

When God the Almighty informed about the state of the people of Hell - may God protect us from their state and what they are in of torment, punishment, burning, shackles, and what has been prepared for them of garments of fire - He mentioned the state of the people of Paradise. We ask God from His grace and generosity to admit them into Paradise. He said: **Indeed, God will admit those who believe and do righteous deeds to gardens beneath which rivers flow** meaning they are penetrated in their environs, corners, and sides and under their trees and palaces, and they spend them as they wish and wherever they want. **They will be adorned therein** with adornments of **bracelets of gold and pearls** meaning on their hands, as the Prophet (peace and blessings of God be upon

him) said in the agreed upon hadith: **The adornment of the believer reaches where the ablution reaches.** Ka'b al-Ahbar said: There is an angel in Paradise, if I wanted to name him, I would have named him. He has been making adornments for the people of Paradise since God created him until the Day of Resurrection. If he were to bring out a heart from it - meaning a bracelet from it - it would repel the rays of the sun as the sun repels the light of the moon.

And his saying: **And their garments therein will be silk** is in contrast to the garments of the people of Hell that have been made for them. The garments of these people will be of silk, brocade and fine silk, as He said: "Upon them will be green garments of fine silk and heavy brocade, and they will be adorned with bracelets of silver, and their Lord will give them to drink a pure drink. Indeed, this is your reward, and your effort is ever appreciated." And in the Sahih: **Do not wear silk or brocade in this world, for whoever wears it in this world will not wear it in the Hereafter.** Abdullah ibn al-Zubayr said: Whoever does not wear silk in the Hereafter will not enter Paradise. God Almighty said: **And their garments therein will be silk.** And His statement: **And they are guided to the good of speech** is like the statement of the Most High: "And those who believe and do righteous deeds will be admitted to gardens beneath which rivers flow, wherein they will abide eternally by permission of their Lord. Their greeting therein will be, "Peace." And His statement: "And the angels will enter upon them from every gate. Peace be upon you for what you patiently endured. And excellent is the final home." And His statement: "They will hear therein no ill speech or sin, but only the word, 'Peace, peace.'" So they were guided to the place where they will hear good speech. And His statement: "And they will be met therein with greetings and peace." Not like the people of the Fire will be humiliated by the words with which they are rebuked and rebuked, and it will be said to them: **Taste the punishment of the burning fire.** His statement: **And they are guided to the path of the Praiseworthy** means to the place where they praise their Lord for what He has done to them and bestowed upon them and bestowed upon them, as came in the authentic hadith: **They are inspired to glorify and praise Him just as they are inspired to breathe.** Some of the commentators said about His statement: **And they are guided to the good of speech** meaning the Qur'an, and it was said: There is no god but God, and it was said: the prescribed remembrances, **And they are guided to the path of the Praiseworthy** meaning the straight path in this world, and all of this does not contradict what we have mentioned, and God knows best.

Fath al-Qadir

24- **And they are guided to the good word** meaning they are directed to it. It was said that it is **There is no god but God** and it was said that it is **Praise be to God** and it was said that it is the Qur'an, and it was said that it is the good tidings that come to them from God, the Most High. There is something in the Qur'an that indicates this general statement here, which is His, the Most High, saying: **Praise be to God, Who has fulfilled His promise to us** Praise be to God, Who has guided us to this **Praise be to God, Who has removed from us**

And they are guided to the good word and they are guided to the path of the Praiseworthy.

sorrow and the meaning of **and they are guided to the path of the Praiseworthy** is that they are guided to the path of praise, which is the path to Paradise, or the path of God, which is His straight religion, which is Islam.

Abd al-Razzaq, Abd ibn Humayd, Ibn Jarir, and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **And the Sabians**, he said: They are a people who worship angels, pray towards the Qiblah, and recite the Psalms. **And the Magians**, the worshippers of the sun, moon, and fire. **And those who associate others with God**, the worshippers of idols. **Indeed, God will judge between them**, he said: There are six religions, five of which belong to Satan, and the religion of God Almighty. Ibn Abi Hatim narrated on the authority of Ikrimah regarding the verse, he said: His judgment judged between them, making the five common and making this nation one. Ibn Mardawayh narrated on the authority of Ibn Abbas, he said: Those who are Jews are the Jews, and the Sabians do not have a book, and the Magians are the people of idols, and the polytheists are the Arab Christians. Al-Bukhari, Muslim and others narrated on the authority of Abu Dharr that he used to swear that this verse, **These two are opponents**, was revealed about the three, and the three who fought on the day of Badr were Hamza bin Abdul Muttalib, Ubaidah bin Al-Harith, Ali bin Abi Talib and Utbah, and Shaiba the sons of Rabi'ah and Al-Walid bin Utbah. Ali said: I will be the first to kneel before God on the Day of Resurrection in the dispute. Al-Bukhari and others narrated on the authority of Ali. Ibn Mardawayh narrated it on the authority of Ibn Abbas in a similar manner, and it was narrated in this way on the authority of a group of the Tabi'un. And Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Saeed bin Jubair regarding his statement: **Garments of fire will be cut out for them**, he said: Of copper, and there is no vessel that is hotter than it when heated. And regarding his statement: **Boiling water will be poured over their heads**, he said: Copper will be melted on their heads. And his statement: **What is in their bellies will be melted thereby**, he said: Their intestines will flow, **and their skins**, he said: Their skins will be scattered. And Abd bin Hamid, Al-Tirmidhi, who authenticated it, Abdullah bin Ahmad in Zawa'id Al-Zuhd, Ibn Jarir, Ibn Abi Hatim, Al-Hakim, who authenticated it, Abu Nu'aym in Al-Hilya and Ibn Mardawayh narrated on the authority of Abu Hurayrah that he recited this verse: **Boiling water will be poured over their heads**, and he said: I heard the Messenger of God, may God bless him and grant him peace, say: "Indeed, the boiling water will be poured over their heads and will penetrate their skulls until it reaches their stomachs, and what is in their stomachs will flow until it passes through their feet, and it will be melted, then it will be returned to how it was." Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **With it will melt what is in their bellies**, he said: They walk while their intestines and their skins fall out. And regarding his statement: **And for them are maces of iron**, he said: They will be struck with them, so every limb will fall on its own and they will cry out for woe and destruction. Ibn Jarir narrated on his authority

regarding the verse: They will be given water to drink that, if it enters their bellies, will melt them and their skins along with their bellies. Ahmad, Abu Ya'la, Ibn Abi Hatim, Al-Hakim **who authenticated it**, Ibn Mardawayh, and Al-Bayhaqi narrated in Al-Ba'th wa Al-Nushur on the authority of Abu Sa'id Al-Khudri on the authority of the Messenger of God (blessings and peace of God be upon him) who said: "If an iron mace were placed in the earth and the two heavy things came together, they would not lift it from the earth. And if a mountain were struck with an iron mace, it would shatter and then return to what it was." Ibn Al-Mubarak, Saeed bin Mansour, Hannad, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Al-Hakim narrated **and authenticated it** on the authority of Salman who said: The Fire is black and dark, its flames and embers do not give light. Then he recited: **Whenever they want to get out of it, out of distress, they are returned to it**. And in the two Sahihs and others on the authority of Omar who said: The Messenger of God (peace and blessings of God be upon him) said: **He who does not wear silk in this world will not wear it in the Hereafter**. There are hadiths on this topic. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And they are guided to the good word**, he said: They were inspired. Ibn Abi Hatim narrated on the authority of Abu Al-Aliyah who said: They are guided to the good word in the dispute when they say: God is our protector and you have no protector. Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ismail bin Abi Khalid regarding the verse, he said: The Qur'an **And they are guided to the path of the Praiseworthy**, he said: Islam. Ibn Abi Shaybah, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ad-Dahhak regarding the verse, he said: Islam. Ibn Abi Hatim narrated on the authority of Ibn Zayd, who said: There is no god but God, and God is the greatest, and praise be to God who said, **To Him ascends the good word**.

Tafsir al-Baghawi

24. The Almighty said: **And they are guided to the good of speech**, Ibn Abbas said: It is the testimony that there is no god but God. Ibn Zayd said: There is no god but God, and God is the greatest, and praise be to God [and glory be to God]. Al-Suddi said: It means the Qur'an. It was said: It is the saying of the people of Paradise: **Praise be to God, who has fulfilled His promise to us** (al-Zumar 39:74) **And they are guided to the path of the Praiseworthy**, to the religion of God, which is Islam, **(and the Praiseworthy)** is God, who is praised for His actions.

Tafsir al-Baidawi

24- **And they are guided to the good of speech** which is their saying **Praise be to God who has fulfilled His promise to us** or the word of monotheism. **And they are guided to the path of the Praiseworthy** the Praiseworthy Himself or His outcome which is

Paradise, or the Truth or the One deserving of praise
in and of Himself which is God Almighty and His path
is Islam.

Surat al-Hajj 22:25

Indeed, those who disbelieve and avert [people] from the way of God and from al-Masjid al-Haram, which We have made for mankind - whether they are residents therein or visitors. And whoever intends therein to commit an act of injustice - We will make him taste of a painful punishment.

Surat al-Hajj 22:25

Indeed, those who disbelieve and avert [people] from the way of God and from al-Masjid al-Haram, which We have made for mankind - whether they are residents therein or visitors. And whoever intends therein to commit an act of injustice - We will make him taste of a painful punishment.

Tafsir al-Jalalayn

25 - **Indeed, those who disbelieve and avert [people] from the way of God** His obedience and from **and the Sacred Mosque which We have made** a place of rites and worship **for mankind alike, the one who stays therein** the resident **and the visitor** the visitor **and whoever intends therein an act of injustice** the ba is redundant **with injustice** that is, because of it by committing something forbidden, even if he insults the servant **We will make him taste a painful punishment** painful, that is, some of it. And from this the report of inna is delayed, that is, We will make them taste a painful punishment.

Tafsir al-Suyuti

The Almighty said: And whoever intends therein to commit an act of injustice, the verse Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, sent Abdullah bin Unays with two men, one of whom was an immigrant and the other from the Ansar, and they boasted about their lineage. Abdullah bin Unays became angry and killed the Ansar, then he apostatized from Islam and fled to Mecca, so the verse was revealed about him: And whoever intends therein to commit an act of injustice, the verse.

Tafsir al-Tabari

God Almighty says: Indeed, those who have denied the Oneness of God, and have belied His Messengers, and have rejected what He has brought them from their Lord, and have turned people away from the path of God: He says: And they prevent people from entering the religion of God, and from the Sacred Mosque, which God has made for all the people who believe in Him, He has not specified some of it over others, **the same for the one who is staying there and the one who is absent**. He says: Moderate in what is required of him in terms of honoring the sanctity of the Sacred Mosque, and performing his rituals there, and staying there, wherever he wants, the one who is staying there, and the one who is absent: He is the one who returns to it from elsewhere.

The people of interpretation differed in their interpretation of this. Some of them said: Its meaning is: The one who is staying in it, who is residing in it, and the one who is absent are the same in that neither of them has more right to the home in it than the other.

Who said that?

Ibn Hamid narrated to us, he said: Hakam narrated to us, on the authority of Amr, on the authority of Zaid bin Abi Ziyad, on the authority of Ibn Sabit, he said: When the pilgrims came to Mecca, no one from the people of Mecca was more entitled to his home than them. When a man found plenty of space, he would stay, but theft spread among them, and each person would steal from his own side. So a man made a door, so Umar sent to him: Did you make a door for the pilgrims to the House of God? He said: No, I only made it to protect their belongings, and this is his saying: **The one who stays there is the same as the one who passes by**. He said: The one who passes by there is like the one who resides there. No one is more entitled to his home than anyone else, unless someone has reached a home before him.

Muhammad bin Bashir told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Abu Hasin, he said: I said to Saeed bin Jubair: Should I seclude myself in Mecca? He said: You are secluded, and he recited: **The one who secludes himself therein and the one who comes by night are the same**.

Ibn Hamid told us: Hakam told us on the authority of Anbasa, on the authority of someone who mentioned it, on the authority of Abu Salih: **The one who is staying in it and the one who is absent are the same**. The one who is staying in it is his family, and the one who is absent is the one who visits the house, they are the same.

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, **The one who stays therein and the one who passes by are the same**, meaning: The people of Mecca and others will stay in the Sacred Mosque.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement, **The one who resides therein and the one who visits therein are the same**, he said: The one who resides therein is the one who resides in Mecca, and the one who visits there is the one who comes to it, they are the same in the houses.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **It is the same for the one who is staying in it and the one who is absent**. It is the same for his family and others.

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

Ibn Hamid told us, Jarir told us, on the authority of Mansur, on the authority of Mujahid, regarding his statement, **The one who stays therein and the one who goes therein are the same**, he said: The people of Mecca and others are the same in their dwellings.

Others said something similar to what we said. Those who said this 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 both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, **The one who is staying therein is equal**, he said: the one who is settled, and the one who is absent: the side, the right of God is equal upon them in it.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement, **The same applies to the one who is staying therein**, he said: the resident, **and the one who goes to the side**, he said: the one who is absent.

He said: Al-Husayn told us: Abu Tamila told us, on the authority of Abu Hamza, on the authority of Jabir, on the authority of Mujahid and Ata', **The one who is staying there is the same**. They said: From his family, and the one who goes to him is the one who comes to him from outside his family. They are the same in his sanctity.

We have chosen the statement we have chosen in this regard because God, the Most High, mentioned at the beginning of the verse that those who disbelieve in Him prevent those believers who want to perform their rituals in the Sacred Mosque from the Sacred Mosque, so He said, **Indeed, those who disbelieve and avert [people] from the way of God and from the Sacred Mosque**, then He, the Most High, mentioned the description of the Sacred Mosque, so He said, **Which We have made for mankind**, so He, the Most High, informed that He made it for all mankind, so the disbelievers in it prevent those believers who want it from it, then He said, **The one who stays there and the one who visits there are equal**, so it was known that His report about the equality of the one who stays there and the one who visits there is only in the meaning in which God began the report about the disbelievers, that they prevented the believers from it, and that is undoubtedly their circumambulation and performing their rituals there, and the place, not the report about their ownership of it and other than their ownership. And it was said, **Indeed, those who disbelieve and avert [people] from the way of God**, so He connected **they avert** and it is future to **they disbelieved**, and it is past, because averting means a description of them and permanence. If that is the meaning of the speech, it would only be in the form of a noun or the future tense and not in the form of the past. If that is the case, then the meaning of the speech is: Indeed, those who disbelieve are described as turning away from the path of God, and that is similar to the statement of God, **Those who believe and whose hearts find rest in the remembrance of God** (Al-Ra'd: 28). As for his statement, **The one who is devoted to it is the same**, then the reciters of the regions raise **the one who is devoted to it with the one who is devoted to it**, and the work we made in the attached ha' and the lam that he says to the people, then he resumed the speech with **the same**, and the Arabs do the same when it comes after a letter that has been completed with it, so you say, **I passed by a**

man who is equal to good and evil, the lowering may be permissible in that, but the raising is chosen in that because **the same** is in one school of thought among them, so it is as if they said: That is in **the same**, so he resumed with it, and he raised it and did not say it in *moderate*, because *moderate* is an explicit verb and **the same** is a source, so their taking it out to the verb is like their taking *hasab* in their statement, **I passed by a man, enough for you from a man** to the verb. It has been mentioned about some readers that he read it in the accusative case based on the action we made it in, and even though it has a face in Arabic, it is a reading that I do not permit reading with it due to the consensus of the proof from the readers to the contrary.

And His statement, **And whoever intends therein to commit an act of injustice - We will make him taste a painful punishment**, God Almighty says: And whoever intends therein to commit an act of injustice - We will make him taste a painful punishment, which is that he inclines towards the Sacred House unjustly. And the letter ba' was inserted in His statement, **by an act of injustice**, and the meaning is what I said, just as it was inserted in His statement, **it grows oil**, and the meaning is: it grows oil, as the poet said:

In Wadi Yaman, the Shath grows at its top and bottom with Marakh and Shabhan.

Meaning: Below it grow the marakh and the shabhan, as A'sha of Banu Tha'labah said:

Our spears between the cauldrons and the pure white ones have guaranteed the livelihood of our children.

Meaning: Our spears are guaranteed for our children's sustenance. Some of the grammarians of Basra say so. As for some of the grammarians of Kufa, he used to say: The preposition *ba* was inserted in it, because its interpretation is: And whoever wants to commit injustice therein. And he used to say: The insertion of the preposition *ba* in *an* is easier than in *ilhad* and the like, because the prepositions are often omitted with it, and it is like a condition, so it is possible for the preposition to enter or leave, because the i'rab is not clear in it. And he said in the sources: The nominative and genitive are clear in it. He said: Abu al-Jarrah composed for me:

When she did not drink, he shook the stick at her, stingy with her when she was about to give him a drink.

And Imru Al-Qais said:

Did he not come to her while the events were numerous, that Imru' al-Qais ibn Malik was possessing a camel?

He said: So he inserted the letter *ba* on the basis of *an* and it is in the nominative case, just as he inserted it on the basis of *ilhad*, which is in the accusative case. He said: And they inserted the letter *ba* on the basis of what they intended by it as a verbal noun, as the poet said:

Didn't the report come to you about what happened to the camels of Banu Ziyad?

He said: It is less than that in that it is less similar to

Surat al-Hajj 22:25

Indeed, those who disbelieve and avert [people] from the way of God and from al-Masjid al-Haram, which We have made for mankind - whether they are residents therein or visitors. And whoever intends therein to commit an act of injustice - We will make him taste of a painful punishment.

the names than what. He said: I heard a Bedouin from Rabi'ah, and I asked him about something, and he said: I hope for that: he means I hope for that. The people of interpretation differed about the meaning of the injustice that whoever wanted to commit an apostasy with it in the Sacred Mosque, God will make him taste painful torment, so some of them said: That is associating partners with God and worshipping other than Him with it: meaning with the House.

Who said that?

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 whoever intends therein to commit an act of injustice**, he said: to commit polytheism.

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Muhammad ibn Abd al-Rahman, on the authority of al-Qasim ibn Abi Bazza, on the authority of Mujahid, regarding his statement, **And whoever intends therein to commit an act of injustice**, it means that he worships other than God therein.

Ibn Abd al-A'la told us: Al-Mu'tamir ibn Sulayman told us, on the authority of his father, who said: **And whoever intends to commit an act of injustice therein**, he said: It is polytheism, and whoever commits polytheism in the House of God, God will punish him.

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

Others said: It is making permissible what is forbidden in it or riding 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, his statement, **And whoever intends therein to commit an injustice or wrongdoing - We will make him taste a painful punishment**, means that you consider permissible what God has forbidden you, such as slander or murder, so you wrong someone who would not wrong you, and you kill someone who would not kill you, so if you do that, then a painful punishment is due to 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 both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **And whoever intends therein to commit an act of injustice**, he said: He does a bad deed therein.

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.

Abu Kuraib and Nasr bin Abd al-Rahman al-Awdi told us: Al-Maharibi told us, on the authority of Sufyan, on

the authority of al-Suddi, on the authority of Marra, on the authority of Abdullah, who said: There is no man who intends to commit a sin and it is recorded against him, and if a man, after he has made clear his intention to kill a man in this house, God will make him taste a painful torment.

Mujahid bin Musa told us, he said: Yazid told us, he said: Shu'bah told us, on the authority of al-Suddi, on the authority of Marra, on the authority of Abdullah, Mujahid said, Yazid said, Shu'bah told us, he traced it back to the Prophet, and I will not trace it back to you in the statement of God, **And whoever intends therein to commit an act of injustice or wrongdoing - We will make him taste a painful punishment**. He said: If a man intended to do evil therein while he was still in Abyan, God would make him taste a painful punishment.

Al-Fadl bin Al-Sabah told us: Muhammad bin Fadil told us, on the authority of his father, on the authority of Al-Dahhak bin Muzahim, regarding his statement, **And whoever intends therein to commit an act of injustice**, he said: A man may intend to commit a sin in Mecca while he is in another country and does not know about it, and it is written down against him.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding the statement of God, **And whoever intends therein to commit an act of injustice - We will make him taste a painful punishment**, he said: Injustice is injustice in the sanctuary.

Others said: Rather, the meaning of that injustice is: deliberately violating the sanctity.

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: **With injustice and wickedness** he said: the one who wants to make it permissible deliberately. And it is said: polytheism.

Others said: Rather, it is a food hoarding in Mecca.

Who said that?

Harun bin Idris Al-Asamm told me: Abd Al-Rahman bin Muhammad Al-Maharbi told us, on the authority of Ash'ath, on the authority of Habib bin Abi Thabit, regarding his statement, **And whoever intends therein to commit an injustice or wrong - We will make him taste a painful punishment**, he said: They are the hoarders of food in Mecca.

Others said: Rather, that is everything that was forbidden from knowledge, even the saying of the one who says: No, by God, and yes, by God.

Who said that?

Ibn Al-Muthanna told us, he said: Muhammad Ibn Ja'far told us, he said: Shu'bah told us, on the authority of Mansur, on the authority of Mujahid, on the authority of Abdullah Ibn 'Amr, he said: He had two

tents: one outside the sacred precincts and the other inside the sacred precincts. When he wanted to reproach his family, he would reproach them outside the sacred precincts. He was asked about that, and he said: We used to say that it was an act of heresy for a man to say: No, by God, and yes, by God.

Ibn Hamid told us: Yaqub told us, on the authority of Abu Rabi'ah, on the authority of Al-A'mash, who said: Abdullah bin Amr used to say: No, by God, and indeed, from the heresy in it.

Abu Ja'far said: The most correct of the statements we have mentioned in interpreting this is the statement we have mentioned from Ibn Mas'ud and Ibn 'Abbas, that what is meant by injustice in this place is every disobedience to God. This is because God has made it general in His statement, **And whoever intends therein to commit an act of injustice**, and has not specified one act of injustice over another in any report or intellect, so it is general. If this is the case, then the interpretation of the statement is: And whoever intends therein to commit an act of injustice, disobeying God therein, We will make him taste, on the Day of Resurrection, a painful punishment. It has been mentioned from some of the reciters that he used to recite this, **And whoever intends therein to commit an act of injustice, disobeying God therein, We will make him taste, on the Day of Resurrection, a painful punishment**. It has been mentioned from some of the reciters that he used to recite it, **And whoever intends therein to commit an act of injustice, from the place, I will return him**. This is a reading that I do not allow to be recited with, because it contradicts what the evidence of the reciters agree upon, and because it is far from the eloquent speech of the Arabs. This is because **to return** is an action that occurs, and it is said from it: **He is returning to such and such a place or town tomorrow**, but it is not said: **He is returning to such and such a place**. Some people who know the Arabic language have claimed that Tayy' tribe says: **I desired you**, meaning: **I desired you**. It was mentioned that some of them recited a verse to him:

I prefer to be with Laqit and his gang, but I do not prefer Sinbas.

Meaning: And I desire it. If that is correct as we mentioned, then it is permissible in speech. As for reading it, it is not permissible for what I described.

Tafsir al-Qurtubi

It contains seven issues:

First: The Almighty's statement: **Indeed, those who disbelieve and turn away** refers the speech back to the polytheists of the Arabs when they turned away the Messenger of God (peace and blessings of God be upon him) from the Sacred Mosque in the year of Al-Hudaybiyyah. This is because it was not known that they had turned away before that group, unless he meant that they turned away individuals from among the people, as that had occurred at the beginning of the mission. And turning away: prevention, meaning that they turn away. And with this, the future was connected to the past. It was said: The waw is

redundant. **And they turn away** is the predicate of *if*. This corrupts the intended meaning, and the predicate is omitted and understood when he said **and the beginning** is its estimation: they lost when they perished. And **and they turn away** came in the future because it is a verb that they perpetuate, as came the statement of God the Almighty: **Those who believe and whose hearts are assured by the remembrance of God** (al-Ra'd 13:28), so it is as if He said: Indeed, those who disbelieve are prone to turning away. If He had said that indeed, those who disbelieved and turned away, it would have been permissible. Al-Nahhas said: And in my book on the authority of Abu Ishaq, he said: And it is permissible for the predicate to be - and this is the correct view - **We will make him taste a painful punishment**. Abu Ja'far said: This is a mistake, and I do not know what the reason for it is, because it came with the predicate of *in* in the subjunctive mood, and also because it is the answer to the condition, and if it were the predicate of *in* the condition would remain without an answer, especially since the verb in the condition is future and therefore must have an answer.

Second: The Almighty's statement: **And the Sacred Mosque**. It was said: It is the mosque itself, and this is the apparent meaning of the Qur'an, because it did not mention anything else. It was also said: The entire sanctuary, because the polytheists prevented the Messenger of God, may God bless him and grant him peace, and his companions from it in the year of Al-Hudaybiyyah, so he went out of it. God Almighty said: **And they prevented you from Al-Masjid Al-Haram** (al-Fath 48:25) and He said: **Glory be to Him who took His servant by night from Al-Masjid Al-Haram** (al-Isra' 17:1). This is correct, but what is meant here by the important mention is the intended meaning of that.

Third: The Almighty's saying: **Which We have appointed for mankind** meaning for prayer, circumambulation, and worship. It is like His saying: **Indeed, the first House [of worship] established for mankind** (Al-Imran 3:96). **The same is the one who dwells therein as the one who visits** The one who dwells therein is the one who resides and stays there. The one who visits there is the Bedouin and whoever comes to them. He says: The same in respecting its sanctity and performing the rituals therein, the one who is present and the one who comes from the country, so the people of Mecca are not more deserving than the one who migrates to it. It was said: The equality is only in its houses and dwellings, the one who resides there is not more deserving than the one who comes to it. This is based on the fact that the Sacred Mosque is the entire sanctuary, and this is the saying of Mujahid and Malik, narrated by Ibn al-Qasim. It was narrated from Umar, Ibn Abbas, and a group that the one who comes has the right to stay wherever he finds it, and it is upon the owner of the house to shelter him whether he likes it or not. This was said by Sufyan al-Thawri and others. And so it was for a matter in the early days, their houses were without doors until theft increased, so a man made a door and Omar denounced him and said: Do you close a door in the face of the pilgrim to the House of God? He said: I only wanted to protect their belongings from theft, so he left it and the people made doors. It was also narrated from Omar bin Al-Khattab, may God be pleased with him, that he used to order the removal of

Surat al-Hajj 22:25

Indeed, those who disbelieve and avert [people] from the way of God and from al-Masjid al-Haram, which We have made for mankind - whether they are residents therein or visitors. And whoever intends therein to commit an act of injustice - We will make him taste of a painful punishment.

the doors of the houses of Mecca during the season, so that whoever came could enter and stay where he wanted, and tents were pitched in the houses. It was narrated from Malik that the houses are not like the mosque and their inhabitants have the right to abstain from them and to stay alone, and this is the practice today. The majority of the nation said this.

This dispute is based on two principles: One of them is whether the houses of Mecca belong to their owners or to the people. There are two reasons for the dispute: One of them is whether Mecca was conquered by force, so it would be spoils, but the Prophet, may God bless him and grant him peace, did not divide it and left it for its people and those who came after them, as Omar, may God be pleased with him, did with the land of Sawad and forgave them the land tax as he forgave their captivity and enslavement as a kindness to them, unlike the rest of the infidels, so it remains as it is, not sold or rented, and whoever reaches a place first is more entitled to it. This is what Malik, Abu Hanifa and Al-Awza'i said. Or its conquest was a peace treaty - and Al-Shafi'i went to this - so their houses would remain in their hands, and they would dispose of their property as they wished. It was narrated that Omar bought the house of Safwan bin Umayya for four thousand and turned it into a prison, and he was the first to be imprisoned in Islam, as was explained previously in the verse about the warriors in Surat Al-Ma'idah. It was narrated that the Prophet, may God bless him and grant him peace, was imprisoned on suspicion. Tawus hated prison in Mecca and said: A house of torment should not be in a house of mercy.

I said: What Malik said is correct, and the apparent meaning of the established hadiths indicates that it was conquered by force. Abu Ubaid said: We do not know of any other land in Mecca that resembles it. Ad-Daraqutni narrated on the authority of Alqamah ibn Nadlah, who said: The Messenger of God, may God bless him and grant him peace, and Abu Bakr and Umar, may God be pleased with them, passed away, and the quarters of Mecca were not called anything but Al-Sawa'ib. Whoever needed it could stay there, and whoever was independent of means could stay there. And he added in another narration: and Uthman. It was also narrated on the authority of Alqamah ibn Nadlah al-Kinani, who said: The houses of Mecca during the time of the Messenger of God, may God bless him and grant him peace, and Abu Bakr and Umar, may God be pleased with them, were called Al-Sawa'ib. They were not sold. Whoever needed it could stay there, and whoever was independent of means could stay there. It was also narrated on the authority of Abdullah ibn Amr, on the authority of the Prophet, may God bless him and grant him peace, who said:

"God the Most High has made Mecca sacred, so it is forbidden to sell its houses or eat its price. He said: Whoever eats anything from the rent of the houses of Mecca, he is eating fire." Al-Daraqutni said: This is how Abu Hanifa narrated it, with a chain of transmission traceable back to the Prophet, may God

bless him and grant him peace, and he made a mistake in that. He also made a mistake in his statement, 'Ubaydullah ibn Abi Yazid, who is actually Ibn Abi Ziyad al-Qaddah. The correct view is that it is a chain of transmission traceable back to the Prophet, may God bless him and grant him peace. Al-Daraqutni also attributed it to 'Abdullah ibn 'Amr, who said: The Messenger of God, may God bless him and grant him peace, said:

Makkah is a place where its quarters are not sold and its houses are not rented. Abu Dawud narrated, "On the authority of Aisha, may God be pleased with her, she said:

I said, O Messenger of God, shall I not build you a house or a building in Mina that will shade you from the sun? He said, No, it is only a place for those who come to it first." Al-Shafi'i, may God be pleased with him, held fast to the words of God Almighty: **Those who were expelled from their homes**, and attributed it to them. And he, peace be upon him, said on the day of the conquest:

Whoever closes his door is safe, and whoever enters the house of Abu Sufyan is safe."

Fourth: The majority of people read *sawa'a* in the nominative case, which is in the beginning, and *al-'akif* is its predicate. It was said that the predicate is *sawa'a* and it is advanced, meaning the one who is staying in it and the one who is going out are the same, and this is the saying of Abu Ali, and the meaning is: which we made for the people a qiblah or a place of worship, the one who is staying in it and the one who is going out are the same. Hafs from Asim read *sawa'a* in the accusative case, which is the reading of Al-A'mash. This also has two possible meanings: One: that it is a second object of *ja'ala*, and *al-'akif* is raised by it because it is a verbal noun, so it works like an active participle because it is in the meaning of *mustawa*. The second meaning: that it is a state of the pronoun in *ja'alahu*. A group read *sawa'a* in the accusative case, *al-'akif* in the genitive case, and *al-'akif* in apposition to *al-nas*, the meaning being: which we made for the people, the one who is staying in it and the one who is going out. Ibn Kathir's reading in stopping and connecting is with a *ya'*, and Abu Amr stopped without a *ya'* and connected with a *ya'*. Nafi' read without a *ya'* in connecting and stopping. People agreed that it was established in the Sacred Mosque itself, but they differed in Mecca, which we have mentioned.

Fifth: **And whoever intends therein to commit an act of injustice** is a condition, and its answer is **We will make him taste a painful punishment**. In the language, *ilhad* means *inclination*, except that God the Most High made it clear that inclination to injustice is what is meant. There is a difference of opinion regarding injustice. Ali ibn Abi Talhah narrated on the authority of Ibn Abbas, **And whoever intends therein to commit an act of injustice** He said: Polytheism. Ata' said: Polytheism and killing. It was said: Its meaning is hunting its pigeons, cutting down its trees, and

entering it in a way that is not forbidden. Ibn Umar said: We used to say that *ilhad* in it is for a person to say: No, by God! And Yes, by God! And No, by God! Therefore, he had two tents, one outside the Haram and the other inside the Sacred Sanctuary. So when he wanted to pray, he would enter the Sacred Sanctuary tent, and when he wanted to do some business, he would enter the outside tent, to protect the Sacred Sanctuary from their saying: No, by God and Yes, by God, when God magnified the sin in it. Likewise, Abdullah bin Amr bin Al-Aas had two tents, one outside the Haram and the other inside the Sacred City. When he wanted to rebuke his family, he would rebuke them outside the Haram, and when he wanted to pray, he would pray in the Haram. He was asked about that and he said: We used to say that it is blasphemy in the Haram to say, **No, by God, and Yes, by God.** Sins are multiplied in Mecca just as good deeds are multiplied. So the sin is two sins, one by the transgression itself and the second by disregarding the sanctity of the Sacred City. And so it is with the sacred months. It has been mentioned before. Abu Dawud narrated on the authority of Ya'la bin Umayya that the Messenger of God, may God bless him and grant him peace, said:

Monopolising food in the Haram is an atheism. This is what Omar ibn al-Khattab said. The general meaning applies to all of this.

Sixth: Some of the interpreters, including Ad-Dahhak and Ibn Zayd, believed that this verse indicates that a person will be punished for the sins he intends in Mecca, even if he does not commit them. Something similar to this was narrated on the authority of Ibn Masoud and Ibn Umar. They said: If a man intended to kill a man in this house while he was in Aden, God would punish him.

I said: This is correct, and this meaning has been explained in Surat Nun and the Pen, as will be explained there, God willing.

Seventh: The letter *ba* in *bi-ilhad* is redundant, just as it is redundant in the Almighty's saying: **It grows with oil** (al-Mu'minun 23:20). And based on this, they interpreted the poet's saying:

We are the sons of Ja'dah, the owners of the falaj. We strike with the sword and hope for relief.

He meant: We hope for relief. Al-A'sha said:

Our spears have guaranteed the livelihood of our children.

Any livelihood. Another said:

Didn't the report reach you, spreading report of what happened to the camels of Banu Ziyad?

That is, what she encountered, and the letter *ba* is redundant, and it is common. Al-Farra' said: I heard a Bedouin and asked him about something, and he said: I hope for that, meaning I hope for that. And the poet said:

In a Yemeni valley, the Shath grows at its top and bottom with Marakh and Shabhan.

That is, the relaxed. This is the opinion of Al-Akhfash, and the meaning according to him is: And whoever

intends to commit an act of injustice therein. The Kufians said: The preposition *ba* was added because the meaning is to commit an act of injustice, and the preposition *ba* is added and deleted. It is possible that the interpretation is: And whoever intends to commit an act of injustice therein. This animosity and injustice include all sins from disbelief to minor sins, so due to the great sanctity of the place, God the Almighty threatened for the evil intention therein. And whoever intends an evil but does not do it will not be held accountable for it except in Mecca. This is the opinion of Ibn Masoud and a group of the Companions and others, and we have mentioned it above.

Tafsir Ibn Kathir

God the Almighty says, denouncing the infidels for preventing the believers from coming to the Sacred Mosque and performing their rituals therein and their claim that they are its guardians, "But they were not its guardians. Its guardians are only the righteous"

Al-Baqarah 2:17. This verse is evidence that it was revealed in Madinah, as He said in Surat al-Baqarah 2: "They ask you about fighting in the sacred month.

Say, 'Fighting in it is a great sin. But averting people from the way of God and disbelief in Him and in Al-Masjid Al-Haram and expelling its people from it are greater in the sight of God.'" **Al-Baqarah 2:17.** And He said here: **Indeed, those who disbelieve and avert people from the way of God and Al-Masjid Al-Haram**

Al-Masjid Al-Haram meaning, among their characteristics is that, along with their disbelief, they avert people from the way of God and Al-Masjid Al-Haram, meaning, they avert from Al-Masjid Al-Haram whoever wants to go there from the believers who are the most deserving of it in reality. This construction in this verse is like the Almighty's statement: "Those who believe and whose hearts are assured by the remembrance of God. Unquestionably, by the remembrance of God hearts are assured."

Al-Baqarah 2:17. And among their characteristics is that their hearts are assured by the remembrance of God.

And His statement: **Which We have made for mankind equal, whether he is staying there or traveling by,** meaning they prevent people from reaching the Sacred Mosque, and God has made it an equal law, with no difference between the one residing therein and the one who is far away from it, **equal for the one staying there or traveling by by,** and from that is the equality of people in the quarters of Mecca and their residence, as Ali bin Abi Talha said on the authority of Ibn Abbas in His statement: **equal for the one staying there or traveling by by,** he said: The people of Mecca and others reside in the Sacred Mosque. Mujahid said: **It is the same for the resident therein and the visitor therein.** The people of Mecca and others are equal in their homes. This is what Abu Salih, Abd al-Rahman ibn Sabit, and Abd al-Rahman ibn Zayd ibn Aslam said. Abd al-Razzaq said on the authority of Muammar on the authority of Qatadah: It is the same for its people and others. This is the issue on which al-Shafi'i and Ishaq ibn Rahawayh differed in the mosque of al-Khayf, and Ahmad ibn Hanbal was also present. Al-Shafi'i,

Indeed, those who disbelieve and avert [people] from the way of God and from al-Masjid al-Haram, which We have made for mankind - whether they are residents therein or visitors. And whoever intends therein to commit an act of injustice - We will make him taste of a painful punishment.

may God have mercy on him, held that the quarters of Mecca are owned, inherited, and rented. He provided evidence with the hadith of al-Zuhri on the authority of Ali ibn al-Husayn on the authority of Amr ibn Uthman on the authority of Usamah ibn Zayd, who said: I said, O Messenger of God, will you stay in your house in Mecca tomorrow? He said: **Did Aqeel leave us any quarters?** Then he said: **The infidel does not inherit from the Muslim, nor does the Muslim inherit from the infidel.** This hadith is included in the two Sahihs, and it is proven that Umar ibn al-Khattab bought a house in Mecca from Safwan ibn Umayya and made it a prison, for four thousand dirhams. Tawus and Amr ibn Dinar said the same. Ishaq ibn Rahawayh held that it is not inherited or rented, which is the view of a group of the Salaf, and Mujahid and Ata' stated it explicitly. Ishaq ibn Rahawayh cited as evidence what Ibn Majah narrated on the authority of Abu Bakr ibn Abi Shaybah on the authority of Isa ibn Yunus on the authority of Umar ibn Sa'id ibn Abi Husayn, on the authority of Uthman ibn Abi Sulayman, on the authority of Alqamah ibn Nadlah, who said: The Messenger of God, may God bless him and grant him peace, and Abu Bakr and Umar passed away, and the quarters of Mecca are not claimed except for the wandering ones. Whoever needs housing, he lives, and whoever is independent, he lives.

Abdul Razzaq said on the authority of Ibn Mujahid on the authority of his father on the authority of Abdullah bin Amr that he said: It is not permissible to sell or rent the houses of Mecca. He also said on the authority of Ibn Jurayj: Ata' used to forbid renting in the Haram, and he informed me that Umar bin Al-Khattab used to forbid the houses of Mecca to be divided so that the pilgrims would stay in their courtyards. The first one to divide his house was Suhayl bin Amr, so Umar bin Al-Khattab sent to him about that, and he said: Give me time, O Commander of the Faithful, for I was a merchant, and I wanted to make two doors that would hold my back. He said: Then you may do that. Abdul Razzaq said on the authority of Muammar on the authority of Mansur on the authority of Mujahid that Umar ibn al-Khattab said: O people of Mecca, do not make doors for your homes so that the nomad can stay wherever he wants. He said: Muammar informed us on the authority of someone who heard Ata' say: **The one who stays there and the nomad are the same.** He said: They can stay wherever they want. Ad-Daraqutni narrated on the authority of Ibn Abi Nujayh on the authority of Abdullah ibn Amr, with a chain of transmission ending with him: **Whoever consumes the rent of the houses of Mecca will consume fire.** Imam Ahmad took the middle position and said: It is owned and inherited, but not rented, combining the evidence. And God knows best. And his statement: **And whoever intends therein to commit an act of injustice or wrongdoing, We will make him taste a painful punishment.** Some of the commentators among the people of Arabic said: The *baa* here is redundant, like his statement: **It grows with oil,** meaning it produces oil. And likewise his statement: **And whoever intends therein to commit an act of**

injustice, meaning it causes an act of injustice, and as al-A'sha said.

Our spears between the cauldrons and the bare frankness have guaranteed the livelihood of our children.

The other said:

In a Yemeni valley, the Shath grows at its top and bottom with Marakh and Shabhan.

The best thing is that the verb here includes the meaning of **to intend**, and that is why he made it transitive with the preposition *with*, and said: **And whoever intends therein to commit an abomination,** meaning he intends therein to commit a terrible act of major sin. And his saying: **with injustice**, meaning intentionally, intending that it is injustice, not an interpretation, as Ibn Jurayj said on the authority of Ibn Abbas, it is intention.

Ali bin Abi Talha said on the authority of Ibn Abbas: **By oppression of your polytheism.** Mujahid said: **That someone other than God is worshipped therein.** Qatada and others said the same. Al-Awfi said on the authority of Ibn Abbas: "By oppression is that you consider permissible in the Sacred Sanctuary what God has forbidden you, such as harm or killing, so you oppress those who would not oppress you and kill those who would not kill you. If you do that, then a painful punishment is due to you." Mujahid said: **By oppression, you do evil in it.** This is a special feature of the Sacred Sanctuary, in that the one who begins evil in it is punished if he intends to do it, even if he does not commit it, as Ibn Abi Hatim said in his interpretation. Ahmad bin Sinan told us, Yazid bin Harun told us, Shu'bah told us on the authority of Al-Suddi that he heard Abdullah narrating on one occasion, meaning Ibn Mas'ud, regarding His statement: **And whoever intends therein to commit an act of injustice**, he said: **If a man intends therein to commit an act of injustice while he is in Aden, God will make him taste a painful punishment.** Shu'bah said: **He raised it for us, but I will not raise it for you.** Yazid said: He raised it, and Ahmad narrated it on the authority of Yazid bin Harun. I said: This chain of transmission is authentic according to the conditions of Al-Bukhari, and stopping it is more likely than raising it, and for this reason Shu'bah insisted on stopping it from the words of Ibn Mas'ud. Likewise, Asbat and Sufyan Ath-Thawri narrated it on the authority of Al-Suddi, on the authority of Marra, on the authority of Ibn Mas'ud, stopping it, and God knows best. Ath-Thawri said on the authority of Al-Suddi, on the authority of Marra, on the authority of Abdullah, who said: There is no man who intends to commit a sin and it is recorded against him, even if a man in Aden Aban intended to kill a man in this house, God would make him taste a painful torment. Ad-Dahhak bin Muzahim said the same. Sufyan Ath-Thawri said on the authority of Mansur, on the authority of Mujahid: It is a sin in it, no, by God, and yes, by God. And it was narrated on the authority of Mujahid, on the authority of Abdullah

bin Amr, something similar. Saeed bin Jubair said: Cursing a servant is injustice and what is greater. Sufyan Ath-Thawri said on the authority of Abdullah bin Ata', on the authority of Maymun bin Mihran, on the authority of Ibn Abbas, regarding his statement: **And whoever intends therein an injustice or wrongdoing**, he said: The ruler's trade in it. On the authority of Ibn Omar: Selling food in Mecca is heresy.

Habib bin Abi Thabit said: **And whoever commits injustice and blasphemy therein**, he said: The monopolist in Mecca, and more than one person said the same. Ibn Abi Hatim said: My father told us, Abdullah bin Ishaq al-Jawhari told us, Abu Asim told us, on the authority of Ja'far bin Yahya, on the authority of his uncle 'Ammarah bin Thauban, Musa bin Bazan told me, on the authority of Ya'la bin Umayyah, that the Messenger of God, may God bless him and grant him peace, said: **Hoarding food in Mecca is an abomination**. Ibn Abi Hatim said: Abu Zur'ah told us, Yahya bin Abdullah bin Bakir told us, Ibn Lahi'ah told us, 'Ata bin Dinar told us, Sa'id bin Jubayr told me: Ibn Abbas said regarding God's statement: **And whoever intends therein to commit an abomination or wrongdoing**, he said: It was revealed about 'Abdullah bin Unays, that the Messenger of God, may God bless him and grant him peace, sent him with two men: one of them was an emigrant and the other was from the Ansar. They boasted about their lineage, so 'Abdullah bin Unays became angry and killed the Ansar, then he apostatized from Islam and fled to Mecca, so 'And whoever intends therein to commit an abomination or wrongdoing,' was revealed about him, meaning whoever takes refuge in the Haram with an abomination, meaning by turning away from... Islam, and these traces, although they indicate that these things are from atheism, it is more general than that, and in it there is a warning of what is more serious than that, and for this reason when the people of the elephant were about to destroy the House, God sent upon them birds in Ababil, **pelting them with stones of baked clay * And made them like eaten straw**, meaning he destroyed them and made them a lesson and a punishment for everyone who wanted to harm it, and for this reason it was established in the hadith that the Messenger of God, may God bless him and grant him peace, said: **An army will attack this House, and when they are in a desert on the earth, the first and the last of them will be swallowed up**, the hadith.

Imam Ahmad said: Muhammad bin Kanasa told us, Ishaq bin Saeed told us on the authority of his father, who said: Abdullah bin Omar came to Abdullah bin Al-Zubayr and said: O Ibn Al-Zubayr, beware of committing an act of blasphemy in the sanctuary of God, for I heard the Messenger of God, may God bless him and grant him peace, say: **A man from Quraysh will commit an act of blasphemy in it, and if his sins were weighed against the sins of the two worlds, they would outweigh them**. So be careful not to be him. He also said in the Musnad of Abdullah bin Amr bin Al-Aas: Hashim told us, Ishaq bin Saeed told us, Saeed bin Amr told us: Abdullah bin Omar came to Abdullah bin Al-Zubayr while he was sitting in the Hijr and said: O Ibn Al-Zubayr, beware of committing an act of blasphemy in the sanctuary, for I bear witness that I heard the Messenger of God, may God bless him and grant him peace, say: **He will undo it and a man from**

Quraysh will commit it, and if his sins were weighed against the sins of the two worlds, they would outweigh them. He said: Be careful not to be him. None of the authors of the books narrated it from these two sources.

Fath al-Qadir

His statement: 25- **Indeed, those who disbelieve and avert [people] from the way of God** is a conjunction of the present tense with the past, because what is meant by the present tense is the past of averting, and similar to this is his statement, **those who disbelieve and avert [people] from the way of God**, or what is meant by averting here is continuity and not just the future, so it is correct to conjoin it with the past, and it is permissible for the waw in **and avert** to be the waw of state: meaning they disbelieved and the state is that they avert. It was said that the waw is redundant and the present tense is the predicate of *in* and it is better to estimate the predicate of *in* after his statement, **and the desert** and that is like they lost or perished.

Al-Zajaj said: The predicate is **and we will taste him of a painful punishment**. It was said that if it was report, it would not have been made jussive. Also, if it was report, the condition would have remained, which is **and whoever returns** without an answer. So it is better that it is deleted, as we mentioned. What is meant by *rejection* is prevention. And the path of God is His religion: that is, they prevent whoever wants to enter the religion of God. And the Sacred Mosque is conjoined with the path of God. It was said that what is meant by it is the mosque itself, as is apparent from this Qur'anic arrangement. And it was said that it is the entire sanctuary, because the polytheists prevented the Messenger of God, may God bless him and grant him peace, and his companions on the day of Hudaibiyyah. And it was said that what is meant by it is Mecca, based on his statement: **Which We have made for mankind, equal in it, the one who resides therein and the one who passes by**, that is, We have made it for mankind in general, so that they pray in it and circumambulate it, equal in it, the one who resides therein and is constant in it, and the one who passes by, that is, the one who arrives from the desert. What is meant by it is the one who comes to it without any difference between being from the people of the desert or not. And the accusative of *equal* is that it is the second object of **made it**, and it means equal, and the one who resides is elevated in it. The Sacred Mosque was described with this to increase the rebuke and rebuke of those who prevent it. And it is possible that the accusative of *equal* is in the state. This is according to the accusative reading, and Hafs read it according to it from Asim, and it is the reading of Al-A' mash. The majority read it with the nominative case of *sawa'a* as a subject and its predicate is *al-'akif* or as an advanced predicate, and the subject is *al-'akif* meaning the one who is abiding in it and the one who comes from the desert are equal. It was read with the accusative case of *sawa'a* and the genitive case of *al-'akif* as an attribute of *al-nas* meaning We made it for the people, the one who is abiding and the one who comes from the desert, equal. Ibn Kathir confirmed the *ya* in *al-bad'i* in both connected and stopped words, and Abu Amr deleted it in stopping words, and Nafi' deleted it in connected and stopped words. Al-Qurtubi

Surat al-Hajj 22:25

Indeed, those who disbelieve and avert [people] from the way of God and from al-Masjid al-Haram, which We have made for mankind - whether they are residents therein or visitors. And whoever intends therein to commit an act of injustice - We will make him taste of a painful punishment.

said: The people agreed on the establishment of the Sacred Mosque itself.

They differed about Mecca. Mujahid and Malik were of the opinion that the houses and dwellings of Mecca are the same for residents and visitors. Umar ibn al-Khattab, Ibn Abbas and a group were of the opinion that the visitor may stay wherever he finds them, and the owner of the house must shelter him whether he likes it or not. The majority were of the opinion that the houses and dwellings of Mecca are not like the Sacred Mosque, and its people have the right to prevent visitors from staying there. The bottom line is that the discussion of this goes back to two principles: The first principle is what is in this verse: Is what is meant by the Sacred Mosque the mosque itself, or the entire sanctuary, or Mecca in particular? The second is: Was the conquest of Mecca by peace or by force? Assuming that it was by force, did the Prophet (peace and blessings of God be upon him) approve of it in the hands of its people in particular? Or did he make it for those who stayed there in general? We have explained this in our commentary on Al-Muntaqa in a way that does not require the reader to add anything more. **And whoever intends therein to commit an act of injustice - We will make him taste a painful punishment.** The object of *return* is omitted for the purpose of generalization. The meaning is: And whoever intends therein to commit an act of injustice - meaning to deviate from the intention. In the language, *inclination* means deviation, except that He, the Most High, clarified here that it is deviation by injustice.

There is a difference of opinion about what this injustice is. It has been said that it is polytheism, and it has been said that it is polytheism and murder, and it has been said that it is hunting its animals and cutting down its trees, and it has been said that it is swearing false oaths in it, and it has been said that what is meant is sins in it in general, and it has been said that what is meant by this verse is that one is punished merely for the intention to sin in that place. Ibn Masoud, Ibn Omar, Ad-Dahhak, Ibn Zayd and others have held this view, to the extent that they said that if a man intended to kill a man in the Sacred Sanctuary in Aden, God would punish him. The bottom line is that this verse indicates that whoever is in the Sacred House is held accountable for merely intending to commit injustice. It is specific to what was reported that God forgave this nation for what their souls spoke of, unless it is said that the will in it is more than just the speech of the soul. In short, researching this and establishing the truth in it in a way that combines the evidence and removes the ambiguity is very long. An example of this verse is the hadith, **If two Muslims meet with their swords, then the killer and the killed will be in Hellfire.** It was said, **O Messenger of God, this is the killer, but what about the killed?** He said, **He was eager to kill his companion.** So he entered Hellfire here because of his mere eagerness to kill his companion. We have devoted a separate thesis to this research. If the *ba* in his statement *bi-illahad* is a deleted object as we mentioned, then it is not extra. It was said that it is

extra here, like the poet's saying:

We are the Banu Ja'dah, the owners of the falaj. We strike with the sword and hope for relief.

We hope for relief, and similar to it:

Didn't the report reach you, spreading report of what happened to the camels of Banu Ziyad?

That is, what it encountered. Among those who said that it is redundant is Al-Akhfash. The meaning according to him is: And whoever intends to commit an act of injustice therein. The Kufians said: The letter Baa' was added because the meaning is to commit an act of injustice, and the letter Baa' is included and deleted. It is possible that the estimation is: And whoever intends to commit an act of injustice therein. It was said that the word *return* contains the meaning of *them*, and the meaning is: And whoever intends to commit an act of injustice therein. As for the letter Baa' in his statement **with injustice**, it is for causality, and the meaning is: And whoever intends to commit an act of injustice therein because of injustice. It is possible that **with injustice** is a substitute for **with injustice** by repeating the preposition, and it is possible that they are two synonymous states.

Tafsir al-Baghawi

25. The Almighty's statement: **Indeed, those who disbelieve and avert [people] from the way of God**, is a continuation of the future tense with the past tense, because the future tense is intended to mean the past tense, as the Almighty said in another place: **Those who disbelieve and avert [people] from the way of God** (An-Nisa': 167), meaning: Those who disbelieved in what came before, and avert [people] from the way of God in the present, i.e., they avert. **And the Sacred Mosque**, i.e., they avert [people] from the Sacred Mosque. **Which We have made for mankind**, a qiblah for their prayers, a place of ritual and worship, as He said: **It was appointed for mankind** (Al Imran 3:96). *Equally*, Hafis read on the authority of Asim and Ya'qub: (*equally*) in the accusative case by placing the preposition on it because the preposition takes two objects. It was said: Its meaning is that it is level in it, **the one who resides in it and the one who comes to it**. The others read it with the nominative case as the subject and what follows it is the predicate, and the completion of the speech is when he said **for the people**. He meant by **the one who resides in it**: the one who resides in it, and the one who comes to it from elsewhere: the one who comes to it and returns to it.

They differed on the meaning of the verse. Some people said: **It is the same for the one staying there and the one who comes back**, meaning: in respect of venerating its sanctity and performing the rituals there. Mujahid, Al-Hasan and a group agreed with this, and they said: What is meant by it is the Sacred Mosque itself. The meaning of equality is equality in venerating

the Kaaba in the virtue of praying in the Sacred Mosque and circumambulating the House.

Others said: What is meant by it is all of the sanctuary, and the meaning of equality is that the resident and the nomad are equal in residing in it, neither of them has more right to the house in which he is than the other, except that no one should be disturbed in it if he has been to a house before, and this is the saying of Ibn Abbas, Saeed bin Jubayr, Qatada and Ibn Zayd. They said: They are equal in [houses] and dwellings.

Abdul Rahman bin Sabit said: When the pilgrims came to Mecca, no one from the people of Mecca was more deserving of their status than them. Umar bin Al-Khattab used to forbid people from closing their doors during the season. According to this opinion, it is not permissible to sell or rent the houses of Mecca. According to the first opinion - which is closer to the truth - it is permissible, because God the Almighty said: **Those who were expelled from their homes** (al-Hajj 22:40), and the Prophet, may God bless him and grant him peace, said on the day of the conquest of Mecca: **Whoever enters the house of Abu Sufyan is safe**, so the house was attributed to him as a king. Umar bought a prison house in Mecca for four thousand dirhams, which indicates that it is permissible to sell it. This is the opinion of Tawus and Amr bin Dinar, and Al-Shafi'i said the same.

The Almighty said: **And whoever intends therein to commit an act of injustice** meaning: in the Sacred Mosque, committing an act of injustice, which is the inclination towards injustice. The *ba* in His statement in **an act of injustice** is redundant, like His statement: **produces oil** (al-Mu'minun 23:20). Its meaning is whoever intends therein to commit an act of injustice. Al-A'sha said: **Our spears have guaranteed the provision of our children**, meaning: the provision of our children. Al-Mubarrad denied that the *ba* is redundant and said: The meaning of the verse is whoever intends therein to commit an act of injustice.

They differed about this atheism. Mujahid and Qatada said: It is polytheism and the worship of other than God.

Some people said: It is everything that was forbidden in word or deed, even insulting the servant.

Ata' said: It is entering the sanctuary without being in a state of ihram, or committing any of the prohibitions of the sanctuary, such as killing game or cutting down trees.

Ibn Abbas said: It is that you kill someone who does not kill you, or you wrong someone who does not wrong you. This is the meaning of what Ad-Dahhak said.

On the authority of Mujahid, he said: Bad deeds are multiplied in Mecca just as good deeds are multiplied.

Habib bin Abi Thabit said: It is the hoarding of food in Mecca.

Abdullah bin Masoud said about his statement: **And whoever intends therein to commit an injustice or wrongdoing - We will make him taste a painful punishment**, he said: If a man intends to commit a sin,

it will not be recorded against him, as long as he does not commit it. And if a man intends to kill a man in Mecca while he is in Aden Abyan, or in another country, God will make him taste a painful punishment. Al-Suddi said: Unless he repents.

It was narrated on the authority of Abdullah bin Omar that he had two tents, one outside the sanctuary and the other in the sanctuary. When he wanted to reproach his family, he would reproach them in the other tent. He was asked about that and he said: We used to say that it was considered blasphemy for a man to say, **No, by God**, and **Yes, by God**.

Tafsir al-Baidawi

25- **Indeed, those who disbelieve and avert [people] from the way of God** does not mean by it a present or future state, but rather it means by it the continuation of their aversion, like their saying: So-and-so gives and withholds, and that is why when he conjoined it with the past. And it was said that it is a state of the subject of *disbelieved* and the predicate of *indeed* is omitted and indicated by the end of the verse, meaning they are being punished. **And the Sacred Mosque** is in apposition to the name of God and the Hanafis begin it with Mecca and they cited as evidence his saying: **Which We have made for mankind equal, the one who dwells therein and the visitor** meaning the resident and the visitor on the impermissibility of selling or renting its houses, and despite its weakness it is opposed by the saying of God Almighty: **Those who were expelled from their homes** and the purchase of the prison house in it by Omar, may God be pleased with him, without any objection, and *equal* is an advanced predicate and the sentence is a second object for **We have made it** if he made **for mankind** a state of the *ha'* otherwise it is a state of what is hidden in it, and Hafis put it in the accusative case as the object or the state and **the one who dwells** is raised by it, and **the one who dwells** was read in the genitive case as a substitute for people. **And whoever enters therein** is from what left its object so that every seeker may include it, and it was read in the *fat-ha* from the arrivals. **By atheism** means deviating from the intention. **By injustice** means unjustly. These are two synonymous states, or the second is a substitute for the first by repeating the preposition or connecting it to it: meaning an atheist because of injustice such as polytheism and committing sins. **We will make him taste a painful punishment** is an answer to *whoever*.

Surat al-Hajj 22:26

And [mention] when We assigned to Abraham the site of the House, [saying], “Do not associate with Me anything and purify My House for those who go around it, and those who stand up, and those who bow and prostrate.”

Surat al-Hajj 22:26

And [mention] when We assigned to Abraham the site of the House, [saying], **Do not associate with Me anything and purify My House for those who go around it, and those who stand up, and those who bow and prostrate.**

Tafsir al-Jalalayn

26 - And remember **and when We designated** for Abraham **the site of the House** for him to build it, and it had been raised since the time of the flood, and We commanded him **not to associate anything with Me and purify My House** of idols **for those who go around it and those who stand** residing in it **and those who bow and prostrate** the plural of bowing and prostrating is the worshippers.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace, his teacher of the greatness of what the people of Quraysh have done in particular, without others from all of His creation, by worshipping Him in His sanctuary, and the House that He ordered His friend Abraham, may God bless him and grant him peace, to build and purify from plagues, doubt and polytheism: And remember, O Muhammad, how We began this House in which your people worship other than Me, when We provided for Our friend Abraham, meaning by His saying: provided: and We paved the place of the House for him.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **And when We designated for Abraham the site of the House**, he said: God established the House after Adam, peace be upon him, when Adam was sent down to earth, and his place of descent was in the land of India. His head was in the sky and his feet were on the earth, so the angels feared him and they would come down to sixty cubits. When Adam lost the angels' voices and their glorification, he complained about that to God, so God said: O Adam, I have sent down to you a House that is circumambulated as one circumambulates around My Throne, so go to it, and God came out and extended his steps for him, so that between every two steps there was a wilderness, and those wildernesses remained like that until Adam came to the House, so he circumambulated it, and after him the prophets.

Musa told me, he said: Amr told us, he said: Asbat told us, on the authority of Al-Suddi, he said: When God commanded Abraham and Ishmael to purify My House for those who perform Tawaf, Abraham set out until he

came to Mecca, and he and Ishmael stood up, and took pickaxes, not knowing where the House was. Then God sent a wind called the wind of Al-Khajuj, which had two wings and a head in the form of a snake, and it swept for them what was around the Kaaba from the foundation of the first House, and they followed it with pickaxes, digging, until the foundation. That is when He says, **And when We designated for Abraham the site of the House** and by the House he means the Kaaba, **that you associate nothing with Me** in your worship of Me **and purify My House** which you had built from the worship of idols.

Ibn Wakee' told us: My father told us, on the authority of Sufyan, on the authority of Laith, regarding his statement, **And purify my house**, he said: from polytheism.

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', on the authority of Ubayd ibn Umair, he said: From the plagues and doubt.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, **Purify my house**, he said: from polytheism and the worship of idols.

His saying, **for those who circumambulate it**, means for those who circumambulate it, and **those who stand** means those who pray and are standing in their prayers.

Al-Qasim told us, he said: Al-Hussein told us, he said: Abu Tamila told us, on the authority of Abu Hamza, on the authority of Jabir, on the authority of Ata', regarding his statement, **And purify My House for those who perform Tawaf and those who stand up**, he said: Those who stand up in prayer.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, and the standing ones: he said: the standing ones are the praying ones.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, the same.

Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And those who stand, bow, and prostrate**, he said: The one who stands, bows, and prostrates is the one who prays, and the one who circumambulates it is the one who circumambulates it. And His statement, **And those who bow and prostrate**, he said: And those who bow and prostrate in their prayer around the House.

Tafsir al-Qurtubi

There are two issues:

The first: The Almighty's saying: **And when We**

appointed for Abraham the site of the House meaning, remember when We appointed for Abraham. It is said: I appointed him a home and I appointed him a home. Just as it is said: I made you dwelling and I made you dwelling. The lam in His saying: **for Abraham** is a conjunction for emphasis, like His saying: **He placed behind you** (al-Naml 27:72). This is the saying of Al-Farra'. It was said: **We appointed for Abraham the site of the House** meaning, We showed him its origin so that he could build it. It had been destroyed by the flood and other things. When the time of Abraham, peace be upon him, came, God ordered him to build it. He came to its location and began to look for a trace. Then God sent a wind that revealed the foundation of Adam, peace be upon him, and he arranged its foundations on it, as was explained previously in (*Al-Baqarah*). It was said: **We appointed** is a place of residence, a verb that is transitive with lam, like **we made**, meaning we made for Abraham the site of the House a place of residence. The poet said:

How many noble brothers I have, I have buried with my own hands

Second: **That you do not associate** is addressed to Abraham, peace be upon him, according to the majority. Ikrimah read **that you do not associate** with a ya', conveying the meaning of the statement that was made to him. Abu Hatim said: It is necessary to put the kaf in the accusative case in this reading, meaning so that he does not associate. It was said: *That* is a lightened version of the heavy one. It was said that it is explanatory. It was said that it is redundant, like **So when the bearer of good tidings came** (Yusuf 12:96). In the verse, there is a criticism of those who associated from the inhabitants of the House, meaning this was the condition upon your father and those after him and you, but you did not fulfill it, rather you associated. A group said: The address of His statement: **that you do not associate** is to Muhammad, peace be upon him, and he ordered the purification of the House and the call to Hajj. The majority are of the opinion that this is for Abraham, and this is the most correct. Purifying the House is general in disbelief and innovations and all impurities and blood. It was said: He meant by it purification from idols, as God the Almighty said: **So avoid the uncleanness of idols** (al-Hajj 22:30), and that is because Jurhum and the Amalekites had idols in the place of the House and around it before Ibrahim, peace be upon him, built it. It was said: The meaning is, purify My House from being worshipped by idols. This is a command to show monotheism in it. The scholars have already mentioned what is sufficient about purifying the Sacred Mosque and other mosques in Surah Bara'ah. Those who stand are those who pray. God the Almighty mentioned the greatest of the pillars of prayer, which are standing, bowing, and prostrating.

Tafsir Ibn Kathir

This is a rebuke and rebuke to those Quraysh who worshipped other than God and associated partners with Him in the spot that was founded from the first day on the oneness of God and worshipping Him alone, with no partner for Him. So God Almighty mentioned

that He assigned Abraham the location of the House, meaning He guided him to it and handed it over to him and permitted him to build it. Many of those who said that Abraham, peace be upon him, was the first to build the Ancient House, and that it had not been built before him, used it as evidence, as proven in the two Sahihs on the authority of Abu Dharr, I said: "O Messenger of God, which mosque was established first? He said: The Sacred Mosque. I said: Then which? He said: The Holy House. I said: How many years are between them? He said: Forty years." God the Almighty said: **Indeed, the first House [of worship] established for mankind was that at Bakkah - blessed verses 20**. He also said: "And We charged Abraham and Ishmael, saying, 'Purify My House for those who go around it, and those who stay there, and those who bow and prostrate.' " We have already mentioned what was mentioned about the construction of the House in the Sahihs and Athars, so there is no need to repeat it here. God the Almighty said here: **That you do not associate anything with Me**, meaning a son in My name alone. **And purify My House**, Qatadah and Mujahid said: from polytheism. **For those who go around it, and those who stand, and those who bow and prostrate**, meaning make it purely for those who worship God alone, with no partner for Him. The one who goes around it is known, and it is the most specific act of worship at the House, as it is not done in any other spot on earth. **And those who stand**, meaning in prayer. That is why He said: **And those who bow and prostrate**, so He linked circumambulation with prayer because they are not prescribed except specifically for the House. Circumambulation at it and prayer towards it are in most cases, except for what is exempted from prayer when the direction of the qibla is unclear, in war, and in voluntary prayer while traveling. God knows best.

And His statement: **And proclaim to the people the Hajj** means call to the people to perform Hajj, inviting them to perform Hajj to this House which We have commanded you to build. It is mentioned that he said: O Lord, how can I convey it to the people when my voice will not reach them? He said: Call and we will convey it. So he stood in his place, and it was said on the Black Stone, and it was said on Safa, and it was said on Abu Qubays, and said: O people, your Lord has established a House, so perform Hajj to it. It is said that the mountains humbled themselves until the sound reached the corners of the earth, and those in the wombs and loins heard, and everything that heard it answered him from stone, mud, and trees, and whoever God had written to perform Hajj until the Day of Resurrection. **Here I am, O God, here I am**. This is the gist of what was narrated from Ibn Abbas, Mujahid, Ikrimah, Saeed bin Jubayr, and more than one of the Salaf, and God knows best. Ibn Jarir and Ibn Abi Hatim included it in full.

And His saying: **They will come to you on foot and on every lean camel the verse**, this verse may be used as evidence by some scholars who have said that Hajj on foot for those who are able to do it is better than Hajj on a horse, because He mentioned them first, which indicates the importance of them and the strength of their determination and resolve. Waki' said on the authority of Abu Al-Umais, on the authority of Abu Halhalah, on the authority of Muhammad bin Ka'b, on

Surat al-Hajj 22:26

And [mention] when We assigned to Abraham the site of the House, [saying], “Do not associate with Me anything and purify My House for those who go around it, and those who stand up, and those who bow and prostrate.”

the authority of Ibn Abbas, who said: Nothing has wronged me except my brother. I wish that I had performed Hajj on foot, because God says: **They will come to you on foot the verse**, and what the majority are of is that Hajj on a horse is better, following the example of the Messenger of God, may God bless him and grant him peace, for he performed Hajj on a horse despite his complete strength, peace be upon him. His saying: **They come from every pass** means a path, as He said: **And We made therein paths as roads**. His saying: *Deep* means far, as stated by Mujahid, Ata', As-Suddi, Qatadah, Muqatil ibn Hayyan, Ath-Thawri and more than one. This verse is like the saying of God Almighty, informing us about Abraham when he said in his supplication: **So make hearts among the people yearn toward them**. There is no one among the people of Islam who does not yearn to see the Kaaba and circumambulate it, as people come to it from all directions and regions.

Fath al-Qadir

26- **And when We designated for Abraham the site of the House** meaning, remember that time. It is said, I **designated for him a home** and I **designated for him** just as it is said, **I made you dwelling** and **I made you dwelling**. Al-Zajjaj said: Its meaning is, **We made the site of the House a dwelling place for Abraham**, and the meaning of **We designated** is: We showed him the site of the House, and similar to it is the saying of the poet:

How many noble brothers I have, I have given them my own hands to someone

Al-Farra' said: “The lam is redundant and the place is a circumstance: that is, We revealed it in it, “that you do not associate anything with Me.” It was said that this is an explanation of **we have established** because it includes the meaning of **we worshipped** because *establishing* is for worship. Abu Hatim said: It is a source: that is, because **do not associate anything with Me**. It was said that it is the lightened form of the heavy *and* and it was said that it is redundant. It was said that the meaning of the verse is: **And We revealed to him that you should not worship other than Me**.

Al-Mubarrad said: It is as if it was said to him, **Single Me in this house**, because the meaning of **do not associate anything with Me alone** is **and purify My house** from polytheism and idol worship. In the verse, there is an attack on what the inhabitants of the house associated: that is, this was the condition on your father and those after him, and you did not fulfill it, but rather you associated. A group said: The address in His saying, **do not associate anything** is to Muhammad, may God bless him and grant him peace, and this is very weak. The meaning of **and purify My House** is to purify it from disbelief, idols, blood, and all other impurities. It was said that it meant purification from idols only, because Jurhum and the Amalekites had idols in the place of the House. What was mentioned in Surat Bara'ah is sufficient in this meaning. What is meant by those who stand here are those who pray.

And the mention of **bowing and prostration** after it is to clarify the pillars of prayer, indicating the great importance of this act of worship. He linked circumambulation with prayer because they are not prescribed except in the House, so circumambulation is near it and prayer is towards it.

Tafsir al-Baghawi

26. The Almighty said: **And when We designated for Abraham the site of the House**, meaning: We set foot on it. Ibn Abbas said: We made. It was also said: While Al-Zajjaj said: We made the site of the House [a site for Abraham].

Muqatil bin Hayyan said: We prepared it. We only mentioned the location of the House because the Kaaba was raised to the sky at the time of the flood. Then when God Almighty commanded Abraham to build the House, he did not know where to build it, so God sent a violent wind that swept away for him what was around the House on the foundation.

Al-Kalbi said: God sent a cloud the size of the House, and it stood in front of the House, and in it was a head that spoke, **O Ibrahim, build according to my size**, so build on it. God Almighty said: **That you do not associate anything with Me**, meaning: We made a covenant with Ibrahim and said to him: Do not associate anything with Me, **and purify My House for those who perform Tawaf**, meaning: those who perform Tawaf around the House, **and those who stand**, meaning: those who stay, **and those who bow and prostrate**, meaning: those who pray.

Tafsir al-Baidawi

26- **And when We designated for Abraham the site of the House**. That is, remember when We appointed him and made it a place of rest for him. It was said that the lam is redundant and place is a circumstance, that is, when We sent him down in it. It was said that the House was raised to the sky and was obliterated during the days of the flood, so God informed him of its location by a wind that He sent, which swept away what was around it, so he built it on its old foundation. **That you do not associate anything with Me, and purify My House for those who perform Tawaf, and those who stand, and those who bow and prostrate**. “That” is an explanation of *established* in that it includes the meaning of our worship, because establishing a place is for the sake of worship, or it is a source connected to the prohibition, meaning: We did that so that you do not associate anything with My worship, and purify My House from idols and filth for those who perform Tawaf around it and pray in it. Perhaps he expressed the prayer with its pillars to indicate that each one of them is independent, as required by that, how and when they came together? *Associates* was read with a *ya*,

and Nafi', Hafs, and Hisham read **My House** with a fatha on the *ya*.

Surat al-Hajj 22:27

And proclaim to mankind the Hajj [pilgrimage]. They will come to you on foot and on every lean camel, coming from every distant pass.

Surat al-Hajj 22:27

And proclaim to mankind the Hajj [pilgrimage]. They will come to you on foot and on every lean camel, coming from every distant pass.

Tafsir al-Jalalayn

27 - **And proclaim call to the people the Hajj** so he called on Mount Abu Qubais, O people, your Lord has built a House and has made Hajj obligatory upon you, so respond to your Lord. And he turned his face to the right and to the left and to the east and to the west, and everyone who was destined to perform Hajj from the loins of men and the wombs of mothers responded to him, **Here I am, O God, here I am**, and the response to the command is **they will come to you on foot on foot**, the plural of *rajil*, like *qaim* and *qiyam*, and *rakban*, **and on every lean camel**, meaning a thin camel, and it is applied to both males and females **they will come** meaning lean ones, based on the meaning **from every deep valley**, far-flung, distant.

Tafsir al-Suyuti

God Almighty said: **And on every lean camel** *verse*. Ibn Jarir narrated on the authority of Mujahid who said: They did not ride, then God revealed: **They will come to you on foot and on every lean camel**. So He commanded them to take provisions and permitted them to ride and trade.

Tafsir al-Tabari

God the Almighty says: We also charged him to proclaim the Hajj to the al-Nas 114:He means by His saying **and proclaim** inform and call to the people that you people should perform Hajj to the Sacred House of God. **They will come to you on foot** He says: for the people will come to the House that you command them to perform Hajj on foot, **and on every lean camel** He says: and riding on every lean camel, and they are the thin camels. **They will come from every distant pass** He says: they will come, so it was made plural because what was meant by **every lean camel** is the female camels. The meaning of *all* is the plural, so that is why it was said: they will come. Al-Farra' claimed that it is rare in the speech of the Arabs: I passed by every man standing. He said: And this is correct, and God's saying **and on every lean camel they will come** indicates the validity of its permissibility. It was mentioned that when God commanded Abraham, peace be upon him, to call for Hajj, he stood at his place and called out: O people, God has prescribed Hajj for you, so perform Hajj to His ancient House.

There is disagreement about the manner in which Abraham was harmed by that.

Some of them said: He called for that as:

Ibn Humayd told us: Jarir told us, on the authority of Qabus, on the authority of his father, on the authority

of Ibn Abbas, who said: When Abraham finished building the House, it was said to him, **Proclaim the Hajj to the people**. He said, **O Lord, how can my voice reach?** He said, **Proclaim, and I am responsible for conveying it**. Then Abraham called out, **O people, Hajj to the Ancient House has been prescribed for you, so perform Hajj**. He said, "And everything between the heaven and the earth heard him. Do you not see the people coming from the farthest ends of the earth, all adorned with garments of clothing?"

Al-Hasan bin Arafa told us: Muhammad bin Fadil bin Ghazwan Al-Dhabi told 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: When Abraham built the House, God revealed to him to call people to perform Hajj. He said: Abraham said: Behold, your Lord has built a House and has commanded you to perform Hajj to it. So whatever he heard of stone, tree, hill, dirt, or anything else responded to him: Here I am, O God, here I am.

Ibn Hamid told us: Yahya ibn Wadh told us: Ibn Waqid told us, on the authority of Abu al-Zubayr, on the authority of Mujahid, on the authority of Ibn Abbas, regarding his statement, **And proclaim to the people the Hajj**, he said: Abraham, the friend of God, stood on the Black Stone and called: **O people, Hajj has been prescribed for you**, so those in the loins of men and the wombs of women heard, and those who believed and who had been predestined by God to perform Hajj until the Day of Resurrection responded: **Here I am, O God, here I am**. Muhammad ibn Bashir told us: Abd al-Rahman told us: Sufyan told us, on the authority of Ata ibn al-Sa'ib, on the authority of Sa'id ibn Jubayr, "And proclaim to the people the Hajj. They will come to you on foot," he said: And it was established in the heart of every male and female.

Ibn Hamid told me: Hakam told us, on the authority of Amr, on the authority of Ata', on the authority of Sa'id ibn Jubayr, who said: When Abraham finished building the House, God revealed to him, **Proclaim the Hajj to the people**. He said: So he went out and called out to the al-Nas 114:**O people, your Lord has built a House, so perform the Hajj to it**. On that day, no human, jinn, tree, hill, soil, mountain, water, or anything else heard him except that he said: **At your service, O God, at your service**.

He said: Hakam told us, on the authority of Anbasa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And proclaim to the people the Hajj**, he said: Abraham stood at his station and said: O people, respond to your Lord. They said: Here I am, O God, here I am. So whoever performs Hajj today is among those who responded to Abraham on that day.

Ibn Al-Muthanna told us: Ibn Abi Uday told us, on the authority of Dawud, on the authority of Ikrimah bin Khalid Al-Makhzumi, who said: When Abraham, peace be upon him, finished building the House, he stood on the station and called out a call that the people of the earth heard: Your Lord has built for you a House, so

perform Hajj to it. Dawud said: I hope that whoever performs Hajj today will answer Abraham, peace be upon him.

Muhammad bin Sinan al-Qazzaz told me: Hajjaj told us: Hammad told us, on the authority of Abu Asim al-Ghanawi, on the authority of Abu al-Tayfil, who said: Ibn Abbas said: Do you know how the Talbiyah was? I said: How was the Talbiyah? He said: When Abraham was commanded to call the people to Hajj, the mountains were lowered for him into a plain, and the towns were raised, so he called the people to prayer.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid, regarding his statement, **And proclaim to the people the Hajj**, Ibrahim said: How do I say, O Lord? He said: Say: O people, respond to your Lord. He said: And it is established in the heart of every believer.

And others said about that, what:

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Salamah, on the authority of Mujahid, who said: It was said to Ibrahim, **Proclaim the Hajj to the people**. He said: **O Lord, what should I say?** He said: **Say, 'Here I am, O God, here I am.'** He said: **And that was the first Talbiyah.**

Ibn Abbas used to say: What is meant by people in this place are the people of the Qiblah.

The novel mentioned 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 proclaim to the people the Hajj**, meaning by the al-Nas 114: the people of the Qiblah. Have you not heard that he said, **Indeed, the first House [of worship] established for mankind was that at Makkah - blessed** (Al Imran 3:96)... to his statement, **And whoever enters it shall be safe** (Al Imran 3:97) meaning: And whoever enters it from among the people among whom the call to prayer was commanded, and upon whom the Hajj was prescribed, then he shall be safe, so magnify the sanctities of God Almighty, for that is from the piety of the hearts.

As for his saying, **They will come to you on foot and on every lean camel**, the people of interpretation said something similar to what we 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: **They come to you on foot**, he said: On foot.

He said: Al-Hussein told us, he said: Abu Muawiyah told us on the authority of Al-Hajjaj bin Art'a'h, he said: Ibn Abbas said: I do not regret anything that I missed, except that I performed Hajj on foot, I heard God say, **They will come to you on foot.**

He said: Al-Hussein told us, he said: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: Abraham and Ishmael performed Hajj on foot.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, on the authority of Ibn Abbas, **They come to you on foot**, he said: On their feet.

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 on every lean animal**, he said: camels.

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 on every lean animal**, he said: camels.

Nasr bin Abdul Rahman Al-Awdi told me, he said: Al-Maharibi told us, on the authority of Omar bin Dhir, he said: Mujahid said: They did not ride, so God revealed: **They will come to you on foot and on every lean camel**. He said: So he ordered them to take provisions, and gave them permission to ride and trade.

And his saying: **From every deep valley**.

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, **from every deep valley** meaning: from a distant place.

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: **From every deep valley**. He said: Far away.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, **A deep valley** he said: A distant place.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, something similar.

And His saying, **That they may witness benefits for themselves**. The people of interpretation differed regarding the meaning of the benefits that God mentioned in this place. Some of them said: They are trade and worldly benefits.

Who said that?

Ibn Hamid told us, he said: Hakam told us, he said: Amr told us, on the authority of Asim, on the authority of Abu Razin, on the authority of Ibn Abbas, **That they may witness benefits for themselves**. He said: They are the markets.

Al-Qasim told us, he said: Al-Hussein told us, he said: Abu Tamila told us, on the authority of Abu Hamza, on the authority of Jabir bin Al-Hakam, on the authority of Mujahid, on the authority of Ibn Abbas, he said: Trade.

Ibn Bashar told us, he said: Abu Ahmad told us, he said: Sufyan told us, on the authority of Asim bin Bahdala, on the authority of Abu Razin, regarding his statement, **that they may witness benefits for themselves**, he said: their markets.

He said: Abd al-Rahman told us: Sufyan told us, on the authority of Waqid, on the authority of Saeed bin

Surat al-Hajj 22:27

And proclaim to mankind the Hajj [pilgrimage]. They will come to you on foot and on every lean camel, coming from every distant pass.

Jubair: **So that they may witness benefits for themselves.** He said: Trade.

Abdul Hamid bin Bayan told us: Ishaq told us, on the authority of Sufyan, on the authority of Waqid, on the authority of Saeed bin Jubair, the same.

Abu Kuraib told us: Ibn Yaman told us, on the authority of Sufyan, on the authority of Waqid, on the authority of Saeed, the same.

Al-Harith told me, he said: Al-Hasan told us, he said: Sinan told us, on the authority of Asim bin Abi Al-Najoud, on the authority of Abu Razin, **So that they may witness benefits for themselves**, he said: the markets.

Others said: It is the reward in the afterlife, and trade in this world.

Who said that?

Ibn Bashar and Suwar bin Abdullah told us: Yahya bin Saeed told us: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **That they may witness benefits for themselves.** He said: Trade, and what pleases God of the affairs of this world and the Hereafter.

Abdul Hamid bin Bayan told us: Ishaq told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly.

Abu Kuraib told us: Ibn Yaman told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Abdul Hamid bin Bayan told us: Sufyan told us: Ishaq told us, on the authority of Abu Bishr, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **that they may witness benefits for themselves**, he said: the reward in the Hereafter, and trade in this world.

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, Warqa' both said, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Others said: Rather, it is forgiveness and pardon.

Who said that?

Abu Kuraib told us: Ibn Yaman told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Abu Ja'far, **So that they may witness benefits for themselves.** He said: Pardon.

Al-Qasim told us, he said: Al-Hussein told us, he said: Abu Tamila told us, on the authority of Abu Hamza, on the authority of Jabir, he said: Muhammad bin Ali said: Forgiveness.

The most correct of the sayings is the saying of the one who said: He meant by that: So that they may witness benefits for themselves from the work that pleases God and from trade, and that is because God has made general for them the benefits of all that the season witnesses, and that which comes to Mecca

during the days of the season from the benefits of this world and the hereafter, and He did not specify any of that from their benefits by report or reason, so that is in general for the benefits that were described.

And His statement, **And that they may mention the name of God on known days over what He has provided for them of sacrificial animals**, God Almighty says: And that they may mention the name of God over what He has provided for them of gifts and sacrificial animals which they have presented of camels, cows and sheep, on known days, and they are the days of Tashreeq according to some of the people of interpretation. And according to some of them, the ten days. And according to some of them, the Day of Sacrifice and the days of Tashreeq.

We have mentioned the differences of opinion among the people of interpretation regarding this in the narrations. We have explained the first and most correct of them in Surat Al-Baqarah, so that makes it unnecessary to repeat it in this place. However, I will also mention some of that in this place.

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 let them mention the name of God on known days**, meaning the days of Tashreeq.

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, regarding his statement, **On known days**, meaning the days of Tashreeq, **On what He has provided for them of livestock**, meaning the sacrificial animals.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, **On known days.** He said: The ten days, and the numbered days: The days of Tashreeq.

And His saying, **Then eat from it**, means: Eat from the livestock over which you mentioned the name of God, O people, there. And this command from God, may He be glorified, is a command of permission, not a command of obligation. That is because there is no disagreement among all the jurists that the one who slaughters his sacrificial animal or camel there, if he does not eat from his sacrificial animal, has not wasted an obligation that was obligatory upon him, so it is known from that that it is not obligatory.

Mentioning the narration of some of the scholars who said that:

Suwar bin Abdullah told us: Yahya bin Saeed told us, on the authority of Ibn Jurayj, on the authority of Ata', regarding his statement, **So eat from it and feed the poor and needy.** He said: He did not consider eating from it to be obligatory.

Yaqub ibn Ibrahim told us, he said: Hisham told us, he said: Husayn told us, on the authority of Mujahid, that he said: It is a concession: if he wants, he may eat, and if he wants, he may not eat. It is like His saying:

And when you are in ihram, then hunt (al-Ma'idah 5:2), **And when the prayer is concluded, then disperse within the land** (al-Jumu'ah 62:10), meaning His saying: **So eat from it and feed the contented and the needy** (al-Hajj 22:36).

He said: Hisham told us, he said: Mughira told us, on the authority of Ibrahim, regarding his statement, **So eat from it**, he said: It is a concession: if he wants to eat, he may eat, and if he wants to not eat, he may not eat.

He said: Hisham told us, he said: Hajjaj told us, on the authority of Ata', regarding his statement, **So eat from it**, he said: It is a concession, so if he wants to eat it, he may eat it, and if he wants to, he may not eat it.

Ali bin Sahl told me, he said: Zaid told us, he said: Sufyan told us, on the authority of Hisayn, on the authority of Mujahid, regarding his statement, **So eat from it**, he said: It is only a concession.

And His statement, **And feed the wretched and needy**, means: And feed from what you slaughter or sacrifice there of the livestock, from your offerings and your bodies, the wretched, who is the one who is afflicted by hunger, hardship, and need. The poor: the one who has nothing.

And in a similar manner to what we said in interpreting 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 statement, **So eat from it and feed the poor and needy**, meaning: the poor and needy.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of a man, on the authority of Mujahid: **The wretched, the needy** is the one who extends his hand to you.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding his statement, **the wretched, the needy**, he said: He is the contented.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Umar ibn Ata' told me, on the authority of Ikrimah, he said: The wretched is the one who is in need and is afflicted with misery, and the poor is the one who is self-sufficient.

He said: Al-Husayn told us, Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, his statement, **the wretched one** is the one who stretches out his hands. And his statement, **Then let them complete their rites**, God Almighty says: Then let them complete what is required of them of the rites of their Hajj: shaving their hair, trimming their moustache, throwing pebbles, and circumambulating the House.

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

Who said that?

Ibn Abi Al-Shawarib told us, he said: Yazid told us, he said: Al-Ash'ath bin Suwar told us, on the authority of

Nafi', on the authority of Ibn Umar, that he said: **Then let them complete their ritual purity**. He said: What they are doing during Hajj.

Humayd bin Mas'adah told us: Yazid told us: Al-Ash'ath told us, on the authority of Nafi', on the authority of Ibn 'Umar, who said: *Al-Tathth* means all the rituals.

He said: Hisham told us, he said: Abdul Malik told us, on the authority of Ata', on the authority of Ibn Abbas, that he said, regarding His statement, **Then let them complete their ceremonial ceremonies**, he said: Ceremonial ceremonies include shaving the head, trimming the moustache, plucking the armpit hair, shaving the pubic hair, cutting the nails, trimming the sideburns, throwing stones, and standing at Arafat and Muzdalifah.

Hamid told us, he said: Bishr bin al-Mufaddal told us, he said: Khalid told us, on the authority of Ikrimah, he said: Tuffath: hair and nails.

Yaqoub told me, he said: Ibn Ulayyah told us, on the authority of Khalid, on the authority of Ikrimah, the same.

Yunus told me, he said: Ibn Wahb told us, he said: Abu Sakhr told me, on the authority of Muhammad ibn Ka'b al-Qurazi, that he used to say regarding this verse, **Then let them complete their rites**,: throwing the pebbles, slaughtering the animal, trimming the moustache, beard and nails, and circumambulating the House and Safa and Marwa.

Muhammad ibn al-Muthanna told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of al-Hakam, on the authority of Mujahid, that he said regarding this verse, **Then let them complete their rites of celibacy**. He said: It is shaving the head. And he mentioned some things about the Hajj, and Shu'bah said: I do not remember them.

He said: Ibn Abi Uday told us, on the authority of Shu'bah, on the authority of Al-Hakam, on the authority of Mujahid, the same.

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 both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **Then let them complete their rites of celibacy**, he said: shaving the head, shaving the pubic hair, trimming the nails, trimming the moustache, throwing the pebbles, and trimming the beard.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, similarly. Except that he did not say in his hadith: and trimming the beard.

Nasr bin Abdul Rahman Al-Awdi told me, he said: Al-Maharibi told us, he said: I heard a man asking Ibn Jurayj about his statement, **Then let them complete their rites**. He said: Trimming the beard and moustache, trimming the nails, plucking the armpit hair, shaving the pubic hair, and throwing the pebbles.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hisham told us, he said: Mansour told us, on the authority of Al-Hasan, and Juwaybir told us, on the

Surat al-Hajj 22:27

And proclaim to mankind the Hajj [pilgrimage]. They will come to you on foot and on every lean camel, coming from every distant pass.

authority of Al-Dahhak, that they both said: Shaving the head.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say regarding His statement: **Then let them complete their rites**, meaning: shaving the head.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: Shaving the head and trimming the nails.

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 let them complete their rituals**, meaning: their rituals.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Then let them complete their rites**, he said: The rites are their ihram.

Ali 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, **Then let them complete their ritual purity**. He said: By ritual purity, he meant removing their ritual purity from shaving the head, putting on clothes, cutting the nails, and the like.

Ibn Hamid told us: Jarir told us, on the authority of Ata' ibn al-Sa'ib, who said: Shaving the hair, trimming the nails, trimming the moustache, shaving the pubic hair, and all of the Hajj rituals.

His saying, **And let them fulfill their vows**, means: And let them fulfill to God what they vowed of offerings, sacrificial animals, and other things.

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

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, **And let them fulfill their vows**, is to slaughter the sacrificial animals that they vowed.

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, **And let them fulfill their vows** the vow of Hajj and the sacrifice, and whatever a person vows of something that is during Hajj.

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 let them fulfill their vows**. He said: The vow of Hajj and the sacrifice, and whatever a person vows to himself of something that is during Hajj.

And his saying, **And let them circumambulate the Ancient House**, means: And let them circumambulate the Sacred House of God.

The people of interpretation differed about the meaning of his saying **the ancient** in this place. Some of them said: This was said about the Sacred House of God, because God freed it from the tyrants so that they would not reach the point of destroying and demolishing it.

Who said that?

Ibn Abd al-A'la told us, he said: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Zuhri, that Ibn al-Zubayr said: It was called the Ancient House because God freed it from the tyrants.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of al-Zuhri, on the authority of Ibn al-Zubayr, the same.

Ibn Bashir told us, he said: Muammil told us, he said: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: He was called Al-Ateeq because he was freed from the tyrants.

He said: Sufyan told us, Abu Hilal told us, on the authority of Qatada: **And to go around the Ancient House**. He said: Free from the tyrants.

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, regarding his statement, **the ancient house**, he said: God freed it from the tyrants, meaning the Kaaba.

Others said: It was called Ateeq because no one owned it.

Who said that?

Ibn Bashir told us: Muammil told us: Sufyan told us, on the authority of Ubaid, on the authority of Mujahid, who said: The House was called the Ancient House because no one had anything in it.

Others said: It was named thus because of its age.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, in his statement:

The ancient house. He said: The ancient is the old, because it is old, just as it is said: the ancient sword, because it was the first house established for people. Adam built it, and he was the first to build it, then God designated its place for Abraham after the drowning, so Abraham and Ishmael built it.

Abu Ja'far said: All of these statements that we mentioned from those we mentioned about his saying, **the ancient house**, have a correct aspect, except that what Ibn Zayd said is most likely to be correct in its meanings on the surface, except that what was narrated from Ibn al-Zubayr is more correct, if it is what:

Muhammad bin Sahl al-Bukhari told me: Abdullah bin Saleh told us: Al-Layth told me, on the authority of Abd al-Rahman bin Khalid bin Musfir, on the authority of

al-Zuhri, on the authority of Muhammad bin Urwah, on the authority of Abdullah bin al-Zubayr, who said: The Messenger of God, may God bless him and grant him peace, said: **The Ancient House was named so because God freed it from the tyrants, so they never prevailed over it.** Sahih.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, Al-Zuhri said: It has reached us that the Messenger of God, may God bless him and grant him peace, said: **It was only called the Ancient House because God freed it.** Then he mentioned something similar.

What is meant by the circumambulation that God Almighty commanded the pilgrim to His ancient house to do in this verse is the circumambulation of farewell, which is done after the declaration, either on the Day of Sacrifice or after it. There is no disagreement among the people of interpretation about that.

Mentioning the narration of some of those who said that:

Amr bin Saeed Al-Qurashi told us: Al-Ansari told us, on the authority of Ash'ath, on the authority of Al-Hasan: **And let them circumambulate the Ancient House.** He said: The circumambulation of visitation.

Ibn Abd al-A'la told us, he said: Khalid told us, he said: Al-Ash'ath told us, that Al-Hasan said regarding his statement, **And to perform Tawaf around the Ancient House,** meaning: for the obligatory Tawaf.

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, **And to go around the Ancient House,** meaning: to visit the House.

Yaqoub told me, he said: Hisham told us, on the authority of Hajjaj and Abd Maliki, on the authority of Ata', regarding his statement, **And to circumambulate the Ancient House,** he said: Circumambulating on the Day of Sacrifice.

Abu Abdul Rahman Al-Barqi told me: Amr bin Abi Salamah told us: I asked Zuhair about the words of God: **And let them go around the Ancient House.** He said: The farewell circumambulation.

The reciters differed in the reading of these letters. The majority of the reciters of Kufa read it as **Then let them complete their untidiness and fulfill their vows and let them circumambulate** with a sukoon on the lam in all of that in order to make it easier, as they did in *He* if it was preceded by a *waw*, so they said **He is All-Knowing of the Iron-bound**: 6, so they sukooned the ha'. They do the same with the lam of the imperative if it is preceded by letters from the letters of the sequence such as the *waw*, the *fa'*, and *thumma*. The majority of the reciters of Basra read it as such, except that Abu Amr ibn al-Ala' used to break the lam in his saying **Then let them complete their untidiness** specifically because stopping at *Then* rather than *Liyaqdha* is good, and stopping at the *waw* and the *fa'* is not permissible. This is what Abu Amr relied on because his reading of it is good from the point of view of analogy, except that most of the reciters keep it sukoon.

The first of the correct sayings in this regard, in my opinion, is that the sukoon on the lam of *li-yaqdhu* and the *kasra* are two well-known readings and two common languages, so whichever one the reader reads, he is correct, except that the *kasra* in it is more correct, for what we mentioned to Abu Amr about the reason, because whoever reads **And He is All-Knowing of that which is in the breasts** (al-Hadid 57:6) then he sukoon the ha' with the *waw* and the *fa'*, and he moves it in his statement **Then on the Day of Resurrection he will be among those brought forth** (al-Qasas 28:61). So that is what he must do in his statement **Then let them complete their untidiness** so he moves the lam to the *kasra* with *thumma*, even if he sukoon it in his statement **And let them fulfill their vows** and it has been mentioned from Abu Abd al-Rahman al-Sulami and al-Hasan al-Basri that it is moved with *thumma* and the *waw*, and it is a well-known language, except that most of the readers with the *waw* and the *fa'* with it being sukoon, it is the most well-known of the two languages in the Arabs and the most eloquent, so reading with it is more pleasing to me than its *kasra*.

Tafsir al-Qurtubi

It contains seven issues:

First: The Almighty's saying: **And proclaim to mankind the Hajj.** The majority of people read **and proclaim** with a shaddah on the dhal. Al-Hasan bin Abi Al-Hasan and Ibn Muhaisin read **and proclaim** with a light dhal and a long alif. Ibn Atiyyah said: This was misprinted by Ibn Jinni, as he narrated from them **and proclaim** as a past tense verb, and he parsed it accordingly by making it an appositive to **we have established**. And the pronunciation is notification, and it was mentioned previously in *Bara'ah*.

Second: When Abraham, peace be upon him, finished building the House, and it was said to him: Announce the Hajj to the people, he said: O Lord! How can my voice reach? He said: Announce and I must deliver it. So Abraham, the friend of God, ascended Mount Abu Qubais and shouted: O people! God has commanded you to perform the Hajj to this House so that He may reward you with Paradise and protect you from the punishment of the Fire. So perform the Hajj, and those who were in the loins of men and the wombs of women responded to him: Here I am, O God, here I am! Whoever responds on that day performs the Hajj according to the response. If he responds once, then once, and if he responds twice, then twice. And the Talbiyah was based on that, as Ibn Abbas and Ibn Jubayr said. It was narrated on the authority of Abu al-Tayyib that he said: Ibn Abbas said to me: Do you know what the origin of the Talbiyah was? I said: No! He said: When Abraham, peace be upon him, was commanded to announce the Hajj to the people, the mountains lowered their heads and the villages were raised for him, so he called to the people to perform the Hajj and everything responded to him: Here I am, O God, here I am. It was said: The address to Abraham, peace be upon him, was completed when he said *prostration*, then he informed them that they were required to perform the prescribed punishment. A third opinion: The address in His saying **that you do**

And proclaim to mankind the Hajj [pilgrimage]. They will come to you on foot and on every lean camel, coming from every distant pass.

not associate is addressed to the Prophet, may God bless him and grant him peace. This is the opinion of the people of insight, because the Qur'an was revealed to the Prophet, may God bless him and grant him peace, so everything in it that is addressed is to him unless there is conclusive evidence to the contrary. Here is another evidence that indicates that the address is to the Prophet, may God bless him and grant him peace, which is **that you do not associate with Me** with the letter ta', and this is addressing someone who is present, and Abraham, peace be upon him, is absent, so the meaning according to this is: And when We designated for Abraham the site of the House, We made for you the proofs of the Oneness of God Almighty and that Abraham used to worship God alone. The majority of people read **by Hajj** with the letter ha' open. Ibn Abi Ishaq read it in the entire Qur'an with the letter ha' closed. It was said: Abraham's call is part of what he was commanded to do of the laws of religion. And God knows best.

Third: The Almighty's saying: **They will come to you on foot and on every lean camel**. He promised the people's response to the Hajj, whether on foot or riding. He only said: **They will come to you** even though they were coming to the Kaaba because the one calling was Ibrahim, so whoever comes to the Kaaba as a pilgrim is as if he has come to Ibrahim, because he answered his call, and in this is an honor for Ibrahim. Ibn Atiyyah said: *Men* is the plural of Rajil, like Tajar and Tajar, and Sahib and Sahib. It was said: Rijal is the plural of Rajil, and Rajil is the plural of Rajil, like Tajar and Tajar, and Sahib and Sahib and Sahib. It may be said in the plural: Rijal, with emphasis, like Kafir and Kafir. Ibn Abi Ishaq and Ikrimah read *Rijal* with a damma on the ra' and a light jim, and it is rare in the plural forms, and it was narrated from Mujahid. Mujahid read Rijal with the weight of Fa'ali, so it is like Kasra. An-Nahhas said: There are five aspects to the plural of Rajil: Rijal like Rikab, which is what was narrated from Ikrimah, and Rijal like Qiyam, Rijlah, Rijal, and Rijal. What was narrated from Mujahid is that the men are not known, and it is more likely that it is without a nunation like kasali and sakari, and if it were to be nun it would be fa'ala, and fa'al in the plural is rare. And men are mentioned before riders because of their increased fatigue from walking. **And on every lean camel they come** because the meaning of *wasted* is the meaning of wasted ones. Al-Farra' said: **And it is permissible to say "comes"** according to the wording. And the wasted is the emaciated camel that is tired from travel, it is said: he was wasted, was wasted, so God described it as the destination that it ended up in Mecca. And He mentioned the reason for the wastedness and said: **They come from every deep pass** meaning the length of the journey affected it. And the pronoun was returned to the camels to honor them for intending Hajj with their owners, as He said: **And the charging horses, panting** (al-Adiyat 100:1) about the horses of jihad to honor them when they strive in the way of God.

Fourth: Some of them said: He said *men* because men usually go out to Hajj, not women. So his saying *men*

is like your saying: This is a man, and this is far-fetched, because He said: **And on every lean animal** meaning riders, so men and women were included in it. And when God the Almighty said: *men* and began with them, this indicates that the Hajj of a person on foot is better than the Hajj of a person on a rider. Ibn Abbas said: I do not regret anything I missed except that I did not perform Hajj on foot, for I heard God the Almighty say: **They come to you on foot**. Ibn Abi Nujayh said: Ibrahim and Ismail, peace be upon them, performed Hajj on foot. The companions of Ibn Masoud read **they come** and this is the reading of Ibn Abi Ubla and Ad-Dahhak, and the pronoun refers to the people.

Fifth: There is no disagreement about the permissibility of riding and walking, but they differed about which of them is better. Malik, Al-Shafi'i and others held that riding is better, following the example of the Prophet, may God bless him and grant him peace, and because of the great expense and the magnification of the rituals of Hajj by the preparations for riding. Others held that walking is better because of the hardship it entails on the soul, and because of the hadith of Abu Sa'id who said:

"The Prophet, may God bless him and grant him peace, and his companions performed Hajj on foot from Medina to Mecca, and he said: 'Tie your waists with your loins,' and he walked at a trot." Narrated by Ibn Majah in his Sunan. There is no disagreement that, according to Malik, riding is better for all rituals, following the example of the Prophet, may God bless him and grant him peace.

Sixth: Some scholars have used the omission of the sea in this verse as evidence that the obligation of Hajj by sea is dropped. Malik said in Al-Mawaziyah: I do not hear the sea mentioned, and this is familiarity, not that its omission necessitates the omission of the obligation in it, because Mecca is not on the shore of a sea, so people come to it in ships, and whoever takes the sea must come to Mecca either on foot or on a lean camel, so the two states of arrival were mentioned, and dropping the obligation of Hajj by the sea alone is not much or strong. But if it is accompanied by an enemy, fear, severe terror, or an illness that befalls a person, then Malik, Al-Shafi'i, and the majority of people are of the opinion that the obligation is dropped by these excuses, and that it is not a feasible way. Ibn 'Atiyyah said: The author of Al-Istithar mentioned some words in this meaning, the apparent meaning of which is that the obligation is not dropped by any of these excuses, and this is weak.

I said: And weaker than weak, and its explanation has already been mentioned in (*Al-Baqarah*). And the path is the wide road, and the plural is paths. And it has been mentioned in (*Al-Anbiya*). And the deep means far. And the reading of the group is *ya'tun they come*. And the companions of Abdullah read *ya'tun they come*, and this is for the riders, and *ya'tun they come* is for the camels, as if he said: And on lean camels they come **from every deep path** (i.e. far), and from it is a deep well (i.e. with a deep bottom), and from it:

Dark and empty of penetration

Seventh: They differed regarding the one who reaches the House, whether he should raise his hands when he sees it or not. Abu Dawud narrated that he said:

Jabir ibn Abdullah was asked about a man who sees the Kaaba and raises his hands. He said: I did not think that anyone would do this except the Jews. We performed Hajj with the Messenger of God, may God bless him and grant him peace, but we did not do it. Ibn Abbas, may God be pleased with him, narrated on the authority of the Prophet, may God bless him and grant him peace, that he said:

The hands are raised in seven places: the beginning of the prayer, facing the House, Safa and Marwa, the two places of standing, and the two Jamarat. Al-Thawri, Ibn Mubarak, Ahmad and Ishaq agreed with this hadith of Ibn Abbas, and they weakened the hadith of Jabir, because the narrator of Muhajir al-Makki is unknown. Ibn Umar used to raise his hands when seeing the House. The same was reported from Ibn Abbas.

Tafsir Ibn Kathir

This is a rebuke and rebuke to those Quraysh who worshipped other than God and associated partners with Him in the spot that was founded from the first day on the oneness of God and worshipping Him alone, with no partner for Him. So God Almighty mentioned that He assigned Abraham the location of the House, meaning He guided him to it and handed it over to him and permitted him to build it. Many of those who said that Abraham, peace be upon him, was the first to build the Ancient House, and that it had not been built before him, used it as evidence, as proven in the two Sahihs on the authority of Abu Dharr, I said: "O Messenger of God, which mosque was established first? He said: The Sacred Mosque. I said: Then which? He said: The Holy House. I said: How many years are between them? He said: Forty years." God the Almighty said: **Indeed, the first House [of worship] established for mankind was that at Bakkah - blessed verses 20.** He also said: "And We charged Abraham and Ishmael, saying, 'Purify My House for those who go around it, and those who stay there, and those who bow and prostrate.' " We have already mentioned what was mentioned about the construction of the House in the Sahihs and Athars, so there is no need to repeat it here. God the Almighty said here: **That you do not associate anything with Me**, meaning a son in My name alone. **And purify My House**, Qatadah and Mujahid said: from polytheism. **For those who go around it, and those who stand, and those who bow and prostrate**, meaning make it purely for those who worship God alone, with no partner for Him. The one who goes around it is known, and it is the most specific act of worship at the House, as it is not done in any other spot on earth. **And those who stand**, meaning in prayer. That is why He said: **And those who bow and prostrate**, so He linked circumambulation with prayer because they are not prescribed except specifically for the House. Circumambulation at it and prayer towards it are in most cases, except for what is exempted from prayer when the direction of the qibla is unclear, in war,

and in voluntary prayer while traveling. God knows best.

And His statement: **And proclaim to the people the Hajj** means call to the people to perform Hajj, inviting them to perform Hajj to this House which We have commanded you to build. It is mentioned that he said: O Lord, how can I convey it to the people when my voice will not reach them? He said: Call and we will convey it. So he stood in his place, and it was said on the Black Stone, and it was said on Safa, and it was said on Abu Qubays, and said: O people, your Lord has established a House, so perform Hajj to it. It is said that the mountains humbled themselves until the sound reached the corners of the earth, and those in the wombs and loins heard, and everything that heard it answered him from stone, mud, and trees, and whoever God had written to perform Hajj until the Day of Resurrection, **Here I am, O God, here I am**. This is the gist of what was narrated from Ibn Abbas, Mujahid, Ikrimah, Saeed bin Jubayr, and more than one of the Salaf, and God knows best. Ibn Jarir and Ibn Abi Hatim included it in full.

And His saying: **They will come to you on foot and on every lean camel the verse**, this verse may be used as evidence by some scholars who have said that Hajj on foot for those who are able to do it is better than Hajj on a horse, because He mentioned them first, which indicates the importance of them and the strength of their determination and resolve. Waki' said on the authority of Abu Al-Umais, on the authority of Abu Halhalah, on the authority of Muhammad bin Ka'b, on the authority of Ibn Abbas, who said: Nothing has wronged me except my brother. I wish that I had performed Hajj on foot, because God says: **They will come to you on foot the verse**, and what the majority are of is that Hajj on a horse is better, following the example of the Messenger of God, may God bless him and grant him peace, for he performed Hajj on a horse despite his complete strength, peace be upon him. His saying: **They come from every pass** means a path, as He said: **And We made therein paths as roads**. His saying: *Deep* means far, as stated by Mujahid, Ata', As-Suddi, Qatadah, Muqatil ibn Hayyan, Ath-Thawri and more than one. This verse is like the saying of God Almighty, informing us about Abraham when he said in his supplication: **So make hearts among the people yearn toward them**. There is no one among the people of Islam who does not yearn to see the Kaaba and circumambulate it, as people come to it from all directions and regions.

Fath al-Qadir

27- **And proclaim to the people the Hajj**. Al-Hasan and Ibn Muhaisin read **and proclaim** with a light dhal and a long dhal. The rest read with a heavy dhal. Adhan is notification, and it was mentioned previously in Bara'ah.

Al-Wahidi said: A group of commentators said: When Abraham finished building the House, Gabriel came to him and ordered him to announce the Hajj to the people. He said: O Lord, who will convey my voice? God, the Exalted, said: Announce it and I will convey it. So he ascended the station and rose up until it became like the highest mountains. He put his fingers

Surat al-Hajj 22:27

And proclaim to mankind the Hajj [pilgrimage]. They will come to you on foot and on every lean camel, coming from every distant pass.

in his ears and turned his face to the right or left, east or west and said: O people, Hajj to the House has been prescribed for you, so respond to your Lord. So those who were in the loins of men and the wombs of women responded to him: Here I am, O God, here I am. It was said that the address was to our Prophet Muhammad, may God bless him and grant him peace. Meaning: Inform them, O Muhammad, of the obligation of Hajj upon them. Based on this, the address to Abraham ended with his saying: **And bowing and prostration**. It was said that his address ended with his saying: **And when We designated for Abraham the site of the House**, and that his saying: **That you do not associate with Me** and what follows is an address to our Prophet Muhammad, may God bless him and grant him peace. The majority read **with Hajj** with a fat-ha on the ha', and Ibn Abi Ishaq read in the entire Qur'an with a kasra on it: **They will come to you on foot**. This is the answer to the command. God promised that people would respond to Him to perform Hajj on foot and on horseback. So the meaning of **on foot** is the plural of **on foot**, and it was said that it is the plural of *man*. Ibn Abi Ishaq read *rajan* with a damma on the ra and a light *jeem*. Mujahid read *rajal* with the weight of *fa'al* like *kasali*. He mentioned *rajal* before *rukban* because of their increased fatigue in walking. He said: **They come to you even though they come to the House**, because whoever comes to the Kaaba as a pilgrim has come to Abraham, because he answered his call. **And on every lean camel** is in apposition to *rajan* meaning **and riders on every camel**. A lean camel is one that is exhausted by travel. It is also said *dhamar* meaning *dhamuran*. He described a lean camel by saying **they come** considering the meaning, because *dhamir* is in the meaning of *dhamir*. The companions of Ibn Mas'ud, Ibn Abi 'Ubla and Ad-Dahhak read *yatu'* as an attribute of *rijan*. *Al-faj* means a wide road, plural *fajaj*, and *al-'aamiq* means **the distant**.

Tafsir al-Baghawi

27. **And proclaim to the people** meaning: inform and call to the people, **the Hajj**, so Ibrahim said: How can my voice reach? He said: You are responsible for the call to prayer and I am responsible for the delivery, so Ibrahim stood on the station and the station rose until it became like the tallest mountains, so he put his fingers in his ears, and turned his face right and left and east and west and said: O people, your Lord has built a House and has prescribed for you the Hajj to the House, so respond to your Lord, so everyone who used to perform Hajj from the loins of their fathers and the wombs of their mothers responded to him: Here I am, O God, here I am. Ibn Abbas said: The first to respond to him were the people of Yemen, and they are the people who performed Hajj the most.

It was narrated that Ibrahim ascended Abu Qubais and called out. Ibn Abbas said that what is meant by the people in this verse are the people of the Qiblah. Al-Hasan claimed that his statement, **And proclaim to**

the people the Hajj is a new statement and that the one commanded to make this call was Muhammad, may God bless him and grant him peace, who was commanded to do so during the Farewell Pilgrimage.

Abu Hurairah narrated that the Messenger of God, may God bless him and grant him peace, said: **O people, Hajj has been made obligatory upon you, so perform Hajj**.

The Almighty says: **They will come to you on foot**, on foot, the plural of *rajil*, like *qayim* and *qiyam*, and *sai'im* and *sai'm*, "and on every lean camel," meaning: riding on every lean camel, and the lean camel is the emaciated camel. **They will come from every distant ravine**, meaning: from every distant road. The plural of *ya'tina* is because of the place of *every* and the meaning of **the female camels**.

Tafsir al-Baidawi

27- **And proclaim to the people** Call to them and it was read **(And proclaim)**. **To the Hajj** with the call to the Hajj and the command to do it. "It was narrated that the Prophet (peace and blessings of God be upon him) ascended Abu Qubais and said: O people, perform the Hajj to the House of your Lord, so God made him hear from the loins of men and the wombs of women between the east and the west from those who had previously known that they would perform the Hajj." It was said that the address was to the Messenger of God (peace and blessings of God be upon him) and he ordered that in the Farewell Pilgrimage. **They will come to you on foot** Plural of *Rajil* like *Qaim* and *Qiyam*, and it was read with a damma on the ra' and a light and heavy jim and *rajala* like *ajala*. **And on every lean camel** meaning and riders on every emaciated camel that has become tired after the journey and has become emaciated. **They come** is an attribute of *lean* and is based on its meaning, and it was read **(they come)** as an attribute of the men and riders or a resumption, so the pronoun is for **the people** "from every pass" road. "Deep" means far away, and it is read as *(Mu'iq)* It is said a deep well and *Mu'iq* has the same meaning.

Surat al-Hajj 22:28

That they may witness benefits for themselves and mention the name of God on known days over what He has provided for them of grazing livestock. So eat from them and feed the poor and needy.

Tafsir al-Jalalayn

28 - **That they may witness** that they may attend **benefits for themselves** in this world through trade or in the Hereafter or both, there are sayings, **and to mention the name of God on known days**, meaning the ten days of Dhul-Hijjah or the Day of Arafah or the Day of Sacrifice until the last days of Tashreeq, there are sayings, **over what He has provided for them of the grazing livestock**, the camels, cows, and sheep that are slaughtered on the day of Eid and what follows it of gifts and sacrifices, **so eat from them** if it is desirable, **and feed the poor and needy**, meaning the extremely poor.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "That they may witness benefits for themselves and mention the name of God on known days over what He has provided for them of livestock. So eat from them and feed the poor and needy."

Tafsir al-Qurtubi

It contains twenty-three issues:

First: The Almighty's saying: **That they may witness** meaning, give permission for the Hajj, they come to you on foot and on horseback to witness, meaning, to be present. Witnesses are those who attend. **Benefits for them** meaning the rituals, such as Arafat and the Sacred Monument. It was said that it means forgiveness. It was said that it means trade. It was said that it is general, meaning that they may be present for benefits for them, meaning whatever pleases God the Almighty in matters of this world and the Hereafter. This was said by Mujahid and Ata' and it was chosen by Ibn al-Arabi, as it includes all of that from rituals, trade, forgiveness, and benefits in this world and the Hereafter. There is no disagreement that what is meant by His saying: **There is no blame upon you for seeking bounty from your Lord** (al-Baqarah 2:198) is trade.

Second: **And mention the name of God on known days**. The discussion of the known and numbered days has already been mentioned in (*Al-Baqarah*). What is meant by mentioning the name of God is mentioning the name of God when slaughtering and sacrificing, such as saying: In the name of God, and God is greater, O God, from You and for You. And such as saying when slaughtering: **Indeed, my prayer and my**

sacrifice (Al-An'am: 162) the verse. The disbelievers used to slaughter in the names of their idols, so the Lord explained that it is obligatory to slaughter in the name of God, and this has already been mentioned in (*Al-An'am*).

Third: The scholars differed regarding the time of slaughtering on the Day of Sacrifice. Malik, may God be pleased with him, said: After the imam's prayer and slaughtering, unless he delays it to a point where he transgresses, in which case following him is not permissible. Abu Hanifa took into consideration the completion of the prayer without slaughtering. Al-Shafi'i considered the beginning of the time for prayer and the amount of time that he expected in it with the two sermons, so he considered the time without the prayer. This is the narration of Al-Muzani from him, and it is the saying of Al-Tabari. Al-Rabi' mentioned from Al-Buwayti that Al-Shafi'i said: No one should slaughter until the imam slaughters, unless he is one of those who do not slaughter. If he prays and finishes the sermon, slaughtering is permissible. This is similar to the saying of Malik. Ahmad said: When the imam leaves, then slaughter. This is the saying of Ibrahim. The most correct of these sayings is the saying of Malik, "because of the hadith of Jabir ibn Abdullah who said:

The Messenger of God (may God's peace and blessings be upon him) led us in prayer on the Day of Sacrifice in Medina. Some men came forward and sacrificed, thinking that the Prophet (may God's peace and blessings be upon him) had already sacrificed. The Prophet (may God's peace and blessings be upon him) ordered those who had sacrificed to repeat it by sacrificing another animal, and not to sacrifice until the Prophet (may God's peace and blessings be upon him) had sacrificed. Narrated by Muslim and al-Tirmidhi, who said: There are other reports on this topic from Jabir, Jundub, Anas, Uwaimir ibn Ashqar, Ibn Umar, and Abu Zayd al-Ansari. This is a good and authentic hadith, and the practice according to [most] scholars is that one should not sacrifice in the city until the imam prays. Abu Hanifah used as evidence the hadith of al-Baraa, in which it says:

"Whoever slaughters after the prayer has completed his ritual and has followed the Sunnah of the Muslims." Narrated by Muslim as well. He linked the slaughtering to the prayer and did not mention the slaughtering, and the hadith of Jabir restricts it. Likewise, the hadith of Al-Baraa' also, he said: The Messenger of God, may God bless him and grant him peace, said: **The first thing we begin with on this day of ours is to pray, then we return and slaughter, so whoever does that has followed our Sunnah**. Abu Omar bin Abdul Barr said: I do not know of any disagreement among the scholars that whoever slaughters before the prayer and is from the people of the city is not sacrificing, because the Prophet, may God bless him and grant him peace, said: **Whoever slaughters before the prayer, that is a meat sheep**.

Fourth: As for the people of the desert and those who do not have an imam, the well-known Maliki school of thought is that they should determine the time of slaughtering by the imam, or the imam closest to him. Rabia and Ata' said about those who do not have an

That they may witness benefits for themselves and mention the name of God on known days over what He has provided for them of grazing livestock. So eat from them and feed the poor and needy.

imam: If he slaughters before sunrise, it is not acceptable, but it is acceptable if he slaughters after it. The people of opinion said: It is acceptable for them after dawn. This is the opinion of Ibn al-Mubarak, as reported by al-Tirmidhi. They held fast to the words of God the Almighty: **And mention the name of God on known days over what He has provided for them of grazing livestock**, so He added the slaughtering to the day. Is the day from the rising of dawn or from the rising of the sun? There are two opinions. There is no disagreement that slaughtering the sacrifice before the rising of dawn on the day of sacrifice is not acceptable.

Fifth: They differed on how many days of sacrifice are there? Malik said: Three, the day of sacrifice and two days after it. Abu Hanifa, Ath-Thawri and Ahmad ibn Hanbal said the same. It was narrated on the authority of Abu Hurairah and Anas ibn Malik without any difference of opinion from them. Ash-Shafi'i said: Four, the day of sacrifice and three days after it. Al-Awza'i said the same. It was narrated on the authority of Ali **may God be pleased with him**, Ibn Abbas and Ibn Umar **may God be pleased with them**. It was also narrated on their authority like Malik and Ahmad. It was said: It is the day of sacrifice specifically, which is the tenth of Dhul-Hijjah. It was narrated on the authority of Ibn Sirin. Sa'id ibn Jubayr and Jabir ibn Zayd said: Sacrifice in all regions is one day and in Mina is three days. Al-Hasan al-Basri narrated three narrations on this: One of them is as Malik said, the second is as Ash-Shafi'i said, and the third is until the last day of Dhul-Hijjah. When the crescent of Muharram appears, then there is no sacrifice.

I said: This is the statement of Sulayman ibn Yasar and Abu Salamah ibn Abd al-Rahman, and they narrated a mursial hadith with a chain of transmission traceable back to the Prophet, which was included by al-Daraqutni:

The sacrifices are until the crescent of Dhul-Hijjah and it is not authentic, and our evidence is the saying of God the Almighty: **On known days** the verse, and this is a small collection, but what is certain of it is the three, and what comes after the three is not certain so it is not acted upon. Abu Omar bin Abdul Barr said: The scholars agreed that the day of sacrifice is the day of sacrifice, and they agreed that there is no sacrifice after the end of Dhul-Hijjah, and in my opinion the only valid opinions in this regard are two: One of them is the opinion of Malik and the Kufians. The other is the opinion of Al-Shafi'i and the Shami. These two opinions were narrated from the Companions, so there is no point in engaging in what contradicts them, because what contradicts them has no basis in the Sunnah or in the opinion of the Companions, and what is outside of these two is abandoned to them. A sixth opinion was narrated from Qatadah, which is that the day of sacrifice is the day of sacrifice and six days after it, and this is also outside of the opinion of the Companions so there is no meaning to it.

Sixth: They differed regarding the nights of sacrifice, whether they are included with the days and slaughtering is permissible on them or not. It was

narrated from Malik in the well-known view that they are not included and slaughtering at night is not permissible. The majority of his companions and the people of opinion agree with this, because God the Almighty said: **And mention the name of God during the days**. So he mentioned the days, and mentioning the days is evidence that slaughtering at night is not permissible. Abu Hanifah, Al-Shafi'i, Ahmad, Ishaq, and Abu Thawr said: The nights are included with the days and slaughtering on them is permissible. Something similar was narrated from Malik and Ashab, and Ashab differentiated between the sacrificial animal and the sacrifice, so he permitted the sacrificial animal but did not permit the sacrifice at night.

Seventh: The Almighty's saying: **On what He has provided for them** meaning on slaughtering what He has provided for them. **Of the livestock** and the livestock here are camels, cows, and sheep. The livestock are the livestock, so it is like saying the first prayer and the congregational mosque.

Eighth: **Eat from it** is an order that means encouragement according to the majority. It is recommended for a man to eat from his sacrificial animal and to give most of it in charity, while they permit giving all of it in charity and eating all of it. A group deviated and made eating and feeding obligatory based on the apparent meaning of the verse, and on the saying of the Prophet, peace be upon him:

So eat, save, and give in charity. Al-Kia said: The Almighty's statement, **So eat from it and feed others** indicates that it is not permissible to sell all of it or give all of it in charity.

Ninth: The blood of expiation is not eaten by its owners. The well-known school of Malik **may God be pleased with him** is that he does not eat from three things: the penalty for hunting, the vow to the poor, and the ransom for harm. He may eat from other things if they reach their place, whether obligatory or voluntary. A group of the Salaf and jurists of the regions agreed with him on this.

Tenth: If he eats what he was forbidden from, does he have to pay the equivalent of what he ate or pay a full sacrificial animal? There are two opinions in our school of thought, and Ibn al-Majishun said the first. Ibn al-Arabi said: This is the truth, and he does not have to do anything else. Likewise, if he vows a sacrificial animal for the poor and eats from it after it reaches its destination, he does not have to pay anything other than what he ate - contrary to the Mudawwana - because the slaughtering has taken place, and the transgression was only on the meat, so he has to pay the equivalent of what he transgressed into.

The Almighty's statement: **And let them fulfill their vows** indicates the obligation to give the vow, whether it is blood, an offering, or something else. This indicates that it is not permissible to eat from the vow in fulfillment of the vow, and the same applies to the penalty for hunting and the ransom for harm, because what is required is to bring it complete, without any loss of meat or anything else. If he eats from that, then

he must offer a complete offering. And God knows best.

Eleventh: Should he pay the value of the meat or should he pay food? In the book of Muhammad ibn Abd al-Malik, it is stated that he should pay food. The first is more correct, because food is only in exchange for the entire offering when it is not possible, an act of worship, and the ruling on transgression is not the ruling on worship.

Twelfth: If any of this guaranteed sacrificial animal, which is the penalty for hunting, the ransom for harm, or the vow of the poor, is damaged before its destination, its owner may eat from it and feed the rich and the poor and whoever he likes, and he may not sell any of its meat, skin, or necklaces. Ismail bin Ishaq said: Because if the guaranteed sacrificial animal is damaged before it reaches its destination, he must replace it, and for that reason it is permissible for its owner to eat from it and feed others. If the voluntary sacrificial animal is damaged before it reaches its destination, it is not permissible for him to eat from it or feed others, because since he does not have to replace it, it is feared that he may do that to the sacrificial animal and slaughter it without it being damaged, so the people were cautious, and thus the action was carried out. Abu Dawud narrated on the authority of Najiyah al-Aslami that the Messenger of God, may God bless him and grant him peace, sent a sacrificial animal with him and said: If any of it is damaged, slaughter it, then dip his sandal in its blood, then leave him with the people. And with this hadith, Malik and Al-Shafi'i in one of his two opinions, and Ahmad, Ishaq, Abu Thawr, and the people of opinion and those who followed them in voluntary sacrifice said: The one who drives it should not eat anything from it, and he should leave it for the people to eat it. And in Sahih Muslim:

Neither you nor any of your companions eat from it. Ibn Abbas and Ash-Shafi'i said in their other statement, and Ibn Al-Mundhir chose it, and they said: He nor any of his companions should eat from it. Abu Omar said: His (peace be upon him) saying: **Neither you nor any of your companions should eat from it** is only found in the hadith of Ibn Abbas. It is not in the hadith of Hisham bin Urwah from his father from Najiyah. It is more authentic to us than the hadith of Ibn Abbas, and this is the practice of the jurists. His (peace be upon him) saying: **Leave it alone with the people** includes his companions and others. Ash-Shafi'i and Abu Thawr said: Whatever is from the sacrificial animal is obligatory, so he should not eat from it. Whatever is voluntary and ritual, he should eat from it, give it as a gift, save it, and give in charity. Mut'ah and Qiran are rituals according to him. A similar view is the view of Al-Awza'i. Abu Hanifa and his companions said: He may eat from the sacrificial and voluntary sacrificial animal, but he may not eat from anything else that is obligatory due to the ruling of ihram. It was narrated from Malik: He may not eat from the blood of corruption. And based on this, he does not eat from the blood of the one who has been killed, as stated by al-Shafi'i and al-Awza'i. Malik held that the penalty for hunting was made by God for the poor, as He, the Most High, said: **Or an expiation of feeding the poor** (al-Ma'idah 5:95). And he said about the ransom for

harm: **Then a ransom of fasting or charity or sacrifice** (al-Baqarah 2:196). And the Prophet, may God bless him and grant him peace, said to Ka'b ibn 'Ujrah:

Feed six poor people, giving each poor person a mudd, or fast for three days, or sacrifice a sheep. The vow to the poor is explicit, but other than that, the gifts remain based on the original statement of his: **And the sacrificial animals, We have made them for you among the rites of God - to his statement - So eat from them.** And:

The Prophet, may God bless him and grant him peace, and Ali, may God be pleased with him, ate from the sacrificial animal that he brought and drank from the broth. The Prophet, may God bless him and grant him peace, was a Qarin according to the most correct sayings and narrations, so his sacrificial animal was obligatory according to this. What Abu Hanifa relied on is incorrect. And God knows best.

God Almighty permitted eating from the gifts because the Arabs did not think it was permissible to eat from their ritual sacrifices. So God Almighty commanded His Prophet, may God bless him and grant him peace, to oppose them. So it is no wonder that this is how he legislated and conveyed it, and this is what he did when he gave gifts and entered ihram, may God bless him and grant him peace.

Thirteenth: **So eat from it.** Some scholars said: The Almighty's statement: **So eat from it** abrogates their action, because they used to forbid themselves the meat of the sacrifices and would not eat from it - as we said in the gifts - so God abrogated that with His statement: **So eat from it**, and with the statement of the Prophet, may God bless him and grant him peace:

Whoever sacrifices should eat from his sacrifice. Because peace be upon him, he ate from his sacrifice and his offering. Al-Zuhri said: It is from the Sunnah to eat from the liver first.

Fourteenth: Most scholars have said that it is recommended to give one-third in charity, feed one-third, and eat one-third himself and his family. Ibn al-Qasim said on the authority of Malik: We do not have a known and described division for sacrifices. Malik said in his hadith: It was reported to me on the authority of Ibn Masoud, and the blind are not required to do so. It was narrated in Sahih and Abu Dawud said:

The Messenger of God (peace and blessings of God be upon him) sacrificed a sheep and then said: **O Thawban, prepare the meat of this sheep.** He said: **I continued to feed him from it until he arrived in Madinah.** This is a clear text on the obligation. Al-Shafi'i's opinion differed. One of them said: He should eat half and give the other half in charity, based on the words of God the Almighty: **So eat from it and feed the poor and needy.** So he mentioned two people. And another time he said: He should eat a third, give a third as a gift, and give a third to charity, based on the words of God the Almighty: **So eat from it and feed the needy and the poor.** (al-Hajj 22:36) So he mentioned three people.

Fifteenth: The traveler is addressed with the sacrifice as he is addressed with it to the resident, since the original address is general, and this is the opinion of all

That they may witness benefits for themselves and mention the name of God on known days over what He has provided for them of grazing livestock. So eat from them and feed the poor and needy.

scholars. Abu Hanifa and Al-Nakha'i disagreed with this, and it was narrated from Ali, and the hadith is evidence against them. Malik excluded from the travelers the pilgrim in Mina, so he did not see that he had to offer a sacrifice, and Al-Nakha'i said the same. This was narrated from the two caliphs Abu Bakr and Umar and a group of the Salaf **may God be pleased with them**, because the pilgrim is originally addressed with the offering, so if he wants to offer a sacrifice he makes it an offering, and the people other than the pilgrims were only commanded to offer the sacrifice so that they would resemble the people of Mina and thus obtain a share of their reward.

Sixteenth: Scholars differed on saving into four opinions. It was narrated from Ali and Ibn Umar, may God be pleased with them, through a sound chain of transmission that one should not save from the sacrifices after three days. They also narrated it from the Prophet, may God bless him and grant him peace, and it will come later. A group said: What was narrated about the prohibition of saving has been abrogated, so one may save it for any time one likes. Abu Saeed Al-Khudri and Buraidah Al-Aslami said the same. A group said: It is permissible to eat from it absolutely. A group said: If people need it, then one should not save it, because the prohibition was only for a reason, which is his saying, may God bless him and grant him peace:

I only forbade you because of the flood that has come. When it was lifted, the previous prohibition was lifted because its reason was lifted, not because it was abrogated. A fundamental issue arises here, which is:

Seventeenth: It is the difference between lifting a ruling by abrogation and lifting it because its cause has been removed. Know that a ruling that has been lifted by abrogation will never be ruled upon, and a ruling that has been lifted because its cause has been removed will be returned to the cause. So if needy people came to the people of a town during the time of Eid al-Adha, and the people of that town did not have the means to satisfy their need except for sacrificial animals, then it would be necessary for them not to save them for more than three days, as the Prophet (peace and blessings of God be upon him) did.

Eighteenth: The hadiths that were mentioned in this chapter regarding prohibition and acceptance are authentic and proven. The prohibition and permission came together, as is stated in the hadith of Aisha, Salamah ibn al-Akwa', and Abu Sa'id al-Khudri, narrated by Sahih. And Sahih narrated on the authority of Abu Ubayd, the freed slave of Ibn Azhar, that he witnessed the Eid with Umar ibn al-Khattab. He said: Then I prayed the Eid prayer with Ali ibn Abi Talib, may God be pleased with him. He said:

He prayed for us before the sermon, then he preached to the people and said: The Messenger of God, may God bless him and grant him peace, has forbidden you to eat the meat of your sacrifice for more than three nights, so do not eat it. It was narrated on the authority of Ibn Umar:

The Messenger of God, may God bless him and grant

him peace, forbade eating the meat of sacrificial animals for more than three days. Salim said: Ibn Umar did not eat the meat of sacrificial animals for more than three days. Abu Dawud narrated on the authority of Nabisha that the Messenger of God, may God bless him and grant him peace, said:

"We had forbidden you from eating its meat for more than three days so that it would suffice you. God has brought abundance, so eat, save, and trade. Beware, these days are days of eating, drinking, and remembering God, the Almighty and Majestic." Abu Ja'far al-Nahhas said: This statement is the best that has been said on this subject so that the hadiths agree and do not contradict each other, and the statement of the Commander of the Faithful, Ali ibn Abi Talib, and Uthman are limited, because the people were in dire need, so he did as the Messenger of God, may God bless him and grant him peace, did when the flood came. The evidence for this is what Ibrahim ibn Sharik told us, he said: Ahmad told us, he said: Laith told us, he said: Al-Harith ibn Ya'qub told me, on the authority of Yazid ibn Abi Yazid, on the authority of his wife, that she asked Aisha, may God be pleased with her, about the meat of the sacrificial animals, and she said:

Ali ibn Abi Talib came to us from a journey, so we came to him from it, but he refused to eat until he asked the Messenger of God, may God bless him and grant him peace, so he asked him and he said: **Eat from Dhul-Hijjah to Dhul-Hijjah.** Al-Shafi'i said: Whoever says that saving food after three days is forbidden has not heard the dispensation. Whoever says that it is dispensable absolutely has not heard the prohibition of saving food. Whoever says that it is forbidden and dispensable has heard both of them and acted according to them. And God knows best. In Surah Al-Kawthar, there will be a discussion of the difference in the obligation of the sacrifice and its recommendation, and that it abrogates every previous slaughter, God willing.

Nineteenth: The Almighty's saying: **And feed the wretched, needy.** "Poor" is an attribute of the wretched, which is the one who has been afflicted with misery and extreme poverty. It is said: **Ba'isa yabasa ba'san** if he has become poor, so he is *ba'isa*. It may also be used for someone who has been afflicted with a calamity of time, even if he is not poor. From this is his saying, peace be upon him:

But the wretched Saeed bin Khawlah. It is said: a wretched man, meaning severe. And he became wretched, meaning severe, and from this the Almighty said: **And We seized those who did wrong with a wretched punishment** (al-A'raf 7:165), meaning severe. And the more the meat of the sacrifice was given in charity, the greater the reward. And there is a difference of opinion about the amount that may be eaten, which we have mentioned. It was said that it is half, based on His saying: **So eat and feed others.** And it was said that it is two-thirds, based on His saying: **So eat and save and trade**, meaning seek reward by feeding others. And there was a difference of opinion about eating and feeding others. It was said that they

are obligatory. It was said that they are recommended. It was said that there is a difference between eating and feeding others, so eating is recommended and feeding others is forbidden, and this is the saying of Al-Shafi'i.

Tafsir Ibn Kathir

Ibn Abbas said: **That they may witness benefits for themselves.** He said: The benefits of this world and the Hereafter. As for the benefits of the Hereafter, they are the pleasure of God, and as for the benefits of this world, they are what they obtain of bounty from the body, sacrifices, and trade. Mujahid and others said the same: They are the benefits of this world and the Hereafter, like His statement: **There is no blame upon you for seeking bounty from your Lord.** And His statement: **And mention the name of God on appointed days over what He has provided for them of livestock.** Shu'bah and Hisham said on the authority of Abu Bishr, on the authority of Sa'id, on the authority of Ibn Abbas, may God be pleased with them both: The appointed days are the ten days. Al-Bukhari connected it to him with a definitive formula. Something similar was narrated on the authority of Abu Musa al-Ash'ari, Mujahid, Qatadah, Ata', Sa'id ibn Jubayr, al-Hasan, al-Dahhak, Ata' al-Khurasani, and Ibrahim al-Nakha'i. This is the view of al-Shafi'i and the well-known view on the authority of Ahmad ibn Hanbal.

Al-Bukhari said: Muhammad ibn Arara narrated to us, Shu'bah narrated to us, on the authority of Sulayman, on the authority of Muslim al-Batin, on the authority of Sa'id ibn Jubayr, on the authority of Ibn 'Abbas, on the authority of the Prophet, may God bless him and grant him peace, who said: **There are no days in which good deeds are better than these.** They said: **Not even jihad in the cause of God?** He said: **Not even jihad in the cause of God, unless a man goes out risking his life and his wealth and does not return with anything.** Narrated by Imam Ahmad, Abu Dawud, al-Tirmidhi and Ibn Majah in a similar manner. Al-Tirmidhi said: It is a good, strange, authentic hadith. There are narrations on this topic on the authority of Ibn 'Umar, Abu Hurayrah, 'Abdullah ibn 'Amr and Jabir. I said: I have investigated these chains of narration and devoted a separate section to them. Among them is what Imam Ahmad said: 'Uthman narrated to us, Abu 'Awanah informed us, on the authority of Yazid ibn Abi Ziyad, on the authority of Mujahid, on the authority of Ibn 'Umar, who said: The Messenger of God, may God bless him and grant him peace, said: **There are no days greater before God, nor are deeds more beloved to Him in them than these ten days, so increase in them the tahlil, takbir and tahmid.** It was narrated from another chain of narration on the authority of Mujahid on the authority of Ibn 'Umar in a similar manner. Al-Bukhari said: Ibn Omar and Abu Hurairah would go out to the market during the ten days and say the takbir, and the people would say the takbir after them.

Ahmad narrated on the authority of Jabir, with a chain of transmission traceable to the Prophet, that these are the ten days by which He swore in His statement: **By the dawn and ten nights.** Some of the early Muslims said: This is what is meant by His statement:

And We completed them with ten. In Sunan Abi Dawud, it is narrated that the Messenger of God, may God bless him and grant him peace, used to fast these ten days. These ten days include the Day of Arafah, which is proven in Sahih Muslim on the authority of Abu Qatadah, who said: "The Messenger of God, may God bless him and grant him peace, was asked about fasting the Day of Arafah, and he said: I hope that God will expiate for the sins of the past and coming year by it. It also includes the Day of Sacrifice, which is the greatest day of Hajj." It was narrated in a hadith that it is the best of days with God. In short, it has been said that these ten days are the best days of the year, as stated in the hadith, and it is much better than the last ten days of Ramadan, because what is prescribed in these days is prescribed in them, such as prayer, fasting, charity, and other things. This is distinguished by the fact that it is specifically for performing the obligation of Hajj. It was said that this is better because it includes the Night of Decree, which is better than a thousand months. Others took a middle course and said: The days of this are better, and the nights of that are better. This brings together the evidence, and God knows best.

Second statement Regarding the specified days. Al-Hakam said on the authority of Muqsim on the authority of Ibn Abbas: The specified days are the Day of Sacrifice and the three days after it. This is narrated on the authority of Ibn Umar and Ibrahim Al-Nakha'i, and Ahmad ibn Hanbal agreed with it in a narration on his authority.

A third statement Ibn Abi Hatim said: My father told us, Ali ibn al-Madini told us, Yahya ibn Saeed told us, Ibn Ajan told us, Nafi' told me that Ibn Umar used to say: The known and numbered days are all four days. The known days are the Day of Sacrifice and two days after it, and the numbered days are three days after the Day of Sacrifice. This is a sound chain of transmission to him, and al-Suddi said it, and it is the school of thought of Imam Malik ibn Anas. This statement and the one before it are supported by the Almighty's statement: **For what He has provided for them of cattle,** meaning the remembrance of God when slaughtering them.

Fourth statement It is the Day of Arafah, the Day of Sacrifice, and another day after it, and this is the school of thought of Abu Hanifa. Ibn Wahb said: Ibn Zayd ibn Aslam told me on the authority of his father that he said: The known things are the Day of Arafah, the Day of Sacrifice, and the Days of Tashreeq.

And His statement: **On what He has provided for them of the grazing livestock** means camels, cows and sheep as God has detailed in Surat Al-An'am **eight pairs** the verse, and His statement: **So eat from them and feed the poor and needy** this verse was used as evidence by those who held that eating from the sacrificial animals is obligatory, and this is a strange statement, and what most people hold is that it is a matter of permission or recommendation, as "it has been proven that when the Messenger of God (blessings and peace of God be upon him) slaughtered his sacrifice, he ordered a piece of each sacrificial animal to be cooked, so he ate from its meat and drank from its broth." Abdullah bin Wahb said:

Surat al-Hajj 22:28

That they may witness benefits for themselves and mention the name of God on known days over what He has provided for them of grazing livestock. So eat from them and feed the poor and needy.

Malik said to me: I like him to eat from his sacrificial animal, because God says: **So eat from it.** Ibn Wahb said: I asked Al-Layth, and he said the same to me, and Sufyan Al-Thawri said on the authority of Mansur on the authority of Ibrahim: **So eat from it.** He said: The polytheists did not eat from their slaughtered animals, so permission was given to the Muslims, so whoever wanted to eat could eat and whoever did not want to could not eat, and something similar was narrated on the authority of Mujahid and Ata'.

Hisham said, on the authority of Hisn, on the authority of Mujahid, regarding His statement: **Then eat from it,** he said: It is like His statement: **And when you are in a state of ihram, then hunt,** "And when the prayer is concluded, then disperse within the land," and this is the choice of Ibn Jarir in his interpretation. And he provided evidence from Nasr regarding the statement that half of the sacrificial animals should be given in charity, based on His statement in this verse: **Then eat from it and feed the poor and needy,** so he divided it into two halves: one half for the one making the sacrifice and one half for the poor. The other statement is that it should be divided into three parts: one third for him, one third for him to give as a gift, and one third for him to give in charity, based on the statement of God Almighty in the other verse: **Then eat from it and feed the contented and the needy,** and we will discuss it later, God willing, and He is trustworthy.

And his saying: **The wretched, the needy.** Ikrimah said: He is the one who is forced and who appears to be miserable and the poor who is self-sufficient. Mujahid said: He is the one who does not extend his hand. Qatadah said: It is the time. Muqatil ibn Hayyan said: It is the blind. And his saying: **Then let them complete their ceremonies.** Ali ibn Abi Talhah said on the authority of Ibn Abbas: It is putting on the ihram of shaving the head, wearing clothes, cutting the nails and the like. And this is how Ata' and Mujahid narrated on his authority, and this is what Ikrimah and Muhammad ibn Ka'b al-Qurazi said. And Ikrimah said on the authority of Ibn Abbas: **Then let them complete their ceremonies.** He said: The ceremonies are the rituals. And his saying: **And fulfill their vows.** Ali ibn Abi Talhah said on the authority of Ibn Abbas: It means slaughtering what he vowed of the sacrificial animals. And Ibn Abi Nujayh said on the authority of Mujahid: **And fulfill their vows** The vow of Hajj and the sacrificial animals and whatever a person vows of something that is during Hajj. Ibrahim bin Maysarah said on the authority of Mujahid, **And fulfill their vows,** he said: sacrifices. Laith bin Abi Salim said on the authority of Mujahid, **And fulfill their vows,** every vow for a specified period. Ikrimah said, **And fulfill their vows,** he said: their Hajj. And Imam Ahmad and Ibn Abi Hatim narrated likewise: My father told us, Ibn Abi Omar told us, Sufyan told us regarding his statement, **And fulfill their vows,** he said: the vows of Hajj. So everyone who enters Hajj must perform the acts of worship in it, such as circumambulating the House, between Safa and Marwa, Arafat and Muzdalifah, and throwing stones at the Jamarat as they were commanded. Something similar to this was narrated on the authority of Malik.

And his saying: **And let them go around the Ancient House.** Mujahid said: He means the obligatory circumambulation on the Day of Sacrifice. Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad told us on the authority of Abu Hamza who said: Ibn Abbas said to me: Do you recite Surat Al-Hajj, God Almighty says: **And let them go around the Ancient House.** The last of the rituals is circumambulating the Ancient House. I said: And this is what the Messenger of God, may God bless him and grant him peace, did. When he returned to Mina on the Day of Sacrifice, he began by throwing the pebbles at the Jamarat, and he threw seven pebbles at it. Then he slaughtered his sacrificial animal and shaved his head. Then he performed the Ifadah and circumambulated the House. In the two Sahihis on the authority of Ibn Abbas, he said: The people were commanded that the last thing they should do around the House should be circumambulation, except that it was made easier for the menstruating woman.

And his saying: **By the Ancient House** is evidence for those who say that it is obligatory to circumambulate from behind the Black Stone, because it is from the foundation of the House that Abraham built, even though the Quraysh had removed it from the House when they were short of money. For this reason, the Messenger of God, may God bless him and grant him peace, circumambulated from behind the Black Stone and informed that the Black Stone was from the House and did not touch the two Syrian corners because they were not completed on the ancient foundations of Abraham. For this reason, Ibn Abi Hatim said: My father told us, Ibn Abi Omar Al-Adani told us, Sufyan told us on the authority of Hisham bin Hajar on the authority of a man on the authority of Ibn Abbas who said: When this verse was revealed, **And let them circumambulate the Ancient House,** the Messenger of God, may God bless him and grant him peace, circumambulated from behind it. Qatada said on the authority of Al-Hasan Al-Basri regarding his saying: **And let them circumambulate the Ancient House,** he said: Because it was the first House established for the people. And Abd Al-Rahman bin Zaid bin Aslam said the same, and on the authority of Ikrimah that he said: The House was called the Ancient House because it was freed on the day of the flood in the time of Noah. And Khasif said: It was called the Ancient House because no tyrant ever prevailed over it.

Ibn Abi Nujayh and Laith narrated from Mujahid: He was freed from the tyrants so that they would not have power over him. Qatada said the same. Hammad ibn Salamah narrated from Humayd from al-Hasan ibn Muslim from Mujahid: Because no one intended to harm him except that he perished. Abd al-Razzaq narrated from Muammar from al-Zuhri from Ibn al-Zubayr who said: The Ancient House was called that because God freed it from the tyrants. Al-Tirmidhi said: Muhammad ibn Ismail and others narrated to us, Abdullah ibn Salih narrated to us, al-Layth informed me from Abd al-Rahman ibn Khalid from Ibn Shihab from Muhammad ibn Urwah from Abdullah ibn al-Zubayr who said: The Messenger of God, may God

bless him and grant him peace, said: **The Ancient House was called that because no tyrant prevailed over it.** Ibn Jarir narrated it the same way from Muhammad ibn Sahl al-Najjari from Abdullah ibn Salih with it, and he said: If it is authentic, Al-Tirmidhi said: This is a good and strange hadith, then he narrated it from another chain of transmission from al-Zuhri as a *mursal*.

Fath al-Qadir

The lam in 28- **that they may witness benefits for themselves** is related to His saying, they come to you, and it was said to His saying, and permission, and the witnesses are the presence, and the benefits are the benefits of this world and the hereafter. It was said that what is meant by it are the rituals, and it was said forgiveness, and it was said trade as in His saying, **There is no blame upon you for seeking bounty from your Lord** "and mention the name of God on the appointed days" meaning they mention the name of God when slaughtering the gifts and sacrifices, and it was said that this mention is a metaphor for slaughtering because it is inseparable from it. And the appointed days are the days of sacrifice as indicated by His saying, "for what He has provided for them of cattle" and it was said the tenth of Dhul-Hijjah. We have already discussed the known and numbered days in the cow, so we will not repeat it. The discussion of the time of slaughtering the sacrifice is well-known in the books of jurisprudence and commentaries on hadith. The meaning of: **on what He has provided for them** is on slaughtering what He has provided for them of the livestock, which are camels, cows, and sheep. The livestock are the livestock, so the addition in this is like the addition in their saying: the mosque of the congregation and the first prayer. **Eat from it.** The command here is for encouragement according to the majority, and a group went to the fact that the command is for obligation, and this is a shift from the third person to the second person. **And feed the wretched, the needy.** The wretched is the one with extreme poverty, so the poor were mentioned after him for further clarification, and the command here is for obligation, and it was said for encouragement.

Tafsir al-Baghawi

28. "That they may witness, **that they may attend, benefits for them**", Saeed bin Al-Musayyab and Muhammad bin Ali Al-Baqir said: Pardon and forgiveness. Saeed bin Jubair said: Trade, and it is the narration of Ibn Zayd from Ibn Abbas, who said: Markets. Mujahid said: Trade and what pleases God of the affairs of this world and the Hereafter. "And mention the name of God on appointed days", meaning the ten days of Dhul-Hijjah according to most of the commentators. It was called **(in appointed)** because of the eagerness to know its calculation for the time of Hajj at the end of it. It is narrated from Ali, may God be pleased with him: that it is the Day of Sacrifice and three days after it, and in the narration of Ata' from Ibn Abbas that it is the Day of Arafah and the Sacrifice and the Days of Tashreeq. Muqatil said: The appointed days are the Days of Tashreeq. "On what

He has provided for them of livestock", meaning: the gifts and sacrifices, which are from the blessings, which are camels, cows and sheep.

Al-Zajjaj chose the known days: the Day of Sacrifice and the Days of Tashreeq, because the mention of the name of the livestock indicates the naming of it before slaughtering it, and the slaughtering of gifts is on these days. **So eat from it** is an order of permission and not an obligation. He only said that because the people of the Jahiliyyah did not eat any of the meat of their gifts, and the scholars agreed that if the gift was voluntary, it is permissible for the one giving the gift to eat from it, and likewise the voluntary sacrifice because:

Abu Abdullah Muhammad bin Al-Fadl Al-Kharqi told us, Abu Al-Hasan Ali bin Abdullah Al-Taysifuni told us, Abdullah bin Omar Al-Jawhari told us, Ahmad bin Ali Al-Kashhimani told us, Ali bin Hajar told us, Ismail bin Jaafar told us, on the authority of Jaafar bin Muhammad, on the authority of his father, on the authority of Jabir bin Abdullah, who said in the story of the Farewell Pilgrimage: Ali came with a camel from Yemen and the Messenger of God, may God bless him and grant him peace, drove one hundred camels, so the Messenger of God, may God bless him and grant him peace, slaughtered sixty-three camels with his own hand and Ali slaughtered what remained, then the Prophet, may God bless him and grant him peace, ordered that a piece of each camel be taken and put in a pot, so they ate from its meat and drank from its broth.

They differed regarding the sacrificial offering required by Islamic law. Is it permissible for the person making the sacrifice to eat any of it? Such as the blood of enjoyment and qiran, the blood required for spoiling or missing the Hajj, and the penalty for hunting?

Some people said that it is not permissible for him to eat anything from it, and this is what Al-Shafi'i said, and likewise what he made obligatory upon himself by vow. Ibn Umar said: He does not eat from the reward for hunting and vows, and he eats from other than that, and this is what Ahmad and Ishaq said. Malik said: He eats from the sacrificial animal of enjoyment and from every sacrificial animal that is obligatory upon him except for the ransom for harm and the reward for hunting and the vowed animal. According to the people of opinion, he eats from the blood of enjoyment and the qiran and he does not eat from what is obligatory other than them.

The Almighty said: **And feed the wretched and needy**, meaning: the poor person who has nothing and the **wretched person** who is extremely miserable, and misery is extreme poverty.

Tafsir al-Baidawi

28- "That they may witness" to be present. "Benefits for them" religious and worldly, and its indefiniteness is because what is meant by it is a type of benefit specific to this act of worship. "And mention the name of God" when preparing gifts and sacrifices and slaughtering them. It was said that the mention was used as a metaphor for slaughtering because the slaughtering of

Surat al-Hajj 22:28

That they may witness benefits for themselves and mention the name of God on known days over what He has provided for them of grazing livestock. So eat from them and feed the poor and needy.

Muslims is inseparable from it, indicating that it is the intended meaning of what brings them closer to God Almighty. "On known days" are the ten days of Dhul-Hijjah, and it was said the days of slaughtering. "On what He has provided for them of the cattle" He connected the verb to the one provided for and made it clear to the animal, inciting them to draw closer and drawing attention to the requirement of mention. "So eat from it" from its meat, He ordered that to permit it and remove what the people of ignorance were embarrassed about it, or to encourage sympathy with the poor and to be equal to them, and this is in what is voluntary and not obligatory. "And feed the poor" the one who has been afflicted with poverty, meaning hardship. **The poor** is the needy, and the command in it is for obligation, and it was said in the first.

Surat al-Hajj 22:29

Then let them complete their untidiness and fulfill their vows and circumambulate the Ancient House.

Tafsir al-Jalalayn

29 - **Then let them complete their untidiness** that is, remove their dirt and hair as long as a fingernail **and fulfill** with emphasis and emphasis **their vows** of gifts and sacrifices **and let them go around** the circumambulation of farewell **around the Ancient House** that is, the ancient one because it was the first House established for people.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Then let them complete their untidiness and fulfill their vows and perform Tawaf around the Ancient House.**

Tafsir al-Qurtubi

Al-Muwaffah Twenty: The Almighty said: **Then let them complete their untidiness** meaning, after slaughtering the sacrifices and gifts, let them complete what remains of the Hajj, such as shaving, throwing stones, removing unkempt hair, and the like. Ibn Arafah said: That is, let them remove their filth. Al-Azhari said: Taffath is trimming the moustache, cutting the nails, plucking the armpit hair, and shaving the pubic hair. This is when exiting the state of ihram. Al-Nadr ibn Shumayl said: Taffath in the speech of the Arabs means removing unkempt hair. I heard Al-Azhari say: Taffath in the speech of the Arabs is not known except from the words of Ibn Abbas and the people of interpretation. Al-Hasan said: It is removing the unkempt hair of ihram. It was said: Taffath is all the rituals of Hajj, narrated by Ibn Omar and Ibn Abbas. Ibn al-Arabi said: If it was authentically reported from them, it would be an argument for the honor of companionship and their mastery of the language. He said: This word is strange, and the Arabs did not find any poetry about it, nor did they master any information about it. However, I looked for tafath in the language and saw Abu Ubaidah Mu'ammir ibn al-Muthanna say: It means cutting the nails, trimming the moustache, and everything that is forbidden to the pilgrim except for marriage. He said: There is no poetry about it that can be used as evidence. The companions of al-Ayn said: tafath is throwing stones, shaving, shortening, slaughtering, and cutting the nails, moustache, and armpits. Al-Zajaj and al-Farra mentioned something similar, but I do not think that they took it except from the words of the scholars. Qatirib said: tafath means that a man has a lot of dirt. Umayyah ibn Abi al-Salt said:

They shaved their heads, did not shave their hair, and

did not remove lice or nits.

What Qatirub referred to is what Ibn Wahb said on the authority of Malik, and it is the correct view of tafath. This is the linguistic form of tafath, but its legal reality is that if the pilgrim or the one performing umrah slaughters his sacrificial animal, shaves his head, removes his dirt, purifies himself, cleanses himself, and dresses himself, then he has removed his tafath and fulfilled his vow, and a vow is what is binding on a person and what he undertakes.

I said: What he narrated on the authority of Qatirib and what he mentioned of poetry was mentioned by Al-Mawardi in his interpretation, and he mentioned another verse and said:

They spent their time weeping and crying, then they went to Najd and did not wait for Ali.

Al-Tha'labi said: The root of the word *taftath* in the language is *dirt*. The Arabs say to a man who they find disgusting: **How dirty and filthy you are.** Umayyah ibn Abi al-Salt said:

Their armpits are hot, they do not throw away scum, and they remove lice and nits from themselves.

Al-Mawardi: It was said to some of the righteous: What is the meaning of the disheveled state of the pilgrim? He said: So that God Almighty may witness from you that you are turning away from taking care of yourself, and He will know your sincerity in devoting yourself to His obedience.

Twenty-first: **And let them fulfill their vows.** They were commanded to fulfill vows absolutely, except for what was a sin, because of his saying, peace be upon him:

There is no fulfillment of a vow to disobey God, and his saying:

Whoever vows to obey God, let him obey Him, and whoever vows to disobey Him, let him not disobey Him. "And let them circumambulate the Ancient House."

The circumambulation mentioned in this verse is the circumambulation of farewell, which is one of the obligatory acts of Hajj. Al-Tabari said: There is no disagreement among the interpreters about that.

Twenty-second: Hajj has three Tawafs: Tawaf al-Qudum, Tawaf al-Ifadah, and Tawaf al-Wadaa. Ismail bin Ishaq said: Tawaf al-Qudum is a Sunnah, and it is not waived for adolescents, Meccans, or anyone who enters ihram for Hajj from Mecca. He said: The obligatory Tawaf that is not waived in any way is Tawaf al-Ifadah, which is performed after Arafat. God the Almighty said: **Then let them complete their untidiness, fulfill their vows, and perform Tawaf around the Ancient House.** He said: This is the Tawaf that is obligatory in the Book of God the Almighty, and it is what releases the pilgrim from his entire ihram. Al-Hafiz Abu Omar said: What Ismail mentioned about Tawaf al-Ifadah is the opinion of Malik according to the people of Medina, and it is the narration of Ibn Wahb, Ibn Nafi', and Ashab from him. It is the opinion of the majority of scholars among the jurists of Hijaz and Iraq. Ibn al-Qasim and Ibn Abd al-Hakam narrated from Malik that Tawaf al-Qudum is obligatory. Ibn al-Qasim said in more than one place in al-Mudawwana and he

Then let them complete their untidiness and fulfill their vows and circumambulate the Ancient House.

also narrated it from Malik: The obligatory tawaf is the tawaf of the one coming to Mecca. He said: Whoever forgets the tawaf upon entering Mecca or forgets a round of it, or forgets the sa'i or a round of it until he returns to his country and then remembers, if he has not met the women, he should return and perform the tawaf and the sa'i, then perform the 'umrah and offer a sacrifice. This is like what he said about the one who forgets the tawaf of farewell. According to this narration, both tawafs are obligatory, as well as the sa'i. As for the tawaf of the chest, which is called the farewell tawaf, Ibn al-Qasim and others narrated from Malik about the one who performed the tawaf of farewell without ablution: he should return from his country and perform the farewell unless he performed a voluntary tawaf after that. This is what Malik and his companions agreed upon, and that his voluntary tawaf suffices him for the obligatory tawaf that is required of him. They also agreed that whoever does something voluntarily from the actions of Hajj during his Hajj, and that thing is obligatory in Hajj and its time has passed, then his voluntary tawaf becomes obligatory and not voluntary, unlike prayer. If voluntary prayer replaces the obligatory prayer in Hajj, then the tawaf for entering Makkah is more likely to replace the tawaf of farewell, except for the tawaf that was performed after throwing the pebbles at Jamrat al-Aqaba on the Day of Sacrifice or after it for farewell. The narration of Ibn Abd al-Hakam from Malik is different from that, because it states that the tawaf of entry with the sa'i replaces the tawaf of farewell for the one who returns to his country with the sacrificial animal, just as the tawaf of farewell with the sa'i replaces the tawaf of arrival for the one who did not perform the tawaf or the sa'i when he entered Makkah with the sacrificial animal. Whoever said this said: The tawaf of entry is obligatory and the tawaf of farewell is obligatory because one of them replaces the other, and because it has been narrated from Malik that whoever forgets one of them returns from his country, as we have mentioned, and because God, the Almighty, has only made one tawaf obligatory for the pilgrim by saying: **And proclaim to mankind the Hajj**, and He said in the context of the verse: **And let them go around the Ancient House**, and the waw in this verse and others, according to them, does not require a rank except by revelation. Al-Tabari narrated on the authority of Amr ibn Abi Salamah who said: I asked Zuhair about the words of God Almighty: **And let them go around the Ancient House**, and he said: It is the farewell circumambulation. This indicates that it is obligatory, and it is one of the two opinions of Al-Shafi'i, because he, peace be upon him, permitted a menstruating woman to depart without doing the circumambulation, and he does not permit it except in what is obligatory.

Twenty-third: The interpreters differed regarding the reason for describing the house as *antique*. Mujahid and Al-Hasan said: **Ancient is old**. It is said: an antique sword, and it has become old, meaning it has become ancient. This is a statement that is supported by consideration. In the Sahih:

It is the first mosque built on earth. It was said to be

ancient because God freed it from being dominated by a tyrant who would humiliate it until the end of time. Ibn al-Zubayr and Mujahid said the same. In al-Tirmidhi, on the authority of Abdullah ibn al-Zubayr, he said: The Messenger of God, may God bless him and grant him peace, said:

The Ancient House was named so because no tyrant has prevailed over it. He said: This is a good and authentic hadith, and it has been narrated from the Prophet, may God bless him and grant him peace, in a mural form. If someone mentions Al-Hajjaj bin Yusuf and his setting up of a catapult on the Kaaba until he broke it, it will be said to him: He only freed it from the tyrannical infidels, because if they came to the Kaaba rebelliously and did not believe in the sanctity of the House, and intended to harm the Kaaba, it would be protected from them and their hands would not reach it, that would be an indication that God, the Almighty, diverted them from it by force. As for the Muslims who believed in its sanctity, if they refrained from it, that would not be an indication of its status with God like what would be from it in the hand of the enemies. So God, the Almighty, limited this group from refraining by prohibition and threat, and did not go beyond that to diverting by compulsion and necessity, and He made the Hour their appointed time, and the Hour is more terrible and bitter. A group said: It was named Ancient because he never owned its location. A group said: It was named Ancient because God, the Almighty, frees the necks of sinners from punishment in it. It was said: He was called Ateeq because he was freed from drowning in the flood, said Ibn Jubeir. It was also said: Ateeq is the generous one. And freedom is generosity. Tarafa said, describing the horse's ear:

Two instruments in which you know freedom, like my frightened listener in the middle of the rain

Emancipation of slaves: leaving the humiliation of slavery for the honor of freedom. It is possible that *ateeq* is a praiseworthy attribute that indicates the quality of something, as Omar said: I was carried on an old horse, the hadith. The first statement is more correct in terms of consideration and the authentic hadith. Mujahid said: God created the House two thousand years before the Earth, and it was called *ateeq* for this reason, and God knows best.

Tafsir Ibn Kathir

Ibn Abbas said: **That they may witness benefits for themselves.** He said: The benefits of this world and the Hereafter. As for the benefits of the Hereafter, they are the pleasure of God, and as for the benefits of this world, they are what they obtain of bounty from the body, sacrifices, and trade. Mujahid and others said the same: They are the benefits of this world and the Hereafter, like His statement: **There is no blame upon you for seeking bounty from your Lord.** And His statement: **And mention the name of God on appointed days over what He has provided for them of livestock.** Shu'bah and Hisham said on the authority of

Abu Bishr, on the authority of Sa'id, on the authority of Ibn Abbas, may God be pleased with them both: The appointed days are the ten days. Al-Bukhari connected it to him with a definitive formula. Something similar was narrated on the authority of Abu Musa al-Ash'ari, Mujahid, Qatadah, Ata', Sa'id ibn Jubayr, al-Hasan, al-Dahhak, Ata' al-Khurasani, and Ibrahim al-Nakha'i. This is the view of al-Shafi'i and the well-known view on the authority of Ahmad ibn Hanbal.

Al-Bukhari said: Muhammad ibn Arara narrated to us, Shu'bah narrated to us, on the authority of Sulayman, on the authority of Muslim al-Batin, on the authority of Sa'id ibn Jubayr, on the authority of Ibn 'Abbas, on the authority of the Prophet, may God bless him and grant him peace, who said: **There are no days in which good deeds are better than these.** They said: **Not even jihad in the cause of God?** He said: **Not even jihad in the cause of God, unless a man goes out risking his life and his wealth and does not return with anything.** Narrated by Imam Ahmad, Abu Dawud, al-Tirmidhi and Ibn Majah in a similar manner. Al-Tirmidhi said: It is a good, strange, authentic hadith. There are narrations on this topic on the authority of Ibn 'Umar, Abu Hurayrah, 'Abdullah ibn 'Amr and Jabir. I said: I have investigated these chains of narration and devoted a separate section to them. Among them is what Imam Ahmad said: 'Uthman narrated to us, Abu 'Awanah informed us, on the authority of Yazid ibn Abi Ziyad, on the authority of Mujahid, on the authority of Ibn 'Umar, who said: The Messenger of God, may God bless him and grant him peace, said: **There are no days greater before God, nor are deeds more beloved to Him in them than these ten days, so increase in them the tahlil, takbir and tahmid.** It was narrated from another chain of narration on the authority of Mujahid on the authority of Ibn 'Umar in a similar manner. Al-Bukhari said: Ibn Omar and Abu Hurayrah would go out to the market during the ten days and say the takbir, and the people would say the takbir after them.

Ahmad narrated on the authority of Jabir, with a chain of transmission traceable to the Prophet, that these are the ten days by which He swore in His statement: **By the dawn and ten nights.** Some of the early Muslims said: This is what is meant by His statement: **And We completed them with ten.** In Sunan Abi Dawud, it is narrated that the Messenger of God, may God bless him and grant him peace, used to fast these ten days. These ten days include the Day of Arafah, which is proven in Sahih Muslim on the authority of Abu Qatadah, who said: "The Messenger of God, may God bless him and grant him peace, was asked about fasting the Day of Arafah, and he said: I hope that God will expiate for the sins of the past and coming year by it. It also includes the Day of Sacrifice, which is the greatest day of Hajj." It was narrated in a hadith that it is the best of days with God. In short, it has been said that these ten days are the best days of the year, as stated in the hadith, and it is much better than the last ten days of Ramadan, because what is prescribed in these days is prescribed in them, such as prayer, fasting, charity, and other things. This is distinguished by the fact that it is specifically for performing the obligation of Hajj. It was said that this is better because it includes the Night of Decree, which is better than a thousand months. Others took a middle course and said: The days of this are better, and the nights of that

are better. This brings together the evidence, and God knows best.

Second statement Regarding the specified days. Al-Hakam said on the authority of Muqsim on the authority of Ibn Abbas: The specified days are the Day of Sacrifice and the three days after it. This is narrated on the authority of Ibn Umar and Ibrahim Al-Nakha'i, and Ahmad Ibn Hanbal agreed with it in a narration on his authority.

A third statement Ibn Abi Hatim said: My father told us, Ali ibn al-Madini told us, Yahya ibn Saeed told us, Ibn Ajlan told us, Nafi' told me that Ibn Umar used to say: The known and numbered days are all four days. The known days are the Day of Sacrifice and two days after it, and the numbered days are three days after the Day of Sacrifice. This is a sound chain of transmission to him, and al-Suddi said it, and it is the school of thought of Imam Malik ibn Anas. This statement and the one before it are supported by the Almighty's statement: **For what He has provided for them of cattle,** meaning the remembrance of God when slaughtering them.

Fourth statement It is the Day of Arafah, the Day of Sacrifice, and another day after it, and this is the school of thought of Abu Hanifa. Ibn Wahb said: Ibn Zayd ibn Aslam told me on the authority of his father that he said: The known things are the Day of Arafah, the Day of Sacrifice, and the Days of Tashreeq.

And His statement: **On what He has provided for them of the grazing livestock** means camels, cows and sheep as God has detailed in Surat Al-An'am **eight pairs** the verse, and His statement: **So eat from them and feed the poor and needy** this verse was used as evidence by those who held that eating from the sacrificial animals is obligatory, and this is a strange statement, and what most people hold is that it is a matter of permission or recommendation, as "it has been proven that when the Messenger of God (blessings and peace of God be upon him) slaughtered his sacrifice, he ordered a piece of each sacrificial animal to be cooked, so he ate from its meat and drank from its broth." Abdullah bin Wahb said: Malik said to me: I like him to eat from his sacrificial animal, because God says: **So eat from it.** Ibn Wahb said: I asked Al-Layth, and he said the same to me, and Sufyan Al-Thawri said on the authority of Mansur on the authority of Ibrahim: **So eat from it.** He said: The polytheists did not eat from their slaughtered animals, so permission was given to the Muslims, so whoever wanted to eat could eat and whoever did not want to could not eat, and something similar was narrated on the authority of Mujahid and Ata'.

Hisham said, on the authority of Hisn, on the authority of Mujahid, regarding His statement: **Then eat from it,** he said: It is like His statement: **And when you are in a state of ihram, then hunt,** "And when the prayer is concluded, then disperse within the land," and this is the choice of Ibn Jarir in his interpretation. And he provided evidence from Nasr regarding the statement that half of the sacrificial animals should be given in charity, based on His statement in this verse: **Then eat from it and feed the poor and needy,** so he divided it into two halves: one half for the one making the sacrifice and one half for the poor. The other statement

Then let them complete their untidiness and fulfill their vows and circumambulate the Ancient House.

is that it should be divided into three parts: one third for him, one third for him to give as a gift, and one third for him to give in charity, based on the statement of God Almighty in the other verse: **Then eat from it and feed the contented and the needy**, and we will discuss it later, God willing, and He is trustworthy.

And his saying: **The wretched, the needy**. Ikrimah said: He is the one who is forced and who appears to be miserable and the poor who is self-sufficient. Mujahid said: He is the one who does not extend his hand. Qatadah said: It is the time. Muqatil ibn Hayyan said: It is the blind. And his saying: **Then let them complete their ceremonies**. Ali ibn Abi Talhah said on the authority of Ibn Abbas: It is putting on the ihram of shaving the head, wearing clothes, cutting the nails and the like. And this is how Ata' and Mujahid narrated on his authority, and this is what Ikrimah and Muhammad ibn Ka'b al-Qurazi said. And Ikrimah said on the authority of Ibn Abbas: **Then let them complete their ceremonies**. He said: The ceremonies are the rituals. And his saying: **And fulfill their vows**. Ali ibn Abi Talhah said on the authority of Ibn Abbas: It means slaughtering what he vowed of the sacrificial animals. And Ibn Abi Nujayh said on the authority of Mujahid: **And fulfill their vows** The vow of Hajj and the sacrificial animals and whatever a person vows of something that is during Hajj. Ibrahim bin Maysarah said on the authority of Mujahid, **And fulfill their vows**, he said: sacrifices. Laith bin Abi Salim said on the authority of Mujahid, **And fulfill their vows**, every vow for a specified period. Ikrimah said, **And fulfill their vows**, he said: their Hajj. And Imam Ahmad and Ibn Abi Hatim narrated likewise: My father told us, Ibn Abi Omar told us, Sufyan told us regarding his statement, **And fulfill their vows**, he said: the vows of Hajj. So everyone who enters Hajj must perform the acts of worship in it, such as circumambulating the House, between Safa and Marwa, Arafat and Muzdalifah, and throwing stones at the Jamarat as they were commanded. Something similar to this was narrated on the authority of Malik.

And his saying: **And let them go around the Ancient House**. Mujahid said: He means the obligatory circumambulation on the Day of Sacrifice. Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hamad told us on the authority of Abu Hamza who said: Ibn Abbas said to me: Do you recite Surat Al-Hajj, God Almighty says: **And let them go around the Ancient House**. The last of the rituals is circumambulating the Ancient House. I said: And this is what the Messenger of God, may God bless him and grant him peace, did. When he returned to Mina on the Day of Sacrifice, he began by throwing the pebbles at the Jamarat, and he threw seven pebbles at it. Then he slaughtered his sacrificial animal and shaved his head. Then he performed the Ifadah and circumambulated the House. In the two Sahihis on the authority of Ibn Abbas, he said: The people were commanded that the last thing they should do around the House should be circumambulation, except that it was made easier for the menstruating woman.

And his saying: **By the Ancient House** is evidence for those who say that it is obligatory to circumambulate

from behind the Black Stone, because it is from the foundation of the House that Abraham built, even though the Quraysh had removed it from the House when they were short of money. For this reason, the Messenger of God, may God bless him and grant him peace, circumambulated from behind the Black Stone and informed that the Black Stone was from the House and did not touch the two Syrian corners because they were not completed on the ancient foundations of Abraham. For this reason, Ibn Abi Hatim said: My father told us, Ibn Abi Omar Al-Adani told us, Sufyan told us on the authority of Hisham bin Hajar on the authority of a man on the authority of Ibn Abbas who said: When this verse was revealed, **And let them circumambulate the Ancient House**, the Messenger of God, may God bless him and grant him peace, circumambulated from behind it. Qatada said on the authority of Al-Hasan Al-Basri regarding his saying: **And let them circumambulate the Ancient House**, he said: Because it was the first House established for the people. And Abd Al-Rahman bin Zaid bin Aslam said the same, and on the authority of Ikrimah that he said: The House was called the Ancient House because it was freed on the day of the flood in the time of Noah. And Khasif said: It was called the Ancient House because no tyrant ever prevailed over it.

Ibn Abi Nujayh and Laith narrated from Mujahid: He was freed from the tyrants so that they would not have power over him. Qatada said the same. Hamad ibn Salamah narrated from Humayd from al-Hasan ibn Muslim from Mujahid: Because no one intended to harm him except that he perished. Abd al-Razzaq narrated from Muammar from al-Zuhri from Ibn al-Zubayr who said: The Ancient House was called that because God freed it from the tyrants. Al-Tirmidhi said: Muhammad ibn Ismail and others narrated to us, Abdullah ibn Salih narrated to us, al-Layth informed me from Abd al-Rahman ibn Khalid from Ibn Shihab from Muhammad ibn Urwah from Abdullah ibn al-Zubayr who said: The Messenger of God, may God bless him and grant him peace, said: **The Ancient House was called that because no tyrant prevailed over it**. Ibn Jarir narrated it the same way from Muhammad ibn Sahl al-Najjari from Abdullah ibn Salih with it, and he said: If it is authentic, Al-Tirmidhi said: This is a good and strange hadith, then he narrated it from another chain of transmission from al-Zuhri as a mursal.

Fath al-Qadir

29- **Then let them complete their untidiness**. What is meant by untidiness here is performance: that is, let them complete the removal of their filth, because untidiness is dirt and filth from long hair and nails. The commentators have agreed on this, as narrated by Al-Naysaburi. Al-Zajjaj said: The linguists do not know untidiness. Abu Ubaidah said: There is nothing in poetry that can be used as evidence for the meaning of untidiness. Al-Mubarrad said: The root of untidiness in the language is every filth that befalls a person. It was said that its untidiness is its anointing because the pilgrim is dusty and disheveled and has not anointed

himself or shaved his head. So when he completes his ritual and exits his state of ihram, he shaves his hair but not his clothes. This is the utility of utility. Al-Zajjaj said: It is as if it is a departure from ihram to the lawful state. **And let them fulfill their vows** meaning what they vow to do of righteousness during their Hajj. The command is for obligation. It was said that what is meant by vows here are the acts of Hajj. **And let them go around the Ancient House** This circumambulation is the circumambulation of Ifadah. Ibn Jarir said: There is no disagreement about that among the interpreters. The Ancient is the old, as is indicated by the saying of the Most High: **Indeed, the first House [of worship] established for mankind** (al-Ma'idah 10:1). It was called the Ancient because God freed it from being dominated by a tyrant. It was said because God frees the necks of sinners from punishment in it. It was said because it was freed from the drowning of the flood. It was said the Ancient, the Noble.

Abd bin Hamid narrated from Ibn Abbas regarding his statement: **And the Sacred Mosque** he said: The entire sanctuary, which is the Sacred Mosque **Alike for the one staying therein and the visitor** he said: God's creation is equal. Ibn Abi Shaybah narrated from Saeed bin Jubair something similar. Ibn Abi Hatim narrated from Ibn Abbas regarding the verse he said: They are equal in the dwellings of Mecca, so the people of Mecca should make room for them so that they can complete their rituals. And the traveler and the people of Mecca said: They are equal, meaning in the home and the sanctuary. Ibn Abi Shaybah narrated from Abdullah bin Amr who said: Whoever takes from the rent of the houses of Mecca is only eating fire in his stomach. Ibn Saad narrated from Umar bin Al-Khattab that a man said to him at Al-Marwah: O Commander of the Faithful, allocate me a place for me and my descendants, so Umar turned away from him and said: It is the sanctuary of God, equal for the one staying there and the visitor. Ibn Abi Shaybah narrated from Ata' who said: Umar used to prevent the people of Mecca from making doors for it so that the pilgrims could stay in the courtyards of the houses. Ibn Abi Hatim, Al-Tabarani and Ibn Mardawayh narrated. Al-Suyuti said with a sound chain of transmission on the authority of Ibn Abbas that he said: The Messenger of God, may God bless him and grant him peace, said regarding the statement of God, **The one who stays therein is equal to the one who visits**, he said: The one who stays there is equal to the one who enters. Ibn Mardawayh narrated on the authority of Ibn Umar that the Prophet, may God bless him and grant him peace, said: **Makkah is permissible, its houses are not to be rented out and its quarters are not to be sold**. Ibn Abi Shaybah and Ibn Majah narrated on the authority of Alqamah ibn Nadlah that he said: The Messenger of God, may God bless him and grant him peace, Abu Bakr and Umar passed away and the quarters of Makkah were not called anything but the wandering places. Whoever needed a place to stay, they were given a place to stay, and whoever was independent, they were given a place to stay. It was narrated by Ibn Majah on the authority of Abu Bakr ibn Abi Shaybah on the authority of Isa ibn Yunus on the authority of Umar ibn Saeed ibn Abi Hafra on the authority of Uthman ibn Abi Sulayman on the authority of Alqamah, and he mentioned it. Ad-Daraqutni narrated on the authority of

Ibn Umar with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, **Whoever consumes the rent of the houses of Makkah will consume Hellfire**. Al-Faryabi, Saeed bin Mansour, Ibn Rahawayh, Ahmad, Abdul bin Hameed, Al-Bazzar, Abu Ya'la, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani, Al-Hakim **who authenticated it**, and Ibn Mardawayh narrated on the authority of Ibn Mas'ud, on the authority of the Prophet, may God bless him and grant him peace, regarding the statement of God Almighty: **And whoever intends to commit an evil therein or commit an injustice**, he said: If a man intends to commit an evil therein while he is in Aden Abyan, God will make him taste a painful torment. Ibn Kathir said: This chain of transmission is sound according to the conditions of Al-Bukhari, and its being a Mawqoof is more likely than its being a Marfu', which is why Shu'bah insisted on its being a Mawqoof. Saeed bin Mansour and Al-Tabarani narrated on the authority of Ibn Mas'ud regarding the verse: **Whoever intends to commit a sin but does not commit it anywhere other than in the House, it will not be recorded against him until he commits it, and whoever intends to commit a sin in the House, God will not cause him to die in this world until he tastes a painful torment**. Ibn Abi Hatim narrated on the authority of Ibn Abbas who said: This verse was revealed about Abdullah bin Unais: The Messenger of God (peace and blessings of God be upon him) sent him with two men, one of whom was an emigrant and the other from the Ansar. They boasted about their lineage, so Abdullah bin Unais became angry and killed the Ansar, then he apostatized from Islam and fled to Mecca. So the verse was revealed about him: **And whoever intends therein to commit an act of injustice** meaning whoever seeks refuge in the Sacred Sanctuary committing an act of injustice, meaning by turning away from Islam. Abd bin Humayd, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on his authority regarding the statement: **And whoever intends therein to commit an act of injustice** he said: He associates partners with God. Abd bin Humayd, Al-Bukhari in his history, Ibn al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ya'la bin Umayyah on the authority of the Messenger of God (peace and blessings of God be upon him) who said: **Hoarding food in the Sacred Sanctuary is an act of injustice therein**. Saeed bin Mansour, Al-Bukhari in his history and Ibn al-Mundhir narrated on the authority of Umar bin al-Khattab who said: **Hoarding food in Mecca is an act of injustice**. Abd bin Humayd and Ibn Abi Hatim narrated on the authority of Ibn Umar who said: **Selling food in Mecca is an act of injustice**. Al-Bayhaqi narrated in Al-Sha'b on his authority that he heard the Messenger of God (blessings and peace of God be upon him) say: **Hoarding food in Mecca is heresy**. Ibn Jarir and Al-Hakim narrated with a chain of transmission traceable back to Ali that he said: When Ibrahim was commanded to build the Ka'bah, Ismail and Hajar went out with him, and that is when God says: **And when We designated for Ibrahim the site of the House** (Al-Baqarah 2:17). Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated with a chain of transmission traceable back to Ata', **and those who stand** he said: Those who pray near it. Abd Al-Razzaq and Ibn Jarir narrated with a chain of transmission traceable back to Qatadah with a similar

Then let them complete their untidiness and fulfill their vows and circumambulate the Ancient House.

meaning. Ibn Abi Shaybah narrated in Al-Musannaf, Ibn Mani', Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Hakim narrated with a chain of transmission traceable back to Al-Bayhaqi in Al-Sunan on the authority of Ibn Abbas that he said: When Ibrahim finished building the Ka'bah, he said: My Lord, I have finished. He said: **Proclaim to the people the Hajj**. He said: My Lord, how can my voice reach them? He said: **Proclaim and I am responsible for conveying it**. He said: My Lord, how should I say it? He said: "Say: O mankind, Hajj to the Ancient House has been prescribed for you." And whoever is in the heaven and the earth heard him. Do you not see that they come from the farthest parts of the earth responding to the call? There are narrations on this topic from a group of the Companions. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated from Ibn Abbas, **So that they may witness benefits for themselves**, he said: Markets that were for them. God did not mention any benefits except this world. Ibn Abi Hatim narrated from him, he said: Benefits in this world and benefits in the Hereafter. As for the benefits of the Hereafter, they are the pleasure of God, and as for the benefits of this world, they are what they obtain of the meat of the animals on that day, the sacrifices and the trade. Abu Bakr Al-Marzuqi narrated from him in the Book of the Two Eids, he said: The known days: The Day of Sacrifice and the three days after it. Ibn Jarir also narrated from him, he said: The known days: The Day of Sacrifice and the three days after it. Ibn Jarir also narrated from him, he said: The Days of Tashreeq. Abd Ibn Hamid and Ibn Al-Mundhir also narrated from him in the known days, he said: The day before the Day of Tarwiyah, the Day of Tarwiyah and the Day of Arafah. Ibn Jarir also narrated from him, he said: The wretched is the time. Ibn Abi Shaybah, Abd Ibn Hamid, Ibn Jarir and Ibn Al-Mundhir narrated from Ibn Umar, he said: The rituals of the rituals are all. These narrated something similar from Ibn Abbas. Saeed bin Mansour, Abdul bin Hameed, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas who said: "Twisting the hair of the head, taking from the sideburns, plucking the armpit hair, shaving the pubic hair, standing at Arafat, walking between Safa and Marwah, throwing stones, cutting the nails, cutting the moustache and slaughtering." Ibn Jarir and Ibn Al-Mundhir narrated on his authority: **And let them circumambulate the Ancient House** means the circumambulation of the visit on the Day of Sacrifice. There are reports from a group of the Companions about the reason for naming the House the Ancient House, and we have previously referred to that. There are hadiths about the virtue of circumambulation, but this is not the place to mention them.

Tafsir al-Baghawi

29. **Then let them complete their untidiness**, untidiness means dirt and filth from long hair and nails and dishevelment. The Arabs say to someone they find disgusting: How dirty you are! The pilgrim is disheveled and dusty, he has not shaved his hair or

trimmed his nails, so completing untidiness means removing these things so that they complete their untidiness, meaning: to remove their filth. What is meant by this is exiting the state of ihram by shaving, trimming the moustache, plucking the armpit hair, shaving the pubic hair, trimming the nails, and wearing clothes. Ibn Umar and Ibn Abbas said: **(Completing untidiness)** means all the rituals of Hajj. Mujahid said: It is the rituals of Hajj, trimming the moustache, plucking the armpit hair, shaving the pubic hair, and trimming the nails. It was said that untidiness here means throwing the pebbles. Al-Zajjaj said: We do not know untidiness and its meaning except from the Qur'an.

God the Almighty said: **And let them fulfill their vows**. Mujahid said: He meant the vow of Hajj and the offering and whatever a person vows to do during Hajj, i.e. to complete it by performing it. It was said: What is meant by it is fulfilling what he vowed according to its apparent meaning. It was said: He meant by it to go out from what he vowed or did not vow. The Arabs say to everyone who went out from what he was obligated to do and fulfilled his vow. Asim read, according to Abu Bakr's narration, **Wa Liyyufawu** with the accusative of the waw and the shaddah on the fa.

And let them circumambulate the Ancient House, meaning the obligatory circumambulation, which is the circumambulation of farewell on the Day of Sacrifice after stoning and shaving.

There are three types of circumambulation: the circumambulation of arrival, which is when someone arrives in Mecca circumambulates the House seven times, jogging three times from the Black Stone until he reaches it, and walking four times. This circumambulation is a Sunnah, and there is nothing wrong with whoever leaves it.

Abdul Wahid Al-Malhi told us, Ahmad Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Ahmad - he is Abu Isa - told us, Ibn Wahb told us, Amr bin Al-Harith told us, on the authority of Muhammad bin Abdul Rahman bin Nawfal Al-Qurashi that he asked Urwah bin Al-Zubayr, and he said: The Prophet, may God bless him and grant him peace, performed Hajj, and Aisha told me that the first thing he did when he arrived was to perform ablution, then circumambulate the House, and then it was not an Umrah. Then Abu Bakr performed Hajj, and the first thing he did was circumambulate the House, and then it was not an Umrah. Then Umar did the same, then Uthman performed Hajj, and I saw that the first thing he did was circumambulate the House.

Abdul Wahhab bin Muhammad Al-Kisa'i told us, Abdul Aziz bin Ahmad Al-Khalal told us, Abu Al-Abbas Al-Asamm told us, Al-Rabi' told us, Al-Shafi'i told us, Anas bin Ayyad told us, on the authority of Musa bin Uqbah, on the authority of Nafi', on the authority of Ibn Umar, on the authority of "the Messenger of God, may God bless him and grant him peace, that when he performed the circumambulation during Hajj or Umrah, the first thing he would do when he arrived was to walk

three times and walk four times, then he would pray two prostrations, then he would circumambulate between Safa and Marwah seven times."

The second Tawaf: is the Tawaf of Ifadah on the Day of Sacrifice after stoning and shaving. It is obligatory and one cannot be released from the state of Ihram unless one performs it.

Abdul Wahid Al-Malhi told us, Ahmad Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Umar bin Hafs told us, my father told us, Al-A'mash told us, Ibrahim told us, on the authority of Al-Aswad, on the authority of Aisha, she said: "Safiya menstruated on the night of the departure, and she said: 'I see nothing but that I am detaining you.' The Prophet, may God bless him and grant him peace, said: 'My hair is barren. Did you circumambulate on the Day of Sacrifice?' It was said: 'Yes.' He said: 'Then depart.'" Thus it is proven that whoever does not circumambulate on the Day of Sacrifice the Tawaf Al-Ifadah is not permitted to depart.

The third circumambulation: is the farewell circumambulation. There is no permission for someone who wants to leave Mecca to the distance of shortening the prayers to leave it until he has circumambulated the House seven times. Whoever leaves it must offer a sacrifice, except for a menstruating woman who is permitted to leave the farewell circumambulation.

Abdul Wahhab bin Muhammad Al-Khatib told us, Abdul Aziz Ahmad Al-Khalal told us, Abu Al-Abbas Al-Asamm told us, Al-Rabi' told us, Al-Shafi'i told us, Sufyan told us, on the authority of Sulayman Al-Ahwal, on the authority of Tawus, on the authority of Ibn Abbas, who said: The people were commanded that the last thing they should do should be to circumambulate the House, except that a concession was granted to the menstruating woman.

Sand is used specifically for the arrival circumambulation, but there is no sand in the farewell and farewell circumambulations.

His saying: **By the ancient house** They differed about the meaning of **the ancient**: Ibn Abbas, Ibn al-Zubayr, Mujahid and Qatadah said: It was called **the ancient** because God freed it from the hands of tyrants who would not destroy it, so no tyrant ever prevailed over it. Sufyan ibn Uyaynah said: It was called **the ancient** because it was never ruled. Al-Hasan and Ibn Zayd said: It was called this because it is ancient and it was the first house established for people. It is said: An ancient dinar, meaning old. It was also said: It was called **the ancient** because God freed it from drowning, so it was raised during the days of the flood.

opening of the waw and the strengthening of the fa. **And let them circumambulate** The circumambulation of the corner with which the release is completed, as it is an indication of completing the untidiness, and it was said the farewell circumambulation. Ibn Amir alone read with the breaking of the lam in both. **By the ancient house** The ancient because it is the first house established for the people, or the one freed from the domination of tyrants, so how many tyrants have sent to it to demolish it, but God Almighty prevented them. As for Al-Hajjaj, he only intended to remove Ibn Al-Zubayr from it, not to dominate it.

Tafsir al-Baidawi

29- **Then let them complete their untidiness** Then let them remove their dirt by trimming the moustache and nails, plucking the armpit hairs, and shaving the pubic hair when they enter ihram. **And fulfill their vows** What they vow of righteousness during their Hajj, and it was said the obligations of Hajj. Abu Bakr read with the

Surat al-Hajj 22:30

That is so. And whoever honors the sacred ordinances of God - it is better for him in the sight of his Lord. And grazing livestock have been made lawful to you, except what is recited to you. So avoid the uncleanness of idols and avoid false statement.

Surat al-Hajj 22:30

That is so. And whoever honors the sacred ordinances of God - it is better for him in the sight of his Lord. And grazing livestock have been made lawful to you, except what is recited to you. So avoid the uncleanness of idols and avoid false statement.

Tafsir al-Jalalayn

30 - *That* is a predicate of an implied subject, meaning the matter or affair is mentioned. **And whoever honors the sacred limits of God** is what is not permissible to violate **it** is meaning honoring them **best for him with his Lord** in the Hereafter. **And grazing livestock have been made lawful for you** for eating after slaughtering **except what is recited to you** its prohibition in the verse, **Forbidden to you are dead animals**, so the exception is disconnected and it is permissible for it to be connected, and the prohibition is for what has occurred of death and the like. **So avoid the uncleanness of idols** *from* is for clarification, meaning what is the idols. **And avoid false statement** meaning associating partners with God in your Talbiyah or false testimony.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty means by His saying *that*. This which He has commanded the ritual performing, the purification, fulfilling vows, and circumambulating the Ancient House is the obligation that is incumbent upon you, O people, during your Hajj. **And whoever honors the sacred limits of God, it is better for him with his Lord.** He says: And whoever avoids what God has commanded him to avoid during his state of ihram, out of his honoring the limits of God that he should not violate them and His sacred limits that he should not consider permissible, it is better for him with his Lord in the Hereafter.

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, regarding his statement, "That is so. And whoever honors the sacred ordinances of God," he said: Mecca, the Hajj and Umrah, and all of the sins that God has forbidden.

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, the same.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And whoever honors the sacred ordinances of God**, he said: The sacred ordinances are: the Sacred Monument, the Sacred House, the Sacred Mosque, and the Sacred

City. These are the sacred ordinances.

And His statement, **And the livestock have been made lawful to you**, God Almighty says: God has made lawful to you, O people, the livestock, that you may eat them if you slaughter them. He has not forbidden you from them the bahīrah, nor the Sa'ibah, nor the wasilah, nor the Ḥamī, nor what you have made of them for your gods, **except what is recited to you**, meaning: except what is recited to you in the Book of God, and that is: dead animals, blood, the flesh of swine, and that which has been dedicated to other than God, and that which has been strangled, and that which has been beaten to death, and that which has fallen from its neck, and that which has been gored, and that which has been eaten by a wild beast, and that which has been slaughtered on stone altars, for all of that is impure.

As Ibn Abd al-A'la told us, he said: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, **Except what is recited to you**, he said: Except for dead meat, and that over which the name of God has not been mentioned.

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

His saying, **So avoid the uncleanness of idols**, means: So avoid the worship of idols and obeying Satan in worshipping them, for they are unclean.

And in a similar manner to what we said in interpreting 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 statement, **So avoid the uncleanness of idols**, God Almighty says: So avoid obeying Satan in worshipping idols.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, regarding his statement, **The abomination of idols**, he said: The worship of idols.

And His statement, **And avoid false statement**, God Almighty says: And beware of false statement and falsehood against God by your statement about the gods, **We only worship them that they may bring us nearer to God** (al-Zumar 39:3), and your statement about the angels, **They are the daughters of God**, and similar statements, for that is a lie and falsehood, and polytheism 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 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 both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement: **false speech**, he said: lying.

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.

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 avoid false statement, being true to God, not associating anything with Him.** Meaning: slandering God and lying.

Muhammad bin Bashir told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Asim, on the authority of Wa'il bin Rabi'ah, on the authority of Abdullah, he said: False testimony is equal to polytheism, and he recited: **So avoid the uncleanness of idols and avoid false statement.**

Abu Kuraib told us: Abu Bakr told us, on the authority of Asim, on the authority of Wa'il ibn Rabi'ah, who said: False testimony is equal to polytheism. Then he recited this verse: **So avoid the uncleanness of idols and avoid false statement.**

Abu Al-Sa'ib told me, he said: Abu Usama told us, he said: Sufyan Al-Asfari told us, on the authority of his father, on the authority of Khuraim bin Fatik, he said: The Messenger of God, may God bless him and grant him peace, said: **False testimony is equal to associating partners with God.** Then he recited: **So avoid the uncleanness of idols and avoid false statement.**

Abu Kuraib narrated: Marwan bin Muawiyah narrated to us, on the authority of Sufyan al-Asfari, on the authority of Fatik bin Fadala, on the authority of Ayman bin Khuraim, "The Prophet, may God bless him and grant him peace, stood up to deliver a sermon and said: O people, false testimony is equal to associating partners with God, twice. Then the Messenger of God, may God bless him and grant him peace, recited: 'So avoid the uncleanness of idols and avoid false statement.'" It is possible that what was meant by this was: O people, avoid becoming unclean of idols by worshipping them.

If someone were to say: Are there idols that are not unclean, so that it was said: So avoid the uncleanness among them? It would be said: All of them are unclean, and the meaning is not what you have gone to in that. Rather, the meaning of the statement is: So avoid the uncleanness that comes from idols, that is, worshipping them. What God, the Most High, commanded with His saying: **So avoid the uncleanness** from them is to avoid worshipping them, and that worship is uncleanness according to what Ibn Abbas said, and what we mentioned before.

Tafsir al-Qurtubi

It contains eight issues:

First: The Almighty's saying: *That* may be in the nominative case with the estimation: your obligation is

that, or that is the duty. And it may be in the accusative case with the estimation: comply with that. And similar to this eloquent indication is the saying of Zuhair:

This is not like someone who gets tired of his plan in the middle of the dew if he speaks

The sacred things intended here are the acts of Hajj referred to in His statement: **Then let them complete their rites and fulfill their vows**, and this includes venerating the places, as stated by Ibn Zayd and others. This can be summed up by saying: The sacred things are obeying the command in its obligatory duties and Sunnahs. His statement: **Then it is better for him with his Lord**, meaning that veneration is better for him with his Lord than neglecting any of them. It was said: That veneration is better than his good things that he benefits from, and it is not for preference but rather it is a number of good things.

Second: The Almighty's statement: **And grazing livestock have been made lawful to you** to eat them, which are camels, cows, and sheep. **Except what is recited to you** meaning in the Book of the forbidden things, which are dead animals, animals killed by a deadly gunshot, and their likes. This is connected to the command of Hajj, because in Hajj there is slaughtering, so it is clear what is permissible to slaughter and eat its meat. It was said: **Except what is recited to you** other than the permissibility of hunting while you are in a state of ihram.

Third: The Almighty's saying: **So avoid the uncleanness of idols.** The uncleanness is the dirty thing. The idol is the statue made of wood, iron, gold, silver, etc., and the Arabs used to set it up and worship it. The Christians set up the cross and worship it and venerate it, so it is also like a statue. "Adi bin Hatim said:

I came to the Prophet, may God bless him and grant him peace, and I had a cross of gold around my neck. He said: "Throw this idol from you," meaning the cross. Its origin is from the word *wathana* which means to stay in its place. The idol is called an idol because it is set up and fixed in a place and does not move from it. He means: **Avoid worshipping idols.** It was narrated on the authority of Ibn Abbas and Ibn Jurayj. He called it rajs because it is the cause of rajs, which is torment. It was said that he described it as rajs, and rajs is impurity, so it is impure by law. Impurity is not an intrinsic description of objects, but rather it is a legal description from the rulings of faith. It cannot be removed except by faith, just as purification is not permissible except with water.

Fourth: *of* in His statement: **of idols.** It was said that it is to clarify the type, so his prohibition of the filth of idols only occurs, and the prohibition of all other filth remains in other places. It is possible that it is to indicate the beginning of the goal, so it is as if he prohibited them from filth in general, then specified for them its beginning from which it would reach them, since idol worship encompasses all corruption and filth. Whoever says that *of* is for partiality has reversed the meaning of the verse and corrupted it.

Fifth: The Almighty's saying: **And avoid false statement.** Falsehood means falsehood and lies. It is

Surat al-Hajj 22:30

That is so. And whoever honors the sacred ordinances of God - it is better for him in the sight of his Lord. And grazing livestock have been made lawful to you, except what is recited to you. So avoid the uncleanness of idols and avoid false statement.

called falsehood because it deviates from the truth, and from it **they turned away from their cave** (al-Kahf 18:17), and the city of Zawra' means leaning. And everything other than the truth is falsehood, falsehood, and falsehood. In the hadith, he, peace be upon him, stood up as a preacher and said:

False testimony is equal to polytheism, he said two or three times. Meaning that it is combined with idol worship in the prohibition against it.

Sixth: This verse includes a threat against false testimony. If the ruler finds a false witness, he should chastise him and call out about him so that he is known, lest anyone be deceived by his testimony. The ruling on his testimony differs if he repents. If he is a man of justice who is well-known and prominent in it, it is not accepted, because there is no way to know his state of repentance, as he cannot do more acts of worship than he is doing. If he is less than that, then he should strive in worship and his state of piety should increase before his testimony. In the Sahih, it is narrated on the authority of the Prophet, may God bless him and grant him peace, that he said:

Among the greatest of major sins are associating partners with God, disobeying parents, bearing false witness, and speaking falsely. The Messenger of God, may God bless him and grant him peace, was reclining, then he sat up and kept repeating it until we said, **If only he would stop.**

Tafsir Ibn Kathir

God Almighty says: This is what we have been commanded to do of acts of obedience in performing the rituals and the great reward for the one who does them. **And whoever honors the sacred limits of God** meaning whoever avoids His sins and prohibitions and committing them is great in his soul, **it is better for him with his Lord** meaning he will have much good and great reward for that. Just as there is great reward and great recompense for doing acts of obedience, so too there is great reward and great recompense for those prohibitions and avoiding the forbidden things. Ibn Jurayj said: Mujahid said regarding His statement: "That is so. And whoever honors the sacred limits of God" he said: The sacred limits are Mecca, Hajj, Umrah, and all of the sins that God has forbidden. Ibn Zayd said the same.

And His statement: **And grazing livestock have been made lawful to you, except what is recited to you**, meaning, We have made lawful to you all grazing livestock, and what God has made lawful of bahīrah, sa'ibah, wasīlah, and Hām. And His statement: **Except what is recited to you**, meaning, the prohibition of dead animals, blood, pork, and that which has been dedicated to other than God, and the strangled animal, and the verse. Ibn Jarir said that, and he narrated it from Qatadah. And His statement: **So avoid the uncleanness of idols and avoid false statement**, from

here is to clarify the type, meaning, avoid the uncleanness which is idols. And polytheism with God is linked to false statement, like His statement: "Say, 'My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin and oppression without right, and that you associate with God that for which He has not sent down authority, and that you say about God that which you do not know.'" And from this is false testimony. In the two Sahih, on the authority of Abu Bakra, that the Messenger of God, may God bless him and grant him peace, said: **Shall I not inform you of the greatest of the major sins?** We said: **Yes, O Messenger of God.** He said: **Associating partners with God, disobeying parents.** He was reclining, then he sat up and said: "Beware of false speech. Beware of false testimony." He kept repeating it until we said: **If only he would stop.**

Imam Ahmad said: Marwan bin Muawiyah Al-Fazari told us, Sufyan bin Ziyad told us, on the authority of Fatik bin Fadal, on the authority of Ayman bin Khuraim, who said: The Messenger of God, may God bless him and grant him peace, stood up as a preacher and said: **O people, false testimony is equal to associating partners with God three times.** Then he recited: **So avoid the uncleanness of idols and avoid false statement.** And this is how Al-Tirmidhi narrated it on the authority of Ahmad bin Mani' on the authority of Marwan bin Muawiyah, then he said: It is strange. We only know it from the hadith of Sufyan bin Ziyad, and there is disagreement about the narration of this hadith from him, and we do not know that Ayman bin Khuraim heard it from the Prophet, may God bless him and grant him peace. Imam Ahmad also said: Muhammad bin Ubaid told us, Sufyan Al-Asfari told us on the authority of his father on the authority of Habib bin Al-Nu'man Al-Asadi' on the authority of Khuraim bin Fatik Al-Asadi, who said: "The Messenger of God, may God bless him and grant him peace, prayed the dawn prayer, and when he finished, he stood up and said: False testimony is equal to associating partners with God, the Almighty and Majestic." Then he recited this verse: **So avoid the uncleanness of idols and avoid false statement.** Idols and avoid false statement, being upright for God, not associating anything with Him." Sufyan al-Thawri said on the authority of Asim ibn Abi al-Najud on the authority of Wa'il ibn Rabi'ah on the authority of Ibn Mas'ud that he said: False testimony is equal to associating anything with God. Then he recited this verse.

And His statement: **Hanifā' being devoted to God** means sincerely devoted to Him in religion, deviating from falsehood and intending to follow the truth. For this reason He said: **not associating anything with Him.** Then He gave an example of the polytheist in his misguidance, destruction, and distance from guidance, saying: **And whoever associates anything with God, it is as if he had fallen from the sky** meaning he had fallen from it **and the birds had snatched him** meaning the birds had torn him apart in the air **or the wind had thrown him into a remote place** meaning far away and

deadly to whoever fell into it. For this reason it came in the hadith of al-Barā': When the angels of death take the soul of the disbeliever and they ascend with his soul to the heavens, the gates of heaven are not opened for him, but his soul is thrown out from there. Then He recited this verse. The hadith has already been presented in Surah Ibrahim with its letters, wording, and chains. And God the Almighty gave another example of the polytheists in Surah al-An'am. And His saying: "Say: Shall we call upon besides God that which neither benefits us nor harms us, and turn back on our heels after God has guided us, like one whom the devils have led astray in the land, bewildered? He has companions who invite him to guidance, 'Come to us.' Say: Indeed, the guidance of God is the [only] guidance."

Fath al-Qadir

Location 30- *That* is the nominative case as a predicate of a deleted subject: meaning the matter is that, or a subject whose predicate is deleted or in the accusative case with a deleted verb: meaning do that, and what is referred to is what preceded from the Hajj rituals, and this and similar things are used to separate between two statements or between two ends of one statement, and the prohibitions are the plural of prohibition. Al-Zajjaj said: The prohibition is what is obligatory to perform and it is forbidden to neglect it, and in this verse it is what is forbidden and from it from falling into it. What appears from the verse is the generality of every prohibition in Hajj and other than it as the wording indicates even if the reason is specific, and its glorification is leaving its association **so it is better for him** meaning glorification is the predicate for him **with his Lord** meaning in the hereafter than neglecting any of it. It was said that the comparative form here does not mean its real meaning, but rather what is meant is that this glorification is good that is benefited from, so it is a number of good things. **And the livestock have been made lawful to you** which are camels, cows and sheep **except what is recited to you** that is in the Noble Book of the forbidden things, which are dead animals and what is mentioned with them in Surat Al-Ma'idah. It was said in His statement **except what is recited to you, other than the game that is lawful while you are in a state of ihram**. "So avoid the uncleanness of idols" rajis means filth, and an idol is a statue, and its origin is from the word wathan something, meaning it remained in its place, and the cross was called an idol because it is set up and fixed in its place, so it does not move from it, and what is meant is avoiding the worship of idols, and He called it rajs because it is the cause of rajs, which is punishment. It was said that God, the Almighty, made it rajs by ruling, and rajs means impurity, and impurity is not an intrinsic description of it, but rather a legal description, so it does not go away except by faith, just as physical impurity does not go away except by water. Al-Zajjaj said: "From here, to summarize a type of types: that is, avoid the uncleanness which is an idol, "and avoid false speech," which is falsehood, and it is called falsehood because it deviates from the truth, and from that is the saying of the Most High: **They turned away from their cave**, and their saying, **A city that is a slanted one**, meaning, leaning, and what is meant here is false speech in general, and the worst of

it is associating partners with God in any form.

Al-Zajjaj said: What is meant by false speech here is their making some livestock permissible and their making others forbidden, and their saying, **This is permissible and this is forbidden**, and it was said that what is meant by it is false testimony.

Tafsir al-Baghawi

30. *That* means: the matter is that, meaning what was mentioned of the acts of Hajj, **and whoever honors the sacred things of God**, meaning the sins of God and what He has forbidden, and honoring them means abandoning their association. Al-Layth said: The sacred things of God are those that it is not permissible to violate. Al-Zajjaj said: The sacred thing is that which must be performed and it is forbidden to neglect it. Some people said that the meaning of the sacred things here is: the rituals, as indicated by the verses that are connected to them. Ibn Zayd said: The sacred things here are: the Sacred House, the Sacred City, the Sacred Month, the Sacred Mosque, and the state of ihram. **That is better for him with his Lord**, meaning: honoring the sacred things is better for him with God in the Hereafter.

God the Almighty said: **And lawful to you are the livestock**, that you eat them if you slaughter them, and they are camels, cows, and sheep, **except what is recited to you**, its prohibition, which is His statement in Surat al-Ma'idah 5: **Forbidden to you are dead animals, blood** (al-Ma'idah 5:3), the verse, **So avoid the uncleanness of idols**, meaning: worshipping them. He says: Be on the side of them, for they are unclean, meaning: the cause of uncleanness, which is punishment, and uncleanness means uncleanness. Al-Zajjaj said: *from* here is for paronomasia, meaning: avoid the idols that are unclean, **and avoid false statement**, meaning: lying and slander. Ibn Mas'ud said: false testimony, and it was narrated that the Prophet, may God bless him and grant him peace, stood up as a preacher and said: **O people, false testimony is equal to associating partners with God**, then he recited this verse. It was said: it is the saying of the polytheists in their Talbiyah: Here I am, you have no partner, here I am, except for a partner who is yours, whom you own and what he owns.

Tafsir al-Baidawi

30- *That* is an omitted predicate, meaning that is the matter, and it and its likes are used to separate between two statements. **And whoever honors the sacred things of God** His rulings and everything else that is not permissible to violate, or the sanctuary and what is related to the Hajj of obligations. It was said that it is the Kaaba, the Sacred Mosque, the Sacred City, the Sacred Month, and the sacred month. **It is better for him** so honoring **is better for him** "With his Lord" as a reward. "And grazing livestock have been made lawful to you except what is recited to you" except what is recited to you as forbidden, which is what was forbidden from them due to an obstacle: such as dead animals and what was dedicated to other

Surat al-Hajj 22:30

That is so. And whoever honors the sacred ordinances of God - it is better for him in the sight of his Lord. And grazing livestock have been made lawful to you, except what is recited to you. So avoid the uncleanness of idols and avoid false statement.

than God, so do not forbid from them anything other than what God has forbidden, such as the bahīrah and the sā'ibah. "So avoid the uncleanness of idols" so avoid the uncleanness which is idols as you avoid impurities, and this is the ultimate exaggeration in the prohibition of honoring them and repelling from worshipping them. **And avoid false statement** is a generalization after a specification, for the worship of idols is the head of falsehood. It is as if when he urged the veneration of sacred things, he followed that with a response to what the infidels were doing of forbidding lakes and saba'i' and venerating idols and slandering God Almighty by ruling with that. And it was said that false testimony is because "it was narrated that he, peace and blessings be upon him, said, 'False testimony is equal to associating partners with God Almighty' three times, and he recited this verse." And *falsehood* comes from *falsehood*, which means deviation, just as *slander* comes from *afk*, which means diversion, for lying is a deviation from reality.

Surat al-Hajj 22:31

Devoutly devoted to God, not associating anything with Him. And whoever associates anything with God, it is as if he had fallen from the sky and been snatched by birds or the wind had thrown him to a remote place.

Tafsir al-Jalalayn

31 - **Hanifits for God** Muslims who are just in their rejection of every religion other than His religion **not associating anything with Him** an emphasis on what came before it and they are two states of the waw **and whoever associates anything with God, it is as if he had fallen** fallen from the sky and been snatched by birds that is, taken quickly **or the wind had swept him** that is, dropped him **in a remote place** far away, that is, there is no hope of his salvation

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: O people, avoid the worship of idols and the saying of polytheism, being upright for God in sincere monotheism for Him, and singling out obedience and worship for Him alone without idols and statues, not associating anything with Him besides Him, for whoever associates anything with God besides Him, then his example in his distance from guidance and attaining the truth and his destruction and his departure from his Lord is like someone who falls from the sky, and the birds snatch him up and he perishes, or the wind blows with him and crushes him. From this, the tall palm tree is called the palm tree of Sahuq, and from this is the saying of the poet:

We had a neighbor who was bothered by filth that deserved to be thrown away.

He narrates: You deserve it. He says: Thus is the example of the polytheist in his distance from his Lord, and from attaining the truth, like the distance of this reality from the sky to the earth, or like the destruction of one of them who was snatched by a bird in the air.

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

Who said that?

Muhammad ibn al-A'la told us: Muhammad ibn Thawr told us on the authority of Muammar, on the authority of Qatada: **As if he had fallen from the sky**. He said: This is a parable that God gave for those who associate partners with God in their distance from guidance and their destruction. **Then the birds snatch him away or the wind hurls him into a remote place**.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, 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 us, he said: Warqa' told us both, on the

authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **in a distant place**, he said: far away.

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

It was said, **Then the birds snatched him away**, and it was said before that, **As if he had fallen from the sky**. "Fall" is a past tense verb, and **snatched away** is a future tense verb, so the future was connected to the past, as He did in the phrase, **Indeed, those who disbelieve and avert [people] from the way of God** (al-Hajj 22:25), and I explained that there.

Tafsir al-Qurtubi

Seventh: **Hanafa' for God** means upright or Muslims inclined to the truth. The word *Hanafa'* is one of the opposites and can be used to refer to uprightness or inclination. *Hanafa'* is an accusative in the state of being. It has been said: *Hanafa'* is a pilgrims, and this is a specification with no argument.

Eighth: The Almighty's statement: **And whoever associates others with God, it is as if he had fallen from the sky**. That is, on the Day of Resurrection, he will be in the position of someone who does not possess any benefit for himself and cannot ward off harm or punishment from himself. He will be in the position of someone who has fallen from the sky, and he is not able to ward off harm or punishment from himself. The meaning of **and the birds snatch him away** is that they tear him apart with their claws. It was said: This is when his soul leaves and the angels ascend with it to the lowest heaven, but it is not opened for it and it is thrown to the earth, as in the hadith of Al-Baraa', which we mentioned in At-Tadhkirah. As-Saheeq means far away, and from it is the Almighty's statement: **So away with the companions of the Blaze** (al-Mulk 67:11), and the statement of the Prophet, may God's prayers and peace be upon him:

Damn it, damn it.

Tafsir Ibn Kathir

God Almighty says: This is what we have been commanded to do of acts of obedience in performing the rituals and the great reward for the one who does them. **And whoever honors the sacred limits of God** meaning whoever avoids His sins and prohibitions and committing them is great in his soul, **it is better for him with his Lord** meaning he will have much good and great reward for that. Just as there is great reward and great recompense for doing acts of obedience, so too there is great reward and great recompense for those prohibitions and avoiding the forbidden things. Ibn Jurayj said: Mujahid said regarding His statement: "That is so. And whoever honors the sacred limits of God" he said: The sacred limits are Mecca, Hajj, Umrah, and all of the sins that God has forbidden. Ibn Zayd said the same.

Surat al-Hajj 22:31

Devoutly devoted to God, not associating anything with Him. And whoever associates anything with God, it is as if he had fallen from the sky and been snatched by birds or the wind had thrown him to a remote place.

And His statement: **And grazing livestock have been made lawful to you, except what is recited to you,** meaning, We have made lawful to you all grazing livestock, and what God has made lawful of bahīrah, saṭbah, wasīlah, and Ḥām. And His statement: **Except what is recited to you,** meaning, the prohibition of dead animals, blood, pork, and that which has been dedicated to other than God, and the strangled animal, and the verse. Ibn Jarir said that, and he narrated it from Qatadah. And His statement: **So avoid the uncleanness of idols and avoid false statement,** from here is to clarify the type, meaning, avoid the uncleanness which is idols. And polytheism with God is linked to false statement, like His statement: “Say, ‘My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin and oppression without right, and that you associate with God that for which He has not sent down authority, and that you say about God that which you do not know.’” And from this is false testimony. In the two Sahihs, on the authority of Abu Bakra, that the Messenger of God, may God bless him and grant him peace, said: **Shall I not inform you of the greatest of the major sins?** We said: **Yes, O Messenger of God.** He said: **Associating partners with God, disobeying parents.** He was reclining, then he sat up and said: “Beware of false speech. Beware of false testimony.” He kept repeating it until we said: **If only he would stop.**

Imam Ahmad said: Marwan bin Muawiyah Al-Fazari told us, Sufyan bin Ziyad told us, on the authority of Fatik bin Fadal, on the authority of Ayman bin Khuraim, who said: The Messenger of God, may God bless him and grant him peace, stood up as a preacher and said: **O people, false testimony is equal to associating partners with God three times.** Then he recited: **So avoid the uncleanness of idols and avoid false statement.** And this is how Al-Tirmidhi narrated it on the authority of Ahmad bin Mani' on the authority of Marwan bin Muawiyah, then he said: It is strange. We only know it from the hadith of Sufyan bin Ziyad, and there is disagreement about the narration of this hadith from him, and we do not know that Ayman bin Khuraim heard it from the Prophet, may God bless him and grant him peace. Imam Ahmad also said: Muhammad bin Ubaid told us, Sufyan Al-Asfari told us on the authority of his father on the authority of Habib bin Al-Nu'man Al-Asadi on the authority of Khuraim bin Fatik Al-Asadi, who said: “The Messenger of God, may God bless him and grant him peace, prayed the dawn prayer, and when he finished, he stood up and said: False testimony is equal to associating partners with God, the Almighty and Majestic.” Then he recited this verse: **So avoid the uncleanness of idols and avoid false statement.** Idols and avoid false statement, being upright for God, not associating anything with Him.” Sufyan al-Thawri said on the authority of Asim ibn Abi al-Najud on the authority of Wa'il ibn Rabi'ah on the authority of Ibn Mas'ud that he said: False testimony is equal to associating anything with God. Then he recited this verse.

And His statement: **Hanifā' being devoted to God** means sincerely devoted to Him in religion, deviating from falsehood and intending to follow the truth. For this reason He said: **not associating anything with Him.** Then He gave an example of the polytheist in his misguidance, destruction, and distance from guidance, saying: **And whoever associates anything with God, it is as if he had fallen from the sky** meaning he had fallen from it **and the birds had snatched him** meaning the birds had torn him apart in the air **or the wind had thrown him into a remote place** meaning far away and deadly to whoever fell into it. For this reason it came in the hadith of al-Barā': When the angels of death take the soul of the disbeliever and they ascend with his soul to the heavens, the gates of heaven are not opened for him, but his soul is thrown out from there. Then He recited this verse. The hadith has already been presented in Surah Ibrahim with its letters, wording, and chains. And God the Almighty gave another example of the polytheists in Surah al-An'am. And His saying: “Say: Shall we call upon besides God that which neither benefits us nor harms us, and turn back on our heels after God has guided us, like one whom the devils have led astray in the land, bewildered? He has companions who invite him to guidance, ‘Come to us.’ Say: Indeed, the guidance of God is the [only] guidance.”

Fath al-Qadir

And the accusative 31- *Hanafa* is in the state: meaning upright on the truth, or inclined towards the truth. The word Hanifa is one of the opposites, and it can be used for uprightness, and it can be used for inclination, and it was said that its meaning is pilgrims, but there is no basis for this. **Not associating anything with Him** is a state like the first: meaning not associating anything with Him, as the deletion indicates from the generality, and the phrase **And whoever associates anything with God, it is as if he had fallen from the sky** is a subject confirming what preceded it from the command to avoid, and the meaning of **fell from the sky**: fell to the ground: meaning he descended from the high level of faith to the depths of disbelief. **Then the birds snatch him away,** it is said that he snatched him away, if he robbed him, and from this is his saying: **Snatching their sight,** meaning they snatch his flesh and tear it apart with their claws. Abu Ja'far and Nafi' read it with a shaddah on the ta' and a fathah on the kha'. It was also read with a kasrah on the kha' and the ta' and with a kasrah on the ta' with both of them. **Or the wind hurls him down** means it tosses him and throws him in a distant place meaning far away. It is said, **He crushed, crushed, crushed** meaning he is *crushed* if he is far away. Al-Zajaj said: God knows that the distance of the one who associates partners with Him from the throat is like the distance of what fell from the sky, so the birds carry him away or the wind hurls him down to a distant place.

Tafsir al-Baghawi

31. **Hanifs for God**, sincere to Him, **not associating anything with Him**. Qatada said: They were performing Hajj while they were polytheists, and they prohibited their daughters, mothers, and sisters, and they were called Hanifs, so the verse was revealed: **Hanifs for God, not associating anything with Him**, meaning: Hajj pilgrims to God, Muslims, monotheists, meaning: whoever associates anything with God is not Hanif.

And whoever associates others with God, it is as if he had fallen from the sky to the earth, and the birds snatched him away, meaning the birds took him and carried him away. Snatching and abduction are the act of grabbing something quickly. The people of Madinah read: *Fatakhatafuhu* with a fatha on the kha and a shaddah on the ta, meaning: the wind snatches him away, **or the wind blows him down**, meaning: it tilts and carries him away, **in a remote place**, meaning: far away. Its meaning is: the one who associates others with God is as far from the truth as the one who fell from the sky and the birds took him away, or the wind blew him down, so he cannot reach him at all. It was said: The state of the polytheist falling from the sky is likened to him not having a plan for himself until he falls to the point where the wind knocks him down, so he is doomed inevitably, either by the birds snatching his flesh or by his falling down to a remote place. Al-Hasan said: The actions of the disbelievers are likened to this state in that they are gone and nullified, so they are unable to do anything about them.

Tafsir al-Baidawi

31- **Hanif for God** sincere to Him. **Not associating anything with Him** and these are two states of the waw. **And whoever associates anything with God, it is as if he had fallen from the sky** because he fell from the height of faith to the depths of disbelief. **Then the birds snatch him away** because bad desires distribute his thoughts. Nafi' alone read *Fatkhatafahu* with a fatha on the kha and a shaddah on the ta. **Or the wind throws him down into a remote place** far away because Satan has thrown him into misguidance. And the waw is for choice as in the saying of God the Most High: **Or like a rainstorm from the sky**, or for variety because some of the polytheists have no salvation at all, and some of them can be saved by repentance but at a distance. It is possible that it is one of the compound similes, so the meaning is: And whoever associates anything with God, his soul has perished in a perdition similar to one of the two perditions.

Surat al-Hajj 22:32

That is so. And whoever honors the symbols of God - indeed, it is from the piety of hearts.

Surat al-Hajj 22:32

That is so. And whoever honors the symbols of God - indeed, it is from the piety of hearts.

Tafsir al-Jalalayn

32 - *That* is estimated before it as a beginning **and whoever honors the symbols of God, then they** that is, then honoring them, which are the animals that are offered as a sacrifice to the sanctuary by being considered good and fat **is from the piety of hearts** from them, and they were called symbols to indicate that they are a sacrifice, like the stabbing of an iron rod on its hump.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: This is what I have mentioned to you, O people, and commanded you to do, of avoiding the filth of idols, and avoiding false speech, being upright for God, and venerating the symbols of God, which is improving the body and making it fat, and performing the rituals of Hajj, as God Almighty has commanded, from the piety of your hearts.

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

Who said that?

Abu Kuraib told us, he said: Ismail bin Ibrahim told us, he said: Muhammad bin Ziyad told us, on the authority of Muhammad bin Abi Laila, on the authority of Al-Hakam, on the authority of Muqsim, on the authority of Ibn Abbas, regarding his statement, **And whoever honors the symbols of God - indeed, it is from the piety of hearts**, he said: Honoring them, appreciating them, and considering them good.

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Muhammad ibn Abd al-Rahman, on the authority of al-Qasim ibn Abi Bazza, on the authority of Mujahid, regarding his statement, **And whoever honors the symbols of God**, he said: To be proud and to be great.

And on his authority, on the authority of Anbasa, on the authority of Laith, on the authority of Mujahid, the same, except that he said: and approval.

Abdul Hamid bin Bayan Al-Wasiti told us: Ishaq told us, on the authority of Abu Bishr, and Muhammad bin Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And whoever venerates the symbols of God**, he said: venerating the body, considering it fat, and appreciating it.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Abi Jurayj, on the

authority of Mujahid, similarly.

Muhammad ibn al-Muthanna told us: Yazid ibn Harun told us: Dawud ibn Abi Hind told us, on the authority of Muhammad ibn Abi Musa, who said: Standing at Arafat is one of the rites of God, and gathering is one of the rites of God, and throwing the pebbles is one of the rites of God, and the sacrificial animals are one of the rites of God, and whoever honors them, then they are one of the rites of God in His statement: **And whoever honors the rites of God**, so whoever honors them, then they are from the piety of the heart.

Yunus narrated to me, he said: Ibn Wahb told us: Ibn Zayd said, regarding His statement, **And whoever honors the symbols of God**, he said: The symbols are the Jamarat, and Safa and Marwah are among the symbols of God, and Al-Mash'ar Al-Haram, and Muzdalifah. He said: The symbols are included in the sanctuary, they are symbols and they are the sanctuary.

The most correct of the sayings on this matter is to say: God Almighty mentioned that the glorification of His symbols, which are what He made signs for His creation in what He worshipped them with from the rituals of their Hajj, from the places that He commanded them to perform what He imposed upon them from them, and the actions that He obligated them to do in their Hajj: is from the piety of their hearts. He did not specify anything from that, so the glorification of all of that is from the piety of the hearts, as He, the Most High, said: And it is right for His believing servants to glorify all of that, and He said: **For it is from the piety of the hearts**, and He made it feminine and did not say: for it, because that is what was meant by that, for that glorification along with avoiding the uncleanness of the idols is from the piety of the hearts, as He, the Most High, said: **Indeed, your Lord, after that, is Forgiving and Merciful** (al-A'raf 7:153). And what He meant by His saying: **For it is from the piety of the hearts** is that it is from the trembling of the hearts from the fear of God, and the truth of their knowledge of His greatness and the sincerity of His monotheism.

Tafsir al-Qurtubi

It contains seven issues:

First: The Almighty's statement: *That* has three aspects. It was said: It is in the nominative case as a subject, meaning that is the command of God. It is permissible for it to be in the nominative case as a predicate of a deleted subject. It is permissible for it to be in the accusative case, meaning they followed that.

Second: The Almighty's saying: **And whoever honors the symbols of God** The symbols are the plural of ritual, and it is everything that God has in it that I feel and know, and from it is the slogan of the people in war, meaning their mark by which they recognize each other. And from it is the marking of the sacrificial animal, which is stabbing it in its right side until blood flows and it becomes a mark, so it is called a ritual in

the sense of a marked one. So the symbols of God are the signs of His religion, especially what is related to the rituals. Some people said: What is meant here by praising the sacrificial animal is caring about it and exaggerating in it, as Ibn Abbas, Mujahid and a group said. And in it is a subtle allusion, because the very origin of buying the sacrificial animal may lead to doing what is necessary, so it does not indicate sincerity, so if he honors it while obtaining the sufficiency of what is less than that, then no action will appear from him except the honoring of the law, and it is from the piety of the heart. And God knows best.

Third: The pronoun in *it* refers back to the action included in the speech. If he had said *then* it would have been permissible. It was said that it refers back to the rituals, meaning that the veneration of the rituals, so the complement was deleted because the speech indicated it, so the metaphor refers back to the rituals.

Fourth: The Almighty's saying: **For it is from the piety of the hearts.** "The hearts" was read in the nominative case as the subject of the source, which is *piety*. And he added piety to the hearts because the reality of piety is in the heart. For this reason, he, may God's prayers and peace be upon him, said in the authentic hadith:

Piety is here, he said, pointing to his chest.

Tafsir Ibn Kathir

God Almighty says this: **And whoever honors the symbols of God** meaning His commands **it is from the piety of the hearts** and from that is honoring gifts and bodies, as Al-Hakam said on the authority of Muqsim on the authority of Ibn Abbas: Honoring them means appreciating them and praising them. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Hafs bin Ghiyath told us on the authority of Ibn Abi Laila on the authority of Ibn Abi Nujayh, on the authority of Mujahid on the authority of Ibn Abbas "That is it. And whoever honors the symbols of God" he said: appreciating them, appreciating them, and praising them. Abu Umamah ibn Sahl said: We used to fatten the sacrificial animal in Madinah, and the Muslims used to fatten it. Narrated by Al-Bukhari. On the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, said: **The blood of a white animal is more beloved to God than the blood of two black animals.** Narrated by Ahmad and Ibn Majah. They said: The white animal is the one that is white, but not dazzlingly white. The white one is better than the other, and other animals are also sufficient, as is proven in Sahih Al-Bukhari on the authority of Anas that the Messenger of God, may God bless him and grant him peace, sacrificed two horned white rams. And on the authority of Abu Saeed, "The Messenger of God, may God bless him and grant him peace, sacrificed a horned black ram that ate in black, looked in black, and walked in black." Narrated by the people of Sunan and authenticated by Al-Tirmidhi - meaning that it had a black spot in these places.

In Sunan Ibn Majah, on the authority of Abu Rafi', "The Messenger of God, may God bless him and grant him

peace, sacrificed two large, fat, horned, white, and scaly rams." Abu Dawud and Ibn Majah also narrated on the authority of Jabir: "The Messenger of God, may God bless him and grant him peace, sacrificed two horned, white, and scaly rams. It was said: They are the eunuchs, and it was said: Those whose testicles he had crushed and not cut off." And God knows best. And on the authority of Ali, may God be pleased with him, he said: "The Messenger of God, may God bless him and grant him peace, commanded us to examine the eye and ear, and not to sacrifice an animal with a horn that is opposite, or a back, or a squint, or a hole in its ear." Narrated by Ahmad and the people of Sunan, and authenticated by Al-Tirmidhi, and they have it on his authority. He said: "The Messenger of God, may God bless him and grant him peace, forbade us from sacrificing an animal with a broken horn or ear." Saeed bin Al-Musayyab said: The broken horn is half or more. Some linguists said: If its upper horn is broken, then it is broken, but the broken lower one is the breaking of the lower one, and the cutting of the ear is cutting off part of it. According to Al-Shafi'i, the sacrifice is acceptable, but it is disliked. Ahmad said: The sacrifice is not acceptable if the horn or ear is cut off, because of this hadith. Malik said: If blood is flowing from the horn, it is not acceptable, otherwise it is acceptable. And God knows best.

As for the muqabalah, it is the one whose ear has been cut off in front, and the mudabarah from the back of her ear, and the sharqa' is the one whose ear has been cut off lengthwise, as Al-Shafi'i said. As for the kharaqa', it is the one whose ear has been pierced by a circular mark, and God knows best. On the authority of Al-Bara', he said: The Messenger of God, may God bless him and grant him peace, said: "Four things are not permissible in sacrifice: the one-eyed whose blindness is obvious, the sick whose sickness is obvious, the lame whose limp is obvious, and the broken one that cannot be removed." Narrated by Ahmad and the people of Sunan, and authenticated by Al-Tirmidhi. These defects reduce the meat due to their weakness and inability to complete grazing because the sheep precede them to the pasture. Therefore, sacrificing them is not permissible according to Al-Shafi'i and other imams, as is apparent in the hadith. Al-Shafi'i's statement regarding the one that is slightly sick differed into two opinions. Abu Dawud narrated on the authority of Utbah bin Abd Al-Salami that the Messenger of God, may God bless him and grant him peace, forbade the yellowed, the uprooted, the blemished, the broken, and the emaciated. It was said that the yellowed is the one that is emaciated, and it was said that the one that has its ear removed, and the blemished is the one-eyed, and the blemished is the one that continues to follow the sheep and does not follow because of its weakness, and the broken is the lame. All of these defects prevent if a defect occurs after the sacrifice has been designated, then it does not matter according to Al-Shafi'i, contrary to Abu Hanifa. Imam Ahmad narrated on the authority of Abu Sa'id who said: I bought a ram to sacrifice, and a wolf attacked and took the tailbone, so I asked the Prophet (peace and blessings of God be upon him) and he said: **Sacrifice it.** That is why it was mentioned in the hadeeth that the Prophet (peace and blessings of God be upon him)

That is so. And whoever honors the symbols of God - indeed, it is from the piety of hearts.

His statement: **Then its place of sacrifice is at the Ancient House** means the place of the offering and its end at the Ancient House, which is the Kaaba, as God Almighty said: **An offering reaching the Kaaba** and He said: **And the offering is bent so that it reaches its place.** We have already discussed the meaning of the Ancient House a little while ago, and praise be to God. Ibn Jurayj said on the authority of Ata' who said: Ibn Abbas used to say: Whoever circumambulates the House has become free from the obligation. God Almighty said: **Then its place of sacrifice is at the Ancient House.**

32- "That is it. And whoever honors the symbols of God" The discussion of this reference has already been presented. The symbols are the plural of ritual,

32- **That is it, and whoever honors the symbols of God** the religion of God or the obligatory acts of Hajj and the places of its rituals, or the gifts because they are among the landmarks of Hajj and it is more appropriate to the apparent meaning of what follows, and honoring them is to choose them beautiful, fat and expensive. "It was narrated that the Prophet, may God bless him and grant him peace, presented one hundred camels, including a camel for Abu Jahl, in whose nose was a gold ring", and that Omar, may God be pleased with him, presented a noble female camel that was asked for three hundred dinars from him. **For it is from the piety of the hearts** for honoring it from him is from the actions of those with piety of hearts, so these additions and the one who returns to whom were omitted, and the hearts were mentioned because they are the source of piety and immorality or the one that commands them.

Surat al-Hajj 22:33

You have benefits in them for a specified term, then their place of sacrifice is at the Ancient House.

Tafsir al-Jalalayn

33 - **There are benefits for you in them** such as riding them and carrying on them what does not harm them **for a specified term** at the time of their slaughter **then their place** meaning the place where their slaughter is permissible **is at the Ancient House** meaning near it, and what is meant is the entire Sanctuary.

Tafsir al-Suyuti

Tafsir al-Tabari

People differed about the meaning of the benefits that God mentioned in this verse, and informed His servants that they are for a specified term, in the same way that they differed about the meaning of the rituals that He, the Most High, mentioned in His saying, **And whoever honors the symbols of God - indeed, it is from the piety of the hearts.** Those who said that the rituals are the bodies, meaning: You, O people, have benefits in the bodies. Then those who said this statement also differed about the state in which they have benefits, and the term in which He, the Most High, said, **for a specified term.** Some of them said: The state in which God, the Most High, informed them that they have benefits, is the state in which its owner did not make it obligatory, nor did He call it a camel, nor did He put it on a mount. They said: Its benefits in this state are: drinking its milk, riding its backs, and what God provides them from its offspring and children. They said: The appointed term that God Almighty has informed us is for His believing servants from Him to Him, is until they make it obligatory for them. So if they make it obligatory, that becomes void, and they will have nothing of it.

Who said that?

Abu Kuraib told us: Yahya bin Isa told us, on the authority of Ibn Abi Laila, on the authority of Al-Hakam, on the authority of Muqsim, on the authority of Ibn Abbas, regarding **Therein you have benefits for a specified term**, he said: As long as no physical body is specified.

Abdul Hamid bin Bayan told us: Ishaq bin Yusuf told us, on the authority of Sufyan, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **Therein you have benefits for a specified term**, he said: The cup, the milk, and the child. If you name a camel or a gift, it is all gone.

Muhammad ibn al-Muthanna told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of al-Hakam, on the authority of Mujahid, regarding this verse, **You have benefits in them for a specified term**, he said: You have in their backs, their milk, and their hair, until they become a camel.

He said: Ibn Adi told us, he said: Shu'bah told us, on the authority of Al-Hakam, on the authority of Mujahid, similarly.

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Ibn Abi Nujayh, and Layth, on the authority of Mujahid: **For you therein are benefits for a specified term.** He said: In its hair, fur, and milk, before you call it a sacrificial animal.

He said: Harun bin Al-Mughira narrated to us, on the authority of Anbasa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

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 both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, **Therein you have benefits for a specified term**, he said: In the body, its meat, milk, hair, fur, and wool before it is designated as an offering.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, similarly, and he added to it: And it is the appointed term.

Yaqub narrated to me, saying: Hisham narrated to us, saying: Hajjaj informed us, on the authority of Ata', that he said regarding His statement, "There are benefits for you in them for a specified term. Then their place of residence is at the Ancient House," he said: Benefits in their milk, their backs, and their hair, for a specified term: until they are put on yoke.

Yaqub told me, he said: Ibn Ulayyah said: I heard Ibn Abi Nujayh say regarding His statement, **Therein you have benefits for a specified term**, he said: Until a camel makes it obligatory.

He said: Ibn Ulayyah told us, on the authority of Ibn Abi Nujayh, on the authority of Qatada: **Therein you have benefits for a specified term.** He said: In their backs and their milk. So if they are hung up, their place is at the Ancient House.

Others said: The rituals are the animals in His statement, **And whoever honors the symbols of God - indeed, it is from the piety of the hearts.** The *ha* in His statement, **for you therein** is from the mention of the rituals, and the meaning of His statement, **for you therein are benefits** is that you have benefits in the rituals that you honor for God after you have taken them as animals or sacrifices for God, by riding on their backs if you need to do so, and drinking their milk if you are forced to boil them. They said: And the appointed term that God, the Most High, said, **for a appointed term** is until it is slaughtered.

Who said that?

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Ibn Abi Nujayh, on the authority of Ata': **Therein you have benefits for a specified term.** He said: It is riding the camel and drinking its milk if needed.

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Ata' ibn Abi Rabah said regarding his statement, **Therein you have benefits for a specified term**, he said:

You have benefits in them for a specified term, then their place of sacrifice is at the Ancient House.

Until it is slaughtered. He told him that the one who is exhausted or who is cut off from his family due to necessity should carry it on it. The Prophet, may God bless him and grant him peace, would command that if its master needed a sacrificial animal, he should carry it on it and ride it when he was in need of it.

Exhausted. I said to Ata': What? He said: The man on foot, and the one who is cut off from it, and the one who follows it, even if it gives birth, that he carries her offspring on it, and he does not drink from her milk except what is left over from her offspring, and if there is excess in her milk then let him who gave her as a gift drink and whoever did not give her as a gift drink. As for those who said: The meaning of the rituals in His statement, **And whoever honors the symbols of God**: the rituals of Hajj, which are the places where the sacrifices are performed for God, then they also differed regarding the meaning of the benefits of which God said, **Therein are benefits for you**. Some of them said: The meaning of that is: In these rituals that you honor, you have benefits through your trade there, and your buying and selling in its presence and your marketing. And the appointed term: leaving the rituals to others, and from the places where the sacrifices are performed to what is other than them according to the statement of some of them.

Al-Hasan bin Ali Al-Sada'i told me: Abu Osama told us, on the authority of Sulayman Al-Dhabi, on the authority of Asim bin Abi Al-Najoud, on the authority of Abi Razin, on the authority of Ibn Abbas, regarding his statement, **Therein are benefits for you**, he said: Their markets, for he did not mention benefits except for the world.

Muhammad bin Al-Muthanna told me, he said: Yazid bin Harun told us, he said: Dawud bin Abi Hind told us, on the authority of Muhammad bin Abi Musa, his statement, **Therein you have benefits for a specified term**, he said: The specified term is the exit from it to another.

Others among them said: The benefits that God mentioned in this place: working for God with what He commanded of the Hajj rituals. They said: And the appointed term: is the expiration of the days of Hajj in which one performs the Hajj ritual for God.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, "For you therein are benefits for a specified term. Then their place of return is at the Ancient House," he recited the statement of God, **And whoever honors the symbols of God - indeed, it is from the piety of hearts**. For you therein are benefits for a specified term. When those days pass, you will not see anyone coming to Arafat and standing there, seeking reward, nor to Muzdalifah, nor to throw the pebbles. They have identified countries for these days in which there are benefits, but their benefits are only for those days, which are the specified term, then their place of return when those days pass is at the Ancient House.

Abu Ja'far said: We have already demonstrated that

the statement of God, the Most High, **And whoever honors the symbols of God**, means: everything that was of work or place that God made a sign for the rituals of Hajj of His creation, since He, the Most High, did not specify anything of that in a report or intellect. Since that is the case, it is known that the meaning of His statement, **For you therein are benefits for a specified term**, in these symbols are benefits for a specified term. So whatever of these symbols were animals and offerings, their benefits are for you from the time you own them until you make them obligatory as gifts and animals. Whatever of them were places where rituals are performed for God, their benefits are trade for God there, and doing what He commanded until departing from them. Whatever of them were times where God is obeyed by doing the works of Hajj and seeking a livelihood in them through trade, until one circumambulates the House in some cases, or reaches the Sacred Sanctuary in some cases, and leaves the Sacred Sanctuary in some cases.

Those we mentioned differed in their interpretation of His statement, **Therein you have benefits for a specified term**, in their interpretation of His statement, **Then its destination is the Ancient House**. Those who said: What is meant by the rituals in this place is the body, meaning that then the destination of the body is until it reaches Mecca, which is where the Ancient House is.

Who said that?

Yaqub bin Ibrahim told me, he said: Hisham told us, he said: Hajjaj told us, on the authority of Ata', **Then its place of residence is at the Ancient House**, to 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, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **Then its place of sacrifice is at the Ancient House**, meaning the place of sacrifice when it is called to the Ancient House.

Al-Qasim narrated to us, he said: Al-Husayn narrated to us, he said: Hajjaj narrated to me, on the authority of Ibn Jurayj, on the authority of Mujahid, he said: **Then its place** when it is called a gift to the Ancient House, he said: The Kaaba is the most emancipated of the tyrants. So these people directed the interpretation of that to then the place of slaughtering the sacrificial animals and the gifts that you have made obligatory to the land of the Sacred Sanctuary, and they said: What is meant by the Ancient House is the entire land of the Sacred Sanctuary, and they said: That is similar to His statement: **So let them not approach the Sacred Mosque** (al-Tawbah 9:28), and what is meant is: the entire Sacred Sanctuary.

Others said: The meaning of this is: Then your place, O people, in the rituals of your pilgrimage to the Ancient House is to circumambulate it on the Day of Sacrifice, after you have completed what God has obligated upon you in your pilgrimage.

Who said that?

Muhammad bin Al-Muthanna told us: Yazid bin Harun

told us: Dawud bin Abi Hind told us, on the authority of Muhammad bin Abi Musa: **Then its place is at the Ancient House.** He said: The place of all these rituals is: circumambulating the House.

Others said: The meaning of this is: Then the place of the benefits of the days of Hajj to the Ancient House ends with their expiration.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Then its place of sacrifice is at the Ancient House**, when those days, the days of the pilgrimage to the Ancient House, have passed.

The first of these sayings, in my opinion, to be correct is the saying of the one who said: The meaning of that is: Then the place of the rituals in which you have benefits for a specified period is the Ancient House. So whatever of that is a sacrifice or an animal, then it is by meeting it in the sanctuary in the sanctuary, and whatever of it is a ritual, then it is circumambulating the House.

We have explained the correct meaning of what we say about rituals.

Tafsir al-Qurtubi

Fifth: The Almighty's saying: **Therein are benefits for you**, meaning the body, such as riding, milk, offspring, wool, and other things, if its Lord does not send it as a gift. But when He sends it, it is the appointed term, as Ibn Abbas said. So when it becomes a body, there are also benefits in it, such as riding it when needed, and drinking its milk after watering its young.

In Sahih, on the authority of Abu Hurairah, "The Messenger of God, may God bless him and grant him peace, saw a man leading a sacrificial animal and said:

Ride it. He said: It is a sacrificial animal. He said: Ride it. He said: It is a sacrificial animal. He said: Ride it, woe to you." In the second and third verses. It was narrated on the authority of Jabir ibn Abdullah that he was asked about riding the sacrificial animal, so he said:

I heard the Prophet, may God bless him and grant him peace, say: **Ride it in moderation if you are forced to ride it until you find a back.** The appointed time according to this statement is its slaughter, as stated by Ata' ibn Abi Rabah.

Sixth: Some scholars have said that riding a sacrificial animal is obligatory based on the words of the Prophet (peace and blessings of God be upon him): **Ride it.** Among those who took it literally are Ahmad, Ishaq, and the people of the apparent meaning. Ibn Nafi' narrated on the authority of Malik: There is nothing wrong with riding a sacrificial animal in a non-excessive manner. The well-known view is that one should not ride it unless he is forced to do so based on the hadith of Jabir, for it is restricted, and what is restricted nullifies what is not. Al-Shafi'i and

Abu Hanifa said something similar. Then if he rides it when necessary, he should dismount, as Ismail al-Qadi said. This is what Malik's school of thought indicates, and it is contrary to what Ibn al-Qasim mentioned, that he is not obligated to dismount. His proof is that the Prophet (peace and blessings of God be upon him) permitted him to ride, so it is permissible for him to take it with him. He said:

If you resort to it until you find a back indicates the correctness of what Imam Al-Shafi'i and Abu Hanifa **may God be pleased with them** said, and what Ismail narrated from the Maliki school of thought. It was stated explicitly that "the Prophet (peace and blessings of God be upon him) saw a man leading a sacrificial animal and he was exhausted, so he said: Ride it." Abu Hanifa and Al-Shafi'i said: If it is less than the permissible riding, then he must pay its value and give it in charity.

Seventh: The Almighty's statement: **Then its place of rest is at the Ancient House**, meaning that it ends at the House, which is the Tawaf. His statement: **its place of rest** is taken from the ihram of the pilgrim. The meaning is that all the rituals of Hajj, from standing at Arafat, throwing the pebbles, and running, end at the Tawaf al-Ifadah at the Ancient House. According to this interpretation, the House itself is intended, as Malik said in Al-Muwatta'. Ata' said: It ends at Mecca. Al-Shafi'i said: To the Haram. This is based on the fact that the rituals are the bodies, and there is no reason to specify the rituals with their generality and to negate the specificity of mentioning the House. And God knows best.

Tafsir Ibn Kathir

God Almighty says this: **And whoever honors the symbols of God** meaning His commands **it is from the piety of the hearts** and from that is honoring gifts and bodies, as Al-Hakam said on the authority of Muqsim on the authority of Ibn Abbas: Honoring them means appreciating them and praising them. Ibn Abi Hatim said: Abu Saeed Al-Ashj told us, Hafsa bin Ghiyath told us on the authority of Ibn Abi Laila on the authority of Ibn Abi Nujayh, on the authority of Mujahid on the authority of Ibn Abbas "That is it. And whoever honors the symbols of God" he said: appreciating them, appreciating them, and praising them. Abu Umamah ibn Sahl said: We used to fatten the sacrificial animal in Madinah, and the Muslims used to fatten it. Narrated by Al-Bukhari. On the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, said: **The blood of a white animal is more beloved to God than the blood of two black animals.** Narrated by Ahmad and Ibn Majah. They said: The white animal is the one that is white, but not dazzlingly white. The white one is better than the other, and other animals are also sufficient, as is proven in Sahih Al-Bukhari on the authority of Anas that the Messenger of God, may God bless him and grant him peace, sacrificed two horned white rams. And on the authority of Abu Saeed, "The Messenger of God, may God bless him and grant him peace, sacrificed a horned black ram that ate in black, looked in black, and walked in black." Narrated by the people of Sunan and

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authenticated by Al-Tirmidhi - meaning that it had a black spot in these places.

In Sunan Ibn Majah, on the authority of Abu Rafi', "The Messenger of God, may God bless him and grant him peace, sacrificed two large, fat, horned, white, and scaly rams." Abu Dawud and Ibn Majah also narrated on the authority of Jabir: "The Messenger of God, may God bless him and grant him peace, sacrificed two horned, white, and scaly rams. It was said: They are the eunuchs, and it was said: Those whose testicles he had crushed and not cut off." And God knows best. And on the authority of Ali, may God be pleased with him, he said: "The Messenger of God, may God bless him and grant him peace, commanded us to examine the eye and ear, and not to sacrifice an animal with a horn that is opposite, or a back, or a squint, or a hole in its ear." Narrated by Ahmad and the people of Sunan, and authenticated by Al-Tirmidhi, and they have it on his authority. He said: "The Messenger of God, may God bless him and grant him peace, forbade us from sacrificing an animal with a broken horn or ear." Saeed bin Al-Musayyab said: The broken horn is half or more. Some linguists said: If its upper horn is broken, then it is broken, but the broken lower one is the breaking of the lower one, and the cutting of the ear is cutting off part of it. According to Al-Shafi'i, the sacrifice is acceptable, but it is disliked. Ahmad said: The sacrifice is not acceptable if the horn or ear is cut off, because of this hadith. Malik said: If blood is flowing from the horn, it is not acceptable, otherwise it is acceptable. And God knows best.

As for the muqabalah, it is the one whose ear has been cut off in front, and the mudabarah from the back of her ear, and the sharqa' is the one whose ear has been cut off lengthwise, as Al-Shafi'i said. As for the kharaqa', it is the one whose ear has been pierced by a circular mark, and God knows best. On the authority of Al-Bara', he said: The Messenger of God, may God bless him and grant him peace, said: "Four things are not permissible in sacrifice: the one-eyed whose blindness is obvious, the sick whose sickness is obvious, the lame whose limp is obvious, and the broken one that cannot be removed." Narrated by Ahmad and the people of Sunan, and authenticated by Al-Tirmidhi. These defects reduce the meat due to their weakness and inability to complete grazing because the sheep precede them to the pasture. Therefore, sacrificing them is not permissible according to Al-Shafi'i and other imams, as is apparent in the hadith. Al-Shafi'i's statement regarding the one that is slightly sick differed into two opinions. Abu Dawud narrated on the authority of Utbah bin Abd Al-Salami that the Messenger of God, may God bless him and grant him peace, forbade the yellowed, the uprooted, the blemished, the broken, and the emaciated. It was said that the yellowed is the one that is emaciated, and it was said that the one that has its ear removed, and the blemished is the one-eyed, and the blemished is the one that continues to follow the sheep and does not follow because of its weakness, and the broken is the lame. All of these defects prevent If a defect occurs after the sacrifice has been designated, then it does not matter according to Al-Shafi'i, contrary to Abu Hanifa. Imam Ahmad

narrated on the authority of Abu Sa'id who said: I bought a ram to sacrifice, and a wolf attacked and took the tailbone, so I asked the Prophet (peace and blessings of God be upon him) and he said: **Sacrifice it.** That is why it was mentioned in the hadeeth that the Prophet (peace and blessings of God be upon him) ordered us to examine the eye and ear, meaning that the gift or sacrifice should be fat, good and valuable, as narrated by Imam Ahmad and Abu Dawood on the authority of Abdullah ibn Umar who said: Umar gave a gift of a purebred camel and was given three hundred dinars for it. So he came to the Prophet (peace and blessings of God be upon him) and said: "O Messenger of God, I gave a purebred camel as a gift and was given three hundred dinars for it. Should I sell it and buy a sacrificial animal with its price?" He said: **No, I will slaughter it.** Ad-Dahhak narrated on the authority of Ibn Abbas that the sacrificial animal is among the rites of God. Muhammad ibn Abi Musa said: Standing, Muzdalifah, the Jamarat, stoning, shaving the head and the sacrificial animal are among the rites of God. Ibn Umar said: The greatest of the rites is the Ka'ba.

His statement: **Therein you have benefits** means you have benefits from the body, from its milk, wool, fur, hair, and riding it for a specified term. Muqsim said on the authority of Ibn Abbas regarding his statement: **Therein you have benefits for a specified term:** He said: As long as it is not called a body. Mujahid said regarding his statement: **Therein you have benefits for a specified term:** He said: Riding, milk, and children. So if it is called a camel or a sacrificial animal, all of that is gone. This is what Ata', Ad-Dahhak, Qatadah, Ata' Al-Khurasani, and others said. Others said: Rather, he may benefit from it, even if it is a sacrificial animal, if he needs to do so, as is proven in the two Sahihs on the authority of Anas, "The Messenger of God, may God bless him and grant him peace, saw a man leading a sacrificial animal. He said: Ride it. He said: It is a sacrificial animal. He said: Ride it, woe to you, the second or third time." In a narration by Muslim on the authority of Jabir on the authority of the Messenger of God, may God bless him and grant him peace, he said: **Ride it in a reasonable manner if you are forced to ride it.** Shu'bah said on the authority of Zuhair on the authority of Abu Thabit al-Ama on the authority of al-Mughirah on the authority of Ali that he saw a man leading a sacrificial animal with its offspring, so he said: Do not drink from its milk except what is left over from its offspring. Then when the day of sacrifice comes, slaughter it and its offspring.

His statement: **Then its place of sacrifice is at the Ancient House** means the place of the offering and its end at the Ancient House, which is the Kaaba, as God Almighty said: **An offering reaching the Kaaba** and He said: **And the offering is bent so that it reaches its place.** We have already discussed the meaning of the Ancient House a little while ago, and praise be to God. Ibn Jurayj said on the authority of Ata' who said: Ibn Abbas used to say: Whoever circumambulates the House has become free from the obligation. God Almighty said: **Then its place of sacrifice is at the Ancient House.**

Fath al-Qadir

33- **There are benefits for you in them** meaning in the rituals in general, or in particular, and they are the body as the context indicates. Among their benefits are riding, milk, offspring, wool, and other things **for a specified term** which is the time of their slaughter **then their place is at the Ancient House** meaning where their slaughtering is permissible, and the meaning is: they end at the House and what is next to it from the Sanctuary, so their worldly benefits gained from them continue until the time of their slaughter, then their benefits after that are religious. It was said that their place here is taken from the permissibility of the forbidden, and the meaning is: all the rituals of Hajj from standing at Arafat, throwing the pebbles, and running end at the Tawaf al-Ifadah around the House, so the House in this case is intended in itself.

Tafsir al-Baghawi

33. **There are benefits for you in it** meaning: in the body before it is designated for sacrifice, **in its milk, offspring, wool, fur, and riding on its backs, "for a specified term,** which is that he designates it and makes it a sacrifice, and if he does that, he will have nothing of its benefits. This is the statement of Mujahid, and the statement of Qatada and Ad-Dahhak, and it was narrated by Muqsim on the authority of Ibn Abbas.

It was said: Its meaning is that you have benefits in gifts after they are required and called gifts, such that you ride them and drink their milk when needed **(for a specified period)**, meaning: until you slaughter them, and this is the saying of Ata' bin Abi Rabah.

Scholars differed about riding the sacrificial animal:

Some people said: It is permissible for him to ride it and carry loads on it without harming it. This is the opinion of Malik, Al-Shafi'i, Ahmad, and Ishaq, because Abu Al-Hasan Al-Sarakhsi informed us, Abu Ali Zahir bin Ahmad informed us, Abu Ishaq Al-Hashemi informed us, Mus'ab informed us on the authority of Malik, on the authority of Abu Al-Zinad, on the authority of Al-A'raj, on the authority of Abu Hurairah, "that the Messenger of God, may God bless him and grant him peace, saw a man leading a sacrificial animal and said to him: Ride it. He said: O Messenger of God, it is a sacrificial animal. He said: Ride it, woe to you, on the second or third." And he also said to him: **Drink its milk after it is left over from watering its young.**

The people of opinion said: He should not ride it.

Some people said: He should not ride it unless he is forced to.

Some of them said: What he meant by the rituals is the rites and sights of Mecca. **Therein you have benefits** in trade and markets **for a specified term** which is leaving Mecca.

It was said: **(You will have benefits in it)** in the form of reward and recompense for performing the rituals. **Until a specified term,** meaning: until the end of the

days of Hajj.

Then its place meaning: its place of slaughter, **is at the Ancient House** meaning: its place of slaughter is at the Ancient House, meaning the entire land of the Sacred Sanctuary, as He said: **So let them not approach the Sacred Mosque** (al-Tawbah 9:28), meaning: the entire Sacred Sanctuary.

It was narrated on the authority of Jabir in the story of the Farewell Pilgrimage that the Messenger of God, may God bless him and grant him peace, said: **I slaughtered here, and all of Mina is a place of slaughter, so slaughter in your homes.**

And whoever said: **The rituals** are the rites, said: The meaning of his saying **Then its place is at the Ancient House** is: the place of the people from their ihram to the Ancient House, that is: that they circumambulate it with the circumambulation of visitation on the Day of Sacrifice.

Tafsir al-Baidawi

33- **For you therein are benefits for a specified term, then their place of destination is the Ancient House** meaning, for you therein are benefits from their milk, offspring, wool, and back until they are slaughtered, then at the time of slaughter they end at the House, that is, the area next to it in the Sacred Sanctuary.

Then may be interpreted as a delay in time or a delay in rank, meaning, for you therein are worldly benefits until the time of slaughter, and after that there are religious benefits greater than them. According to the first two, it is either connected to the hadith of **the livestock** and the pronoun in it refers to them, or according to the first, what is meant is for you therein are religious benefits from which you benefit until a specified term, which is death, then their place of destination is the Ancient House to which deeds are raised or in which their reward is, which is the Frequented House or Paradise. According to the second, **For you therein are benefits** from trade in the markets until the time of review, then at the time of exiting from them they end at the Kaaba by entering ihram with the circumambulation of the visit.

Surat al-Hajj 22:34

And for every nation We have appointed rites that they may mention the name of God over what He has provided for them of livestock. But your God is one God, so to Him submit. And give good tidings to the humbly submissive.

Surat al-Hajj 22:34

And for every nation We have appointed rites that they may mention the name of God over what He has provided for them of livestock. But your God is one God, so to Him submit. And give good tidings to the humbly submissive.

Tafsir al-Jalalayn

34 - **And for every nation** meaning a group of believers who came before you **We have appointed rites** with the opening of the seen as a source and with the closing of it as a place name, meaning a sacrifice or its place **that they may mention the name of God over what He has provided for them of livestock** when slaughtering it **And your God is one God, so submit to Him** submit and **give good tidings to the humble** the obedient and humble.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **And for every nation** and for every group of people who have a predecessor among you from the people of faith in God, O people, We have made a sacrifice whose blood they shed **that they may mention the name of God over what He has provided for them of grazing livestock** with that, because among the animals are those that are not grazing livestock, such as horses, mules, and donkeys. It was said: The reason why the animals are called grazing animals is because they speak.

And similar to what we said in the interpretation of His statement, **We made a ritual**, 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 both, on the authority of Ibn Abi Nujayj, on the authority of Mujahid: **And for every nation We have appointed rites** he said: the shedding of blood **that they may mention the name of God over what**

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

And His statement, **Your God is one God**, the Most High says: So avoid the uncleanness of idols, and avoid false speech, for your God is one God, with no partner for Him, so worship Him, and devote your divinity to Him. And His statement, **Then submit to Him**, means: So submit to your God in obedience, and humble yourself to Him in acknowledging servitude.

And His statement, **And give good tidings to the humble**, the Most High says: And give good tidings, O Muhammad, to those who submit to God in obedience, who surrender to Him in servitude, and who turn to Him in repentance. We have explained the meaning of humility with its evidence in what has preceded in this book of ours.

The interpreters differed about what is meant by it in this place. Some of them said: What is meant by it is: And give good tidings to those who are reassured by God.

Who said that?

Ibn Bashar 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 give good tidings to the humble**. He said: the reassured.

Abu Kuraib told us: Ibn Yaman told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement, **And give good tidings to the humble**, those who are reassured by God.

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, his statement, **And give good tidings to the humble**, he said: the reassured.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement, **And give good tidings to the humble**, he said: the humble.

Others said about this:

Ibn Bashar told us: Abd al-Rahman told us: Muhammad ibn Muslim told us, on the authority of Uthman ibn Abd God ibn Aws, on the authority of Amr ibn Aws, who said: The humble ones are those who are not wronged, and if they are wronged, they do not seek revenge.

Muhammad bin Othman Al-Wasiti told me: Hafs bin Omar told us: Muhammad bin Muslim Al-Ta'ifi told us: Othman bin Abdullah bin Aws told me, on the authority of Amr bin Aws, the same.

Tafsir al-Qurtubi

The Almighty said: **And for every nation We have appointed a ritual**. When the Almighty mentioned the sacrifices, He made clear that no nation was without them, and the nation is the people gathered on one doctrine, meaning that for every group of believers We have appointed a ritual. The ritual is the slaughter and the shedding of blood, as Mujahid said. It is said: Nasak if he slaughtered, he sacrifices a ritual. The sacrifice is Nasika, and its plural is Nasak, and from it the Almighty said: **Or charity or a sacrifice** (al-Baqarah

2:196). And the ritual is also obedience. Al-Azhari said about the Almighty's saying: **And for every nation We have appointed a ritual**: It indicates the place of slaughter in this place, he meant the place of the ritual. It is said: Mansak and Mansak, two languages, and it was read with them. The Kufians except Asim read it with a kasra on the seen, the rest with a fatha on it. Al-Farraa said: The ritual in the speech of the Arabs is the usual place for good or evil. It was said that the rituals of Hajj are for people to return to it, from standing at Arafat, throwing pebbles, and running. Ibn Arafah said about His statement: **And for every nation We have appointed a ritual**, meaning a way of obeying God the Most High. It is said: a ritual followed the way of his people if he followed their way. It was also said: a ritual of a festival, said by Al-Farra. It was also said: a pilgrimage, said by Qatada. The first statement is more apparent, because God the Most High said: **That they may mention the name of God over what He has provided for them of livestock**, meaning over slaughtering what He has provided for them. So God the Most High commanded that when slaughtering, He be mentioned and that the slaughter be for Him, because He is the Provider of that. Then the wording returned from reporting about the nations to reporting those present, meaning: God is one for all of you, so the same is true of the slaughtered animal, it should be done sincerely for Him.

The Almighty's saying: **To Him they submitted** means they believed and submitted to His right, His face, and His blessings. It is possible that He means submission, meaning they obeyed and submitted to Him.

God the Almighty says: **And give good tidings to the humble ones**. The humble ones are the humble and submissive believers. The humble ones are those who are on the lowest ground, meaning give them good tidings of a great reward. Amr ibn Aws said: The humble ones are those who do not wrong, and if they are wronged, they do not take revenge. Mujahid said, as narrated by Sufyan on the authority of Ibn Abi Nujayh: The humble ones are those who are reassured by the command of God the Almighty.

Tafsir Ibn Kathir

God the Almighty informs that the ritual slaughtering and shedding of blood in the name of God has always been permissible in all religions. Ibn Abi Talha said on the authority of Ibn Abbas, **And for every nation We have appointed a ritual**, he said: a festival. Ikrimah said: a slaughter. Zaid bin Aslam said in his statement, **And for every nation We have appointed a ritual**, that it is Mecca, God has never appointed a ritual for any nation other than it. And His statement, **That they may mention the name of God over the livestock that He has provided for them**, as proven in the two Sahihs on the authority of Anas, who said: Two horned white rams were brought to the Messenger of God, may God bless him and grant him peace, so he said Bismillah and Takbir and placed his foot on their sides. Imam Ahmad bin Hanbal said: Yazid bin Harun told us, Salam bin Maskeen told us on the authority of Aaidh God Al-Majashi'i on the authority of Abu Dawud - who is Nafi' bin Al-Harith - on the authority of Zaid bin

Arqam, who said: I said or they said: O Messenger of God, what are these sacrifices? He said: **The Sunnah of your father Abraham**. They said: **What do we have from it?** He said: **For every hair a good deed**. He said: **And for wool?** He said: **For every hair of wool a good deed**. Imam Abu Abdullah Muhammad bin Yazid bin Majah included it in his Sunan on the authority of Salam bin Maskeen.

And His statement: **Your God is one God, so submit to Him** means your deity is one, even though the laws of the prophets varied and some abrogated others, as they all call to the worship of God alone, with no partner for Him. **And We did not send before you any messenger except that We revealed to him, 'There is no god but Me, so worship Me'** That is why He said: **So submit to Him** meaning be sincere and submit to His rule and obedience. **And give good tidings to the humble** Mujahid said: the reassured. Ad-Dahhak and Qatadah said: the humble. As-Suddi said: the fearful. Amr ibn Aws said: the humble are those who do not wrong and do not retaliate when wronged. Ath-Thawri said: **And give good tidings to the humble** he said: the reassured, satisfied with the decree of God and submitting to Him. And it is better to interpret what follows it, which is His statement: **Those whose hearts tremble when God is mentioned** meaning their hearts fear Him **and who are patient over what befalls them** meaning of calamities. Al-Hasan Al-Basri said: By God, we will be patient or we will be destroyed. **And those who establish prayer** The majority read it with the addition of the seven and the rest of the ten also. Ibn Al-Sameeq read **And those who establish prayer** in the accusative case. According to Al-Hasan Al-Basri: **And those who establish prayer** The nun was only deleted here for the sake of alleviation. If it had been deleted for the sake of the addition, prayer would have been in the accusative case, but for the sake of alleviation, so it was in the accusative case, meaning those who fulfill God's right in what He has obligated upon them of performing His obligations. **And from what We have provided them they spend** meaning and they spend what God has given them of good provision on their families, slaves, poor and needy, and they do good to creation while maintaining God's limits. This is unlike the characteristics of the hypocrites, for they are the opposite of all of this as explained in Surat Bara'ah.

Fath al-Qadir

34- **And for every nation We have appointed a ritual**. The ritual here is the source of the verb *nasak* which means to slaughter an offering. The sacrifice is *nasikah*, and its plural is *nasak*. Al-Azhari said: What is meant by the ritual in the verse is the place of slaughter. It is said *mansak* with a kasra on the seen and a fatha on it, two languages. The Kufians read it with a kasra except for Asim, and the rest read it with a fatha. Al-Farra' said: The ritual in the speech of the Arabs is: the usual place for good or evil. Ibn Arafah said: **And for every nation We have appointed a ritual** meaning a way of obeying God. It was narrated on the authority of Al-Farra' that the ritual is the Eid, and it was said that it is the Hajj, and the first is more appropriate because of his saying: **That they may mention the name of God to the end**, and the nation is the group gathered on one doctrine, and the meaning

Surat al-Hajj 22:34

And for every nation We have appointed rites that they may mention the name of God over what He has provided for them of livestock. But your God is one God, so to Him submit. And give good tidings to the humbly submissive.

is: And We made for every people of religion a sacrifice that they slaughter and blood that they shed, or an act of worship or obedience or a festival or a Hajj that they perform, so that they may mention the name of God alone and make their ritual specific to Him **on what He has provided for them of the livestock** meaning on the slaughter of what He has provided for them from it, and in it is an indication that the sacrifice is only from the livestock and not others, and in the verse is evidence that what is meant by the mentioned sacrifice is the mention of the name of God over it. Then He, the Almighty, informed them of His uniqueness in divinity and that He has no partner. The *fa* is to arrange what comes after it based on what comes before it. Then He commanded them to submit to Him, and to obey and worship Him, and to place the prepositional phrase before the verb for the sake of restriction. The *fa* here is like the *fa* that came before it. Then He commanded His Messenger, may God bless him and grant him peace, to give good tidings to **the humble** among His servants: that is, the humble, submissive, and sincere. It is taken from *al-Khabith*, which is the low part of the earth. The meaning is: Give them good tidings, O Muhammad, of what God has prepared for them of His abundant reward and great bounty. It was said that the humble are those who do not wrong others, and if others wrong them, they do not take revenge.

Tafsir al-Baidawi

34- **And for every nation** and for every people of a religion. **We have appointed a place of worship** an act of worship or an offering by which they draw near to God. Hamzah and Al-Kisa'i read it with a kasra, meaning a place of worship. **That they may remember the name of God** and not anything else and make their sacrifice for His sake. He explained making it as an indication that the purpose of the rituals is to remember the worshipped One. **For what He has provided for them of the beast of cattle** when slaughtering it, and in it is an indication that the sacrifice must be blessings. **So your God is one God, so submit to Him** be sincere in drawing near or remembering Him and do not taint it with polytheism. **And give good tidings to the humble** the humble or sincere, for humility is their characteristic.

Tafsir al-Baghawi

34. God Almighty said: **And for every nation**, meaning: a group of believers who came before you, **We have appointed rituals**, Hamza and Al-Kisa'i read with a kasra on the *seen* here and at the end of the surah, meaning a noun like *council* and *dawning*, meaning: an altar, which is the place of sacrifice. The others read with a fatha on the *seen* as a source, like *entrance* and *exit*, meaning: shedding blood and slaughtering sacrifices, **that they may mention the name of God over what He has provided for them of grazing livestock**, [when slaughtering and slaughtering them, and He called them grazing livestock] because they do not speak. He said: **grazing livestock**, and He restricted it to livestock, because some animals are not grazing livestock, such as horses, mules, and donkeys, and it is not permissible to include them in the sacrifices.

Your God is one God, meaning: name the sacrifices with the name of God alone, for your God is one God. **So submit to Him**, submit and obey. **And give good tidings to the humble**, Ibn Abbas and Qatada said: the humble. Mujahid said: those who are at peace with God Almighty, and **the humble** is the peaceful place on earth. Al-Akhfash said: the humble. Al-Nakha'i said: the sincere. Al-Kalbi said: they are those whose hearts are tender. Amr ibn Aws said: they are those who do not wrong and when they are wronged they do not take revenge.

Surat al-Hajj 22:35

Those who, when God is mentioned, their hearts become fearful, and those who are patient over what befalls them, and those who establish prayer, and from what We have provided them, they spend.

Tafsir al-Jalalayn

35 - **Those whose hearts, when God is mentioned, become fearful and who are patient over what befalls them and establish prayer and spend from what We have provided them.** They give charity.

Tafsir al-Suyuti

Tafsir al-Tabari

This is one of the descriptions of the humble. God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And give good tidings, O Muhammad, to the humble whose hearts are humble at the remembrance of God, and are submissive out of fear of Him and fear of His punishment, and fear of His wrath.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said about His statement, **Those whose hearts become fearful when God is mentioned**, he said: Their hearts do not harden. **And those who are patient over what befalls them** of hardship in the matter of God, and what befalls them of hardship in His side. "And those who establish the obligatory prayer. "And from what We have provided them" of wealth, **they spend** in what is obligatory upon them to spend in zakat, and the maintenance of their children, and those whose maintenance is obligatory upon them, and in the way of God.

Tafsir al-Qurtubi

There are two issues:

The first: The Almighty's saying: **Their hearts were fearful** meaning they were afraid and wary of disobeying Him. So He described them as fearful and apprehensive when He was mentioned, due to the strength of their certainty and their observance of their Lord, as if they were before Him, and He described them as patient and establishing and maintaining prayer. It was narrated that this verse, His saying: **And give good tidings to the humble** was revealed about Abu Bakr, Umar, and Ali, may God be pleased with them. The majority of scholars read *prayer* in the accusative case as an addition, and Abu Amr read *prayer* in the accusative case as a result of the assumption of the *nun* and that its deletion was for the sake of lightening due to the length of the name. Sibawayh recited:

The guardians of the tribe's shame...

Second: This verse and similar to the words of God

Almighty: **The believers are only those who, when God is mentioned, their hearts become fearful, and when His verses are recited to them, it increases their faith; and upon their Lord they rely** (al-Anfal 8:2), and the words of God Almighty: "God has sent down the best statement: a consistent Book, repeated. The skins of those who fear their Lord shiver at it. Then their skins and their hearts soften at the remembrance of God" (al-Zumar 39:23). This is the state of those who know God, who fear His wrath and punishment, not as the ignorant common people and the innovating rabble do with their screaming and roaring, and braying that resembles the braying of donkeys. It is said to those who do that and claim that it is piety and reverence: You have not reached the level of the state of the Messenger of God, may God bless him and grant him peace, nor the state of his companions in their knowledge of God Almighty, fear of Him, and reverence for His Majesty. Despite that, their state when admonished was understanding of God and crying out of fear of God. And likewise God the Most High described the states of the people of knowledge when they hear His remembrance and recite His Book. Whoever is not like this is not on their guidance or their path. God the Most High said: "And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth. They say, 'Our Lord, we have believed, so register us among the witnesses.'" (al-Ma'idah 5:83) This is a description of their state and an account of their words. Whoever is a follower of the Sunnah, let him follow the Sunnah. Whoever deals with the states of the insane and madness is among the worst of them. Madness has many types. It was narrated in Sahih on the authority of Anas bin Malik that "the people asked the Prophet, may God bless him and grant him peace, until they overwhelmed him with questions. One day, he went out and ascended the pulpit and said:

Ask me, do not ask me about anything except that I will explain it to you as long as I am in this position. When the people heard that, they were afraid that something was about to happen to me. Anas said: So I started looking right and left, and every person had his head wrapped in his garment and was crying. And he mentioned the hadith. The discussion of this issue has been discussed more fully than this in Surat Al-Anfal. Praise be to God.

Tafsir Ibn Kathir

God the Almighty informs that the ritual slaughtering and shedding of blood in the name of God has always been permissible in all religions. Ibn Abi Talha said on the authority of Ibn Abbas, **And for every nation We have appointed a ritual**, he said: a festival. Ikrimah said: a slaughter. Zaid bin Aslam said in his statement, **And for every nation We have appointed a ritual**, that it is Mecca, God has never appointed a ritual for any nation other than it. And His statement, **That they may mention the name of God over the livestock that He has provided for them**, as proven in the two Sahih on the authority of Anas, who said: Two horned white rams were brought to the Messenger of God, may God

Surat al-Hajj 22:35

Those who, when God is mentioned, their hearts become fearful, and those who are patient over what befalls them, and those who establish prayer, and from what We have provided them, they spend.

bless him and grant him peace, so he said Bismillah and Takbir and placed his foot on their sides. Imam Ahmad bin Hanbal said: Yazid bin Harun told us, Salam bin Maskeen told us on the authority of Aidh God Al-Majashi'i on the authority of Abu Dawud - who is Nafi' bin Al-Harith - on the authority of Zaid bin Arqam, who said: I said or they said: O Messenger of God, what are these sacrifices? He said: "The Sunnah of your father Abraham." They said: **What do we have from it?** He said: **For every hair a good deed.** He said: **And for wool?** He said: **For every hair of wool a good deed.** Imam Abu Abdullah Muhammad bin Yazid bin Majah included it in his Sunan on the authority of Salam bin Maskeen.

And His statement: **Your God is one God, so submit to Him** means your deity is one, even though the laws of the prophets varied and some abrogated others, as they all call to the worship of God alone, with no partner for Him. **And We did not send before you any messenger except that We revealed to him, 'There is no god but Me, so worship Me'** That is why He said: **So submit to Him** meaning be sincere and submit to His rule and obedience. **And give good tidings to the humble** Mujahid said: the reassured. Ad-Dahhak and Qatadah said: the humble. As-Suddi said: the fearful. Amr ibn Aws said: the humble are those who do not wrong and do not retaliate when wronged. Ath-Thawri said: **And give good tidings to the humble** he said: the reassured, satisfied with the decree of God and submitting to Him. And it is better to interpret what follows it, which is His statement: **Those whose hearts tremble when God is mentioned** meaning their hearts fear Him **and who are patient over what befalls them** meaning of calamities. Al-Hasan Al-Basri said: By God, we will be patient or we will be destroyed. **And those who establish prayer** The majority read it with the addition of the seven and the rest of the ten also. Ibn Al-Sameeq read **And those who establish prayer** in the accusative case. According to Al-Hasan Al-Basri: **And those who establish prayer** The nun was only deleted here for the sake of alleviation. If it had been deleted for the sake of the addition, prayer would have been in the accusative case, but for the sake of alleviation, so it was in the accusative case, meaning those who fulfill God's right in what He has obligated upon them of performing His obligations. **And from what We have provided them they spend** meaning and they spend what God has given them of good provision on their families, slaves, poor and needy, and they do good to creation while maintaining God's limits. This is unlike the characteristics of the hypocrites, for they are the opposite of all of this as explained in Surat Bara'ah.

Fath al-Qadir

Then the Almighty described these humble ones by saying: 35- **Those whose hearts, when God is mentioned, become fearful** meaning they fear and are wary of disobeying Him, and the fear they feel when God is mentioned is evidence of the perfection of their certainty and the strength of their faith. He described

them as being patient **for what befalls them** of calamities and trials in obeying God. Then He described them as establishing *prayer* meaning performing it at its appointed times in a perfect manner. The majority read: **and those who establish prayer** in the accusative case as is apparent, and Abu Amr read it in the accusative case on the assumption that the nun remained, and Sibawayh recited on that the poet's saying:

The protector of the clan's shame

The house is in the accusative case of 'awrah. It was said that Abu 'Amr did not read it this way, and Ibn Muhaisin and the residents read it by proving the nun according to the original, and this reading was narrated from Ibn Mas'ud. Then the Almighty described them by saying: **And from what We have provided them they spend.** That is, they give it in charity and spend it in ways of righteousness, and put it in places of goodness. Similar to this verse is the saying of the Almighty: **The believers are only those who, when God is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely.**

Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **The sacred things of God**, he said: The sacred things are Mecca, Hajj, Umrah and all the acts of disobedience that God has forbidden. Ibn Jarir narrated on the authority of Ibn Abbas regarding his statement: **So avoid the uncleanness of idols**, he said: Avoid obeying Satan in worshipping idols. **And avoid false statement**, meaning slandering God and denying Him. Ahmad, al-Tirmidhi, Ibn Jarir, Ibn al-Mundhir and Ibn Mardawayh narrated on the authority of Ayman ibn Huraym who said: The Messenger of God (peace and blessings of God be upon him) stood up to deliver a sermon and said: **O people, false testimony is equal to associating partners with God three times.** Then he recited: **So avoid the uncleanness of idols and avoid false statement.** Ahmad said: It is strange. We only know it from the hadith of Sufyan ibn Zayd. There is a difference of opinion regarding the narration of this hadith, and we do not know that Ayman ibn Huraym heard it from the Prophet (peace and blessings of God be upon him). It was narrated by Ahmad, Abd ibn Humayd, Abu Dawud, Ibn Majah, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani, Ibn Mardawayh and al-Bayhaqi in al-Shu'ab from the hadith of Hareem. It has been proven in the two Sahihs and others from the hadith of Abu Bakrah who said: The Messenger of God (blessings and peace of God be upon him) said: **Shall I not inform you of the greatest of the major sins?** We said: **Yes, O Messenger of God.** He said: **Associating partners with God, disobeying one's parents.** He was reclining, then he sat up and said: **Beware of false speech, beware of false testimony.** He kept repeating it until we said: **If only he would stop.** Ibn al-Mundhir and Ibn Abi Hatim narrated from Ibn Abbas regarding the statement of

God, **Hanifs for God, not associating partners with Him**, that he said: **Pilgrims to God, not associating partners with Him**. This is because the people of ignorance used to perform Hajj as polytheists, but when God made Islam prevail, God said to the Muslims: **Perform Hajj now, not associating partners with God**. Ibn Abi Hatim narrated something similar from Abu Bakr al-Siddiq. Ibn Abi Hatim narrated from Ibn Abbas regarding the statement of God, **And whoever honors the symbols of God**, that he said: **The sacrificial animals**. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, **And whoever honors the symbols of God**, he said: Appreciation, approval and reverence. Concerning His statement, **Therein you have benefits for a specified term**, he said: Until it is designated as a sacrificial animal. These people narrated something similar on the authority of Mujahid, and in it he said: Therein you have benefits for a specified term, in their backs, milk, fur, hair and wool until it is designated as a sacrificial animal. When it is designated as a sacrificial animal, the benefits are gone. **Then its place**, he said: When it is designated, **is to the Ancient House**. Abd bin Hamid and Ibn Al-Mundhir narrated on the authority of Ikrimah, he said: When you enter the Sacred Sanctuary, you have reached its place. Ibn Abi Hatim narrated on the authority of Ibn Abbas, regarding His statement, **And for every nation We have appointed a ritual**, he said: A festival. Ibn Abi Shaybah, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding the verse, he said: Shedding blood. Ibn Abi Hatim narrated on the authority of Ikrimah, he said: Slaughtering. Ibn Abi Hatim narrated on the authority of Zaid bin Aslam regarding the verse, he said: God has not made a ritual for any nation other than Mecca. There are hadiths about the sacrifice, but this is not the place to mention them. Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **And give good tidings to the humble ones**, he said: The reassured ones. Saeed bin Mansour, Ibn Abi Shaybah, Abd bin Hamid, Ibn Abi Al-Dunya in **The Blame of Anger**, Ibn Al-Mundhir, Ibn Abi Hatim and Al-Bayhaqi in **Shu'ab Al-Iman** narrated on the authority of Amr bin Aws, he said: The humble ones in the verse are those who do not wrong people, and if they are wronged, they do not take revenge.

over what befalls them of hardships and calamities. **And those who establish prayer** at its appointed times. It was read (**and those who establish prayer**) according to the original. **And from what We have provided them, they spend** in the ways of good.

Tafsir al-Baghawi

35. **Those who, when God is mentioned, their hearts become fearful and those who are patient over what befalls them**, of affliction and calamity, **and establish prayer**, meaning: those who establish prayer at its appointed times, **and spend out of what We have provided them**, giving charity.

Tafsir al-Baidawi

35- **Those who, when God is mentioned, their hearts become fearful** in awe of Him due to the rays of His majesty shining upon them. **And those who are patient**

Surat al-Hajj 22:36

And the sacrificial animals We have made for you among the symbols of God. There is good for you in them, so mention the name of God over them while they are in rows. And when their sides are set down, then eat from them and feed the needy and the poor. Thus have We subjected them to you that you may be grateful.

Surat al-Hajj 22:36

And the sacrificial animals We have made for you among the symbols of God. There is good for you in them, so mention the name of God over them while they are in rows. And when their sides are set down, then eat from them and feed the needy and the poor. Thus have We subjected them to you that you may be grateful.

Tafsir al-Jalalayn

36 - **And the sacrificial animals** the plural of badana, which is camels **We have made them for you among the symbols of God** the signs of His religion **for you therein is good** benefit in this world as mentioned above and reward in the Hereafter **so mention the name of God over them** when slaughtering them **in line** standing on three tied hands with the left hand **then when their sides fall** they fall to the ground after slaughtering, which is the time to eat from them **then eat from them** if you wish **and feed the contented** who is content with what he is given and does not ask or object **and the objector** the beggar or the objector *thus* i.e. like that subjection **We have subjected them to you** so that they are slaughtered and ridden, otherwise they are not able **that you may be grateful** for My favor upon you.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And the body: which is the plural of badana, and its singular may be called badan. And if it is said badan, it could be a plural and a singular, and it is indicated that it could be said that for a singular by the saying of the rajaz poet:

When you have control over things, you must fast for months and make vows.

My head was shaved and braided, and my body was well-armored and well-groomed.

Al-Badan: is the largest of everything, and for this reason it was said to Imru' al-Qais ibn al-Nu'man, the owner of al-Khawranq and al-Sudair: Al-Badan: for his largeness and the looseness of his flesh, as it is said: He has become fat and we have shown him. So the meaning of the speech and the camels are the great bodies and huge bodies, we have made them for you, O people, from the symbols of God: He says: From the signs of the command of God that He commanded you with in the rituals of your Hajj, if you put them on and covered them and marked them, it is known of that, and it is felt that you did that from the camels and cows.

As Ibn Bashar told us, he said: Yahya told us, on the authority of Ibn Jurayj, he said: Ata' said: **And the sacrificial animals We have made for you among the rites of God**, he said: The cow and the camel.

And his saying, **There is good for you in it**, means that there is good for you in the body, and that good is the reward in the Hereafter for slaughtering it and giving it in charity, and in this world: riding if he needs to ride it.

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 both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God **Therein is good for you**, he said: Reward and benefits for the body.

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 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, **There is good for you in it**. He said: Milk and riding if you need it.

Abdul Hamid bin Bayan told us: Ishaq told us, on the authority of Sharik, on the authority of Mansour, on the authority of Ibrahim: **There is good for you in it**. He said: If you are forced to ride your sacrificial animal, ride it and drink its milk.

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Ibrahim: **There is good for you in it**. Whoever needs the back of a sacrificial animal may ride it, and whoever needs its milk may drink it.

And His saying, **Then mention the name of God over them, standing in line**. God Almighty says: So mention the name of God over the sacrificial animals when you slaughter them, standing in line.

The reciters differed in reading this. The majority of reciters in the countries read it as **mention the name of God over them, while they are in rows**. The singular form is *safa*, and they were lined up in front of them. It was narrated on the authority of Al-Hasan, Mujahid, Zaid bin Aslam, and another group with them, that they read it as *sawafi* with the *ya* in the accusative case, meaning: purely for God, with no partner for Him in it, pure for Him.

Some of them read it as Sawaf, dropping the Ya and adding the Tanween to the letter, like Awar and Awwad. It was narrated on the authority of Ibn Masoud that he read it as Sawafin, meaning: Ma'qala.

The correct reading of this, in my opinion, is the reading of those who read it with emphasis on the fa'

and its accusative, due to the consensus of the proof of the reciters on it with the meaning that we mentioned for those who read it in this way.

Mention of those who interpreted it with the interpretation of those who read it with emphasis on the fa' and its accusative:

Abu Kuraib told us: Jabir bin Nuh told us, on the authority of Al-A'mash, on the authority of Abu Dhibyan, on the authority of Ibn Abbas, regarding His statement, **Then mention the name of God over them while they stand in line**, he said: God is greater, God is greater, O God, from You and for You. Standing in line: standing on three legs. So it was said to Ibn Abbas: What should we do with their hides? He said: Give them in charity and enjoy them.

Muhammad bin Abdullah bin Abdul Hakam told me: Ayoub bin Suwaid told us: Sufyan told us, on the authority of Al-A'mash, on the authority of Abu Dhibyan, on the authority of Ibn Abbas, regarding his statement, *standing*, he said: standing. He said: He says: God is greater, there is no god but God, O God, from You and for You.

Muhammad bin Al-Muthanna told me: Ibn Abi Uday told us, on the authority of Shu'bah, on the authority of Sulayman, on the authority of Abu Dhibyan, on the authority of Ibn Abbas: **Then mention the name of God over them while standing in line**. He said: Standing on three legs tied up, saying in the name of God, God is greater, God is from You and for You.

Yaqub told me, he said: Hisham told us, he said: Hisin told us, on the authority of Mujahid, on the authority of Ibn Abbas, regarding his statement: **Standing in rows**, he said: One of its hands is tied, he said: Standing on three legs.

Ali 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, **So mention the name of God over them while standing**, he said: standing.

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 mention the name of God over them, standing in line**. And standing in line is that you tie one leg up, and line it up in three and slaughter it in that way.

Yaqub told me, he said: Hisham told us, he said: Ya'la ibn Ata' told us, he said: Jubayr ibn Salim told me, he said: I saw Ibn Umar slaughtering his sacrificial animal, he said: So he said: *Sawaf* as God said, he said: So he slaughtered it while it was standing with one of its hands tied.

Abu Kuraib told us, he said: Ibn Idris told us, he said: Laith told us, on the authority of Mujahid, he said: Sawwaf: if she ties her leg and stands on three.

He said: Laith told us, on the authority of Mujahid, regarding his statement, **Then mention the name of God over them while they are in line**. He said: Lined between their rows.

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 Nujayj, on the authority of Mujahid, *Sawaf* he said: Standing on three legs.

Al-Qasim told us, Al-Hussein told us, Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid: **Then mention the name of God over them while standing**. He said: Between their duties while standing.

Ibn al-Barqi told us: Ibn Maryam told us: Yahya ibn Ayoub told us, on the authority of Khalid ibn Yazid, on the authority of Ibn Abi Hilal, on the authority of Nafi', on the authority of Abdullah, that he used to slaughter sacrificial animals while they were standing facing the House, with their hands tied together. He said: They are the ones that God mentioned, **So mention the name of God over them while they are in line**.

Ibn Hamid told us: Jarir told me, on the authority of Mansur, on the authority of a man, on the authority of Abu Dhibyan, on the authority of Ibn Abbas, who said: I said to him about the statement of God, **And mention the name of God over them while they are in line**. He said: If you want to slaughter a sacrificial animal, slaughter it and say: God is Great, there is no god but God, O God, from You and for You, then say Bismillah, then slaughter it. I said: Should I say that for the sacrificial animal? He said: And for the sacrificial animal.

Mention of those who interpreted it with the interpretation of those who read it as Sawafy with a Ya.

Ibn Abd al-A'la told us: Al-Mu'tamir told us, on the authority of his father, on the authority of al-Hasan, who said: So mention the name of God over them, sincerely. He said: Sincerely.

He said: Ibn Thaur told us, on the authority of Muammar, who said: Al-Hasan said: Sawafi: pure.

Al-Hasan told us, he said: Abdul-Razzaq told us, he said: Muammar told us, he said: Al-Hasan said: Sawafi: purely for God.

Ibn Bashar told us: Abd al-Rahman told us: Ayman ibn Nabil told us: I asked Tawus about his saying: **And mention the name of God over them, clear**. He said: *Pure*.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Yazid said, regarding His statement, **So mention the name of God over them, while they are clear**. He said: Pure, with no partner in them, as the polytheists used to do, making clear, pure, pure stones for God and their gods, for God Almighty.

Mention of its interpretation according to the interpretation of those who read it as Sawafin.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, in the letter of Ibn Mas'ud: **So mention the name of God over them, hanging upright**.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada in the letter of Ibn Masoud: **So mention the name of God over them, hanging upright**. He said: That is, hanging

Surat al-Hajj 22:36

And the sacrificial animals We have made for you among the symbols of God. There is good for you in them, so mention the name of God over them while they are in rows. And when their sides are set down, then eat from them and feed the needy and the poor. Thus have We subjected them to you that you may be grateful.

upright.

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 Mujahid, he said: Whoever reads it as Sawafin says: Reasonable. He said: Whoever reads it as Sawaf says: Describes the two hands of her.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Ma'ad say: Ubayd told us, who said: I heard Al-Dahhak say regarding His statement, **Then mention the name of God over them, in rows**, meaning in rows. And when a sacrificial animal is slaughtered, one hand is tied, so it is on three, and this is how it is slaughtered.

Abu Jaafar said: The first of these statements was explained in the interpretation of his saying *sawaf* which is the one lined up in front of her, one of her legs tied.

And his saying, **And when its sides have set**, he says: So when it falls and its sides fall to the ground after slaughtering, **then eat from it**, and it is from the saying of their strength: the sun has set: if it has set and fallen due to disappearance, and from it is the saying of Aws bin Hajjar:

Did not the sun, the moon and the planets eclipse the obligatory mountain?

It means duty: reality.

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 me, 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: **So when its sides fall** it falls to the ground.

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

Ibn Hamid told us: Salamah told us, on the authority of Ibn Ishaq, regarding his statement, **Then when its sides are lowered**, he said: When it is finished and slaughtered.

Muhammad bin Amara told me, he said: Ubaid God bin Musa told us, he said: Israel told us, on the authority of Abu Yahya, on the authority of Mujahid: **Then when it is due**, it is slaughtered.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **And when its sides are lowered**, he said: When it is slaughtered.

Yunus told me: Ibn Wahb told us: Ibn Zayd said, regarding his statement, **Then when her sides are cast**

down, he said: Then when she dies.

His saying, **Then eat from it**, is interpreted as a command, and its meaning is: permission and generality. God says: So if you slaughter an animal and it falls dead after slaughtering, then it is permissible for you to eat it, and it is not an obligatory command.

Ibrahim Al-Nakha'i used to say about this:

Muhammad bin Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Hisayn, on the authority of Mujahid, he said: If he wants, he may eat, and if he wants, he may not eat. It is like **And when you are in a state of ihram, then hunt** (al-Ma'idah 5:2).

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas: **So eat from it and feed the contented and the needy**. He said: He eats from it and feeds.

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Hisham narrated to us, saying: Yunus informed us, on the authority of Al-Hasan, and Mughirah informed us, on the authority of Ibrahim, and Hajjaj informed us, on the authority of Ata', and Hisin informed us, on the authority of Mujahid, regarding His statement: **Then eat from it**, he said: If he wishes, he may eat, and if he wishes, he may not eat. Mujahid said: It is a concession, it is like His statement: **So when the prayer is concluded, disperse throughout the land** (al-Jumu'ah 62:10) and like His statement: **And when you are in a state of ihram, then hunt** (al-Ma'idah 5:2), and His statement: **And feed the contented and the needy** (al-Ma'idah 5:2) meaning: So feed from it the contented.

The people of interpretation differed regarding the meaning of **the contented** and **the one who objects**. Some of them said: **The contented is the one who is satisfied with what he has been given or with what he has and does not ask**. And **the one who objects** is the one who objects to you feeding him meat and does not ask.

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 feed the contented and the needy**, he said: The contented is the one who is satisfied with what you have given him, and he is in his home.

The one who objects: the one who approaches you and asks you to feed him meat without asking. These are the ones who were ordered to be fed meat.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Layth, on the authority of Mujahid, he said:

The contented one is your neighbor who is satisfied with what you give him. And the one who begs is the one who approaches you and does not ask you.

Yunus told me, he said: Ibn Wahb told us, he said: Abu Sakhr told me, on the authority of Al-Qurazi, that he used to say regarding this verse: **And feed the contented and the needy**. The contented is the one who is content with a small thing and is satisfied with it. And the needy is the one who passes by you and does not ask for anything, so that is the needy.

Others said: The contented one is the one who is satisfied with what he has and does not ask, and the one who asks you is the one who asks you.

Who said that?

Ali told me, he said: Abu Saleh told us, he said: Muawiyah told us, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, his statement: **The contented and the needy** means: the contented is the one who is self-restrained, and the needy means: the one who asks.

Ibn Abi Al-Shawareb told us: Abd Al-Wahid told us: Khasif told us: I heard Mujahid say: Al-Qani' is the people of Mecca, and Al-Mu'tar is the one who approaches you and asks you.

Abu Al-Sa'ib told me: He said: Ata' told us, on the authority of Khasif, on the authority of Mujahid, similarly.

Ibn Bashar told us: Muslim bin Ibrahim told us: Kaab bin Farukh told us: I heard Qatada narrating, on the authority of Ikrimah, regarding his statement, **the contented and the needy**, he said: The contented is the one who sits in his house, and the needy is the one who asks.

Ibn Bashar told us, he said: Abd al-A'la told us, he said: Saeed told us, on the authority of Qatada, he said: The contented one is the one who is self-sufficient and sits in his house, and the one who asks you is the one who comes to you and asks you.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar Ibn Abi Nujayh, on the authority of Mujahid, who said: The contented and the one who asks, he said: The contented is the one who desires what is before you and does not ask you, and the one who asks is the one who approaches you and does not ask you.

Nasr bin Abdul Rahman told me: Al-Maharibi told us, on the authority of Sufyan, on the authority of Mansour, on the authority of Mujahid and Ibrahim, who said: Al-Qani' is the one sitting in his house, and Al-Mu'tar is the one who asks you.

Ibn Bashar told us, he said: Abd al-A'la told us, he said: Saeed told us, on the authority of Qatada regarding the contented and the one who is content, he said: The contented is the one who is content in his hands, and the one who is content is the one who is at odds with you, and both of them have a right over you, O son of Adam.

Ibn Hamid told us, Jarir told us, on the authority of Mansur, on the authority of Mujahid: **So eat from it and**

feed the contented and the needy. He said: The contented is the one who sits in his house. And the needy is the one who begs you.

Others said: The contented one is the one who is at ease, and the one who asks is the one who is begging you and does not ask.

Who said that?

Ibn Bashar told us, he said: Abd al-A'la told us, he said: Yunus told us, on the authority of al-Hasan, he said: The contented one is the one who is content with you and asks you, and the objector is the one who approaches you but does not ask you.

Ibn Al-Muthanna told us, he said: Muhammad Ibn Ja'far told us, he said: Shu'bah told us, on the authority of Mansur Ibn Zadhan, on the authority of Al-Hasan, regarding this verse: **And feed the contented and the needy**. He said: The contented is the one who is satisfied, and the needy is the one who begs you.

He said: Al-Kalbi said: Al-Qani' is the one who asks you, and Al-Mu'tadir is the one who confronts you, exposes himself but does not ask you.

Nasr bin Abdul Rahman Al-Awdi told me: Al-Maharibi told us, on the authority of Sufyan, on the authority of Yunus, on the authority of Al-Hasan, regarding his statement: **And feed the contented and the needy**, he said: The contented is the one who asks you, and the needy is the one who approaches you.

Abu Kuraib told us, he said: Ibn Idris told us, on the authority of his father, he said: Saeed bin Jubair said: Al-Qani' is the one who asks.

Muhammad bin Ismail Al-Ahmasi told me, he said: Ghalib told me, he said: Sharik told me, on the authority of Furat Al-Qazzaz, on the authority of Saeed bin Jubair, regarding his statement: **the contented one**, he said: He is the one who asks, then he said: Have you not heard the statement of Al-Shamakh:

A person's wealth improves him and makes him rich. Poverty is more honorable than contentment.

He said: From the question.

Yaqub told me, he said: Ibn Ulayyah told us, he said: Yunus told us, on the authority of Al-Hasan, that he said regarding His statement: **And feed the contented and the needy**, he said: The contented is the one who is content with you and asks you, and the needy is the one who shows himself to you and exposes himself to you and does not ask you.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hisham told us, he said: Mansour and Yunus told us on the authority of Al-Hasan, he said: The one who is content is the one who asks, and the one who objects is the one who exposes himself and does not ask.

Yunus told us, he said: Ibn Wahb told us, he said: Abdullah bin Ayyash told me, he said: Zaid bin Aslam said: The contented one is the one who asks people.

Others said: Al-Qani' is the neighbor, and Al-Mu'tar is the one who approaches you from among the people.

Surat al-Hajj 22:36

And the sacrificial animals We have made for you among the symbols of God. There is good for you in them, so mention the name of God over them while they are in rows. And when their sides are set down, then eat from them and feed the needy and the poor. Thus have We subjected them to you that you may be grateful.

Mention who said that.

Abu Kuraib told us, he said: Ibn Idris told us, he said: I heard Laith, on the authority of Mujahid, he said: Al-Qani' is your neighbor, even if he is rich, and Al-Mu'tar is the one who begs you.

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Ibn Abi Nujayh, who said: Mujahid said regarding his statement: **And feed the contented and the needy**, he said: The contented is your rich neighbor, and the needy is the one who has befallen you among the people.

Yaqub told me, he said: Hisham told us, he said: Mughirah told us, on the authority of Ibrahim, regarding his statement: **And feed the needy and the needy**, he said: One of them is the beggar, and the other is the neighbor.

Others said: Al-Qani' is the one who walks around. Al-Mu'tar is the visiting friend.

Who said that?

Muhammad bin Abdullah bin Abdul Hakam told me: My father and Shuaib bin Al-Layth told me on the authority of Al-Layth, on the authority of Khalid bin Yazid, on the authority of Ibn Abi Hilal, who said: Zaid bin Aslam said, regarding the words of God Almighty: **The contented and the needy**. The contented is the poor person who goes around, and the needy is the friend and the weak person who visits.

Others said: Al-Qani' is the greedy one, and Al-Mu'tarr is the one who groans with his body.

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, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement: **the contented** he said: the greedy and the needy: the one who needs his body, whether rich or poor.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us on the authority of Ibn Jurayj, he said: Omar bin Ata' told me, on the authority of Ikrimah, he said: The contented one is the one who is greedy.

Others said: Al-Qani' is the poor person, and Al-Mu'tar is the one who is exposed to meat.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And feed the contented and the needy**, he said: The contented is the poor, and the needy is the one who comes to the people for their meat and is not poor, and does not have a sacrifice, he comes to the people for their meat, and the wretched and needy is the contented.

Others said:

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Furat, on the authority of Saeed bin Jubair, who said: Al-Qani' is the one who is content, and al-Mu'tar is the one who confronts you.

Ibn Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Yunus, on the authority of al-Hasan, similarly.

He said: Sufyan told us, on the authority of Mansour, on the authority of Ibrahim and Mujahid: **The contented and the one who is asking for something**. The contented is the one sitting in his house, and the one who is asking for something is the one who is asking for something from you.

The first of these sayings to be correct is the saying of the one who said: "By 'al-qani' he meant the one who asks," because if what was meant by 'al-qani' in this context was the one who is content with what he has and is independent of it, it would have been said: 'And feed the contented and the asker,' and not said: 'And feed the contented and the beggar.' Following that is his saying: 'And the beggar,' the clear evidence that what is meant by 'al-qani' is the beggar,' from their saying: 'So-and-so was content with so-and-so,' meaning he asked him and submitted to him, so he is content, contented. From this is the saying of Labid:

And the Master gave me when I was poor, when he said, "See my solitude and my contentment!"

As for the satisfied one, who means the satisfied one, it is from qana'at with a kasra on the letter noon, meaning he qana'an, qana'an, and qana'an. As for the one who asks, he is the one who comes to you asking for you to give him something and feed him.

And His saying, **Thus have We subjected them to you**, means, **Thus have We subjected the bodies to you, O people**, "that you may be grateful," meaning, that you may thank Me for subjecting them to you.

Tafsir al-Qurtubi

It contains ten issues:

First: The Almighty's saying: **And the body**. Ibn Abi Ishaq read **and the body** as two languages, the singular of which is badana. Just as it is said: fruit, fruit, and fruit, and wood, wood, and wood. In the revelation: **And he had fruit**. It was read as *fruit* as two languages. It was called badana because it fattens, and fatanaty is fat. It was said that this name is specific to camels. It was said that badana is the plural of *badana* with the opening of the ba' and the dal. It is said: a man's badana **with the damma of the dal** if he became fat. And badana **with the shaddah on it** if he grew old and aged. In the hadith:

I have grown fat means I have grown old and aged. It was also narrated that he has grown fat, but it has no

meaning, because it is contrary to his description, may God bless him and grant him peace, and it means a lot of flesh. It is said: A man has a fat body, he becomes fat and obese, so he is *badan*, meaning huge.

Second: The scholars differed on whether the term *badan* is used for animals other than camels, such as cows, or not. Ibn Masoud, Ata', and Al-Shafi'i said: No. Malik and Abu Hanifa said: Yes. The benefit of the difference of opinion is regarding someone who vowed a *badan* and could not find a *badan* or could not afford it but could afford a cow. Is it acceptable for him or not? According to the school of thought of Al-Shafi'i and Ata', it is not acceptable. According to the school of thought of Malik, it is acceptable. What is correct is what Al-Shafi'i and Ata' went to, "because of what the Prophet, peace be upon him, said in the authentic hadith on Friday:

Whoever goes in the first hour, it is as if he has offered a camel, and whoever goes in the second hour, it is as if he has offered a cow." The hadith. His distinction between the cow and the camel indicates that the cow is not called a camel, and God knows best. Also, the Almighty's saying: **And when its sides have fallen down** indicates that, as the description is specific to camels. Cows lie down and are slaughtered like sheep, as will come. Our evidence is that the camel is taken from fatness, which means largeness, and largeness is found in both of them. Also, the cow in drawing closer to God Almighty by shedding blood is like the camel, so that the cow is permissible in sacrificing for seven like camels. This is an argument for Abu Hanifa, as Al-Shafi'i agreed with him on that, and that is not in our school of thought. Ibn Shajarah narrated that the sheep are called a camel, and this is an unusual saying. The camel is the camel that is offered as a sacrifice to the Kaaba. The sacrifice is general for camels, cows, and sheep.

Third: The Almighty's saying: **Of the symbols of God** is a text that they are some of the symbols. And His saying: **There is good for you in them** means the benefits that were mentioned above. The correct view is that it is general in the good of this world and the hereafter.

Fourth: The Almighty's saying: **Then mention the name of God over them while they are in rows**. That is, slaughter them in the name of God. *Sawaf* means their legs are in rows. Camels are slaughtered while standing, tied up. The origin of this description is in horses. It is said: **The horse is lined up**, so it is *safaan* if it stands on three legs and bends the hump of the fourth, and the hump is the end of the hoof. And when they want to slaughter a camel, one of its hands is tied so it stands on three legs. Al-Hasan, Al-A'raj, Mujahid, Zaid bin Aslam, and Abu Musa Al-Ash'ari also read *Sawafi* as *Sawaf* with a kasra on the fa' and a light tanween on it, and it means the one before it, but the ya' was deleted for lightening, contrary to the norm. *Sawaf* is the reading of the majority with a fatha on the fa' and a shaddah on it, from **Saff yasif**. One *sawaf* is *safa*, and one *sawafi* is *safayyah*. Ibn Mas'ud, Ibn Abbas, Ibn Umar, and Abu Ja'far Muhammad bin Ali read *Sawafin* with a noon, the plural of *Safnah*. Its singular is not *safna*, because fa'il is not pluralized as *fawa'il* except in specific letters that cannot be used as

an analogy, and they are *faris* and *fawaris*, *halak* and *hawalik*, and *khalaf* and *khalaf*. The *safna* is the one that has raised one of its hands with its mind so that it does not become disturbed. From this is the saying of God the Almighty: **The pure, steeds** (Sad: 31). And Amr ibn Kulthum said:

We left the horses devoted to him, imitating our leaders.

It is narrated:

His horses remain, Noah, imitating them, and our pure ones have helped him.

Another said:

The first row is like the third row, and it is still like the third row.

Abu Amr Al-Jarmi said: The saphenous vein is a vein in the front of the foot. When it is struck on a horse, it raises its foot. Al-A'sha said:

And every quantity like the trunk of the sycamore tree, when it is pure, it will reach the peak of the sky.

Fifth: Ibn Wahb said: Ibn Abi Tha'lab told me that he asked Ibn Shihab about the *Sawaf*, and he said: Tie it up and then line it up. Malik ibn Anas told me the same. All scholars are of the opinion that this is desirable, except Abu Hanifa and al-Thawri, who permitted it to be slaughtered kneeling and standing. Ata' differed and considered it desirable to slaughter it kneeling. The correct view is that of the majority, based on the statement of God the Almighty: **And when its sides have fallen down** meaning it falls after its slaughtering, and from this the word **the sun has fallen down**. In *Sahih Muslim*, on the authority of Ziyad ibn Jubayr, "Ibn Umar came upon a man who was slaughtering his sacrificial animal kneeling and said:

Send it as a list, bound by the Sunnah of your Prophet, may God bless him and grant him peace." Abu Dawud narrated on the authority of Abu al-Zubayr on the authority of Jabir, some of its lists remained.

Sixth: Malik said: If a person is weak or fears that his sacrificial animal will escape, then I see no harm in slaughtering it while it is tied up. The preferred method is to slaughter camels standing and not tied up, unless that is not possible, then they should be tied up and not hamstrung, unless there is fear that he will become weak and unable to handle it. Slaughtering them while standing is better than hamstrung. Ibn Umar used to take the spear in his hand when his hands were strong, and he would slaughter it in its chest and bring it out over its hump. When he became old, he would slaughter them while standing because of his weakness, and another man would hold the spear with him, and another would hold its reins. Cows and sheep lie down.

Seventh: It is not permissible to slaughter before dawn on the day of sacrifice by consensus. Likewise, the sacrifice is not permissible before dawn. When dawn comes, the sacrifice is permissible in Mina, and they do not have to wait for their imam to slaughter, unlike the sacrifice in other countries. The place of sacrifice is Mina for every pilgrim, and Mecca is for every pilgrim performing the minor pilgrimage. If the pilgrim

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slaughters in Mecca and the pilgrim performs the minor pilgrimage in Mina, neither of them is at fault, God willing.

Eighth: The Almighty's saying: **And when its sides have set.** It is said: The sun has set if it has set, and the wall has set if it has fallen. Qais bin Al-Khatim said:

Banu Awf obeyed a prince who forbade them from peace until it was the first duty.

Aws bin Hajar said:

Did not the sun, the moon and the planets eclipse the obligatory mountain?

God Almighty says: **And when its sides fall down** meaning when it falls on its sides dead. He used a metaphor for death by falling on the side, just as He used a metaphor for slaughtering and slaughtering by saying: **Then mention the name of God over it.** Metaphors are more eloquent in most cases than explicit statements. The poet said:

So I left him, the lions, to pick him up between his head and Al-Mu'tasim.

Antara said:

And she struck the horns of her ram, and they quarreled.

That is, he fell murdered on the ground, and there are many examples. The obligation for the one in a state of ritual impurity after slaughter is a sign of the bleeding and the soul leaving it, which is the time of eating, that is, the time close to eating, because it begins with skinning and cutting off part of the slaughtered animal and then cooking it. And it is not skinned until it cools down because that is a form of torture, and for this reason Omar, may God be pleased with him, said: Do not rush souls to perish.

Ninth: The Almighty's statement: **So eat from them** is a command that means encouragement. All scholars recommend that a person eat from his sacrificial animal, and that there is reward and compliance in that, since the people of the Age of Ignorance did not eat from their sacrificial animal, as mentioned above. Abu al-Abbas ibn Shuraih said: Eating and feeding are recommended, and he may limit himself to whichever he wants. Al-Shafi'i said: Eating is recommended and feeding is obligatory. If he feeds all of them, it is sufficient for him, but if he eats all of them, it is not sufficient for him. This is in what is voluntary. As for the obligatory blood sacrifices, it is not permissible to eat any of them, as mentioned above.

Tenth: The Almighty's saying: **And feed the contented and the needy.** Mujahid, Ibrahim, and At-Tabari said: His saying: **And feed** is a command of permission. And **the contented** is the one who asks. It is said: A man was content, he is content if he asked, with the opening of the letter *nun* in the past and the breaking of it in the future, he is content, he is content, if he is

chaste and content with his language and does not ask, like Hamd, he praises, contentment and contentment and contentment and contentment, said Al-Khalil. And from the first is the saying of Al-Shamakh:

A man's wealth improves him and makes him rich, but his poverty is more honorable than his contentment.

Ibn Al-Sikkit said: Some Arabs mentioned Al-Qanoo' to mean contentment, which is satisfaction, self-restraint, and refraining from asking. It was narrated on the authority of Abu Raja' that he read: **And feed the Qanoo'**, and the meaning of this is different from the first. It is said: A man is Qanoo', so he is Qanoo' if he is satisfied. As for the one who asks, he is the one who comes to you asking for what you have, whether he is asking or silent. Muhammad bin Ka'b Al-Qurazi, Mujahid, Ibrahim, Al-Kalbi, and Al-Hasan bin Abi Al-Hasan said: The one who asks is the one who objects without asking. Zuhair said:

Those who are plentiful are provided with sustenance, while those who are few are given generosity and kindness.

Malik said: The best thing I have heard is that the contented is the poor, and the needy is the visitor. It was narrated on the authority of Al-Hasan that he read **and the needy** and its meaning is the same as the meaning of the needy. It is said: **He exposed him** and **he exposed him** and **he exposed him** if he exposes himself to what he has or asks for it. Al-Nahhas mentioned this.

Tafsir Ibn Kathir

God Almighty says, thanking His servants for what He created for them of the bodies and made them from His symbols, which is that He made them to be offered as sacrifices to His Sacred House, rather it is the best of what is offered to Him, as God Almighty said: **Do not violate the symbols of God, nor the sacred month, nor the offerings, nor the garlands, nor those who are at the Sacred House** the verse, Ibn Jurayj said, Ata said in His statement: **And the sacrificial animals We have made for you from the symbols of God** he said the cow and the camel, and this is what was narrated from Ibn Umar, Saeed bin Al-Musayyab, and Al-Hasan Al-Basri, and Mujahid said: The sacrificial animals are from the camels. **I said** As for applying the sacrificial animal to the camel, it is agreed upon, and they differed about the validity of applying the sacrificial animal to the cow in two opinions, the most correct of which is that it is applied to it in the Shari'ah as the hadith is authentic, then the majority of scholars are of the opinion that the sacrificial animal is sufficient for seven and the cow is sufficient for seven, as was proven by the hadith in Muslim from the narration of Jabir bin Abdullah who said: The Messenger of God, may God bless him and grant him peace, commanded us to share in the

sacrificial animals the sacrificial animal On behalf of seven, and a cow on behalf of seven. Ishaq bin Rahawayh and others said: Rather, a cow and a camel are sufficient on behalf of ten. A hadith on this was reported in Musnad al-Imam Ahmad, Sunan al-Nasa'i and others, and God knows best.

And his saying: **There is good for you in it** means reward in the Hereafter. On the authority of Sulayman ibn Yazid al-Ka'bi, on the authority of Hisham ibn Urwah, on the authority of his father, on the authority of Aisha, that the Messenger of God, may God bless him and grant him peace, said: "No action done by the son of Adam on the Day of Sacrifice is more beloved to God than shedding blood. And it will come on the Day of Resurrection with its horns, hooves and hair, and the blood will fall in a place with God before it falls to the ground, so be content with it." Narrated by Ibn Majah and al-Tirmidhi, who classed it as hasan. Sufyan al-Thawri said: Abu Hazim used to borrow and drive the sacrificial animals. It was said to him: Do you borrow and drive the sacrificial animals? He said: I heard God say to you: **There is good for you in it**. On the authority of Ibn Abbas: The Messenger of God, may God bless him and grant him peace, said: **I have not spent silver on anything better than slaughtering it on the day of Eid**. Narrated by al-Daraqutni in his Sunan. Mujahid said: **There is good for you in it** means reward and benefits. Ibrahim al-Nakha'i said: He rides it and milks it when he needs it.

And his saying: **Then mention the name of God over them, while they are in line**. And on the authority of Al-Muttalib bin Abdullah bin Hantab, on the authority of Jabir bin Abdullah, who said: "I prayed with the Messenger of God, may God bless him and grant him peace, on the Eid al-Adha. When he finished, a ram was brought and he slaughtered it, and he said: 'In the name of God and God is the greatest. O God, this is on my behalf and on behalf of those of my nation who did not sacrifice.'" Narrated by Ahmad, Abu Dawud and al-Tirmidhi. Muhammad bin Ishaq said on the authority of Yazid bin Abi Habib on the authority of Ibn Abbas on the authority of Jabir, who said: "The Messenger of God, may God bless him and grant him peace, sacrificed two rams on the day of Eid, and when he turned them, he said: 'I have turned my face toward He who created the heavens and the earth, a monotheist, a Muslim, and I am not of those who associate others with God. Indeed, my prayer, my sacrifice, my life and my death are for God, Lord of the worlds, He has no partner. This is what I have been commanded to do, and I am the first of the Muslims. O God, from You and for You, on behalf of Muhammad and his nation. Then he mentioned the name of God, said Allahu Akbar and slaughtered.'" On the authority of Ali bin Al-Hussein, on the authority of Abu Rafi', "Whenever the Messenger of God, may God bless him and grant him peace, offered a sacrifice, he would buy two fat, horned, white rams. When he prayed and preached to the people, one of them would be brought to him while he was standing in his prayer place, and he would slaughter it himself with a knife. Then he would say: 'O God, this is on behalf of my entire nation: whoever testified to Your monotheism and testified to my conveyance.' Then the other would be brought to him and he would slaughter it himself. Then he would say: 'This is on behalf of Muhammad and the family of

Muhammad.' He would feed them both to the poor and he and his family would eat from them." Narrated by Ahmad and Ibn Majah.

Al-A'mash said on the authority of Abu Thabyan on the authority of Ibn Abbas regarding his statement: **Then mention the name of God over it while standing**, he said: Standing on three legs, with its left hand tied, saying: In the name of God, God is the Greatest, there is no god but God, O God, from You and for You. And similarly it was narrated on the authority of Mujahid, Ali ibn Abi Talhah and Al-Awfi on the authority of Ibn Abbas something similar to this. And Laith said on the authority of Mujahid: If its left leg is tied, it stands on three. And Ibn Abi Nujayh narrated something similar on his authority. And Ad-Dahhak said: One leg is tied, so it stands on three. And in the two Sahihs on the authority of Ibn Umar that he came upon a man who had made his sacrificial animal kneel while he was slaughtering it, so he said: Send it standing, tied, the Sunnah of Abu Al-Qasim, may God bless him and grant him peace. And on the authority of Jabir that the Messenger of God, may God bless him and grant him peace, and his companions used to slaughter sacrificial animals while their left leg was tied, standing on what remained of their legs. Narrated by Abu Dawud. And Ibn Lahi'ah said: Ata' ibn Dinar told me that Salim ibn Abdullah said to Sulayman ibn Abdul Malik: Stand on its right side and slaughter on its left side. In Sahih Muslim, on the authority of Jabir, describing the Farewell Pilgrimage, he said: The Messenger of God, may God bless him and grant him peace, slaughtered sixty-three camels with his own hand, and he began to stab them with a spear in his hand.

Abdul Razzaq said: Muammar told us on the authority of Qatada who said: In the letter of Ibn Masoud, *Sawaf* means **standing upright**. Sufyan al-Thawri said on the authority of Mansur on the authority of Mujahid, whoever reads it as *Sawafin* said: *Maqolah*, and whoever reads it as *Sawaf* said: **She stands in rows before it**. Tawus, al-Hasan and others said: **So mention the name of God over it, standing upright** meaning purely for God Almighty, and Malik narrated it likewise on the authority of al-Zuhri. Abdul Rahman bin Zaid said: *Sawaf* does not contain polytheism like the polytheism of the pre-Islamic era with their idols.

And his saying: **And when its sides have fallen down**, Ibn Abi Nujayh said on the authority of Mujahid: meaning it has fallen to the ground, and this is a narration on the authority of Ibn Abbas. And this is what Muqatil ibn Hayyan said, and Al-Awfi said on the authority of Ibn Abbas: And when its sides have fallen down, meaning it has been slaughtered. And Abd al-Rahman ibn Zayd ibn Aslam said: And when its sides have fallen down, meaning it has died. And this statement is what Ibn Abbas and Mujahid meant, because it is not permissible to eat from a sacrificial animal that has been slaughtered until it dies and its movement stops. It was reported in a hadith with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, that **Do not hasten souls to perish**. It was narrated by al-Thawri in his Jami' on the authority of Ayoub, on the authority of Yahya ibn Abi Katheer, on the authority of Qarafisah al-Hanafi, on the authority of Umar ibn al-Khattab, that

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And the sacrificial animals We have made for you among the symbols of God. There is good for you in them, so mention the name of God over them while they are in rows. And when their sides are set down, then eat from them and feed the needy and the poor. Thus have We subjected them to you that you may be grateful.

he said that. It is supported by the hadith of Shaddad ibn Aws in Sahih Muslim, "God has prescribed kindness in all things, so when you kill, kill in the best way, and when you slaughter, slaughter in the best way. Let each one of you sharpen his blade and let his slaughtered animal be comfortable." It was narrated on the authority of Abu Waqid al-Laythi, who said: The Messenger of God, may God bless him and grant him peace, said: **Whatever is cut from an animal while it is alive is dead.** Narrated by Ahmad, Abu Dawud, and al-Tirmidhi, who authenticated it.

And his saying: **So eat from it and feed the contented and the needy.** Some of the Salaf said: His saying: **So eat from it** is an order of permission. Malik said: It is recommended, and others said: It is obligatory, and this is a view of some Shafi'is. They differed about what is meant by the contented and the needy. Al-Awfi said on the authority of Ibn Abbas: The contented is the one who is satisfied with what you give him while he is in his house, and the needy is the one who approaches you and touches you so that you give him meat without asking, and this is what Mujahid and Muhammad ibn Ka'b al-Qurazi said. Ali ibn Abi Talhah said on the authority of Ibn Abbas: The contented is the one who is self-sufficient, and the needy is the one who asks, and this is the saying of Qatadah, Ibrahim al-Nakha'i and Mujahid in a narration from him. Ibn Abbas, Ikrimah, Zaid ibn Aslam, Ibn al-Kalbi, al-Hasan al-Basri, Muqatil ibn Hayyan and Malik ibn Anas said: The contented is the one who is content with you and asks you, and the needy is the one who approaches you humbly and does not ask you, and this is the wording of al-Hasan. Sa'id ibn Jubayr said: The contented is the one who asks, and he said: Haven't you heard the saying of al-Shamakh:

A man's wealth makes him rich, but his poverty is more honorable than his contentment.

He said: He is satisfied with asking, and Ibn Zayd said the same. Ibn Aslam said: The contented is the poor who goes around, and the needy is the friend and the weak who visits, and this is a narration from his son Abdullah bin Zayd also. And from Mujahid also: The contented is your rich neighbor who sees what enters your house, and the needy is the one who approaches you from the people, and from him: The contented is the greedy, and the needy is the one who approaches with his body, whether rich or poor, and from Ikrimah something similar, and from him: The contented is the people of Mecca, and Ibn Jarir chose that the contented is the beggar, because he is from the one who raised his hand to ask, and the needy is from the word *l'tiraa* which is the one who exposes himself to eating meat. And this noble verse was used as evidence by those scholars who believed that the sacrifice is divided into three parts: a third for its owner to eat, a third to give as a gift to his companions, and a third to be given in charity to the poor, because God the Almighty said: **So eat from it and feed the contented and the needy.**

In the authentic hadith, the Messenger of God (peace and blessings of God be upon him) said to the al-Nas 114: **I forbade you from storing the meat of the sacrificial animals for more than three days, so eat and save whatever you want.** In another narration: **Eat, save and give in charity.** In another narration: **Eat, feed others and give in charity.** The second opinion is that the one who is sacrificing eats half and gives the other half in charity, based on the statement in the previous verse: **Eat from it and feed the poor and needy,** and based on the statement in the hadith: **Eat, save and give in charity.** If he eats all of it, it was said that he is not liable for anything, and Ibn Surayj from the Shafi'is said the same. Some of them said that he is liable for all of it in return for its like or its value. It was said that he is liable for half of it, and it was said that he is liable for a third of it. It was said that he is liable for the smallest part of it, and this is the well-known opinion of the Shafi'i school of thought. As for the hides, in Musnad Ahmad, on the authority of Qatada bin Al-Nu'man, in the hadith on sacrificial animals, **Eat and give in charity, and enjoy their hides, but do not sell them.** Some scholars have permitted selling them, and some of them have said: The price should be shared with the poor, and God knows best.

Question On the authority of Al-Bara' bin 'Aazib, who said: The Messenger of God, may God bless him and grant him peace, said: "The first thing we begin with on this day of ours is to pray, then we return and slaughter. Whoever does that has followed our Sunnah, and whoever slaughters before the prayer, it is only meat that he has presented to his family and it is not part of the ritual sacrifice at all." Narrated by both of them. For this reason, Al-Shafi'i and a group of scholars said: The first time for slaughtering the sacrificial animals is when the sun rises on the Day of Sacrifice and the time for the Eid prayer and the two sermons has passed. Ahmad added: And the imam should slaughter after that, as it came in Sahih Muslim: And do not slaughter until the imam slaughters. Abu Hanifah said: As for the people of the villages of Sawad and the like, they may slaughter after dawn, as there is no Eid prayer prescribed for them. As for the people of the cities, they should not slaughter until the imam prays, and God knows best. Then it was said: It is not prescribed to slaughter except on the Day of Sacrifice alone. It was said: The Day of Sacrifice is for the people of the cities because sacrifices are easy for them. As for the people of the villages, it is the Day of Sacrifice and the Days of Tashreeq after it. This is what Saeed bin Jubair said. It was said: The Day of Sacrifice and the day after it are for everyone. It was said: And two days after it. This is what Imam Ahmad said. It was said: The Day of Sacrifice and the three Days of Tashreeq after it. This is what Al-Shafi'i said, based on the hadith of Jubair bin Mut'im that the Messenger of God, may God bless him and grant him peace, said: **All the Days of Tashreeq are for slaughtering.** Narrated by Ahmad and Ibn Hibban. It was said: The time for slaughtering extends to the end

of Dhul-Hijjah. This is what Ibrahim Al-Nakha'i and Abu Salamah bin Abd Al-Rahman said, and it is a strange statement. And His statement: **Thus have We subjected them to you that you may be grateful.** God Almighty says for this reason **We have subjected them to you**, meaning We have tamed them for you, and made them obedient and submissive to you. If you wish, you may ride them, if you wish, you may milk them, and if you wish, you may slaughter them, as God Almighty said: "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 they have in them benefits and drinks. So will they not be grateful?" And He said in this noble verse: **Thus have We subjected them to you that you may be grateful.**

Fath al-Qadir

Ibn Abi Ishaq read 36- **and the body** with a damma on the ba and the dal, and the rest read it with a sukoon on the dal and they are two languages, and this name is specific to camels, and it is called badana because it is badana and fatana means fat. Abu Hanifa and Malik said: It is applied to other than camels, and the first is more appropriate because of the descriptions that will come that are apparent in camels, and because the books of language indicate that this name is specific to camels. Ibn Kathir said in his interpretation: They differed about the validity of applying badana to cows with two opinions: The most correct of them is that it is applied to them in Sharia as is confirmed in the hadith **We made it for you** which is what was explained shortly **There is good for you in it** meaning religious and worldly benefits as mentioned **So mention the name of God over it** meaning in its manner and the meaning of *Sawafis* that it is standing with its legs in line, because it is slaughtered standing and rational, and the origin of this description in horses is said: the horse is saffan so it is saffan if it stands on three legs and bends the fourth. Al-Hasan, Al-A'raj, Mujahid, Zaid bin Aslam and Abu Musa Al-Ash'ari read *sawafi* meaning **purely for God, you do not associate anyone with Him in the name of God over its throat.** The singular form is *safa*, which is the reading of the majority. The singular form is *sawafi*, and Ibn Mas'ud, Ibn Umar, Ibn Abbas, Abu Ja'far and Muhammad bin Ali read *sawafin* with a *nun*, the plural of *safina*. *Safina* is the one who has raised one of her hands with the reins so that she does not shake. From this is the saying of God Almighty: **the purebred horses**, and from this is the saying of Umar bin Kulthum:

We left the horses devoted to him, imitating our leaders.

The other said:

The first row is like a broken row, and it is still like one of the three broken rows.

And when its sides are obligated the obligation is to fall: that is, it falls after its slaughter, and that is when its soul leaves. **Then eat from it** the majority of scholars said that this command is recommended. **And feed the contented and the needy** it was said that this command is recommended like the first, and Mujahid,

Al-Nakha'i, Ibn Jarir and Ibn Surayj said the same. Al-Shafi'i and a group said: It is obligatory.

There is a difference of opinion about who is the contented one? Some say he is the questioner. It is said that a man is content with the opening of the letter *nun* and he is content with the breaking of the letter *nun*. From this comes the saying of Al-Shamakh:

A man's wealth improves him and makes him rich, but his poverty is more honorable than his contentment.

Any question, and it was said that it is the one who refrains from asking and is self-sufficient in language, Al-Khalil mentioned its meaning. Ibn Al-Sikkit said: Some Arabs mentioned Al-Qanoo' in the meaning of contentment, which is satisfaction, self-restraint and leaving the question. Zaid bin Aslam and his son Saeed bin Jubair and Al-Hasan said the first, and it was narrated from Ibn Abbas. Ikrimah and Qatadah said the second. As for Al-Mu'tarr, Muhammad bin Ka'b Al-Qurazi, Mujahid, Ibrahim, Al-Kalbi and Al-Hasan said that it is the one who approaches without asking. It was said that it is the one who approaches you and asks you. Malik said: The best thing I heard is that Al-Qani' is the poor, and Al-Mu'tarr is the visitor. It was narrated from Ibn Abbas: Both of them are the one who does not ask, but Al-Qani' is the one who is satisfied with what he has and does not ask, and Al-Mu'tarr is the one who approaches you and does not ask you. Al-Hasan and Al-Mu'tarr read it and its meaning is like the meaning of Al-Mu'tarr, and from it is the saying of Zuhair:

Those who are plentiful are provided with sustenance, while those who are few are given generosity and kindness.

It is said that he exposed himself to something or sought it. An-Nahhas mentioned it: **Thus have We subjected it to you.** That is, like that wonderful subjection, We subjected it to you, so it became obedient to you to the places of its slaughter, so you slaughtered it and benefited from it after it had been subjected to carrying loads on it, riding on its back, milking it, and the like. **Perhaps you will be grateful.** This blessing that God bestowed upon you.

Tafsir al-Baghawi

36. The Almighty said: **And the body**, the plural of *badana*, which is called *badana* because of its size and bulk. He means: the large, healthy camels. It is said that a man's body is *badan* and *badana* if he is large, but if he becomes old and sagging, it is said that he has become **badan tabadeenan**.

Ata and Al-Suddi said: The animals are camels and cows. As for sheep, they are not called a camel. **We have made them for you among the symbols of God**, one of the signs of His religion. They are called symbols because they are marked, which is when you stab them with a sharp object in their hump so that it is known that they are sacrificial animals. **There is good for you in them**, benefit in this world and reward in the Hereafter. **So mention the name of God over them**, when slaughtering them. **Standing in rows**, meaning

Surat al-Hajj 22:36

And the sacrificial animals We have made for you among the symbols of God. There is good for you in them, so mention the name of God over them while they are in rows. And when their sides are set down, then eat from them and feed the needy and the poor. Thus have We subjected them to you that you may be grateful.

standing on three legs with their legs and one of their hands in line, and their left hand is tied, so they slaughter them in the same way.

Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abdullah bin Muslimah told us, Yazid bin Zari' told us, on the authority of Yunus, on the authority of Ziyad bin Jubair, who said: I saw Ibn Umar come upon a man who had made a sacrificial animal kneel down to slaughter it. He said: Send it out standing, tied up, according to the Sunnah of Muhammad, may God bless him and grant him peace.

Mujahed said: The Sawaf is when its left leg is tied and it stands on three legs.

Ibn Masoud read: *Sawafin* which means that one hand is tied from it and it is slaughtered in three, and it is like Sawaf. Abi, Al-Hasan and Mujahid read: *Sawafi* with a *ya* meaning: pure and sincere for God, with no partner for Him in it.

And when its sides have fallen, meaning: it has fallen after the slaughter, so its sides have fallen to the ground. The root of *falling* is *falling*. It is said: **The sun has fallen** when it sets. **Then eat from it**, an order of permission. **And feed the contented and the needy**, they differed in its meaning. Ikrimah, Ibrahim, and Qatadah said: **The contented** is the one who sits in his house, chaste, content with what he is given and does not ask, and **the needy** is the one who asks.

Al-Awfi narrated on the authority of Ibn Abbas: **The contented one** is the one who does not expose himself or ask questions, and **the one who shows himself to you and exposes himself to you without asking questions**. So according to these two interpretations, **the contented one** is from contentment. It is said: he was content if he was satisfied with what was allotted to him.

Saeed bin Jubair, Al-Hasan and Al-Kalbi said: *Al-Qani'* is the one who asks, and *Al-Mu'tar* is the one who offers his attention and does not ask. Thus, *Al-Qani'* comes from *Qana'a* **to be content**, meaning to ask.

Al-Hasan read: **and the one who asks for something** which is like the one who asks for something. It is said: he asked for something and he asked for it and he asked for it and he asked for it and he asked for it if he came to him asking for something, either as a question or as an offer.

Ibn Zayd said: *Al-Qani'* means the poor person, and *Al-Mu'tar* means the one who is not poor and does not have a sacrifice to offer, so he comes to the people and attacks them for the sake of their meat.

Likewise, that is, just as we described of slaughtering it while standing, **We have subjected it to you**, as a blessing from us so that you may be able to slaughter it, **that you may be grateful**, so that you may be

grateful for God's blessing upon you.

Tafsir al-Baidawi

36- *Al-Badan* is the plural of Badana like Khashab and Khashabah, and its origin is the Dammah and it has been read with it. Rather, camels were named with it because of the size of their bodies, taken from Badan Badana, and it is not necessary that the cow shares with it in its parts **from seven** by his saying, peace and blessings be upon him, the Badana from seven and the cow from seven" the name Badana includes it in the Sharia. Rather, the Hadith prevents that and its being in the accusative case is based on a verb that explains it. "We made it for you" and whoever raised it made it a subject. "From the symbols of God" from the signs of His religion that God the Most High has legislated. "For you in them is good" religious and worldly benefits. "So mention the name of God over them" by saying when slaughtering them God is the Greatest, there is no god but God and God is the Greatest, O God from you and to you. "Standing" standing, they have arranged their hands and feet, and it was read (*Sawafin*) from the row of the horse as it stands on three. And on the tip of the fourth hoof because the camel has one of its hands tied so it stands on three, and it was read (*Sawafana*) by replacing the tanween with the letter of generalization when stopping and (*Sawafi*) meaning purely for the sake of God, and (*Sawafi*) with a sukoon on the yaa according to the language of those who sukoon on the yaa absolutely like their saying: Give the bow to its maker. **And when its sides fall** it falls to the ground and it is a metaphor for death. **So eat from it and feed the contented** the satisfied with what he has and with what is given without asking and this is supported by the reading (*Al-Qan*), or the questioner from Qana'at ilayhi qunu'an if she submits to him in asking. **And the objector** and the one who objects by asking, and it was read (**And the objector**) it is said 'ara and 'araha and 'atarah and 'atarah. *Likewise* like what we described of its slaughter standing. **We have subjected it to you** with its size and strength until you take it obedient then you tie it and detain it with its legs straight then you stab its core. "Perhaps you will be grateful" for our blessing upon you by drawing near to Him and being sincere.

Surat al-Hajj 22:37

Neither their meat nor their blood reaches God, but what reaches Him is your piety. Thus has He subjected them to you that you may glorify God for having guided you. And give good tidings to the doers of good.

Tafsir al-Jalalayn

37 - **Neither their meat nor their blood reaches God** meaning they are not raised to Him **but what reaches Him is piety from you** meaning what reaches Him from you is the righteous deeds that are sincere to Him along with faith **Thus has He subjected them to you that you may glorify God for having guided you** He guided you to the signs of His religion and the rituals of His pilgrimage **and give good tidings to the doers of good** meaning the monotheists

Tafsir al-Suyuti

The Almighty said: Their meat will not reach God, the verse. Ibn Abi Hatim narrated on the authority of Ibn Jurayj who said: The people of the Age of Ignorance used to smear the Kaaba with camel meat and blood. The companions of the Prophet, may God bless him and grant him peace, said: We are more deserving of being smeared. So God revealed: Their meat will not reach God, the verse.

Tafsir al-Tabari

God Almighty says: Neither the flesh of your bodies nor their blood reaches God, but your piety towards Him reaches Him if you fear Him in it, intending thereby His face, and doing thereby what He has urged you to do and commanded you to do in its affair, and respecting thereby His sanctities.

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

Who said that?

Ibn Bashir told us: Yahya told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Ibrahim, regarding the statement of God: **Neither their meat nor their blood reaches God, but what reaches Him is piety from you**, he said: What is intended by it is the face of God.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Neither their meat nor their blood reaches God, but what reaches Him is your piety**, he said: If you fear God in this body, and work in it for God, and seek what God said to magnify the symbols of God and the sacred limits of God, for He said, **And whoever honors the symbols of God, it is from the piety of the hearts** (al-Hajj 22:30). He said: **And whoever honors the sacred limits of God, it is better for him with his Lord** (al-Hajj 22:32). He said: And He made it good, so that is what God accepts. As for the meat and blood, from where do they reach God? And His statement, **Thus has He subjected them to you** means: Thus has He subjected the bodies to you, **that you may glorify God for having guided you** means:

so that you may glorify God for having guided you, meaning for His guiding you to His religion and to the rituals in your Hajj.

As Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: **So that you may glorify God for guiding you**. He said: For slaughtering it in those days. **And give good tidings to the doers of good**. He said: And give good tidings, O Muhammad, to those who obeyed God and did well in their obedience to Him in this world with Paradise in the Hereafter.

Tafsir al-Qurtubi

It has five issues:

First: The Almighty's saying: **Their meat will not reach God**. Ibn Abbas said: The people of the Age of Ignorance used to stain the Kaaba with the blood of sacrificial animals, so the Muslims wanted to do that, so the verse was revealed. The blood of the sacrifice is not related to the Almighty Creator, but it was expressed metaphorically as acceptance, meaning: it will not reach Him. Ibn Abbas said: it will not ascend to Him. Ibn Isa said: He will not accept their meat or their blood, but rather piety from you will reach Him, meaning that whatever is intended for His sake is what He accepts, ascends to Him, hears, and rewards for it. From this is the hadith: **Actions are but by intentions**. The reading is **He will not reach God** and **He will attain Him** with the letter *ya* in both of them. And from Ya'qub with the letter *ta* in both of them, referring to the meat.

The second: The Almighty's saying: **Thus has He subjected them to you** from His glory upon us by making them subservient and enabling us to control them, although they are larger than us in body and stronger than us in limbs. This is so that the servant may know that matters are not as they appear to the servant in terms of management, but rather they are according to what the Almighty, the Powerful wants. So the small overcomes the great so that creation may know that the victor is God, the One, the Subduer over His servants.

Third: The Almighty's saying: **So that you may glorify God for having guided you**. The Almighty mentioned mentioning His name over it in the verse before it, as He, the Mighty and Sublime, said: **Then mention the name of God over it**. Here He mentioned the glorification. Ibn Omar, may God be pleased with him, used to combine them when he slaughtered his sacrificial animal, saying: In the name of God and God is the greatest. This was part of his understanding, may God be pleased with him. In the Sahih, "On the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, sacrificed two white, horned rams. He said: I saw him slaughtering them with his hand, and I saw him placing his foot on their sides, and he mentioned the name of God and glorified God."

Scholars differed on this. Abu Thawr said: Saying Bismillah is obligatory, like saying Allahu Akbar in prayer. All scholars agree that it is recommended. If someone says another dhikr that includes one of God's names and means saying Bismillah, it is

Surat al-Hajj 22:37

Neither their meat nor their blood reaches God, but what reaches Him is your piety. Thus has He subjected them to you that you may glorify God for having guided you. And give good tidings to the doers of good.

permissible. Similarly, if he says Allahu Akbar only, or La ilaha illa God, as stated by Ibn Habib. If he does not mean saying Bismillah, then saying Bismillah is not permissible and it is not eaten. This was stated by Ash-Shafi'i and Muhammad ibn Al-Hasan. All scholars, including our companions and others, disliked sending blessings upon the Prophet (peace and blessings of God be upon him) when saying Bismillah during slaughtering or mentioning him. They said: Only God is mentioned here. Ash-Shafi'i permitted sending blessings upon the Prophet (peace and blessings of God be upon him) when slaughtering.

Fourth: The majority of scholars are of the view that it is permissible for the one sacrificing to say, **O God, accept it from me**. Abu Hanifa disliked this, and the evidence for this is what was narrated in Sahih on the authority of Aisha, may God be pleased with her, in which it says:

Then he said: **In the name of God, O God, accept from Muhammad and the family of Muhammad and the nation of Muhammad**. Then he sacrificed him. Some of them preferred to say that based on the text of the verse: "Our Lord, accept from us. Indeed, You are the Hearing, the Knowing." (al-Baqarah 2:127). Malik disliked their saying: O God, from You and to You, and he said: This is an innovation. Ibn Habib from our companions and Al-Hasan permitted that. The evidence for them is what Abu Dawud narrated on the authority of Jabir ibn Abdullah, who said:

The Prophet, may God bless him and grant him peace, slaughtered two horned, white, and black rams on the day of sacrifice. When he turned them, he said: **I have turned my face toward He who created the heavens and the earth, inclining toward truth**. And he recited until the words: **And I am the first of the Muslims**. "O God, from You and for You, on behalf of Muhammad and his nation, in the name of God, and God is greatest." Then he slaughtered. Perhaps this report did not reach Malik, or it was not authentic to him, or he saw the practice contradicting it. This is what his statement indicates: It is an innovation. And God knows best.

Fifth: The Almighty's saying: **And give good tidings to the doers of good**. It was narrated that it was revealed about the four caliphs, as mentioned in the verse before it. As for the apparent meaning of the wording, it requires generality for every doer of good.

Tafsir Ibn Kathir

God the Almighty says: The slaughtering of these gifts and sacrifices has only been prescribed for you so that you may remember Him when you slaughter them, for He is the Creator, the Provider. None of their meat or blood reaches Him, for He is the One who is independent of anything other than Him. When they slaughtered them for their gods in their time of ignorance, they would put some of the meat of their

sacrifices on them and sprinkle some of their blood on them, so God the Almighty said: **Their meat and their blood will not reach God**. Ibn Abi Hatim said: Ali ibn al-Husayn told us, Muhammad ibn Abi Hammad told us, Ibrahim ibn al-Mukhtar told us on the authority of Ibn Jurayj, who said: The people of the time of ignorance used to sprinkle the Kaaba with camel meat and blood, so the companions of the Messenger of God (peace and blessings of God be upon him) said: We are more deserving of sprinkling, so God revealed: **Their meat and blood will not reach God, but it is your piety that reaches Him**, meaning He accepts that and rewards for it, as stated in the Sahih: **Indeed, God does not look at your forms or your colors, but He looks at your hearts and your deeds**. It was mentioned in the hadith: **Charity falls into the hand of the Most Merciful before it falls into the hand of the beggar, and blood falls to a place with God before it falls to the ground**, as mentioned in the hadith. It was narrated by Ibn Majah and al-Tirmidhi, and he authenticated it on the authority of Aisha, with a chain of transmission traceable to the Prophet. Its meaning is that it was brought to ensure acceptance by God for whoever is sincere in his work, and it has no meaning that comes to mind for the investigating scholars other than this, and God knows best.

Waki' said on the authority of Yahya bin Muslim Abu Ad-Dahhak: I asked `Amir Ash-Sha'bi about the hides of sacrificial animals, and he said: **Neither their meat nor their blood shall reach God**. If you wish, then sell, and if you wish, then keep, and if you wish, then give in charity. And His statement, **Thus has He subjected them to you**, means for this reason He subjected the bodies to you, **that you may glorify God for having guided you**, meaning that you may magnify Him as He has guided you to His religion and law and what He loves and is pleased with, and He has forbidden you from doing what He hates and rejects. And His statement, **And give good tidings to the doers of good**, means, give good tidings, O Muhammad, to the doers of good, that is, in their work, those who abide by the limits of God, who follow what the Messenger has prescribed for them, who believe in what he conveyed to them and brought to them from their Lord, the Almighty and Majestic.

Question Abu Hanifa, Malik and al-Thawri held the view that the sacrifice is obligatory for whoever possesses the minimum amount of money. Abu Hanifa also added the condition of residence, and he cited as evidence for them what Ahmad and Ibn Majah narrated with a chain of transmission whose men are all trustworthy, on the authority of Abu Hurayrah, with a chain of transmission traceable to the Prophet, peace and blessings of God be upon him: **Whoever finds means but does not sacrifice, should not come near our place of prayer**. However, it is strange, and Ahmad ibn Hanbal denounced it. Ibn Umar said: The Messenger of God, peace and blessings of God be upon him, lived for ten years sacrificing. Narrated by al-Tirmidhi. Al-Shafi'i and Ahmad said: The sacrifice is not obligatory, rather it is recommended, based on

what is stated in the hadith: **There is no right on wealth except zakat.** It was previously mentioned that the Prophet, peace and blessings of God be upon him, sacrificed on behalf of his ummah, so that dropped its obligation on them. Abu Sariha said: I was a neighbor of Abu Bakr and Umar, and they did not sacrifice for fear that people would follow their example. Some people said: The sacrifice is a communal Sunnah. If one person from a house, neighborhood, or household does it, the rest are exempted from it because the purpose is to display the symbol. Imam Ahmad and the Sunan scholars narrated, and at-Tirmidhi classed it as hasan, on the authority of Muhannaf ibn Sulaym that he heard the Messenger of God (peace and blessings of God be upon him) say in Arafat: "Every household must offer a sacrifice and an 'atirah every year. Do you know what 'atirah is? It is what they call Rajabiyah." He spoke about its chain of transmission. Abu Ayyub said: During the time of the Messenger of God (peace and blessings of God be upon him), a man would sacrifice a single sheep on behalf of himself and his family, and they would eat and feed each other until he started showing off to people, and it became as you see. Narrated by at-Tirmidhi, who classed it as hasan, and by Ibn Majah. Abdullah ibn Hisham would sacrifice a single sheep on behalf of all his family. Narrated by al-Bukhari. As for the age of the sacrifice, Muslim narrated on the authority of Jabir that the Messenger of God, may God bless him and grant him peace, said: **Do not slaughter except an adult animal, unless it is difficult for you, then slaughter a young sheep.** From here, Az-Zuhri believed that a young sheep is not sufficient, and Al-Awza'i opposed him and believed that a young sheep of any kind is sufficient, and they are both strange. The majority of scholars agree that a two-year-old camel, cow, or goat is sufficient, or a young sheep. As for a two-year-old camel, it is one that is five years old and has entered its sixth year. As for a cow, it is one that is two years old and has entered its third year, or it was said that it is three years old and has entered its fourth year. As for a young sheep, it was said that it is one year old, or ten months old, or eight, or six months old, which is the least that has been said about its age. Anything less than that is a lamb, and the difference between them is that the hair on the back of a lamb is standing, while the hair on the back of a young sheep is asleep. It has parted at the temples, and God knows best.

Fath al-Qadir

37- Their meat and their blood will not reach God meaning the meat of these camels that you give in charity will not ascend to Him, nor will it reach His pleasure, nor will it be accepted by Him, since they are both meat and blood. **But it will reach Him** meaning the piety of your hearts will reach Him, and your sincerity to Him and your desire for His sake will reach Him, for that is what God accepts and rewards for. It was said that what is meant are the owners of the meat and blood: meaning those who sacrifice and draw near to their Lord will not be satisfied with the meat and blood, but with piety. Al-Zajaj said: God knows that what reaches Him is His piety and obedience to what He commands. The true meaning of this statement is acceptance, because what a person accepts is said to have attained and reached. So God addressed the

creation as is their custom when addressing them, **Thus has He subjected them to you.** He repeated this as a reminder. The meaning of **that you may glorify God for that which He has guided you to** is the saying of the one slaughtering: God is the Greatest when slaughtering. So He mentioned in the first verse the command to mention the name of God upon it, and He mentioned here the glorification to indicate the permissibility of combining the name and the glorification. It was said that what is meant by the glorification is His description, glory be to Him, with what indicates pride, and the meaning of **for that which He has guided you to** is for what He has guided you to of your knowledge of how to draw near to Him, and *ma* is a source or a relative pronoun. **And give good tidings to the doers of good** it was said that what is meant by them is the sincere ones, and it was said that the monotheists. It appears that what is meant by them is everyone who does good that justifies the name of doer of good being applied to him.

Abd ibn Humayd and Ibn al-Mundhir narrated on the authority of Abdullah ibn Umar who said: We do not know the badan except from camels and cows. Ibn Abi Hatim narrated on his authority that he said: The badan is the one with a cavity. Ibn Abi Shaybah, Abd ibn Humayd and Ibn Abi Hatim narrated on the authority of Mujahid who said: The badan is only from camels. They narrated something similar from al-Hakam, and they narrated something similar from Ata' to what Ibn Umar said. Ibn Abi Shaybah narrated something similar from Saeed ibn al-Musayyab. Ibn Abi Hatim narrated something similar from al-Hasan as well. Ibn Abi Shaybah and Abd ibn Humayd narrated on the authority of Yaqub al-Rabahi on the authority of his father who said: He bequeathed a badan, so I went to Ibn Abbas and said to him: A man bequeathed a badan to me and bequeathed a badan, will a cow suffice for me? He said: Yes. Then he said: Who are your companions? I said: From Banu Rabakh. He said: When did Banu Rabakh acquire cows in addition to camels? They are your companions, and cows are for al-Assad and Abd al-Qays. And Abd bin Hamid, Ibn Abi Al-Dunya in Al-Adahi, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Hakim **who authenticated it** and Al-Bayhaqi in his Sunan narrated on the authority of Abu Thabyan who said: I asked Ibn Abbas about the statement of God: **And mention the name of God over it, standing in rows.** He said: When you want to slaughter the sacrificial animal, make it stand on three legs, tied up, then say: **In the name of God, and God is the greatest.** Al-Faryabi, Abu Ubaid, Saeed bin Mansour, Ibn Abi Shaybah, Abd bin Hamid, Ibn Al-Mundhir and Ibn Abi Hatim narrated through various chains on the authority of Ibn Abbas regarding his statement: **Standing in rows,** he said: Standing tied up. And in the two Sahih and others on his authority that he saw a man who had made his sacrificial animal kneel while he was slaughtering it, so he said: Send it standing tied up, the Sunnah of Muhammad, may God bless him and grant him peace. And Abu Ubaidah, Abd bin Hamid and Ibn Al-Mundhir narrated on the authority of Maymun bin Mihran who said: In Ibn Masoud's reading, *Sawafin* means standing. And Ibn Al-Mundhir and Ibn Abi Hatim narrated on his authority: **And when it falls on its side.** And Ibn Abi Hatim narrated on his authority that he said: Slaughtered. Ibn

Surat al-Hajj 22:37

Neither their meat nor their blood reaches God, but what reaches Him is your piety. Thus has He subjected them to you that you may glorify God for having guided you. And give good tidings to the doers of good.

Abi Hatim also narrated on his authority that he said: **The contented** is the one who is self-sufficient, and **the beggar** is the one who asks. Ibn Abi Shaybah narrated on the authority of Ibn Umar that he said: The contented is the one who is satisfied with what I have given him.

Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: The contented one is the one who is satisfied with what he has been given, and the objector is the one who objects.

And he also narrated from him that he said: The contented one is the one who sits in his house. And Abd bin Hamid and Al-Bayhaqi narrated in his Sunan from him that he was asked about this verse, and he said: As for the contented one, he is the one who is content with what you were sent to in his house, and the one who begs is the one who approaches you. And Ibn Al-Mundhir also narrated from him that he said: The contented one is the one who asks, and the begs is the one who exposes himself and does not ask. And different sayings were narrated from the followers in the interpretation of this verse, and the reference is to the linguistic meaning, especially with the difference between the companions and those who came after them in the interpretation of that. And Ibn Al-Mundhir and Ibn Mardawayh narrated from Ibn Abbas that he said: When the polytheists slaughtered, they would face the Kaaba with the blood and sprinkle it towards the Kaaba, and the Muslims wanted to do that, so God revealed: **Neither their meat nor their blood will reach God**. And Ibn Abi Hatim narrated something similar from Ibn Jurayh.

Tafsir al-Baghawi

37. **Neither their meat nor their blood will reach God**, because when the people of ignorance slaughtered sacrificial animals, they would smear the Kaaba with their blood as an act of worship to God, so God revealed this verse: **Neither their meat nor their blood will reach God** Yaqub read (**tanal and tanaleh**) with a taa in both, and the general public read it with a yaa. Muqatil said: Their meat nor their blood will not be raised to God, **but what reaches Him from you is piety**, but what reaches Him from you are righteous deeds, piety, and sincerity that is intended for the sake of God, **Thus He has subjected them to you**, meaning: the sacrificial animals, **that you may glorify God for having guided you**, He guided you to the signs of His religion and the rituals of His Hajj, which is to say: God is greater for having guided us, and praise be to God for having tested us and our children, **and give good tidings to the doers of good**, Ibn Abbas said: the monotheists.

Tafsir al-Baidawi

37- **He will not attain God** He will not attain His pleasure nor will He be accepted by it. **Their meat** given in charity. **Nor their blood** spilled by slaughtering, since it is meat and blood. **But he will attain it through piety from you** but he will attain what accompanies it of piety in your hearts that calls you to glorify His command, draw near to God, and be sincere to Him. It was said that when the people of ignorance slaughtered sacrifices, they would smear the Kaaba with their blood as an act of devotion to God, the Most High, so the Muslims understood it, so it was revealed. **Thus has He subjected them to you** He repeated it as a reminder of the blessing and as a justification for it by saying: **That you may glorify God** meaning that you may know His greatness through His ability to do what no one else is able to do, so you may unify Him with greatness. It was said that it is the glorification at the time of ihram or slaughter. **On what He has guided you** He has guided you to the path of harnessing it and how to draw near to Him through it. *What* can be a source or a predicate, and *on* is related to **so that you may glorify** to include the meaning of gratitude. **And give good tidings to the doers of good** who are sincere in what they do and leave.

Surat al-Hajj 22:38

Indeed, God defends those who have believed. Indeed, God does not like any treacherous ingrate.

Tafsir al-Jalalayn

38 - **Indeed, God defends those who believe** the plots of the polytheists **Indeed, God does not like any traitor** in his trust *ungrateful* for his blessings, and they are the polytheists, meaning that he punishes them.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: Indeed, God repels the evil of the polytheists from those who believed in God and His Messenger. Indeed, God does not love any traitor who betrays God, disobeys His commands and prohibitions, and obeys Satan. *Ungrateful* means: one who is ungrateful for His blessings upon Him, who does not recognize the right of the one who bestowed them, and does not thank Him for them. It was said that what he meant by this is: God repelled the polytheists of Quraysh from those who were among them of the believers before their migration.

Tafsir al-Qurtubi

It was narrated that it was revealed because of the believers when they increased in number in Mecca and the infidels harmed them and those who migrated migrated to the land of Abyssinia. Some of the believers in Mecca wanted to kill whoever they could of the infidels and assassinate, betray and scheme, so this verse was revealed until His saying: *ungrateful*. So in it, the Almighty promised to defend and forbade in the clearest way treachery and betrayal. The emphasis on treachery has already been mentioned in (*Al-Anfal*), and that:

"A banner is raised for the traitor at his backside, according to the extent of his treachery. It is said: This is the treachery of so-and-so." It was said: The meaning is that he defends the believers by making them successful until faith is firmly established in their hearts, so that the infidels are not able to turn them away from their religion. If they are forced, He protects them so that they do not turn back in their hearts. It was said: He defends the believers by making them superior with an argument. Then a rare infidel kills a believer, and God defends that believer by taking him to His mercy. Nafi' read *yadfa' defending* and *lawla dafa' defending*. Abu Amr and Ibn Kathir read *yadfa' defending* and *lawla dafa' defending*. Asim, Hamza and al-Kisa'i read *yadfa' defending* and *lawla dafa' defending* God. *Yadfa'* means repelling, like 'aqabat al-las **I punished the thief** and 'a'a God **may He grant him well-being**. The source is *dfa'an defense*. Al-Zahrawi narrated that *dfa'an* is the source of *dfa' defending*, like *hasabah hisab*.

Tafsir Ibn Kathir

God Almighty informs us that He protects, guards, and grants victory to His servants who put their trust in Him and turn to Him, from the evil of the wicked and the plots of the wicked, as He Almighty said: **Is not God sufficient for His servant?** And He said: "And whoever relies upon God - then He is sufficient for him. Indeed, God will accomplish His purpose. God has already set for everything a [decreed] extent." And His statement: **Indeed, God does not like any treacherous ingrate**, meaning that He does not like among His servants those who are characterized by this, which is treachery in covenants and agreements, not fulfilling what he said, and ingratitude is denying blessings, not acknowledging them.

Fath al-Qadir

Abu Amr and Ibn Kathir read it as *yadfa'* and the rest read it as *yadfa'* and the form of the reciprocal verb here is devoid of its original meaning, which is the occurrence of the action from both sides as indicated by the other reading. This form may often be used without its original meaning being intended, such as **aqabat al-las** and the like, and we have already investigated it. It has been said that this form is used here for exaggeration and it has been said to indicate the repetition of the event. The meaning is: He defends the believers from the evils of the polytheists and it has been said that He strengthens their argument and it has been said that He guides them. The sentence is resumed to explain this advantage that the believers have obtained from the Lord of the Worlds, and that He is the One who is responsible for defending them. Sentence 38- **Indeed, God does not love any traitorous ungrateful person** confirms the inclusion of the first sentence, for God's defense of His believing servants is a complete indication that they are hated by God and not loved by Him. Al-Zajjaj said: Whoever mentions a name other than God's and draws near to idols with his sacrifice is a traitor and ungrateful. The two forms of exaggeration are used to indicate that they are like that in reality, not to exclude those who betrayed without their betrayal.

Tafsir al-Baghawi

38. The Almighty said: **Indeed, God defends those who believe**, Ibn Kathir and the people of Basra read: (*Yadfa'*) and the others read: (*Yadfa'*) with an alif, meaning: He repels the evil of the polytheists from the believers and prevents them from the believers. **Indeed, God does not like any treacherous ingrate**, meaning: a treacherous person in the trust of God, ungrateful for His blessings. Ibn Abbas said: They betrayed God and made a partner with Him and were ungrateful for His blessings. Al-Zajjaj said: Whoever approaches idols with his sacrifice and mentions a name other than God over it, then he is a treacherous ingrate.

Surat al-Hajj 22:38

Indeed, God defends those who have believed. Indeed, God does not like any treacherous ingrate.

Tafsir al-Baidawi

38- **Indeed, God defends those who believe** from the plot of the polytheists. Nafi', Ibn Amir, and the Kufians read (*Yadafi'*) meaning He exaggerates in defending, exaggerating in the defense of someone who is struggling. **Indeed, God does not like any traitor** in the trust of God. *Ungrateful* for His blessings, like someone who draws near to idols with his sacrifice, but he does not approve of their actions nor does he support them.

Surat al-Hajj 22:39

Permission is given to those who are being fought against, because they have been wronged. And indeed, God is competent to give them victory.

Tafsir al-Jalalayn

39 - **Permission is given to those who fight** meaning to the believers to fight, and this is the first verse revealed about jihad **because they** meaning because they **were wronged** by the unbelievers' wronging of them **and indeed, God is competent to give them victory**

Tafsir al-Suyuti

God Almighty said: Permission is given to those who are being fought, because they have been wronged, and God is indeed able to give them victory. Ahmad, Al-Tirmidhi, Hasanah, and Al-Hakim narrated it and authenticated it on the authority of Ibn Abbas, who said: The Prophet, may God bless him and grant him peace, left Mecca, and Abu Bakr said: They have expelled their Prophet so that he may perish. So God revealed: Permission is given to those who are being fought, because they have been wronged, and God is indeed able to give them victory.

Tafsir al-Tabari

God Almighty says: God has given permission to the believers who fight the polytheists in His cause because the polytheists have wronged them by fighting them.

The reciters differed in reading this, so the majority of the reciters of Medina read it as *adhan* with a damma on the alif, and *yuqātilūn* with a fathah on the ta', leaving out naming the agent, in *adhan* and *yuqātilūn* together. Some of the Kufians and the majority of the Basran reciters read it as *adhan* without naming the agent, and *yuqātilūn* with a kasrah on the ta', meaning those who are permitted to fight fight the polytheists. The majority of the Kufian reciters and some of the Meccans read it as *adhan* with a fathah on the alif, meaning: God has permitted, and *yuqātilūn* with a kasrah on the ta', meaning: those who God has permitted to fight fight the polytheists. These three readings are close in meaning, because those who read *adhan* in a way that does not name the agent, its meaning in interpretation goes back to the meaning of the reading of the reciters in a way that does name the agent. And whoever reads *yuqātilūn* and *yuqātilūn* with a kasrah or a fathah, the meaning of one of them is close to the meaning of the other. That is because whoever fights a human being, the one who fought him has a fighter, and each one of them is a fighter. If that is the case, then whichever of these readings the reader recites, he is correct.

However, what I prefer is to read it with a fat-ha on the alif, meaning: God has given permission, because of its proximity to His statement, **Indeed, God does not love any traitorous ingrate**. God has given permission to those whom He does not love for those who fight

them by fighting them, so permission is a response to His statement, **Indeed, God does not love**. Likewise, what I prefer to read in **they fight** is with a kasra on the ta', meaning: those who fight those whom God has informed us about whom He does not love, so the speech is connected in meaning to one another.

There is a difference of opinion about those who were meant by the permission given to them in this verse to fight. Some of them said: It meant: the Prophet of God and his companions.

Who said that?

Muhammad ibn Sa'd told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement: "Permission to fight is given to those who are being fought against because they have been wronged. And indeed, God is competent to give them victory," meaning Muhammad and his companions when they were expelled from Mecca to Medina. God says, **And indeed, God is competent to give them victory**, and He did.

Ibn Bashar told us, he said: Abu Ahmad told us, he said: Sufyan told us, on the authority of Al-A'mash, on the authority of Muslim Al-Batin, on the authority of Saeed bin Jubair, he said: When the Prophet, may God bless him and grant him peace, left Mecca, a man said: They expelled their Prophet, so the following verse was revealed: **Permission to fight is given to those who are being fought against because they were wronged... the verse those who were expelled from their homes without right** the Prophet, may God bless him and grant him peace, and his companions.

Yahya bin Dawud al-Wasiti narrated: Ishaq bin Yusuf narrated to us, on the authority of Sufyan, on the authority of al-A'mash, on the authority of Muslim, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, who said: When the Prophet, may God bless him and grant him peace, left Mecca, Abu Bakr said: They have expelled their Prophet. To God we belong and to Him we shall return. He will perish. Ibn Abbas said: Then God revealed: "Permission to fight is given to those who are being fought, because they have been wronged. And indeed, God is competent to give them victory." Abu Bakr said: Then I knew that there would be fighting, and it was the first verse to be revealed. Ibn Dawud said: Ibn Ishaq said: They used to recite *permission* and we used to recite *permission*.

Ibn Wakee' told us: Ishaq told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Muslim, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: When the Prophet, may God bless him and grant him peace, went out, then he mentioned something similar, except that he said: Abu Bakr said: I know that there will be fighting, and his hadith ended at this point, and he did not add anything to it.

Muhammad ibn Khalaf al-Asqalani told me: Muhammad ibn Yusuf told us: Qais ibn al-Rabi' told us, on the authority of al-A'mash, on the authority of Muslim, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: When the Messenger of God, may God bless him and grant him peace, left

Surat al-Hajj 22:39

Permission is given to those who are being fought against, because they have been wronged. And indeed, God is competent to give them victory.

Mecca, Abu Bakr said: "To God we belong and to Him we shall return. The Messenger of God, may God bless him and grant him peace, has been expelled, and by God they will all perish." So when the verse was revealed: **Permission to fight is given to those who are being fought against, because they have been wronged...** to His saying: **those who have been expelled from their homes without right**, Abu Bakr knew that there would be fighting.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **Permission to fight is given to those who are being fought because they were wronged**, he said: He gave them permission to fight them after He pardoned them for ten years, and he read: **Those who were expelled from their homes without right**, and he said: These are the believers.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say: Concerning His statement: **Those who were expelled from their homes without right**.

Others said: Rather, this verse refers to specific people who left the land of war, intending to emigrate, but were prevented from doing so.

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, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **Permission is given to those who are being fought against because they were wronged**, he said: Believers left Mecca to Medina as emigrants, and they were prevented, so God gave permission to the believers to fight the infidels, so they fought them.

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, regarding his statement: **Permission to fight is given to those who are being fought against because they were wronged**, he said: Some of the believers left Mecca to Medina as emigrants. They were being protected, but the infidels caught up with them, so permission was given to the believers to fight the infidels, so they fought them. Ibn Jurayj said: He said: The first fighting that God gave permission to the believers.

Ibn Abd al-A'la told us: Abu Thawr told us, on the authority of Muammar, on the authority of Qatada, in the letter of Ibn Mas'ud: Permission is given to those who fight in the way of God. Qatada said: It is the first verse revealed about fighting, so they were given permission to fight.

Al-Hasan told us: Abd al-Razzaq told us, on the authority of Muammar, on the authority of Qatada, in

His saying, **Permission is given to those who are being fought because they were wronged**. He said: It is the first verse revealed about fighting, so He gave them permission to fight. Some of them claimed that God

only said, **Permission is given to those who are being fought because they were wronged** because the companions of the Messenger of God, may God bless him and grant him peace, had asked permission from the Messenger of God, may God bless him and grant him peace, to kill the infidels if they harmed them and were harsh on them in Mecca before the migration by treachery and secretly. So God revealed about that, **Indeed, God does not like any traitorous ungrateful person**. So when the Messenger of God, may God bless him and grant him peace, and his companions migrated to Medina, He gave them permission to kill and fight them, so He said, **Permission is given to those who are being fought because they were wronged**. This is a statement that was reported from Ad-Dahhak bin Muzahim from an unproven source.

And His saying: **And indeed, God is able to give them victory**. God Almighty says: And indeed, God is able to give victory to the believers who fight in the way of God. And He has given them victory, honored them, raised them up, and destroyed their enemy and humiliated them at their hands.

Tafsir al-Qurtubi

There are two issues:

First: The Almighty's saying: **Permission is given to those who fight**. It was said: This is an explanation of His saying: **Indeed, God defends those who believe**, meaning He repels from them the evils of the infidels by permitting them to fight and granting them victory. There is an implied meaning in it, meaning He gave permission to those who are fit to fight in the fight, so it was omitted because the speech indicates what was omitted. Ad-Dahhak said: The companions of the Messenger of God, may God bless him and grant him peace, asked permission to fight the infidels when they harmed them in Mecca, so God revealed: **Indeed, God does not like any traitorous ungrateful person**. Then when he migrated, **Permission is given to those who are being fought because they were wronged** was revealed. This abrogates everything in the Quran about turning away and not forgiving. It is the first verse revealed about fighting. Ibn Abbas and Ibn Jubayr said: It was revealed when the Messenger of God, may God bless him and grant him peace, migrated to Medina. An-Nasa'i and At-Tirmidhi narrated on the authority of Ibn Abbas who said:

"When the Prophet, may God bless him and grant him peace, was expelled from Mecca, Abu Bakr said: They expelled their Prophet so that he would perish. Then God Almighty revealed: 'Permission to fight is given to those who are being fought because they have been wronged. And indeed, God is competent to give them victory.' Abu Bakr said: 'I knew that there would be fighting.'" [Al-Tirmidhi] said: This is a good hadith. More than one person narrated it on the authority of Sufyan on the authority of Al-A'mash on the authority of Muslim Al-Batin on the authority of Saeed bin Jubayr, without it saying: on the authority of Ibn Abbas.

Second: In this verse there is evidence that permission is from the Shari'ah, contrary to the Mu'tazilah, because his saying: *permitted* means permitted, and it is a word used in the language to permit everything that is forbidden. This meaning has been mentioned previously in (*Al-Baqarah*) and other places. And *permitted* was read with a fat-ha on the hamza, meaning God permitted. **They fight** with a kasra on the ta', meaning they fight their enemy. And **they fight** was read with a fat-ha on the ta', meaning the polytheists fight them, who are the believers. That is why He said: **because they were wronged** meaning they were expelled from their homes.

Tafsir Ibn Kathir

Al-Awfi said on the authority of Ibn Abbas: It was revealed about Muhammad and his companions when they were expelled from Mecca. Mujahid, Ad-Dahhak, and more than one of the early Muslims such as Ibn Abbas, Mujahid, Urwah ibn Az-Zubayr, Zaid ibn Aslam, Muqatil ibn Hayyan, Qatadah, and others said: This is the first verse revealed about jihad. Some of them used this verse as evidence that the surah is Madani. Ibn Jarir said: Yahya ibn Dawud Al-Wasiti told me, Ishaq ibn Yusuf told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Muslim, who is Al-Batin, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: When the Prophet, may God bless him and grant him peace, was expelled from Mecca, Abu Bakr said: They expelled their Prophet, to God we belong and to Him we shall return, so that he would perish. Ibn Abbas said: Then God, the Almighty, revealed: "Permission to fight has been given to those who are being fought, because they have been wronged. And indeed, God is competent to give them victory." Abu Bakr, may God be pleased with him, said: Then I knew that there would be fighting. Imam Ahmad narrated on the authority of Ishaq ibn Yusuf Al-Azraq with this, and he added: Ibn Abbas said: It is the first verse revealed about fighting. It was narrated by Al-Tirmidhi and Al-Nasa'i in their Sunan interpretations, and by Ibn Abi Hatim from the hadith of Ishaq bin Yusuf. Al-Tirmidhi and Waki' both added on the authority of Sufyan Al-Thawri with it. Al-Tirmidhi said: A good hadith. It was narrated by more than one person on the authority of Al-Thawri, but Ibn Abbas is not included in it.

And His statement: **And indeed, God is able to give them victory** means that He is able to give victory to His believing servants without fighting, but He wants His servants to exert their utmost effort in obeying Him, as He said: "So when you meet those who disbelieve, strike their necks until, when you have inflicted slaughter on them, then secure their bonds; then either grant them favor afterwards or ransom them until the war lays down its burdens. That is so. And if God had willed, He could have taken vengeance upon them, but [He intends] to test some of you by means of others. And as for those who are killed in the way of God - never will He let their deeds perish. He will guide them and amend their condition. And admit them to Paradise, which He has made known to them." And God, the Most High, said: "Fight them; God will punish

them by your hands and will disgrace them and give you victory over them and heal the breasts of a believing people. And He will remove the anger of their hearts. And God turns in mercy to whom He wills. And God is Knowing and Wise." And He said: "Or do you think that you will be left while God has not yet known those among you who strive and have not taken as allies other than God or His Messenger or the believers? And God is Acquainted with what you do?" And He said: **Or do you think that you will enter Paradise while God has not yet known those among you who strive and have not taken as allies other than God or His Messenger or the believers?** And God is Acquainted with what you do?" And He said: "Or do you think that you will enter Paradise while God has not yet known those among you who strive and have not yet known The patient ones. He said: "And We will surely test you until We make evident those who strive among you [for the cause of God] and the patient, and We will make evident [what is] your report." There are many verses on this.

That is why Ibn Abbas said in his statement: **And indeed, God is able to give them victory**, and He did. Rather, the Almighty legislated jihad at the most appropriate time for it, because when they were in Mecca, the polytheists were more numerous, so if He had ordered the Muslims, who were less than a tenth, to fight the rest, it would have been difficult for them. That is why when the people of Yathrib pledged allegiance on the night of Al-Aqaba to the Messenger of God, may God bless him and grant him peace. They were more than eighty in number. They said: **O Messenger of God, should we not attack the people of the valley, meaning the people of Mina, during the nights of Mina and kill them?** The Messenger of God, may God bless him and grant him peace, said: **I have not been commanded to do this.** So when the polytheists rebelled and expelled the Prophet, may God bless him and grant him peace, from among them and intended to kill him, and scattered his companions in scatter, a group of them went to Abyssinia and others to Medina. When they settled in Medina and the Messenger of God, may God bless him and grant him peace, met them and they gathered around him and supported him and it became a house of Islam and a stronghold to which they could take refuge, God prescribed jihad against the enemies. This verse was the first to be revealed regarding that. God, the Most High, said: "Permission to fight is given to those who are being fought against because they have been wronged. And indeed, God is competent to give them victory." * Those who have been expelled from their homes without right." Al-Awfi said on the authority of Ibn Abbas: They were expelled from Mecca to Medina without right, meaning Muhammad and his companions, **except that they say, 'Our Lord is God.'** That is, they had not done any harm to their people, nor had they committed any sin. However, they believed in the Oneness of God and worshipped Him without any partner, and this is an exception in relation to what is in the same matter. As for the polytheists, it is the greatest of sins, as God Almighty said: **They expel the Messenger and you because you believe in God, your Lord.** And God Almighty said in the story of the People of the Trench: **And they did not resent them except because they believed in God, the Almighty,**

Permission is given to those who are being fought against, because they have been wronged. And indeed, God is competent to give them victory.

the Praiseworthy. And for this reason, when the Muslims were chanting in the construction of the trench and saying:

O God, if it were not for you, we would not have been guided, given charity, or prayed.

So send down tranquility upon us and plant firmly our feet if we meet [the enemy].

Those who have transgressed against us, if they wanted to cause discord, we would refuse.

The Messenger of God (peace and blessings of God be upon him) agreed with them and said with them at the end of each rhyme. So when they said: **If they wanted to cause strife, we refused**, he said: **We refused**, extending his voice. Then God the Almighty said: **And had God not repelled some people by means of others**, meaning, had He not repelled some people from others, and prevented the evils of some people from others through the causes He creates and decrees, the earth would have been corrupted and the strong would have destroyed the weak. **The monasteries would have been demolished**, which are the small temples of the monks, said Ibn Abbas, Mujahid, Abu al-Aaliyah, Ikrimah, al-Dahhak, and others. Qatada said: They are the temples of the Sabians, and in a narration from him: the monasteries of the Magians. Muqatil ibn Hayyan said: They are the houses on the roads, **and churches**, which are larger than them, and have more worshippers in them, and they are also for the Christians, said Abu al-Aaliyah, Qatadah, al-Dahhak, Ibn Sakhr, Muqatil ibn Hayyan, Khasif, and others. Ibn Jubayr narrated on the authority of Mujahid and others that they are the churches of the Jews. Al-Suddi narrated on the authority of someone who told him on the authority of Ibn Abbas that they are the churches of the Jews. Mujahid only said: They are the churches, and God knows best.

And his saying: **And prayers** Al-Awfi said on the authority of Ibn Abbas: The prayers are the churches. And Ikrimah, Ad-Dahhak and Qatadah said the same: They are the churches of the Jews, and they call them prayers. Al-Suddi narrated on the authority of someone who told him on the authority of Ibn Abbas that they are the churches of the Christians. Abu Al-Aaliyah and others said: The prayers are the temples of the Sabians. Ibn Abi Nujayh said on the authority of Mujahid: The prayers are mosques for the People of the Book and the Muslims on the roads, as for the mosques, they are for the Muslims. And his saying: **The name of God is mentioned therein much** it was said: The pronoun in his saying **The name of God is mentioned therein much** refers to the mosques because they are the closest of the things mentioned. Ad-Dahhak said: All of them are where the name of God is mentioned much. Ibn Jarir said: The correct thing is to demolish the monasteries of the monks and the churches of the Christians and the prayers of the Jews, which are their churches, and the mosques of the Muslims in which the name of God is mentioned much, because this is what is commonly used in the

speech of the Arabs. Some scholars said: This is a progression from the least to the most until it ends with the mosques, which are more populated and have more worshippers, and they are the ones with the correct intention.

And His statement: **And God will surely support those who support Him** is like His statement, the Most High: "O you who have believed, if you support God, He will support you and plant firmly your feet. And as for those who disbelieve - then wretched is theirs, and He will render their deeds worthless." And His statement, **Indeed, God is Strong and Exalted in Might** describes Himself with strength and might, for by His strength He created everything and determined it with a measure, and by His might no one can subdue Him nor can any victor overcome Him, rather everything is humble before Him and is in need of Him. And whoever the Strong and Exalted supports, he is the victorious, and his enemy is the vanquished. God the Most High said: "And Our word has already gone forth for Our servants, the messengers. Indeed, they will be the victorious. And indeed, Our soldiers will be the predominant." And God the Most High said: "God has decreed, 'I will surely prevail, I and My messengers. Indeed, God is Strong and Exalted in Might.'"

Fath al-Qadir

Or disbelief less than their disbelief 39- **Permission is given to those who are being fought because they were wronged.** Permission is read as active and passive, and so is **they are fighting**. It is read as active and passive, and in both readings, permission is given by God, the Exalted, to His believing servants that if they are fit for fighting, or the polytheists fight them, they should fight them. The commentators said: The polytheists of Mecca used to harm the companions of the Messenger of God, may God bless him and grant him peace, with their tongues and hands, so they would complain about that to the Messenger of God, may God bless him and grant him peace, so he would say to them: **Be patient, for I have not been commanded to fight** until he migrated, so God, the Exalted, revealed this verse in Medina, and it is the first verse revealed about fighting. This verse also confirms the meaning of His statement: **Indeed, God defends**. The permissibility of fighting them is part of God's defense against them, and the *ba* in **because they were wronged** is for causality: that is, because they were wronged by what was inflicted upon them by the polytheists of cursing, beating, and expulsion. Then God Almighty promised them victory over the polytheists, saying: **Indeed, God is able to give them victory**. This also confirms what was mentioned about defense.

Tafsir al-Baghawi

39. The Almighty said: **Permission is given to those who are being fought because they were wronged.** The people of Medina, Basra, and Asim read:

(*permission*) with a damma on the alif, and the rest read it with a fatha, meaning: God has given permission, **(to those who are being fought)**, the people of Medina, Ibn Amir, and Hafs read **(they fight)** with a fatha on the ta, meaning the believers who are being fought by the polytheists, and the others read it with a kasra on the ta, meaning those who are given permission to wage jihad (*fight*) the polytheists.

The commentators said: The polytheists of Mecca used to harm the companions of the Messenger of God, may God bless him and grant him peace, and they would continue to be sad, among them beaten and wounded, and they would complain about that to the Messenger of God, may God bless him and grant him peace, and he would say to them: Be patient, for I was not commanded to fight until the Messenger of God, may God bless him and grant him peace, migrated. Then God Almighty revealed this verse, and it is the first verse in which God permitted fighting, so this verse was revealed in Medina.

Mujahid said: This verse was revealed about a specific group of people who emigrated from Mecca to Medina, and they were prevented, so God gave them permission to fight the infidels who were preventing them from emigrating, **because they were wronged**, meaning: because of what they were wronged and the harm they were subjected to, **and indeed, God is able to give them victory**.

Tafsir al-Baidawi

39- *Permission* is permission, and Ibn Kathir, Ibn Amir, Hamza and Al-Kisa'i read it in the construction of the agent, which is God. **For those who fight** the polytheists, and the one who is permitted is omitted because it indicates it, and Nafi', Ibn Amir and Hafs read it with the opening of the ta', meaning those whom the polytheists fight. **Because they were wronged** because they were wronged and they were the companions of the Messenger of God, may God bless him and grant him peace. The polytheists used to harm them and they used to come to him from among those who were beaten and wounded and complained to him, so he would say to them: Be patient, for I was not commanded to fight until I migrated, so it was revealed. It is the first verse revealed about fighting after it was forbidden in more than seventy verses. **And indeed, God is Able to give them victory** He promised them victory just as He promised to repel the harm of the disbelievers from them.

Surat al-Hajj 22:40

Those who have been expelled from their homes without right - only because they say, "Our Lord is God." And were it not that God checks some people by means of others, monasteries, churches, synagogues, and mosques - in which the name of God is much mentioned - would have been demolished. And God will surely support those who support Him. Indeed, God is Powerful and Exalted in Might.

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Tafsir al-Jalalayn

40 - They **are those who were expelled from their homes without right** in the expulsion they were not expelled **except that they said** that is, by their saying **Our Lord is God** alone and this saying is true, so the expulsion by it is an expulsion without right **and had God not repelled some people** instead of some people **by others, there would have been demolished** with emphasis for multiplication and with emphasis *monasteries* for monks **and churches** churches for Christians **and synagogues** churches for Jews in Hebrew **and mosques** for Muslims **in which** that is, the mentioned places **the name of God is mentioned much** and worship is cut off by their destruction **and God will surely aid those who aid Him** that is, aid His religion **indeed God is Powerful** over His creation *Mighty* impregnable in His authority and power.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: Permission is given to those who are being fought against. **Those who were expelled from their homes without right**. The second *those* is a response to the first **those who were expelled from their homes**. What He meant by those who were expelled from their homes are the believers whom the infidels of Quraysh expelled from Mecca. They expelled them from their homes and tortured some of them for believing in God and His Messenger, and some of them insulted them with their tongues and threatened them, until they forced them to leave them. What they did to them was without right, because they were on falsehood, while the believers were on the truth. Therefore, He the Most High said: **Those who were expelled from their homes without right**. And His statement: **Except that they say, 'Our Lord is God.'** God the Most High says: They were not expelled from their homes except by saying, **Our Lord is God alone, with no partner for Him**. So *an* is in the accusative case in response to the *ba* in His statement: **without right**. It may be permissible for it to be in the accusative case as an exception.

His saying: **And had God not repelled some people by means of others**, the people of interpretation differed regarding the meaning of that. Some of them said: The meaning of that is: And had God not repelled the polytheists by means of the Muslims.

Who said that?

Al-Qasim told us, Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, his statement: **And had God not repelled some people by means of others** means repelling the polytheists by means of the Muslims.

Others said: The meaning of this is: Had it not been for fighting and jihad in the way of God.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And had God not repelled some people by means of others**, he said: Had it not been for fighting and jihad.

Others said: Rather, the meaning of this is: Had God not repelled the companions of the Messenger of God, may God bless him and grant him peace, from those who came after them from the followers.

Who said that?

Ibrahim bin Saeed told us: Yaqoub bin Ibrahim told us, on the authority of Saif bin Amr, on the authority of Abu Rawq, on the authority of Thabit bin Awsaja Al-Hadrami, who said: Twenty-seven of the companions of Ali and Abdullah told me, including Lahiq bin Al-Aqmar, Al-Aizar bin Jarwal, and Atiyah Al-Qurazi, that Ali, may God be pleased with him, said: This verse was revealed about the companions of the Messenger of God, may God bless him and grant him peace: **And had God not repelled some people by means of others**, and had God not defended the followers through the companions of Muhammad, **monasteries and churches would have been pulled down**.

Others said: Rather, the meaning of this is: If God had not repelled those whose testimony is required to be accepted in rights, it would be for some people over others, for those whose testimony is not permissible to accept, and others, so He revived that which is this, and because of that the shedding of this person's blood would be prevented, and they left the injustices for his sake, for the injustice of the people, so the monasteries were demolished.

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, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And had God not repelled some people by means of others**, he said: Some of them repel others in testimony, in the truth, and in what comes before this,

he said: Had it not been for them, these monasteries and what was mentioned with them would have been destroyed.

The most correct of the sayings on this matter is to say: God Almighty, mentioned that if it were not for the people defending each other, He would have destroyed what was mentioned, from His Almighty repelling some of them by others, and preventing the polytheists from doing that with the Muslims, and from that He prevented some of them from oppressing each other, like the ruler who prevents his subjects from oppressing each other, and from that He prevents the one who allows his testimony between them from taking the right of someone who has a right over him, and the like, and all of that is from Him repelling some of the people from each other, were it not for that they would have oppressed each other, so the conquerors destroyed the monasteries of the conquered and their churches, and what He, may His praise be glorified, named, and God Almighty did not put evidence in the mind that He meant some of that without others, nor did He bring that it is like that, a report that must be accepted, so therefore it is on the apparent and general as I have explained before, for the generality of the apparent meaning of that is all that we have mentioned.

His saying: **I would have demolished monasteries.** The people of interpretation differed regarding the meaning of monasteries. Some of them said: He meant the monasteries of monks.

Who said that?

Muhammad bin Al-Muthanna told us, he said: Abdul Wahhab told us, he said: Dawud told us, on the authority of Rafi', regarding this verse: **I would have demolished monasteries.** He said: The monasteries of the monks.

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, his statement: **The monasteries would have been demolished,** he said: The monasteries of the monks.

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: **I would have demolished monasteries.** He said: The monasteries of the monks.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement: **I would have demolished monasteries,** he said: The monasteries of the monks.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh, who said: Ubaid told us, who said: I heard Al-Dahhak say: Regarding His statement: **I would have demolished monasteries,** they are the monasteries of the little ones that they build.

Others said: Rather, they are the monasteries of the Sabians.

Who said that?

Muhammad bin Abdul Ala told us: Ibn Thawr told us, on the authority of Muammar, on the authority of

Qatada: *Monasteries* he said: They are for the Sabians.

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

The reciters differed in their reading of the statement: **to destroy.** The majority of the reciters of Medina read it as **to destroy** with a light *Ihadamat*. The majority of the reciters of Kufa and Basra read it as **to destroy** with a shaddah, meaning to repeat the destruction in it time after time. The shaddah in that is more pleasing to me than the two readings, because that is what the disbelievers do with that.

As for his saying: **and sale,** he means by it: the sale of Christians.

The interpreters differed on this, and some of them said the same as we said on this.

Who said that?

Muhammad bin Al-Muthanna told me, he said: Abdul-A'la told us, he said: Dawud told us, on the authority of Rafi': **And the sale,** he said: The sale of the Christians.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And it was sold** to the Christians.

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

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say: The sale: the sale of the Christians.

Others said: What is meant by the sale in this place is the churches of the Jews.

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 both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: **And a sale,** he said: And churches.

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.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, in his statement: **And the sale,** he said: The sale: the churches.

His saying: **And prayers.** The people of interpretation differed regarding its meaning. Some of them said: What is meant by prayers are the churches.

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 prayers,** he said: He means by prayers the churches.

Surat al-Hajj 22:40

Those who have been expelled from their homes without right - only because they say, "Our Lord is God." And were it not that God checks some people by means of others, monasteries, churches, synagogues, and mosques - in which the name of God is much mentioned - would have been demolished. And God will surely support those who support Him. Indeed, God is Powerful and Exalted in Might.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say regarding His statement: **and prayers**: the churches of the Jews, and they call the church a prayer.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And prayers** are the churches of the Jews.

Others said: What he meant by prayers are the mosques of the Sabians.

Who said that?

Ibn Al-Muthanna told us: Abd Al-A'la told us: Dawud told us: I asked Abu Al-A'la about the prayers. He said: They are the mosques of the Sabians.

He said: Abd al-Wahhab told us, he said: Dawud told us, on the authority of Rafi', something similar.

Others said: They are mosques for Muslims and the People of the Book on the roads.

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, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement **and prayers** he said: Mosques for the People of the Book, and for the People of Islam on the roads.

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.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement: **And prayers**, he said: The prayers are the prayers of the people of Islam, they are cut off if the enemy enters upon them, worship is cut off, and the mosques are demolished, as Nebuchadnezzar did.

His saying: **And mosques in which the name of God is much mentioned**. There is a difference of opinion as to which mosques are meant by this statement. Some of them said: What is meant by this are the mosques of the Muslims.

Who said that?

Ibn Al-Muthanna told us, he said: Abdul-Wahhab told us, he said: Dawud told us, on the authority of Rafi', his statement, **and mosques**, he said: the mosques of the Muslims.

Ibn Abd al-A'la told us, he said: Ibn Thawr told us, he said: Muammar told us, on the authority of Qatada: **And mosques in which the name of God is much mentioned**. He said: The mosques are the mosques of the Muslims in which the name of God is much

mentioned.

Al-Hasan told us: Abd al-Razzaq told us, on the authority of Muammar, on the authority of Qatada, something similar.

Others said: What he meant by his saying: **and mosques** are monasteries, churches, and prayer halls.

Who said that?

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Al-Dahhak say, in his statement: **And mosques**, he says that in all of this the name of God is mentioned frequently, and he did not specify the mosques.

Some of the Arab scholars from Basra used to say: Prayers are not destroyed, but he interpreted it as another action, as if he had said: And prayers were left. Some of them said: It means: the places of prayers. Some of them said: They are prayers, and they are the churches of the Jews, called in Hebrew: Salata.

The most correct of these statements is the statement of the one who said: The meaning of this is: The monks' monasteries, the Christians' churches, and the Jews' prayer rooms, which are their churches, and the Muslims' mosques in which the name of God is often mentioned, would be demolished.

We said that this statement is more deserving of interpretation, because that is what is known in the speech of the Arabs, and is widespread among them, and whatever statement contradicts it, even if it has a face, is not used in the way it is directed to.

And His statement: **And God will surely support those who support Him**, the Most High says: And God will surely support those who fight in His cause, so that His word will be supreme over His enemy. So God's support for His servant is His assistance to him, and the servant's support for his Lord is his struggle in His cause, so that His word will be supreme.

And His saying: **Indeed, God is Strong and Mighty**. God Almighty says: Indeed, God is Strong in giving victory to those who strive in His cause from among the people of His guardianship and obedience. He is Mighty in His kingdom. He says: He is impregnable in His authority. No conqueror can subdue Him, and no conqueror can overcome Him.

Tafsir al-Qurtubi

It contains seven issues:

First: The Almighty's saying: **Those who were expelled from their homes** This is one of the things they were wronged with, and they were only expelled because they said: Our Lord is God alone. So His saying:

Except that they say, Our Lord is God is an interrupted exception, meaning but because they said, Our Lord is God, as Sibawayh said. Al-Farra' said that it is permissible for it to be in the accusative case, and he estimated it to be returned to the preposition *with*, and this is the saying of Abu Ishaq al-Zajjaj, and the meaning according to him is: Those who were expelled from their homes unjustly except because they said, Our Lord is God, meaning they were expelled because of their monotheism, the people of idols expelled them. And **those who were expelled** is in the accusative case instead of His saying: **For those who fight**.

Second: Ibn al-Arabi said: Our scholars said that before the Pledge of Aqaba, the Messenger of God, may God bless him and grant him peace, was not permitted to go to war and blood was not permissible for him. Rather, he was commanded to call to God, be patient in the face of harm, and forgive the ignorant for a period of ten years, in order to establish God's proof against them, and to fulfill His promise with which He bestowed His grace in His saying: **And We never punish until We have sent a messenger** (al-Isra' 17:15). So the people continued in their tyranny and did not provide clear evidence. The Quraysh had persecuted those of his people who followed him from the emigrants until they tempted them away from their religion and exiled them from their lands. Some of them fled to Abyssinia, some went out to Medina, and some endured the harm. When the Quraysh rebelled against God Almighty and rejected His command and denied His Prophet, peace be upon him, and tortured those who believed in Him, worshipped Him alone, and believed in His Prophet, peace be upon him, and held fast to His religion, God permitted His Messenger to fight, resist, and seek victory over those who had wronged them, and He revealed, **Permission is given to those who are being fought against because they have been wronged** - until His saying - **the matters**.

Third: In this verse there is evidence that the action of the forced refuge is attributed to the one who forced him to take refuge, because God Almighty attributed the expulsion to the disbelievers, because the speech is about the meaning of estimating the sin and imposing it. This verse is like the Almighty's saying: **When those who disbelieved expelled him** (Bara'ah: 40), and the speech in both of them is the same, and it was mentioned previously in (*Bara'ah*) and praise be to God.

Fourth: **And had God not repelled some people by means of others**, meaning, had God not prescribed for the prophets and believers the killing of enemies, the polytheists would have taken control and suspended the places of worship that the masters of religions had made clear. However, He repelled by making fighting obligatory so that the people of religion could devote themselves to worship. Jihad is an ancient matter among nations, and by it laws were made right and acts of worship were united. It is as if He said: Permission was given to fight, so let the believers fight. Then He strengthened this matter in fighting by saying: **And had God not repelled some people**, meaning, had it not been for fighting and jihad, the truth would have prevailed in every nation. So whoever finds jihad abhorrent among the Christians and Sabians is

contradicting his doctrine, because had it not been for fighting, the religion that they defend would not have remained. Also, these places that were established before their distortion and alteration and before those religions were abrogated by Islam were mentioned for this meaning, meaning, had it not been for this repelling, the churches would have been demolished in the time of Moses, and the monasteries and churches in the time of Jesus, and the mosques in the time of Muhammad, peace be upon him. **I would have demolished** is from *served* the building, meaning I would have demolished it so it would have collapsed. Ibn Atiyah said: This is the most correct interpretation of the verse. It was narrated on the authority of Ali ibn Abi Talib **may God be pleased with him** that he said: Had God not repelled the infidels from the followers and those who came after them through the companions of Muhammad (peace be upon him). Although this means repelling one people by another, the meaning of fighting is more appropriate, as mentioned above. Mujahid said: Had God not repelled the oppression of a people through the testimony of just people. A group said: Had God not repelled the oppression of the oppressors through the justice of the rulers. Abu al-Darda' said: Had God not repelled those in the mosques from those who are not in the mosques, and those who fight from those who do not fight, the punishment would have come to them. A group said: Had God not repelled the punishment through the supplication of the virtuous and good people, and other details that explain the meaning of the verse. This is because the verse necessarily requires someone who is repelled from the people and something that is repelled from them, so reflect on that.

Fifth: Ibn Khuwayzmandad said: This verse includes the prohibition of demolishing the churches, churches, and fire houses of the People of the Covenant. They should not be allowed to create anything that was not there, nor should they increase the width or height of the building. Muslims should not enter them or pray in them. Whenever they increase, they must be demolished. The churches and churches that exist in the lands of war should be demolished. The reason why what is in the lands of Islam for the People of the Covenant is not demolished is because it is considered their homes and their property that they have pledged to maintain. It is not permissible for them to be allowed to increase because that would reveal the causes of disbelief. It is permissible to demolish a mosque in order to rebuild it, and Uthman, may God be pleased with him, did that with the mosque of the Prophet, may God bless him and grant him peace.

Sixth: It was read *lhdhma* with a light and heavy dal. *Sawami'* is the plural of sam'ah, its weight is faw'ala, and it is a tall building with an iron top. It is said: he raised the top of the tharidah, meaning he raised it and sharpened it. A man with a sharp heart, meaning he is a sharp-witted man. The one with a sharp speech is a man with a sharp ear. It was also said: he is the one with a small ear among people and others. Before Islam, it was specific to Christian monks and Sabian worshippers - said by Qatada - then it was used for the minaret of Muslims. Al-Bay' is the plural of Bay'ah, which is the church of Christians. Al-Tabari said: It was said that they are the churches of the Jews, then

Surat al-Hajj 22:40

Those who have been expelled from their homes without right - only because they say, "Our Lord is God." And were it not that God checks some people by means of others, monasteries, churches, synagogues, and mosques - in which the name of God is much mentioned - would have been demolished. And God will surely support those who support Him. Indeed, God is Powerful and Exalted in Might.

Mujahid added something that does not require that. *Walawat* Al-Zajjaj and Al-Hasan said: They are the churches of the Jews, and in Hebrew it is saluta. Abu Ubaidah said: The saluta are houses built for Christians in the wilderness where they pray during their travels. They are called saluta, then it was Arabized and said saluta. In *salawat* there are nine readings mentioned by Ibn Atiyah: Salawat, Salawat, Salawat, Salaluli, on the weight of fa'uli, salub with a single ba', the plural of salib, saluth with a triple tha' on the weight of fa'ul, salawat with a damma on the sad and lam and an alif after the waw, saluthan with a damma on the sad and lam and a shortened alif after the triple tha', saluthan with a kasra on the sad and a sukoon on the lam and a kasra waw after a ya', after a dotted tha' with three dots, after an alif. An-Nahhas mentioned: It was narrated on the authority of Asim al-Jahdari that he read wa salub, and it was narrated on the authority of ad-Dahhak wa saluth with a voiced tha' with three dots, and I do not know whether to open the sad or close it.

I said: So here come ten readings. Ibn Abbas said: Prayers are churches. Abu Al-Aaliyah: Prayers are the mosques of the Sabians. Ibn Zayd: They are the prayers of the Muslims that are cut off if the enemy enters them and the mosques are demolished. So on this basis, the demolition was borrowed for the prayers from where it was disrupted, or he meant the place of prayers and the added was deleted. According to the saying of Ibn Abbas, Al-Zajjaj and others, the demolition is the reality. Al-Hasan said: Demolishing the prayers is abandoning them. Qatrab: They are the small monasteries and no one has heard of them. Khasif believed that the purpose of these names is to divide the places of worship of the nations. Monasteries are for monks, churches are for Christians, prayers are for Jews, and mosques are for Muslims. Ibn Atiyyah said: It is more apparent that they are intended to exaggerate in mentioning the places of worship. These names are shared by nations in their names, except for the church, which is specific to Christians in the Arabic language. The meanings of these names are in the nations that have a book from ancient times. In this verse, neither the Magians nor the polytheists are mentioned, because these have nothing to protect, and the remembrance of God is only found among the people of religious laws. An-Nahhas said: **The name of God is mentioned therein**, which in the speech of the Arabs, based on the true view, should be **The name of God is mentioned therein** referring to the mosques and not to anything else, because the pronoun follows them. It is permissible for it to refer to *monasteries* and what follows it, and the meaning would be the time of their religious laws and their establishment of the truth.

Seventh: If it is said: Why are the mosques and prayer places of the People of the Covenant given precedence over the mosques of the Muslims? It is

said: Because they are older in construction. And it is said: Because they are closer to remembrance, just as the mosques are closer to remembrance, just as the former was delayed in His statement: **And among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds** (Fatir 35:32).

Eighth: The Almighty's saying: **And God will surely support those who support Him**, meaning those who support His religion and His Prophet. **Indeed, God is Strong**, meaning Able. Al-Khattabi said: Strong can mean Able, and whoever is strong over something has power over it. *Mighty*, meaning great and noble, as Al-Zajjaj said. It was said that it means the impregnable that cannot be resisted, and we have explained them both in the book *Al-Asna* in explaining the beautiful names of God.

Tafsir Ibn Kathir

Al-Awfi said on the authority of Ibn Abbas: It was revealed about Muhammad and his companions when they were expelled from Mecca. Mujahid, Ad-Dahhak, and more than one of the early Muslims such as Ibn Abbas, Mujahid, Urwah ibn Az-Zubayr, Zaid ibn Aslam, Muqatil ibn Hayyan, Qatadah, and others said: This is the first verse revealed about jihad. Some of them used this verse as evidence that the surah is Madani. Ibn Jarir said: Yahya ibn Dawud Al-Wasiti told me, Ishaq ibn Yusuf told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Muslim, who is Al-Batin, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, who said: When the Prophet, may God bless him and grant him peace, was expelled from Mecca, Abu Bakr said: They expelled their Prophet, to God we belong and to Him we shall return, so that he would perish. Ibn Abbas said: Then God, the Almighty, revealed: "Permission to fight has been given to those who are being fought, because they have been wronged. And indeed, God is competent to give them victory." Abu Bakr, may God be pleased with him, said: Then I knew that there would be fighting. Imam Ahmad narrated on the authority of Ishaq ibn Yusuf Al-Azraq with this, and he added: Ibn Abbas said: It is the first verse revealed about fighting. It was narrated by Al-Tirmidhi and Al-Nasa'i in their Sunan interpretations, and by Ibn Abi Hatim from the hadith of Ishaq bin Yusuf. Al-Tirmidhi and Waki' both added on the authority of Sufyan Al-Thawri with it. Al-Tirmidhi said: A good hadith. It was narrated by more than one person on the authority of Al-Thawri, but Ibn Abbas is not included in it.

And His statement: **And indeed, God is able to give them victory** means that He is able to give victory to His believing servants without fighting, but He wants His servants to exert their utmost effort in obeying Him,

as He said: "So when you meet those who disbelieve, strike their necks until, when you have inflicted slaughter on them, then secure their bonds; then either grant them favor afterwards or ransom them until the war lays down its burdens. That is so. And if God had willed, He could have taken vengeance upon them, but [He intends] to test some of you by means of others. And as for those who are killed in the way of God - never will He let their deeds perish. He will guide them and amend their condition. And admit them to Paradise, which He has made known to them." And God, the Most High, said: "Fight them; God will punish them by your hands and will disgrace them and give you victory over them and heal the breasts of a believing people. And He will remove the anger of their hearts. And God turns in mercy to whom He wills. And God is Knowing and Wise." And He said: "Or do you think that you will be left while God has not yet known those among you who strive and have not taken as allies other than God or His Messenger or the believers? And God is Acquainted with what you do?" And He said: **Or do you think that you will enter Paradise while God has not yet known those among you who strive and have not taken as allies other than God or His Messenger or the believers?** And God is Acquainted with what you do?" And He said: "Or do you think that you will enter Paradise while God has not yet known those among you who strive and have not yet known The patient ones. He said: "And We will surely test you until We make evident those who strive among you [for the cause of God] and the patient, and We will make evident [what is] your report." There are many verses on this.

That is why Ibn Abbas said in his statement: **And indeed, God is able to give them victory**, and He did. Rather, the Almighty legislated jihad at the most appropriate time for it, because when they were in Mecca, the polytheists were more numerous, so if He had ordered the Muslims, who were less than a tenth, to fight the rest, it would have been difficult for them. That is why when the people of Yathrib pledged allegiance on the night of Al-Aqaba to the Messenger of God, may God bless him and grant him peace. They were more than eighty in number. They said: **O Messenger of God, should we not attack the people of the valley, meaning the people of Mina, during the nights of Mina and kill them?** The Messenger of God, may God bless him and grant him peace, said: **I have not been commanded to do this.** So when the polytheists rebelled and expelled the Prophet, may God bless him and grant him peace, from among them and intended to kill him, and scattered his companions in scatter, a group of them went to Abyssinia and others to Medina. When they settled in Medina and the Messenger of God, may God bless him and grant him peace, met them and they gathered around him and supported him and it became a house of Islam and a stronghold to which they could take refuge, God prescribed jihad against the enemies. This verse was the first to be revealed regarding that. God, the Most High, said: "Permission to fight is given to those who are being fought against because they have been wronged. And indeed, God is competent to give them victory. * Those who have been expelled from their homes without right." Al-Awfi said on the authority of Ibn Abbas: They were expelled from Mecca to Medina

without right, meaning Muhammad and his companions, **except that they say, 'Our Lord is God.'** That is, they had not done any harm to their people, nor had they committed any sin. However, they believed in the Oneness of God and worshipped Him without any partner, and this is an exception in relation to what is in the same matter. As for the polytheists, it is the greatest of sins, as God Almighty said: **They expel the Messenger and you because you believe in God, your Lord.** And God Almighty said in the story of the People of the Trench: **And they did not resent them except because they believed in God, the Almighty, the Praiseworthy.** And for this reason, when the Muslims were chanting in the construction of the trench and saying:

O God, if it were not for you, we would not have been guided, given charity, or prayed.

So send down tranquility upon us and plant firmly our feet if we meet [the enemy].

Those who have transgressed against us, if they wanted to cause discord, we would refuse.

The Messenger of God (peace and blessings of God be upon him) agreed with them and said with them at the end of each rhyme. So when they said: **If they wanted to cause strife, we refused**, he said: **We refused**, extending his voice. Then God the Almighty said: **And had God not repelled some people by means of others**, meaning, had He not repelled some people from others, and prevented the evils of some people from others through the causes He creates and decrees, the earth would have been corrupted and the strong would have destroyed the weak. **The monasteries would have been demolished**, which are the small temples of the monks, said Ibn Abbas, Mujahid, Abu al-Aaliyah, Ikrimah, al-Dahhak, and others. Qatada said: They are the temples of the Sabians, and in a narration from him: the monasteries of the Magians. Muqatil ibn Hayyan said: They are the houses on the roads, **and churches**, which are larger than them, and have more worshippers in them, and they are also for the Christians, said Abu al-Aaliyah, Qatadah, al-Dahhak, Ibn Sakhr, Muqatil ibn Hayyan, Khasif, and others. Ibn Jubayr narrated on the authority of Mujahid and others that they are the churches of the Jews. Al-Suddi narrated on the authority of someone who told him on the authority of Ibn Abbas that they are the churches of the Jews. Mujahid only said: They are the churches, and God knows best.

And his saying: **And prayers** Al-Awfi said on the authority of Ibn Abbas: The prayers are the churches. And Ikrimah, Ad-Dahhak and Qatadah said the same: They are the churches of the Jews, and they call them prayers. Al-Suddi narrated on the authority of someone who told him on the authority of Ibn Abbas that they are the churches of the Christians. Abu Al-Aaliyah and others said: The prayers are the temples of the Sabians. Ibn Abi Nujayh said on the authority of Mujahid: The prayers are mosques for the People of the Book and the Muslims on the roads, as for the mosques, they are for the Muslims. And his saying: **The name of God is mentioned therein much** it was said: The pronoun in his saying **The name of God is mentioned therein much** refers to the mosques

Surat al-Hajj 22:40

Those who have been expelled from their homes without right - only because they say, "Our Lord is God." And were it not that God checks some people by means of others, monasteries, churches, synagogues, and mosques - in which the name of God is much mentioned - would have been demolished. And God will surely support those who support Him. Indeed, God is Powerful and Exalted in Might.

because they are the closest of the things mentioned. Ad-Dahhak said: All of them are where the name of God is mentioned much. Ibn Jarir said: The correct thing is to demolish the monasteries of the monks and the churches of the Christians and the prayers of the Jews, which are their churches, and the mosques of the Muslims in which the name of God is mentioned much, because this is what is commonly used in the speech of the Arabs. Some scholars said: This is a progression from the least to the most until it ends with the mosques, which are more populated and have more worshippers, and they are the ones with the correct intention.

And His statement: **And God will surely support those who support Him** is like His statement, the Most High: "O you who have believed, if you support God, He will support you and plant firmly your feet. And as for those who disbelieve - then wretched is theirs, and He will render their deeds worthless." And His statement, **Indeed, God is Strong and Exalted in Might** describes Himself with strength and might, for by His strength He created everything and determined it with a measure, and by His might no one can subdue Him nor can any victor overcome Him, rather everything is humble before Him and is in need of Him. And whoever the Strong and Exalted supports, he is the victorious, and his enemy is the vanquished. God the Most High said: "And Our word has already gone forth for Our servants, the messengers. Indeed, they will be the victorious. And indeed, Our soldiers will be the predominant." And God the Most High said: "God has decreed, 'I will surely prevail, I and My messengers. Indeed, God is Strong and Exalted in Might.'"

Fath al-Qadir

Then he described these believers by saying: 40- **Those who were expelled from their homes without right** and it is possible that it is a substitute for those who fight, or in the accusative case for praise, or in the nominative case with an implied subject, and what is meant by the homes is Mecca **except that they say, 'Our Lord is God'** Sibawayh said: It is a discontinuous exception: meaning, but for their saying, 'Our Lord is God'. That is, they were expelled without right that necessitates their expulsion, but for their saying, 'Our Lord is God'. Al-Farra' and Al-Zajaj said: It is a connected exception, and the meaning is those who were expelled from their homes without right except that they say, 'Our Lord is God', so it is like His saying, the Most High: **And you do not blame us for anything except that we believe** and Al-Nabigha's saying:

There is no fault in them except that their swords have dents from the clashing of the battalions.

And had God not repelled the people Nafi' read **And had He not repelled** and the rest read **And had He not repelled** and the meaning is: had God not prescribed

for the prophets and believers to fight the enemies, the polytheists would have taken control, and the places of worship would have been lost from the earth. The meaning of **would have been destroyed** is that it would have been ruined by the polytheists taking control of the people of other religions. So the monasteries are the monasteries of the monks, and it was said that they were the monasteries of the Sabians. The churches are the plural of church, which is the church of the Christians. The prayers are the churches of the Jews, and its name in Hebrew is Salutha with a triangle, which was Arabized. The mosques are the mosques of the Muslims. It was said that the meaning is: had it not been for this repelling, the churches would have been destroyed in the time of Moses, and the monasteries and churches in the time of Jesus, and the mosques in the time of Muhammad. Ibn Atiyyah said: This is the most correct interpretation of the verse. It was said that the meaning is: had God not repelled the oppression of the oppressors through the justice of the rulers, and it was said that God had not repelled the punishment through the supplication of the righteous, and other things were said. Monasteries: plural of silo, which is a tall building. It is said that the tharidah is sama' if it raises its head, and the heart is sama': meaning sharp-witted, and the sama' of men means iron-spoken, and it is said that it means small-eared. Then it was used in the places where the call to prayer is made in Islam. Ibn Atiyyah mentioned in Salawat nine readings, and the reason for giving precedence to the places of worship of the people of religions over the place of worship of the Muslims is that they are older in construction and earlier in existence. The apparent meaning of the mentioned demolition is its real meaning as mentioned by Al-Zajaj and others. It was said that what is meant by it is the metaphorical meaning, which is its being abandoned for worship. It was read **to be demolished** with emphasis, and the accusative of *off* in his saying: **The name of God is mentioned therein much** is as an attribute of a deleted source: meaning much mention, or much time. The sentence is an attribute of the mosques. It was said that for all the mentioned things, **And God will surely support whoever supports Him** is the lam as an answer to a deleted oath: meaning, by God, God will support whoever supports Him. What is meant by whoever supports God is the one who supports His religion and His allies, and the strong one who is able to do something, and the mighty, majestic, noble, as Al-Zajaj said. It was said that it is the one who is impregnable, who cannot be resisted, nor is he prevented.

Tafsir al-Baghawi

40. **Those who were expelled from their homes without right**, instead of the first (about those) **except that they say, 'Our Lord is God,'** meaning: they were not

expelled from their homes except because they said, **Our Lord is God alone.**

Powerful to support them. *Mighty* nothing can prevent Him.

“And had God not repelled some people by means of others,” through jihad and the establishment of legal punishments, **it would have been demolished**, the people of Hijaz read it with a light dal, while others read it with a shaddah indicating abundance, so the light dal is for little and much, and the shaddah is specific to much, *monasteries*, Mujahid and Ad-Dahhak said: meaning the monasteries of the monks. Fatada said: the monasteries of the Sabians, **and churches**, the churches of the Christians, the plural of (*bay'ah*) which is the church of the Christians, **and prayers**, meaning the churches of the Jews, which they call in Hebrew saluta, **and mosques in which the name of God is much mentioned**, meaning the mosques of the Muslims from the nation of Muhammad, may God bless him and grant him peace.

The meaning of the verse: Had God not repelled some people by means of others, the place of their prayer would have been destroyed in the law of every prophet. In the time of Moses, the churches would have been destroyed, in the time of Jesus, the synagogues and monasteries, and in the time of Muhammad, may God bless him and grant him peace, the mosques.

Ibn Zayd said: He meant by prayers the prayers of the people of Islam, for they are cut off if the enemy enters upon them.

And God will surely support those who support Him, meaning: support His religion and His Prophet. **Indeed, God is Powerful and Exalted in Might.**

Tafsir al-Baidawi

40- **Those who were expelled from their homes** meaning Mecca. *Unjustly* without any reason they deserved it. **Except that they say, 'Our Lord is God'** in the manner of Al-Nabigha's saying:

There is no fault in them, except that their swords have dents from the shepherd of the battalions.

It was said that it is disconnected. **And had God not repelled some people by means of others** by giving authority to the believers among them over the disbelievers. **It would have been demolished** would have been ruined by the polytheists taking control of the people of the religions. Nafi' read *defense* and Nafi' and Ibn Kathir read **it would have been demolished** with a light pronunciation. *Monasteries* are monasteries of the monks. **And churches** are churches of the Christians. *Prayers* are churches of the Jews, so called because they are prayed in. It was said that its origin is *salwa* in Hebrew and it was Arabized. **And mosques** are mosques of the Muslims. **The name of God is mentioned therein much** is an attribute of the four or of mosques that were specifically designated for them as a preference. **And God will surely support those who support Him** whoever is supported by his religion. He fulfilled His promise by giving authority to the Muhajireen and Ansar over the leaders of the Arabs and the Persian kings and their Caesars and He gave them their land and homes. **Indeed, God is**

Surat al-Hajj 22:41

Those who, if We establish them in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong. And to God belongs the outcome of all matters.

Surat al-Hajj 22:41

Those who, if We establish them in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong. And to God belongs the outcome of all matters.

Tafsir al-Jalalayn

41 - **Those who, if We establish them in the land** by giving them victory over their enemy **establish prayer and give zakat and enjoin what is right and forbid what is wrong** The answer to the condition, which is its answer, is the relative clause, and it is understood that they are the subject before it **and to God belongs the outcome of matters** meaning to Him they will return in the Hereafter.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: Then for those who are fought because they have been wronged, who, if We establish them in the land, establish prayer, and those here are a response to those who are fought, and what He means by His saying: **if We establish them in the land** is that We give them a homeland in the country, so they conquer the polytheists, and overcome them over it, and they are the companions of the Messenger of God, may God bless him and grant him peace, He says: If We grant them victory over their enemies, and they conquer the polytheists of Mecca, they obey God, so they establish prayer within its limits, and give zakat: He says: And give the zakat of their wealth to whom God has made it for. **And enjoin what is right** He says: And call people to the Oneness of God, and to work in obedience to Him, and what the people of faith in God know. **And forbid what is wrong** He says: And forbid associating partners with God, and working in disobeying Him, which the people of truth and faith in God reject. **And to God belongs the outcome of matters** He says: And to God belongs the end of creation, meaning: To Him is its destination in reward for it, and punishment in the Hereafter. The afterlife

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

Who said that?

Al-Harith told me, he said: Al-Husayn Al-Ashib told us, he said: Abu Ja'far 'Isa bin Mahan, who is called Al-Razi, told us, on the authority of Al-Rabi' bin Anas, on the authority of Abu Al-'Aliyah, regarding His statement: **Those who, if We establish them in the land, will establish prayer and give zakah, enjoin what is right and forbid what is wrong**, he said: Their enjoining what is right was that they called to sincerity to God alone, with no partner for Him, and their forbidding what is wrong was that they forbade the worship of

idols and the worship of Satan. He said: So whoever calls to God from among all people has enjoined what is right, and whoever forbids the worship of idols and the worship of Satan has forbade what is wrong.

Tafsir al-Qurtubi

Al-Zajaj said: *those* is in the accusative case in response to *those*, meaning in His statement: **And God will surely support those who support Him**. Another said: *those* is in the genitive case in response to His statement: **Permission is given to those who fight**, and **those who, if We establish them in the land** are four of the companions of the Messenger of God, may God bless him and grant him peace, and there is no one else on the earth except them. Ibn Abbas said: What is meant are the Muhajireen, the Ansar, and the Tabi'un in righteousness. Qatada said: They are the companions of Muhammad, may God bless him and grant him peace. Ikrimah said: They are the people of the five prayers. Al-Hasan and Abu Al-Aaliyah said: They are this nation, if God grants them victory, they establish prayer. Ibn Abi Nujayh said: He means the governors. Ad-Dahhak said: It is a condition that God, the Almighty, has imposed on those to whom He has given power, and this is good. Sahl ibn Abdullah said: Enjoining what is right and forbidding what is wrong is obligatory upon the ruler and upon the scholars who come to him. People are not required to order the ruler, because that is necessary and obligatory for him, and they are not required to order scholars, because the proof is obligatory for them.

Tafsir Ibn Kathir

Ibn Abi Hatim said: My father told us, Abu al-Rabi' al-Zahrani told us, Hammad ibn Zayd told us on the authority of Ayoub and Hisham on the authority of Muhammad, who said: Uthman ibn Affan said: **Those who, if We establish them in the land, will establish prayer and give zakat, enjoin what is right and forbid what is wrong** was revealed about us. So we were expelled from our homes unjustly, except that we said: Our Lord is God. Then He established us in the land, so we established prayer and gave zakat, enjoined what is right and forbade what is wrong. And to God belongs the outcome of matters, so it is for me and my companions." Abu al-Aaliyah said: They are the companions of Muhammad, may God bless him and grant him peace. Al-Sabah ibn Sawadah al-Kindi said: I heard Umar ibn Abd al-Aziz delivering a sermon and he said: "Those who, if We establish them in the land" the verse, then he said: Beware, it is not only for the ruler, but it is for the ruler and the one he governs. Shall I not inform you of what you have from the ruler in that regard, and what the ruler has from you in it? The ruler has the right to hold you accountable for the rights God has given you, to take from some of you what is due from others, and to guide you to that which is most upright as much as he can. You have the right

to obey, neither forcefully nor under duress, nor in secret or in public. Atiyah Al-Awfi said: This verse is like His statement: **God has promised those among you who believe and do righteous deeds that He will surely grant them succession upon the earth Al-Anfal 1:17.** His statement: **And to God belongs the outcome of all matters** is like His statement: **And the [best] outcome is for the righteous.** Zayd ibn Aslam said: **And to God belongs the outcome of all matters Al-Anfal 1:17.** And with God is the reward for what they did.

Fath al-Qadir

The relative pronoun in His statement: 41- "Those whom We establish in the land **is in the accusative case as an attribute of whom in His statement** who will support him", as Al-Zajaj said. And someone else said it is in the genitive case as an attribute of His statement "for those who fight". It was said that what is meant by them are the Muhajireen and Ansar and those who follow them in righteousness, and it was said that they are the people of the five daily prayers, and it was said that they are the rulers of justice, and it was said that they are other than that. And in it is the obligation of enjoining what is right and forbidding what is wrong upon whomever God has established in the land and enabled to do that. The interpretation of the verse has been presented, and the meaning of "and to God belongs the outcome of matters" is that they refer to His judgment and management and no one else.

Abd al-Razzaq, Ahmad, Abd ibn Humayd, al-Tirmidhi **who authenticated it**, al-Nasa'i, Ibn Majah, al-Bazzar, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Ibn Hibban, al-Tabarani, al-Hakim **who authenticated it**, Ibn Mardawayh, and al-Bayhaqi in al-Dala'il narrated on the authority of Ibn Abbas that he said: When the Prophet (peace and blessings of God be upon him) was expelled from Makkah, Abu Bakr said: They expelled their Prophet (peace and blessings of God be upon him) so that the people would be destroyed. Then the verse was revealed: **Permission to fight is given to those who are being fought because they were wronged.** Ibn Abbas said: This is the first verse revealed about fighting. Al-Tirmidhi said: It is good. It was narrated by more than one person on the authority of al-Thawri, but Ibn Abbas is not in it. Something similar to this was narrated on the authority of a group of the Tabi'un. Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas that he said: **Those who were expelled from their homes** meaning from Makkah to Madinah unjustly, meaning Muhammad (peace and blessings of God be upon him) and his companions. And Abd bin Hamid, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Uthman bin Affan who said: This verse was revealed about us: **Those who were expelled from their homes without right** and the verse after it: "We were expelled from our homes without right: then We established them in the land. We established prayer and gave zakah and enjoined what is right and forbade what is wrong." So it is for me and my companions. And Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ali bin Abi Talib who said: This verse was revealed about the companions of Muhammad: **And had God not repelled the people** the verse: He said: Had God not repelled

the followers through the companions of Muhammad, monasteries would have been demolished. And Abd bin Hamid and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **Monasteries would have been demolished** the verse: He said: The monasteries in which the monks are, and the churches are the mosques of the Jews and the prayer places of the churches of the Christians, and the mosques are the mosques of the Muslims. And they narrated on his authority that he said: The churches are the churches of the Christians and the prayer places of the churches of the Jews. And Abd bin Hamid, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Zaid bin Aslam regarding his statement: **Those who, if We establish them in the land**, he said: the land of Medina, **establish prayer**, he said: the obligatory, **and give zakat**, he said: the obligatory, **and enjoin what is right**, he said: there is no god but God, **and forbid what is wrong**, he said: associating partners with God, **and to God belongs the outcome of matters**, he said: and with God is the reward for what they did.

Tafsir al-Baghawi

41. "Those who, if We establish them in the land, will establish prayer and give zakah, enjoin what is right and forbid what is wrong." Al-Zajaj said: This is from the description of those who support Him. The meaning of "We establish them in the land" is: We will support them against their enemy until they are able to control the land. Qatada said: They are the companions of Muhammad, may God bless him and grant him peace. Al-Hasan said: They are this nation. "And to God belongs the outcome of all matters," meaning: the final matters of creation and their destination to Him. He means: Every kingdom other than His kingdom will be nullified, so matters will revert to Him without any dispute or claim.

Tafsir al-Baidawi

41- "Those who, if We establish them in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong." A description of those who were expelled, and it is praise before a trial, and in it is evidence of the correctness of the matter of the Rightly-Guided Caliphs, since none of the Muhajireen gathered that together. It was said instead of those who support him. "And to God belongs the outcome of matters," for their return is to His judgment, and in it is confirmation of what He promised.

Surat al-Hajj 22:42

And if they deny you, then the people of Noah, Aad, and Thamud denied before them.

Surat al-Hajj 22:42

And if they deny you, then the people of Noah, Aad, and Thamud denied before them.

Tafsir al-Jalalayn

42 - **And if they deny you** in it is consolation for the Prophet, may God bless him and grant him peace **the people of Noah denied before them** the feminine of people considering the meaning **and Aad** the people of Hud **and Thamud** the people of Salih

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, consoling His Prophet Muhammad, may God bless him and grant him peace, from the harm he suffers from the polytheists, and urging him to be patient with the insults and denials they inflict on him: And if these polytheists deny you, O Muhammad, for what you have brought them of truth and proof, and what you promise them of punishment for their disbelief in God, then that is the way of their brothers from the past nations who denied the messengers of God, who associated partners with God, and their way before them, so do not let that deter you, for the humiliating punishment is behind them and My victory for you and your followers over them, I will come to them from behind that, just as a punishment came to their ancestors from the nations who came before them, after the respite until the appointed times were reached, for before them, there were those who denied: meaning the polytheists of Quraysh, the people of Noah, the people of Aad, Thamud, the people of Abraham, the people of Lot, and the people of Madyan, who are the people of Shu'ayb: He says: All of these denied their messengers and Moses denied, so it was said: And he denied Moses, and he did not say: and the people of Moses, because the people of Moses are the Children of Israel, and they had responded to him and did not deny him, but rather Pharaoh from the Copts denied him. And it has been said: It was only said thus because he was born among them, as he was born among the people of Mecca.

And His statement: **So I granted respite to the disbelievers** means: So I granted respite to the people of disbelief in God from these nations, so I did not hasten them with punishment and torment. **Then I seized them** means: Then I brought down the punishment upon them after the respite. **How was My denunciation?** means: So look, O Muhammad, how I changed the blessing that they had, and how I denied them the kindness I had shown them. Did I not replace their multitude with fewness, their life with death and destruction, and their prosperity with ruin? He says: So that is what I will do with those of Quraysh who denied you. If I grant them respite until their appointed times, then I will fulfill My promise to you regarding them, just

as I fulfilled My promise to other messengers regarding their nations, so We destroyed them and saved them from among them.

Tafsir al-Qurtubi

This is a consolation and comfort to the Prophet, may God bless him and grant him peace. That is, there were prophets before you who lied and were determined to destroy the deniers, so follow their example and be patient.

Tafsir Ibn Kathir

God Almighty says, consoling His Prophet Muhammad, may God bless him and grant him peace, in denying those of his people who opposed him: "And if they deny you, then before them were denied the people of Noah, 'Aad, and Thamud, and the people of Abraham, and the people of Lot, and the companions of Midian. And Moses denied." That is, despite the clear signs and evident proofs he brought, **So I granted respite to the disbelievers**. That is, I gave them respite and delayed them, "Then I seized them. How was My denial?" That is, how was My denial of them and My punishment of them?! Some of the early Muslims mentioned that there were forty years between Pharaoh's saying to his al-Nas 114: **I am your supreme lord**, and God's destruction of him. In the two Sahihs, on the authority of Abu Musa, on the authority of the Prophet, may God bless him and grant him peace, that he said: **God gives respite to the wrongdoer until, when He seizes him, He does not let him escape**. Then he recited: "And such is the punishment of your Lord when He seizes the towns while they are wrongdoers. Indeed, His punishment is painful and severe." Then God Almighty said: **How many a town have We destroyed while they were wrongdoers**, meaning, they denied their messengers. **And they lay desolate upon their roofs**, Ad-Dahhak said: their roofs, meaning their buildings were ruined and their infrastructure was neglected. **And a well that was abandoned**, meaning, no water was drawn from it, and no one came to it despite the large number of people who came to it and the crowding around it. **And a lofty palace**, Ikrimah said: meaning one that was whitewashed with plaster. Something similar was narrated on the authority of Ali ibn Abi Talib, Mujahid, Ata', Sa'id ibn Jubayr, Abu Al-Malih, and Ad-Dahhak. Others said: It is the lofty, elevated one. Others said: The well-built, impregnable, and fortified. All of these sayings are similar and there is no contradiction between them, because the strength of its construction, its height, its perfection, and its fortification did not protect its people from the wrath of God befalling them, as God Almighty said: **Wherever you may be, death will overtake you, even if you were in fortified towers**.

And his saying: **Have they not traveled through the land?** meaning with their bodies and their minds as well, and that is sufficient as Ibn Abi Al-Dunya said in the Book of Reflection and Consideration: Harun bin

Abdullah told us, Sayyar told us, Jaafar told us, Malik bin Dinar told us: God Almighty revealed to Moses bin Imran, peace be upon him, that O Moses, take two iron sandals and a staff, then walk through the land, then seek out traces and lessons, until the sandals are torn and the staff is broken. Ibn Abi Al-Dunya said: Some of the wise men said: Revive your heart with sermons, enlighten it with contemplation, kill it with asceticism, strengthen it with certainty, humble it with death, settle it with annihilation, show it the tragedies of this world, warn it against the onslaught of time and the obscenity of the changing days, present to it the report of the past, remind it of what happened to those who came before it, and walk in their homes and their traces, and see what they did and where they settled and what they turned to, that is, see what happened to the nations who denied of punishments and chastisement **so that they may have hearts with which to understand or ears with which to hear** that is, so that they may consider **for indeed it is not the eyes that are blinded, but blinded are the hearts which are within the breasts** that is, blindness is not blindness of sight, but rather blindness is blindness of sight, and even if the power of sight is sound, it does not penetrate to the lessons and does not know what the report is, and how beautiful is what some of the poets said in this meaning, and he is Abu Muhammad Abdullah bin Muhammad bin Sarah Al-Andalusi Al-Shantrini, and he died in the year 517:

O you who listen to the caller of misery, when the two mourners, gray hair and old age, have called out to him

If you do not hear the memory, then what do you see in your head, the two consciousnesses of hearing and sight?

Neither the deaf nor the blind are but a man whom the two guides, the eye and the trace, have not guided.

Neither time nor the world nor the highest heavens nor the fires of the sun and moon remain.

Let them depart from this world, even if the two dwellers, the Bedouins and the city dwellers, hate to leave it.

Fath al-Qadir

His saying: 42- **And if they deny you** etc. This is a consolation and comfort to the Messenger of God, may God bless him and grant him peace, including a promise to him to destroy those who deny him, just as God Almighty destroyed those who denied those who came before him. It is guidance for him, may God bless him and grant him peace, to be patient with his people and to follow the example of the prophets who came before him in that.

Tafsir al-Baghawi

42. The Almighty's saying: **And if they deny you**, is consoling His Prophet, may God bless him and grant him peace, **the people of Noah, 'Aad, and Thamud denied before them.**

Tafsir al-Baidawi

42 - **And if they deny you, then before them the people of Noah, 'Aad, and Thamud denied.**

Surat al-Hajj 22:43

And the people of Abraham and the people of Lot

Surat al-Hajj 22:43

And the people of Abraham and the people of Lot

Tafsir al-Jalalayn

43 - And the people of Abraham and the people of Lot

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And the people of Abraham and the people of Lot.**

Tafsir al-Qurtubi

It has the same interpretation as verse forty-two.

Tafsir Ibn Kathir

God Almighty says, consoling His Prophet Muhammad, may God bless him and grant him peace, in denying those of his people who opposed him: "And if they deny you, then before them were denied the people of Noah, 'Aad, and Thamud, and the people of Abraham, and the people of Lot, and the companions of Midian. And Moses denied." That is, despite the clear signs and evident proofs he brought, **So I granted respite to the disbelievers.** That is, I gave them respite and delayed them, "Then I seized them. How was My denial?" That is, how was My denial of them and My punishment of them?! Some of the early Muslims mentioned that there were forty years between Pharaoh's saying to his al-Nas 114: **I am your supreme lord**, and God's destruction of him. In the two Sahihs, on the authority of Abu Musa, on the authority of the Prophet, may God bless him and grant him peace, that he said: **God gives respite to the wrongdoer until, when He seizes him, He does not let him escape.** Then he recited: "And such is the punishment of your Lord when He seizes the towns while they are wrongdoers. Indeed, His punishment is painful and severe." Then God Almighty said: **How many a town have We destroyed while they were wrongdoers**, meaning, they denied their messengers. **And they lay desolate upon their roofs**, Ad-Dahhak said: their roofs, meaning their buildings were ruined and their infrastructure was neglected. **And a well that was abandoned**, meaning, no water was drawn from it, and no one came to it despite the large number of people who came to it and the crowding around it. **And a lofty palace**, Ikrimah said: meaning one that was whitewashed with plaster. Something similar was narrated on the authority of Ali ibn Abi Talib, Mujahid, Ata', Sa'id ibn Jubayr, Abu Al-Malih, and Ad-Dahhak. Others said: It is the lofty, elevated one. Others said:

The well-built, impregnable, and fortified. All of these sayings are similar and there is no contradiction between them, because the strength of its construction, its height, its perfection, and its fortification did not protect its people from the wrath of God befalling them, as God Almighty said: **Wherever you may be, death will overtake you, even if you were in fortified towers.**

And his saying: **Have they not traveled through the land?** meaning with their bodies and their minds as well, and that is sufficient as Ibn Abi Al-Dunya said in the Book of Reflection and Consideration: Harun bin Abdullah told us, Sayyar told us, Jaafar told us, Malik bin Dinar told us: God Almighty revealed to Moses bin Imran, peace be upon him, that O Moses, take two iron sandals and a staff, then walk through the land, then seek out traces and lessons, until the sandals are torn and the staff is broken. Ibn Abi Al-Dunya said: Some of the wise men said: Revive your heart with sermons, enlighten it with contemplation, kill it with asceticism, strengthen it with certainty, humble it with death, settle it with annihilation, show it the tragedies of this world, warn it against the onslaught of time and the obscenity of the changing days, present to it the report of the past, remind it of what happened to those who came before it, and walk in their homes and their traces, and see what they did and where they settled and what they turned to, that is, see what happened to the nations who denied of punishments and chastisement **so that they may have hearts with which to understand or ears with which to hear** that is, so that they may consider **for indeed it is not the eyes that are blinded, but blinded are the hearts which are within the breasts** that is, blindness is not blindness of sight, but rather blindness is blindness of sight, and even if the power of sight is sound, it does not penetrate to the lessons and does not know what the report is, and how beautiful is what some of the poets said in this meaning, and he is Abu Muhammad Abdullah bin Muhammad bin Sarah Al-Andalusi Al-Shantrini, and he died in the year 517:

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Neither time nor the world nor the highest heavens nor the fires of the sun and moon remain.

Let them depart from this world, even if the two dwellers, the Bedouins and the city dwellers, hate to leave it.

Fath al-Qadir

43- **And the people of Abraham and the people of Lot.** We have already mentioned these nations, what happened to them and their prophets, and what their fate was.

Tafsir al-Baghawi

43. And the people of Abraham and the people of Lot.

Tafsir al-Baidawi

43 - And the people of Abraham and the people of Lot.

Surat al-Hajj 22:44

And the companions of Midian, and Moses was denied. So I granted respite to the disbelievers, then I seized them. How terrible was My denial!

Surat al-Hajj 22:44

And the companions of Midian, and Moses was denied. So I granted respite to the disbelievers, then I seized them. How terrible was My denial!

Tafsir al-Jalalayn

44 - **And the people of Madyan** the people of Shu'aib **and Moses denied** the Copts denied him, not his people, the Children of Israel, meaning they denied their messengers, so you have an example with them **so I granted respite to the disbelievers** I gave them respite by delaying the punishment for them **then I seized them** with the punishment **so how was My denial** meaning My denial of them by denying their destruction, and the question is for confirmation, meaning it will happen in its place

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "And the companions of Madyan denied Moses, so I granted respite to the disbelievers, then I seized them. How terrible was My reproach."

Tafsir al-Qurtubi

And Moses denied meaning Pharaoh and his people denied him. As for the Children of Israel, they did not deny him, so it was not linked to what preceded it, so it would be **and the people of Moses**. "So I granted respite to the disbelievers" meaning I delayed the punishment from them. "Then I seized them" so I punished them. "So how was My denunciation?" An interrogative meaning change, meaning then look at how My changing of the blessings they were in with punishment and destruction was, so I will do the same to the deniers from Quraysh. Al-Jawhari said: Denunciation and denunciation are changing something reprehensible, and something reprehensible is one of the reprehensible.

Tafsir Ibn Kathir

God Almighty says, consoling His Prophet Muhammad, may God bless him and grant him peace, in denying those of his people who opposed him: "And if they deny you, then before them were denied the people of Noah, 'Aad, and Thamud, and the people of Abraham, and the people of Lot, and the companions of Midian. And Moses denied." That is, despite the clear signs and evident proofs he brought, **So I granted respite to the disbelievers**. That is, I gave them respite and

delayed them, "Then I seized them. How was My denial?" That is, how was My denial of them and My punishment of them?! Some of the early Muslims mentioned that there were forty years between Pharaoh's saying to his al-Nas 114: **I am your supreme lord**, and God's destruction of him. In the two Sahihs, on the authority of Abu Musa, on the authority of the Prophet, may God bless him and grant him peace, that he said: **God gives respite to the wrongdoer until, when He seizes him, He does not let him escape**. Then he recited: "And such is the punishment of your Lord when He seizes the towns while they are wrongdoers. Indeed, His punishment is painful and severe." Then God Almighty said: **How many a town have We destroyed while they were wrongdoers**, meaning, they denied their messengers. **And they lay desolate upon their roofs**, Ad-Dahhak said: their roofs, meaning their buildings were ruined and their infrastructure was neglected. **And a well that was abandoned**, meaning, no water was drawn from it, and no one came to it despite the large number of people who came to it and the crowding around it. **And a lofty palace**, Ikrimah said: meaning one that was whitewashed with plaster. Something similar was narrated on the authority of Ali ibn Abi Talib, Mujahid, Ata', Sa'id ibn Jubayr, Abu Al-Malih, and Ad-Dahhak. Others said: It is the lofty, elevated one. Others said: The well-built, impregnable, and fortified. All of these sayings are similar and there is no contradiction between them, because the strength of its construction, its height, its perfection, and its fortification did not protect its people from the wrath of God befalling them, as God Almighty said: **Wherever you may be, death will overtake you, even if you were in fortified towers**.

And his saying: **Have they not traveled through the land?** meaning with their bodies and their minds as well, and that is sufficient as Ibn Abi Al-Dunya said in the Book of Reflection and Consideration: Harun bin Abdullah told us, Sayyar told us, Jaafar told us, Malik bin Dinar told us: God Almighty revealed to Moses bin Imran, peace be upon him, that O Moses, take two iron sandals and a staff, then walk through the land, then seek out traces and lessons, until the sandals are torn and the staff is broken. Ibn Abi Al-Dunya said: Some of the wise men said: Revive your heart with sermons, enlighten it with contemplation, kill it with asceticism, strengthen it with certainty, humble it with death, settle it with annihilation, show it the tragedies of this world, warn it against the onslaught of time and the obscenity of the changing days, present to it the report of the past, remind it of what happened to those who came before it, and walk in their homes and their traces, and see what they did and where they settled and what they turned to, that is, see what happened to the nations who denied of punishments and chastisement **so that they may have hearts with which to understand or ears with which to hear** that is, so that they may consider **for indeed it is not the eyes that are blinded, but blinded are the hearts which are within the breasts** that is, blindness is not blindness of sight, but rather blindness is blindness of sight, and even if the power of sight is sound, it does not penetrate to the lessons and does not know what the report is, and how

beautiful is what some of the poets said in this meaning, and he is Abu Muhammad Abdullah bin Muhammad bin Sarah Al-Andalusi Al-Shantrini, and he died in the year 517:

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Neither time nor the world nor the highest heavens nor the fires of the sun and moon remain.

Let them depart from this world, even if the two dwellers, the Bedouins and the city dwellers, hate to leave it.

Fath al-Qadir

The only difference in the system is in his saying: 44- "And Moses denied", so the verb came in the passive form, because the people of Moses did not deny him, but rather others from the Copts denied him. "So I granted respite to the disbelievers, **meaning I delayed the punishment from them and gave them respite, and the fa**" is to arrange the respite after the denial. "Then I seized them", meaning I seized each group of the deniers with the punishment after the expiration of the period of respite. "So how was My denunciation?" This question is for confirmation: meaning, then look at how My denunciation was towards them and the change in what they were in of blessings and their destruction. Denunciation is a noun from munkar. Al-Zajjaj said: meaning, then I seized them and denounced in the most eloquent denial. Al-Jawhari said: Denunciation and denunciation are changing the denunciation.

Tafsir al-Baghawi

44. "And the companions of Madyan denied Moses, so I granted respite to the disbelievers," meaning: I gave them respite and delayed their punishment, "then I seized them, **[punished them]**, so how was My denial," meaning: My denial, meaning: how I denounced them for what they did of denying the punishment and destruction, frightening those who oppose the Prophet, may God bless him and grant him peace, and deny him.

Tafsir al-Baidawi

43- "And the people of Madyan" is a consolation for him, may God bless him and grant him peace, that if his people denied him, then he is not the only one who denied, for these people had denied their messengers before his people. "And Moses was denied" He changed the system and made the verb passive because his people were the Children of Israel, and they did not deny him, but rather the Copts denied him,

and because his denial was more heinous and his signs were greater and more widespread. "So I granted respite to the disbelievers" So I gave them respite until their appointed terms had passed. "Then I seized them, so how was My denial" meaning My denial of them by changing the blessing into a trial, life into destruction, and civilization into ruin.

Surat al-Hajj 22:45

How many a town have We destroyed while it was doing wrong, so it lies in ruins, with its roofs, wells unused, and lofty castles!

Surat al-Hajj 22:45

How many a town have We destroyed while it was doing wrong, so it lies in ruins, with its roofs, wells unused, and lofty castles!

Tafsir al-Jalalayn

45 - **How many** i.e. how many **of a town We have destroyed** and in another reading We have destroyed **while it was unjust** i.e. its people were disbelievers **so it is desolate** collapsed **on its roofs** and how many **and wells that are idle** abandoned because of the death of its people **and lofty palaces** lofty and empty because of the death of its people

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: How many a town, O Muhammad, have You destroyed its people while they were wrongdoers. He says: They worshipped other than those who should be worshipped, and disobeyed those whom they should not disobey. And His statement: **So they are desolate on their roofs** means: Their people perished and they became empty, and they were devoid of their inhabitants, so they were ruined and collapsed, and their roofs collapsed, meaning on their buildings and roofs.

Abu Hisham Al-Rafa'i told us, he said: Abu Khalid told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **Its roofs are empty**. He said: Its emptiness is its ruin, and its roofs are its ceilings.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: *Empty* means: a ruin in which there is no one.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, similarly.

And His statement: **And a well that has been abandoned**, God Almighty says: How many a town have We destroyed, and how many a well have We abandoned, by annihilating its people and killing those who came to it, so it was flooded and abandoned, with no one coming to it or drinking from it, and how many a lofty palace built of rocks and plaster, was emptied of its inhabitants, because We made its people taste Our punishment for their evil deeds, so they perished, and their lofty palaces remained empty of them. The well and the palace are in the genitive case in apposition to the town. Some of the grammarians of Kufa used to say: They are conjoined with the thrones by conjoining them with it in the accusative case, even though it is not good in them, on the basis that the thrones are the highest of the houses, and the well is in the ground, and so is the palace, because the village did not

appear after the palace, but rather he followed one another, as he said: **And beautiful maidens with large eyes * Like pearls** (al-Waqi'ah 56:22-23). So the meaning of the speech according to what he said is what we mentioned his statement in that, so how many a village did We destroy while it was unjust, so it is empty on its thrones, and it has a well that is not in use, and a lofty palace, but since there was no one with the well to raise it or work in it, he followed it in the syntax with the thrones, and the meaning is: what was described.

And similar to what we said about the meaning of his saying: **And a well that is not in use**, 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, on the authority of Ata' Al-Khurasani, on the authority of Ibn Abbas: **And a neglected well**. He said: The one that has been abandoned. And someone else said: It has no people.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And a well that was abandoned**. He said: Its people abandoned it.

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

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Al-Dahhak say regarding His statement: **And a well that is unused**, he said: It has no people.

The people of interpretation differed about the meaning of his saying: **And a lofty palace**. Some of them said: Its meaning is: And a plastered palace.

Who said that?

Matar bin Muhammad Al-Dhabi told me, he said: Abd Al-Rahman bin Mahdi told us, he said: Sufyan told us, on the authority of Hilal bin Khabab, on the authority of Ikrimah, regarding his statement: **And a lofty palace**, he said: plastered.

Abu Kuraib told us: Yahya bin Yaman told us, on the authority of Sufyan, on the authority of Hilal bin Khabab, on the authority of Ikrimah, the same.

Al-Husayn bin Muhammad Al-Anqazi told me: My father told me, on the authority of Asbat, on the authority of Al-Suddi, on the authority of Ikrimah, regarding his statement: **And a lofty palace**, he said: plastered.

Matar bin Muhammad told me: Kathir bin Hisham told us: Jaafar bin Burqan told us: I was walking with Ikrimah, and he saw a wall of molten bricks, so he put his hand on it and said: This is the building that God said.

Al-Qasim told us, he said: Al-Hussein told us, he said:

Ibad bin Al-Awam told us, on the authority of Hilal bin Khabab, on the authority of Ikrimah, **And a lofty palace.** He said: plastered. Ikrimah said: Plaster in Medina is called *shid*.

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: **And a palace built high**, he said: with tiles or silver.

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: **And a palace built**, he said: with plaster, meaning with gypsum.

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

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Ibn Jurayj told us, on the authority of Ata', regarding his statement: **And a lofty palace**, he said: plastered.

Al-Hasan told us: Abd al-Razzaq told us, on the authority of al-Thawri, on the authority of Hilal ibn Khabab, on the authority of Sa'id ibn Jubayr, regarding his statement: **And a lofty palace**, he said: Plastered. This is how it is in my book, on the authority of Sa'id ibn Jubayr.

Others said: Rather, the meaning of this is: a tall, thin palace.

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 a lofty palace**. He said: Its people had built it and fortified it, but they perished and abandoned it.

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

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Al-Dahhak say, in his statement: **And a lofty palace**, he said: Tall.

The first of the two opinions on this matter is more correct: the opinion of the one who said: **What is meant by 'the built' is the plastered one.** This is because 'the built' in the speech of the Arabs is the plaster itself, and from this is the saying of the rajaz poet:

Like a grain of water, the tayyib and the shiid

Al-Mushaid: is the passive participle of the verb **to build**, and from this comes the saying of Imru' al-Qais:

In Tayma, there is not a single palm trunk or hill left without being built with a boulder.

Meaning: *Balka* means: except for the construction with gypsum and boulders. It may be possible that what is meant by **the constructed** is: the one whose construction is raised with gypsum, so those who said: **What is meant by the constructed** is: the tall one, thus tended towards this interpretation, and from it is the

saying of Adi bin Zaid:

It is built of marble and covered with lime, so that the birds can nest in its peaks.

Some scholars of Arabic language have interpreted it to mean decorated with plaster due to its intensity. Ashida: if you decorate it with it, and this is similar to the meaning of the one who said: plastered.

Tafsir al-Qurtubi

The Almighty said: **How many a town have We destroyed** meaning, We destroyed its people. The discussion of **how many** has already been mentioned in (Al Imran. While it was unjust meaning, with disbelief. It is desolate on its thrones was mentioned in Al Kahf. **And a well without a rest and a lofty palace** Al-Zajjaj said: **And a well without a rest** is in apposition to **a town** meaning, and of the people of a town and of the people of a well. Al-Farraa' thinks that **and a well** is in apposition to **its thrones**. Al-Asma'i said: I asked Nafi' bin Abi Na'im, is the well and the wolf pronounced with a hamza? He said: If the Arabs pronounce them with a hamza, then pronounce them with a hamza. Most of the narrators from Nafi' pronounce them with a hamza, except Warsh, whose narration from him is without a hamza in them, and the original is the hamza. The meaning of *derelict* is abandoned, as Ad-Dahhak said. It was said: empty of its people because of their destruction. It was also said: deep in the water. It was said: Deprived of its buckets and its gifts, and the meaning is close. **And a lofty palace**. Qatada, Ad-Dahhak, and Muqatil said: High and tall. Adi bin Zaid said:

It is made of marble and covered with lime, so that birds can nest in its peaks.

That is, he raised it. Saeed bin Jubair, Ata', Ikrimah, and Mujahid said: plastered, from the word *shid*, which means plaster. The rajaz poet said:

Do not think that I am a man, like a water snake between mud and stone.

Imru al-Qais said:

There is no place but one built with Jandal

Ibn Abbas said: *Mushaid* means fortified, and Al-Kalbi said the same. It is a passive participle with the meaning of Maful, like Bai' means Mabi'u. Al-Jawhari said: **Mushaid is that which is done with shed**. Shaid with a *kasra*: everything with which a wall is covered, such as plaster or tiles, and with a *fatha* it is the source. You say: Shada yashiduhu shidan jasasuhu. **Mushaid with a shaddah** is the extended. Al-Kisa'i said: **Mushayid** is for the singular, from the Almighty's saying: **And a lofty palace** and **Mushaid** is for the plural, from the Almighty's saying: **In lofty towers** (An-Nisa': 78). And in the speech there is an omitted implied meaning: and a lofty palace like it is disabled. It is said: This well and the palace are well-known in Hadhramaut, for the palace overlooks a mountain peak that cannot be climbed, and the well is on a slope

How many a town have We destroyed while it was doing wrong, so it lies in ruins, with its roofs, wells unused, and lofty castles!

where the wind does not leave anything that falls into it except that it pulls it out. The owners of the palaces are the kings of the cities, and the owners of the wells are the kings of the desert, meaning so we destroyed these and those. Ad-Dahhak and others mentioned, as mentioned by Al-Tha'labi and Abu Bakr Muhammad ibn Al-Hasan Al-Muqri and others, that the well of Al-Ras was in Aden in Yemen in Hadhramaut, in a town called Hadhur, where four thousand of those who believed in Salih descended and were saved from the punishment with Salih. Then Salih died, so the place was called Hadhramaut, because when Salih visited him, he died. So they built Hadhur and settled on this well, and they appointed a man called Al-Alas ibn Jalas ibn Suwaid as their governor, as mentioned by Al-Ghaznawi. Al-Tha'labi: Jalhas ibn Jalas. He had a good reputation among them and was their governor, and they made his minister Siharib ibn Sawada. They stayed for a long time and multiplied until they became numerous. The well used to water the entire city and its desert and all that was in it of animals, sheep, cows, and other things, because it had many pulleys set up on it, and many men were assigned to it, and there were troughs **with a noon** made of marble, which are like many basins filled for people, and some for animals, some for cows, and some for sheep. The guardians used to water it by day and by night, and they had no other water. The life of the king they ordered was long, and when death came to him, he was smeared with oil so that his image would not change. This is what they used to do when one of their number died, and he was one of those whom they honored. When he died, they were upset by this and saw that their affair had been ruined, and they all cried out in tears. Satan seized the opportunity and entered the king's body many days after his death, and spoke to them and said: I have not died, but I have been absent from you so that I may see your actions. They rejoiced greatly, and he ordered his confidants to set up a veil between him and them and to speak to them from behind it so that death would not be recognized in his image. So they set up an idol behind the veil that neither ate nor drank. He told them that he would never die and that he was their god. Satan spoke all of this through his tongue, so many of them believed him and some of them doubted, and the believers who denied them were fewer than those who believed him. Whenever an advisor spoke to them, he rebuked and subdued them. So they applauded his worship, so God sent to them a prophet to whom revelation came down in sleep and not when awake, his name was Hanzala bin Safwan, so he informed them that the image is an idol without a soul, and that Satan had led them astray, and that God does not resemble creation, and that the angel cannot be a partner with God, and he preached to them and advised them and warned them of the power and vengeance of their Lord, so they harmed him and opposed him while he was preaching to them and not giving them advice, until they killed him in the market and threw him into a well, and then the vengeance befell them, so they spent the night satiated and satisfied with water and in the morning the water of the well had dried up and its supply had stopped, so they cried out all together and the women

and children cried out, and the animals cried out with thirst, until death overwhelmed them and destruction encompassed them, and wild beasts succeeded them in their land, and foxes and hyenas in their homes, and their gardens and wealth were replaced by lote trees and thorns of the thorns and the thorns of the lion, so that nothing was heard in them except the roaring of the jinn and the roaring of the lion, we seek refuge in God from His tyranny, and his insistence on what necessitates his wrath. Al-Suhayli said: As for the lofty palace, it was a palace built by Shaddad bin Aad bin Iram, and nothing like it was built on earth - according to what they mentioned and claimed - and its condition is also like the condition of this well mentioned in its loneliness after its companionship, and its desertedness after its inhabited place, and no one can approach it for miles, because of what is heard in it of the chanting of the jinn and the strange sounds after the comfort and comfortable life and the splendor of the kingdom and the order of the people like a thread, so they perished and did not return, so God Almighty mentioned them in this verse as an admonition, a lesson and a reminder, and a reminder and a warning against the consequences of disobedience and the bad end of disobedience, we seek refuge in God from that and we seek refuge in Him from the bad outcome. It was said: The one who destroyed them was Nebuchadnezzar, as mentioned previously in Surat Al-Anbiya' in His saying: **And how many a city have We destroyed** (Al-Anbiya': 11), so their well was neglected and their palaces were destroyed.

Tafsir Ibn Kathir

God Almighty says, consoling His Prophet Muhammad, may God bless him and grant him peace, in denying those of his people who opposed him: "And if they deny you, then before them were denied the people of Noah, 'Aad, and Thamud, and the people of Abraham, and the people of Lot, and the companions of Midian. And Moses denied." That is, despite the clear signs and evident proofs he brought, **So I granted respite to the disbelievers**. That is, I gave them respite and delayed them, "Then I seized them. How was My denial?" That is, how was My denial of them and My punishment of them?! Some of the early Muslims mentioned that there were forty years between Pharaoh's saying to his al-Nas 114: **I am your supreme lord**, and God's destruction of him. In the two Sahihs, on the authority of Abu Musa, on the authority of the Prophet, may God bless him and grant him peace, that he said: **God gives respite to the wrongdoer until, when He seizes him, He does not let him escape**. Then he recited: "And such is the punishment of your Lord when He seizes the towns while they are wrongdoers. Indeed, His punishment is painful and severe." Then God Almighty said: **How many a town have We destroyed while they were wrongdoers**, meaning, they denied their messengers. **And they lay desolate upon their roofs**, Ad-Dahhak said: their roofs, meaning their buildings were ruined and their infrastructure was neglected. **And a well that was**

abandoned, meaning, no water was drawn from it, and no one came to it despite the large number of people who came to it and the crowding around it. **And a lofty palace**, Ikrimah said: meaning one that was whitewashed with plaster. Something similar was narrated on the authority of Ali ibn Abi Talib, Mujahid, Ata', Sa'id ibn Jubayr, Abu Al-Malih, and Ad-Dahhak. Others said: It is the lofty, elevated one. Others said: The well-built, impregnable, and fortified. All of these sayings are similar and there is no contradiction between them, because the strength of its construction, its height, its perfection, and its fortification did not protect its people from the wrath of God befalling them, as God Almighty said: **Wherever you may be, death will overtake you, even if you were in fortified towers.**

And his saying: **Have they not traveled through the land?** meaning with their bodies and their minds as well, and that is sufficient as Ibn Abi Al-Dunya said in the Book of Reflection and Consideration: Harun bin Abdullah told us, Sayyar told us, Jaafar told us, Malik bin Dinar told us: God Almighty revealed to Moses bin Imran, peace be upon him, that O Moses, take two iron sandals and a staff, then walk through the land, then seek out traces and lessons, until the sandals are torn and the staff is broken. Ibn Abi Al-Dunya said: Some of the wise men said: Revive your heart with sermons, enlighten it with contemplation, kill it with asceticism, strengthen it with certainty, humble it with death, settle it with annihilation, show it the tragedies of this world, warn it against the onslaught of time and the obscenity of the changing days, present to it the report of the past, remind it of what happened to those who came before it, and walk in their homes and their traces, and see what they did and where they settled and what they turned to, that is, see what happened to the nations who denied of punishments and chastisement **so that they may have hearts with which to understand or ears with which to hear** that is, so that they may consider **for indeed it is not the eyes that are blinded, but blinded are the hearts which are within the breasts** that is, blindness is not blindness of sight, but rather blindness is blindness of sight, and even if the power of sight is sound, it does not penetrate to the lessons and does not know what the report is, and how beautiful is what some of the poets said in this meaning, and he is Abu Muhammad Abdullah bin Muhammad bin Sarah Al-Andalusi Al-Shantrini, and he died in the year 517:

O you who listen to the caller of misery, when the two mourners, gray hair and old age, have called out to him

If you do not hear the memory, then what do you see in your head, the two consciousnesses of hearing and sight?

Neither the deaf nor the blind are but a man whom the two guides, the eye and the trace, have not guided.

Neither time nor the world nor the highest heavens nor the fires of the sun and moon remain.

Let them depart from this world, even if the two dwellers, the Bedouins and the city dwellers, hate to leave it.

Fath al-Qadir

Then the Almighty mentioned how He punished the people of the lying towns, saying 45- **How many a town have We destroyed** meaning, We destroyed its people. We have already discussed this structure in Al Imran, and it was read **I destroyed it**, and the phrase **while it was unjust** is a circumstantial, and the phrase **so it is empty** is in apposition to **We destroyed it**, not to unjust because it is a circumstantial, and the punishment is not in the state of injustice, and what is meant by attributing injustice to it is attributing it to its al-Nas 114:and empty: in the sense of falling: meaning it is fallen **on its thrones** meaning on its roofs, and that is because of the idleness of its inhabitants until it collapsed and its walls fell on its roofs, and the interpretation of this verse has already been presented in Al Baqarah **And a well that is not in use** is in apposition to a town, and the meaning is: How many a town's people, and how many a well that is not in use, this is what Al-Zajaj said. Al-Farra' said: It is in apposition to its thrones, and what is meant by the problem is the abandoned one. It was said that it is empty of its people due to their death, and it was said that it is sunken, and it was said that it is without buckets and ropes, and the constructed palace is the one with a high building, thus said Qatada and Ad-Dahhak, and it is indicated by the saying of Adi bin Zaid:

It is built of marble and covered with lime, so that the birds can nest in its peaks and nests.

Shada: meaning raised it. Saeed bin Jubair, Ata', Ikrimah, and Mujahid said: What is meant by *shada* is plastered, taken from *shid*, which means plaster, and from it is the saying of the rajaz poet:

Do not think that I am a man, like a water snake between mud and stone.

It was said that the fortified is the one that Al-Kalbi said. Al-Jawhari said: The constructed is the one that is made with gypsum, and gypsum with the kasra is everything that a wall is covered with from plaster or tiles, and with the fatha it is the source, you say shada yashiduhu jassusa, and gypsum with the shaddah is the extended one. Al-Kisa'i said: For the singular of the Almighty's saying: **In fortified towers**. The intended meaning is: How many fortified palaces are in disrepair like the inoperable well? The meaning of the inoperability of the palace is that it is inoperable of its people, or of its equipment, or something like that. Al-Qurtubi said in his interpretation: It is said that this well and the palace are well-known in Hadrhamaut, for the palace overlooks the top of a mountain that cannot be climbed in any way, and the well is at its foot, and the wind does not leave anything that falls into it except that it brings it out, and the owners of the palace are the kings of the urbanites, and the owners of the well are the kings of the Bedouins. Al-Tha'labi and others narrated: The well was in Aden, Yemen, in a town called Hadrha'a. Four thousand of those who believed in Salih and were saved from the punishment descended there, along with Salih. Then Salih died, and the place was called Hadrhamaut, because when Salih visited it, he died. So they built Hadrha'a and sat on this well and appointed a man over them. Then he

Surat al-Hajj 22:45

How many a town have We destroyed while it was doing wrong, so it lies in ruins, with its roofs, wells unused, and lofty castles!

mentioned a long story, and after that he said: As for the lofty palace, it was a palace built by Shaddad bin Aad bin Iram. Nothing like it has been built on earth, according to what they mentioned and claimed. Its condition was also like the condition of this well mentioned in its loneliness after familiarity, and its desertedness after civilization, and that no one could approach it for miles, because of what was heard in it of the jinn's singing and strange sounds after the bliss and comfortable life and the splendor of the kingdom, and the order of the people like a wire. So they hastened and did not return. So God Almighty mentioned them in this verse as a sermon and a lesson. He said: It was said that they were the ones who were destroyed by Nebuchadnezzar, as mentioned previously in Surat Al-Anbiya' in His statement: **And how many a city have We destroyed.** Their well was destroyed and their palaces were ruined.

Tafsir al-Baghawi

45. **So how many, how many** "of a town We have destroyed", with the letter ta', this is how the people of Basra and Ya'qub read it, and the others read: **(we destroyed it)** with the letter nun and the alif for emphasis, "and it is wrongful", meaning: and its people are wrongdoers, "so it is empty, **fallen** on its thrones, **on its roofs**, and a well that is not in use": [meaning: and how many wells are not in use] abandoned and devoid of its people "and a lofty palace", Qatada, Ad-Dahhak and Muqatil said: tall and high, from their saying "shadd bina'u" if he raised it. Sa'id bin Jubayr, Mujahid and Ata' said: plastered, from shed, which is plaster. It was said: The abandoned well and the built palace are in Yemen. As for the palace, it is on the top of a mountain, and the well is at its foot. Each of them has people who were in a state of prosperity, then they disbelieved, so God destroyed them, and the well and the palace remained empty.

Abu Ruq narrated on the authority of Ad-Dahhak: This well was in Hadhramaut in a town called Hadhura. Four thousand people who believed in Salih were saved from the punishment. They came to Hadhramaut with Salih. When they were present, Salih died, so it was called Hadhramaut because when Salih was present, he died. They built Hadhura and sat on this well and appointed a man over them. They stayed there for a long time and multiplied until they became numerous. Then they worshipped idols and disbelieved, so God sent to them a prophet called Hanzala bin Safwan. He was a porter among them, so they killed him in the market, so God destroyed them, and their well was disused and their palaces were destroyed.

Tafsir al-Baidawi

45- "How many a town have We destroyed" by

destroying its people, and the two Basrans read it without the expression of glorification. "While it was unjust" meaning its people. "It is empty on its thrones" its walls have fallen on its roofs, so its construction was destroyed and its roofs collapsed and then its walls collapsed and fell on the roofs, or empty while its thrones remained intact, so the preposition is related to "empty", and it is permissible for it to be a predicate after a predicate, meaning it is empty and it is on its thrones, meaning: overlooking it because it fell and the walls remained leaning and overlooking it, and the sentence is conjoined with "We destroyed it **not with** While it is unjust **because it is a state and destruction is not a state of its emptiness, so it has no place if it is accusative like any with an implied explanation that** We destroyed it" explains, and if it raises it by the beginning, then its place is nominative. "And a well that is not in use **is in apposition to** a village", meaning, how many wells in the desert were left without water being drawn from because their inhabitants had perished. It was read with a light pronunciation from "atalah **meaning** made it inoperable". "And a lofty palace **is raised or plastered, we emptied it of its inhabitants, and that strengthens the meaning of** empty on its roofs" is empty with its roofs remaining. It was said that what is meant by "well **is a well on the side of a mountain in Hadramaut, and by** palace" is a palace overlooking its peak, they belonged to the people of Hanzalah ibn Safwan from the people of Salih, and when they killed him, God Almighty destroyed them and made them inoperable.

Surat al-Hajj 22:46

Have they not traveled through the land and had hearts by which to reason and ears by which to hear? For indeed, it is not eyes that are blind, but blind are the hearts which are within the breasts.

Tafsir al-Jalalayn

46 - **Have they not traveled** meaning the infidels of Mecca **throughout the land and have hearts by which to understand** what happened to the disbelievers before them **or ears by which to hear** their report of destruction and devastation of homes so that they may take heed **for indeed** meaning the story **it is not the eyes that are blind, but blind are the hearts which are within the breasts** emphasis

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Did not these deniers of the signs of God and those who denied His power travel through the lands and see the fates of their peers among the deniers of God's messengers who passed away before them, such as 'Aad and Thamud, and the people of Lot and Shu'aib, and their homelands and dwellings, so that they could reflect on them, take lessons from them, and learn from their contemplation of their affairs and the affairs of their people, God's way with those who disbelieved and worshipped other than Him, and denied His messengers, so that they would turn from their insolence and disbelief, and if they contemplated that, took lessons from it, and turned to the truth, they would have **hearts with which to understand** God's proofs to His creation and His power over what we have explained, or ears with which to hear: He says: Or ears that listen to the truth and comprehend it, and distinguish between it and falsehood. And His statement: **For indeed, eyes are not blinded** means: For indeed, their eyes are not blinded from seeing people and observing them, rather they see that with their eyes, but their hearts which are in their chests are blinded from seeing the truth and knowing it. The *ha* in His statement: **For indeed, they are not blind** is a *ha* of support, like the saying of the one who says: He is Abdullah standing. It has been mentioned that this is in the reading of Abdullah, for indeed, eyes are not blinded. And it has been said: **But blind are the hearts which are in the chests**, and hearts are only in the chests, to emphasize the statement, as it has been said: **They say with their mouths what is not in their hearts** Al-Imran 3:167.

Tafsir al-Qurtubi

The Almighty said: **Have they not traveled through the land?** meaning the infidels of Mecca and seen these cities so they would be admonished and beware of God's punishment that would befall them as it wasfall those before them. **So that they may have hearts by**

which to reason. He attributed reason to the heart because it is its location, just as the location of hearing is the ear. It has been said that the location of reason is the brain, and it was narrated from Abu Hanifa, but I do not think it is authentic. **For indeed, eyesight is not blind.** Al-Farra' said: The *ha* is a pillar, and it is permissible to say *for*, and this is the reading of Abdullah bin Mas'ud, and the meaning is the same, the masculine is for the report, and the feminine is for eyes or the story, meaning that eyesight is not blind, or the story. **Eyes are not blind** meaning that the eyes' sight is fixed for them. **But blind are the hearts which are within the breasts** meaning from comprehending the truth and considering. Qatada said: The seeing sight was made for language and benefit, and the beneficial sight is in the heart. Mujahid said: But an eye has four eyes, meaning that every person has four eYa-Sin 36:two eyes in his head for his worldly life, and two eyes in his heart for his afterlife. If the eyes of his head are blind and the eyes of his heart see, his blindness will not harm him at all. But if the eyes of his head see and the eyes of his heart are blind, his sight will not benefit him at all. Qatada and Ibn Jubayr said: This verse was revealed about Ibn Umm Maktum the blind man. Ibn Abbas and Muqatil said: When the verse {And whoever is blind in this world} (al-Isra' 17:72) was revealed, Ibn Umm Maktum said: O Messenger of God, I am blind in this world, so will I be blind in the Hereafter? Then the verse {For indeed, it is not the eyes that are blind, but blind are the hearts which are within the breasts} was revealed. That is, whoever is blind in his heart to Islam in this world will be in the Hellfire in the Hereafter.

Tafsir Ibn Kathir

God Almighty says, consoling His Prophet Muhammad, may God bless him and grant him peace, in denying those of his people who opposed him: "And if they deny you, then before them were denied the people of Noah, 'Aad, and Thamud, and the people of Abraham, and the people of Lot, and the companions of Midian. And Moses denied." That is, despite the clear signs and evident proofs he brought, **So I granted respite to the disbelievers.** That is, I gave them respite and delayed them, "Then I seized them. How was My denial?" That is, how was My denial of them and My punishment of them?! Some of the early Muslims mentioned that there were forty years between Pharaoh's saying to his al-Nas 114:I **am your supreme lord**, and God's destruction of him. In the two Sahihs, on the authority of Abu Musa, on the authority of the Prophet, may God bless him and grant him peace, that he said: **God gives respite to the wrongdoer until, when He seizes him, He does not let him escape.** Then he recited: "And such is the punishment of your Lord when He seizes the towns while they are wrongdoers. Indeed, His punishment is painful and severe." Then God Almighty said: **How many a town have We destroyed while they were wrongdoers**, meaning, they denied their messengers. **And they lay desolate upon their roofs**, Ad-Dahhak said: their roofs, meaning their buildings were ruined and their infrastructure was neglected. **And a well that was abandoned**, meaning, no water was drawn from it, and

Have they not traveled through the land and had hearts by which to reason and ears by which to hear? For indeed, it is not eyes that are blind, but blind are the hearts which are within the breasts.

no one came to it despite the large number of people who came to it and the crowding around it. **And a lofty palace**, Ikrimah said: meaning one that was whitewashed with plaster. Something similar was narrated on the authority of Ali ibn Abi Talib, Mujahid, Ata', Sa'id ibn Jubayr, Abu Al-Malih, and Ad-Dahhak. Others said: It is the lofty, elevated one. Others said: The well-built, impregnable, and fortified. All of these sayings are similar and there is no contradiction between them, because the strength of its construction, its height, its perfection, and its fortification did not protect its people from the wrath of God befalling them, as God Almighty said: **Wherever you may be, death will overtake you, even if you were in fortified towers.**

And his saying: **Have they not traveled through the land?** meaning with their bodies and their minds as well, and that is sufficient as Ibn Abi Al-Dunya said in the Book of Reflection and Consideration: Harun bin Abdullah told us, Sayyar told us, Jaafar told us, Malik bin Dinar told us: God Almighty revealed to Moses bin Imran, peace be upon him, that O Moses, take two iron sandals and a staff, then walk through the land, then seek out traces and lessons, until the sandals are torn and the staff is broken. Ibn Abi Al-Dunya said: Some of the wise men said: Revive your heart with sermons, enlighten it with contemplation, kill it with asceticism, strengthen it with certainty, humble it with death, settle it with annihilation, show it the tragedies of this world, warn it against the onslaught of time and the obscenity of the changing days, present to it the report of the past, remind it of what happened to those who came before it, and walk in their homes and their traces, and see what they did and where they settled and what they turned to, that is, see what happened to the nations who denied of punishments and chastisement **so that they may have hearts with which to understand or ears with which to hear** that is, so that they may consider **for indeed it is not the eyes that are blinded, but blinded are the hearts which are within the breasts** that is, blindness is not blindness of sight, but rather blindness is blindness of sight, and even if the power of sight is sound, it does not penetrate to the lessons and does not know what the report is, and how beautiful is what some of the poets said in this meaning, and he is Abu Muhammad Abdullah bin Muhammad bin Sarah Al-Andalusi Al-Shantrini, and he died in the year 517:

O you who listen to the caller of misery, when the two mourners, gray hair and old age, have called out to him

If you do not hear the memory, then what do you see in your head, the two consciousnesses of hearing and sight?

Neither the deaf nor the blind are but a man whom the two guides, the eye and the trace, have not guided.

Neither time nor the world nor the highest heavens nor the fires of the sun and moon remain.

Let them depart from this world, even if the two dwellers, the Bedouins and the city dwellers, hate to leave it.

Fath al-Qadir

Then the Almighty denied the people of Mecca for not considering these traces, saying 46- **Have they not traveled through the land?** urging them to travel to see the fates of those nations and take heed. It is possible that they traveled and did not take heed, so that is why He denied them, as in His saying: "And indeed, you pass by them in the morning and at night. So will you not reason?" The meaning of **so that they will have hearts with which to reason** is that because of what they witnessed of the lessons, they will have hearts with which to reason what they must reason.

Reasoning was attributed to the hearts because they are the seat of reason, just as the ears are the seat of hearing. It was said that the seat of reason is the brain, and there is no objection to that, for the heart is what prompts the mind to perceive, even if its seat is outside of it.

The rationalists have differed greatly about the location of the mind and its nature, and there is no need to go into detail about it. **Or ears with which they hear** means what they should hear from what their prophets recited to them of the words of God, and what the people of report conveyed to them of the report of the destroyed nations. **For indeed, the eyes are not blinded.** Al-Farra' said: The ha' is a pillar. It is permissible to say: **For indeed**, which is the reading of Abdullah bin Mas'ud, and the meaning is the same, the masculine for the report, and the feminine for the eyes or the story: meaning, for the eyes are not blinded, or for the story, the eyes are not blinded: meaning the eyes of the eyes. **But blinded are the hearts which are within the breasts** means the defect is not in their feelings, but rather in their minds, meaning their minds do not perceive the places of truth and the places of consideration. Al-Farra' and Al-Zajaj said: His statement **which are within the breasts** is from the emphasis that the Arabs add to speech, like his statement: **Ten complete**, "They say with their mouths," and **Fly with its wings**.

Tafsir al-Baghawi

46. **Have they not traveled through the land**, meaning: the infidels of Mecca, and seen the fates of the disbelievers from the past nations, **and have they hearts by which to reason or ears by which to hear**, meaning: what is mentioned to them of the report of the past centuries so that they may consider it, **for it**, the ha' is a pillar, **is not blinded, but blinded are the hearts which are within the breasts**, mentioning (**which are within the breasts**) is an emphasis like His saying: **It flies with its two wings** (Al-An'am: 38) meaning that the harmful blindness is the blindness of the heart, as for the blindness of the sight, it is not harmful in the matter of religion. Qatada said: The apparent sight: in language and enjoyment, and the sight of the heart: is the beneficial sight.

Tafsir al-Baidawi

46- **Have they not traveled through the land?** He urged them to travel to see the fates of the destroyed and take heed. Although they had traveled, they did not travel for that purpose. **So that they may have hearts by which to understand** what must be understood of monotheism through the insight and reasoning they had gained. **Or ears by which to hear** what must be heard of the revelation and the reminder of the state of those whose traces they witnessed. **For it** is the pronoun for the story or ambiguous and explained by the eyes. In *blindness* it refers back to it and apparently it was established in its place. **It is not the eyes that are blind, but it is the hearts which are within the breasts that are blind** from considering, meaning that the defect is not in their feelings, but rather their minds have been distracted by following desires and being absorbed in imitation. **The breasts** is mentioned for emphasis and to negate metaphor and to emphasize that true blindness is not the conventional blindness that pertains to sight. It was said that when the verse **And whoever is blind in this world** was revealed, Ibn Umm Maktum said: O Messenger of God, I am blind in this world, so will I be blind in the Hereafter? Then the verse **For indeed, it is not eyes that are blind** was revealed.

Surat al-Hajj 22:47

And they urge you to hasten the punishment, but God will never fail in His promise. And indeed, a day with your Lord is like a thousand years of those which you count.

Surat al-Hajj 22:47

And they urge you to hasten the punishment, but God will never fail in His promise. And indeed, a day with your Lord is like a thousand years of those which you count.

Tafsir al-Jalalayn

47 - **And they urge you to hasten the punishment, but God will never fail in His promise** to send down the punishment, so He sent it down on the day of Badr **And indeed, a day with your Lord** of the days of the Hereafter because of the punishment **is like a thousand years of those which you count** with the ta' and the ya' in this world.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And the polytheists of your people are hastening you, O Muhammad, with what you promise them of God's punishment for their polytheism with Him, and their denial of you in what you brought them from God in this world. And God will not fail in His promise that He promised you concerning them, of bringing His punishment and vengeance upon them in this world. So He did that, and fulfilled what He promised them, so He killed them on the Day of Badr.

The people of interpretation differed regarding the day about which God Almighty said: **And indeed, a day with your Lord is like a thousand years of those which you count.**

Who said that?

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Israel told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, **And indeed, a day with your Lord is like a thousand years of those which you count.** He said: From the days in which God created the heavens and the earth.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement, **And indeed, a Day with your Lord...** the verse, he said: It is like his statement in Alif, Lam, Meem. It is an equal revelation, it is the same verse.

Others said: Rather, it is one of the days of the Hereafter.

Who said that?

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The length of the reckoning on the Day of Resurrection is a

thousand years.

Yaqub told me, he said: Ibn Ulayyah told us, he said: Ibn Ulayyah told us, he said: Saeed Al-Jariry told us, on the authority of Abu Nadrah, on the authority of Sameer bin Nahar, he said: Abu Hurayrah said: The poor Muslims will enter Paradise before the rich by half a day. I said: What is half a day? He said: Do you not read the Qur'an? I said: Yes. He said: **And indeed, a day with your Lord is like a thousand years of those which you count.**

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Abu Awana told us, on the authority of Abu Bishr, on the authority of Mujahid: **And indeed, a day with your Lord is like a thousand years.** He said: Of the days of the Hereafter.

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 concerning this verse: **And indeed, a day with your Lord is like a thousand years of those which you count.** He said: These are the days of the Hereafter. And concerning His statement: **Then he will ascend to Him in a Day the extent of which is a thousand years of those which you count.** (Sajdah: 5), he said: The Day of Resurrection. And he recited: **Indeed, they see it far off, but We see it near.** (Al-Ma'arij: 6-7).

There is a difference of opinion as to why the statement was changed from reporting the hastening of those who hastened the punishment to reporting the length of the day with God. Some of them said: The people hastened the punishment in this world, so God revealed: **And God will not fail in His promise**, that He would send down what He promised them of punishment in this world, and that a day with your Lord of their punishment in this world and the Hereafter is like a thousand years of what you count in this world.

Others said: It was said thus as an announcement from God to those who hasten the punishment, that He does not hasten it, but rather He delays until the appointed time of His appointed time, and that what is slow in their view is near in His view. So He said to them: The measure of a day with Me is a thousand years of what you people count as your days, and it is slow in your view, but it is near in My view.

Others said: The meaning of this is: A day of heaviness and what is feared is like a thousand years.

The second statement is more likely to be true in my opinion, and that is that God, the Most High, mentioned that the polytheists hastened the Messenger of God, may God bless him and grant him peace, with the punishment, then He mentioned the extent of the day with Him, then He followed that with His saying: **And how many a town was I granted respite while it was unjust.** So He mentioned that He granted respite to the people of the unjust town, and did not hasten to punish them, so He made clear with that that He meant by His saying: **And indeed, a day with your Lord is like a thousand years of what you count.** So haste ceased from Himself, and He

described it as patience and waiting. And since it is from your number, and that is not far from Him, and it is far from you, therefore He does not hasten to punish whomever He wants to punish, until he reaches the end of his term.

Tafsir al-Qurtubi

The Almighty's saying: **And they ask you to hasten the punishment** was revealed about Al-Nadr bin Al-Harith, and it is His saying: **Then bring us what you promise us, if you should be of the truthful** (al-Ahqaf 46:22). It was said: It was revealed about Abu Jahl bin Hisham, and it is His saying: **O God, if this is the truth from You** (al-Anfal 8:32). **And God will not fail in His promise** meaning in sending down the punishment. Al-Zajaj said: They hastened the punishment, so God informed them that nothing escapes Him, and He sent it down to them in this world on the day of Badr.

God the Almighty said: **And indeed, a day with your Lord is like a thousand years of those which you count.** Ibn Abbas and Mujahid said: It means from the days in which God created the heavens and the earth. Ikrimah said: It means from the days of the Hereafter. God informed them that if they hasten Him with punishment in short days, He will bring it to them in long days. Al-Farra' said: This is a warning to them that their punishment will extend in the Hereafter, meaning a day of their punishment in the Hereafter will be a thousand years. It was said: The meaning is: Indeed, a day in fear and hardship in the Hereafter is like a thousand years of the years of this world in which there is fear and hardship, and likewise the Day of Bliss by analogy. Ibn Kathir, Hamza and Al-Kisa'i read **from what they count** with a double ya' underneath, and Abu Ubaid chose it because of His statement: **and they hasten you.** The rest read it with a ta' of address, and Abu Hatim chose it.

Tafsir Ibn Kathir

God the Almighty says to His Prophet, may the peace and blessings of God be upon him: **And they urge you to hasten the punishment** meaning these infidel atheists who deny God, His Book, His Messenger, and the Last Day, as God the Almighty says: **And when they said, 'O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment'** "And they said, 'Our Lord, hasten for us our portion before the Day of Reckoning'". And His statement: "And God will not fail in His promise" meaning what He has promised of establishing the Hour, taking revenge on His enemies, and honoring His friends. Al-Asma'i said: I was with Abu Amr ibn al-Ala', when Amr ibn Ubayd came to him and said: O Abu Amr, does God fail in His promise? He said: No. Then he mentioned a verse of threat, and he said to him: Are you from the Persians? The Arabs consider going back on a promise to be meanness, and going back on a threat to be generosity. Haven't you heard the poet say:

My power will frighten my cousin and neighbor, and I

will not be deterred by the power of the threatening one.

Even if I threatened him or promised him, I will break my promise and fulfill my promise.

- And His statement: **And indeed, a day with your Lord is like a thousand years of those which you count.** That is, He, the Most High, is not hasty, for the amount of a thousand years with His creation is like one day with Him in comparison to His forbearance, because He knows that He is able to take revenge, and that nothing escapes Him, even if He delays, waits, and gives hope. For this reason He said after this: **And how many a town was I granted respite while it was unjust, then I seized it, and to Me is the final destination.** Ibn Abi Hatim said: Al-Hasan ibn Arfa told us, Abda ibn Sulayman told me, on the authority of Muhammad ibn Amr, on the authority of Abu Salamah, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: **The poor Muslims will enter Paradise before the rich by half a day, five hundred years.** And Al-Tirmidhi and Al-Nasa'i narrated it from the hadith of Al-Thawri on the authority of Muhammad ibn Amr with it, and Al-Tirmidhi said: Hasan Sahih. Ibn Jarir narrated it on the authority of Abu Hurairah, with a chain of transmission ending with him, saying: Ya'qub told me, Ibn Ulayyah told us, Saeed al-Jariri told us, on the authority of Abu Nadrah, on the authority of Sameer ibn Nahar, who said: Abu Hurairah said: **The poor Muslims will enter Paradise before the rich by half a day.** I said: **How much is half a day?** He said: **Do you not read the Qur'an?** I said: **Yes.** He said: **And indeed, a day with your Lord is like a thousand years of those which you count.**

Abu Dawud said at the end of the Book of the Epics of his Sunan: Amr ibn Uthman told us, Abu al-Mughira told us, Safwan told us, on the authority of Shuraih ibn Ubayd, on the authority of Sa'd ibn Abi Waqqas, on the authority of the Prophet, may God bless him and grant him peace, that he said: **I hope that my nation will not be unable to face their Lord by delaying them for half a day.** It was said to Sa'd: What is half a day? He said: Five hundred years. Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abd al-Rahman ibn Mahdi told us, on the authority of Isra'il, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas: **And indeed, a day with your Lord is like a thousand years of those which you count.** He said: Of the days in which God created the heavens and the earth. Ibn Jarir narrated it on the authority of Ibn Bishr, on the authority of Ibn al-Mahdi, and Mujahid and Ikrimah said the same. Ahmad ibn Hanbal stated it explicitly in his book, Al-Radd 'ala al-Jahmiyyah. Mujahid said: This verse is like His statement: "He directs the affair from the heaven to the earth. Then it will ascend to Him in a Day the extent of which is a thousand years of those which you count."

Ibn Abi Hatim said: My father told us, Arim Muhammad ibn al-Fadl told us, Hammad ibn Zayd told us, on the authority of Yahya ibn Atiq, on the authority of Muhammad ibn Sirin, on the authority of a man from the People of the Book who converted to Islam, who said: God Almighty created the heavens and the earth in six days, **And indeed, a day with your Lord is like a thousand years of those which you count.** And He

Surat al-Hajj 22:47

And they urge you to hasten the punishment, but God will never fail in His promise. And indeed, a day with your Lord is like a thousand years of those which you count.

made the life span of the world six days, and He made the Hour on the seventh day, **And indeed, a day with your Lord is like a thousand years of those which you count.** So the six days have passed and you are on the seventh day, so the example of that is like that of a pregnant woman who enters her month, so at any moment she gives birth it is complete.

Fath al-Qadir

Then the Almighty narrated about these people what they were doing of denial and mockery, saying: 47- "And they urge you to hasten the punishment" because they were denying its coming with the utmost denial, so their hastening it was in the manner of mockery and ridicule, and it was as if they were saying that when they heard what the prophets were saying about God Almighty of His promise of its occurrence and its coming upon them, and for this reason He said: "And God will not fail in His promise" Al-Farra' said: In this verse there is a threat to them of punishment in this world and the hereafter. Al-Zajaj mentioned another aspect, saying: I know that nothing escapes God, and that a day with Him and a thousand years in His power are one, and there is no difference between the occurrence of what they hasten of punishment and its delay in power, except that God has favored them with respite. The place of the sentence: And God will not fail in His promise is the accusative case in the state: that is, and the state is that He will never fail in His promise, and the promise has already come, so it must come inevitably, or it is an interjection explaining what came before it. According to the first, the sentence: And indeed a day with your Lord is like a thousand years of what you count. According to the second, it is conjoined with the sentence before it, introduced to explain their state in hastening, and addressing them in that with a statement like His dream, because the short period with Him is like the long period with them, as in His statement: **Indeed, they see it far off, but We see it near.** Al-Farra' said: This is a threat to them of the extension of their punishment in the Hereafter: that is, a day of their punishment in the Hereafter is like a thousand years. It was said that the meaning is: Indeed, a day of fear and severity in the Hereafter is like a thousand years of the years of this world in which there is fear and severity, and likewise the day of bliss by analogy. Ibn Kathir, Hamza, and Al-Kisa'i read **ma ib'adunu** with a lower case ending, and Abu Ubaid chose this reading because of his saying: **and they hasten you.** The rest read it with a higher case ending as a direct address, and Abu Hatim chose this reading.

Tafsir al-Baghawi

47. "And they urge you to hasten the punishment", was revealed about Al-Nadr bin Al-Harith when he said: If this is the truth from you, then rain down stones on us from the sky. "And God will never fail in His promise", and He fulfilled that on the day of Badr. "And indeed, a day with your Lord is like a thousand years of what you

count", Ibn Kathir, Hamzah, and Al-Kisa'i read: (عُدُّونَ) with the ya' here because of the saying: "عُدُّونَكَ", and the rest read: with the ta' because it is more general, because it is addressed to those who are impatient and the believers, and they agreed that the revelation of (السَّجْدَةِ) is with the ta'.

Ibn Abbas said: It means one of the six days in which God created the heavens and the earth.

Mujahid and Ikrimah said: One of the days of the Hereafter. The evidence for this is what was narrated on the authority of Abu Saeed Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: "Rejoice, O group of the vagabonds of the emigrants, with the perfect light on the Day of Resurrection. You will enter Paradise half a day before the rich people, and that is the equivalent of five hundred years."

Ibn Zayd said: **And indeed, a day with your Lord is like a thousand years of those which you count.** These are the days of the Hereafter. And His statement: **Its measure is fifty thousand years of those which you count.** This refers to the Day of Resurrection. The meaning of this is that they are hastening the punishment, and indeed, a day of their punishment in the Hereafter is a thousand years.

It was said: Its meaning is that one day of the days of torment that they hastened in terms of heaviness, length, and severity is like a thousand years of what you count, so how can you hasten it? This is like what is said: The days of worries are long, and the days of joy are short.

It was said: Its meaning is that a day with Him is the same as a thousand years in terms of respite, because He is able to take them whenever He wills, and nothing escapes Him through delay. So the occurrence of what they are hastening of punishment and its delay are equal in His ability. This is the meaning of what Ibn Abbas said in the narration of Ata'.

Tafsir al-Baidawi

47- "And they urge you to hasten the punishment" that is promised. "And God will never fail in His promise" because it is impossible to fail in His statement, so what He has promised them will befall them even after a while, but He is patient and does not hasten the punishment. "And indeed, a day with your Lord is like a thousand years of what you count" a statement of the limit of His patience and deliberation until he found the long periods short, or of the continuation of His punishment and the length of His days in reality, or from the point of view that the days of hardships are long, and Ibn Kathir, Hamza, and Al-Kisa'i read it with the letter Ya.

Surat al-Hajj 22:48

And how many a town have I granted respite while it was unjust, then I seized it? And to Me is the final destination.

Surat al-Hajj 22:48

And how many a town have I granted respite while it was unjust, then I seized it? And to Me is the final destination.

Tafsir al-Jalalayn

48 - **And how many a town was granted respite while it was unjust, then I seized it** meaning its people **and to me is the final destination** reference

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: **And how many a town have I granted respite to?** He says: I granted them respite, and delayed their punishment, while they were polytheists with God, and disobeying His command, and that was their injustice with which God the Almighty described them, so I did not hasten their punishment. **Then I seized it.** He says: Then I seized it with punishment, so I punished it in this world by inflicting Our punishment upon them. **And to Me is the destination.** He says: And to Me is their destination also after their destruction, so they will receive from the punishment then what will not cease. God the Almighty says: So such is the case of those of your people who hastened your punishment, and if you grant them respite until their appointed terms that you have set for them, then I will seize them with punishment, so fight them with the sword, then to Me is their destination after that, so I will make them suffer as a punishment for the sins they have committed.

Tafsir al-Qurtubi

God Almighty says: **And how many a town did I grant respite to** meaning, I granted it respite despite its insolence. **Then I seized it** meaning, with punishment. **And to Me is the destination.**

Tafsir Ibn Kathir

God the Almighty says to His Prophet, may the peace and blessings of God be upon him: **And they urge you to hasten the punishment** meaning these infidel atheists who deny God, His Book, His Messenger, and the Last Day, as God the Almighty says: **And when they said, 'O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment'** "And they said, 'Our Lord, hasten for us our portion before the Day of Reckoning'". And His statement: "And God will not fail in His promise" meaning what He has promised of establishing the

Hour, taking revenge on His enemies, and honoring His friends. Al-Asma'i said: I was with Abu Amr ibn al-Ala', when Amr ibn Ubayd came to him and said: O Abu Amr, does God fail in His promise? He said: No. Then he mentioned a verse of threat, and he said to him: Are you from the Persians? The Arabs consider going back on a promise to be meanness, and going back on a threat to be generosity. Haven't you heard the poet say:

My power will frighten my cousin and neighbor, and I will not be deterred by the power of the threatening one.

Even if I threatened him or promised him, I will break my promise and fulfill my promise.

- And His statement: **And indeed, a day with your Lord is like a thousand years of those which you count.** That is, He, the Most High, is not hasty, for the amount of a thousand years with His creation is like one day with Him in comparison to His forbearance, because He knows that He is able to take revenge, and that nothing escapes Him, even if He delays, waits, and gives hope. For this reason He said after this: **And how many a town was I granted respite while it was unjust, then I seized it, and to Me is the final destination.** Ibn Abi Hatim said: Al-Hasan ibn Arfa told us, Abda ibn Sulayman told me, on the authority of Muhammad ibn Amr, on the authority of Abu Salamah, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: **The poor Muslims will enter Paradise before the rich by half a day, five hundred years.** And Al-Tirmidhi and Al-Nasa'i narrated it from the hadith of Al-Thawri on the authority of Muhammad ibn Amr with it, and Al-Tirmidhi said: Hasan Sahih. Ibn Jarir narrated it on the authority of Abu Hurairah, with a chain of transmission ending with him, saying: Yaqub told me, Ibn Ulayyah told us, Saeed al-Jariri told us, on the authority of Abu Nadrah, on the authority of Sameer ibn Nahar, who said: Abu Hurairah said: **The poor Muslims will enter Paradise before the rich by half a day.** I said: **How much is half a day?** He said: **Do you not read the Qur'an?** I said: **Yes.** He said: **And indeed, a day with your Lord is like a thousand years of those which you count.**

Abu Dawud said at the end of the Book of the Epics of his Sunan: Amr ibn Uthman told us, Abu al-Mughira told us, Safwan told us, on the authority of Shuraih ibn Ubayd, on the authority of Sa'd ibn Abi Waqqas, on the authority of the Prophet, may God bless him and grant him peace, that he said: **I hope that my nation will not be unable to face their Lord by delaying them for half a day.** It was said to Sa'd: What is half a day? He said: Five hundred years. Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abd al-Rahman ibn Mahdi told us, on the authority of Isra'il, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas: **And indeed, a day with your Lord is like a thousand years of those which you count.** He said: Of the days in which God created the heavens and the earth. Ibn Jarir narrated it on the authority of Ibn Bishr, on the authority of Ibn al-Mahdi, and Mujahid and Ikrimah said the same. Ahmad ibn Hanbal stated it

explicitly in his book, Al-Radd `ala al-Jahmiyyah. Mujahid said: This verse is like His statement: "He directs the affair from the heaven to the earth. Then it will ascend to Him in a Day the extent of which is a thousand years of those which you count."

Ibn Abi Hatim said: My father told us, Arim Muhammad ibn al-Fadl told us, Hammad ibn Zayd told us, on the authority of Yahya ibn Atiq, on the authority of Muhammad ibn Sirin, on the authority of a man from the People of the Book who converted to Islam, who said: God Almighty created the heavens and the earth in six days, **And indeed, a day with your Lord is like a thousand years of those which you count.** And He made the life span of the world six days, and He made the Hour on the seventh day, **And indeed, a day with your Lord is like a thousand years of those which you count.** So the six days have passed and you are on the seventh day, so the example of that is like that of a pregnant woman who enters her month, so at any moment she gives birth it is complete.

Fath al-Qadir

48- "And how many a town did I grant respite to while it was wrongdoing? Then I seized it, and to Me is the final destination." This is an announcement from Him, the Most High, that He seized a people after respite and delay. It was said that repeating this with its mention before it is for emphasis, and it is not a repetition in reality, because the first was cited to explain the destruction, appropriate to His statement: So how was My denial? And for this reason, it was connected with the letter fa instead of that. And the second was cited to explain the respite, appropriate to His statement: "And God will not fail in His promise. Indeed, a day with your Lord is like a thousand years." So it is as if it was said: And how many a town was like you, wrongdoers, whom I granted respite for a time, then seized them with punishment. And the reference of all is to My judgment. So the phrase: And to Me is the final destination is a conclusion to the confirmation of what came before it.

Tafsir al-Baghawi

48. **And how many a town did I grant respite to while it was unjust, then I seized it and to Me is the final destination.**

Tafsir al-Baidawi

48- "And how many a town" and how many a town the noun was omitted and the noun it was added to was used in its place in grammar, and it was returned to the pronouns and the rulings to exaggerate the generalization and the intimidation. The first was conjoined with the letter fa and this with the letter waw because the first was a substitute for his saying "So how was your denunciation?" and this is in the same ruling as what preceded it from the two sentences to clarify that what was threatened will inevitably befall them and that its delay is due to His Almighty habit. "I granted her respite" as I granted you. "And she was

unjust" like you. "Then I seized her" with the punishment. "And to Me is the destination" and to My judgment everyone returns.

Surat al-Hajj 22:49

Say, "O mankind, I am only to you a clear warner."

Surat al-Hajj 22:49

Say, O mankind, I am only to you a clear warner.

Tafsir al-Jalalayn

49 - Say, O people meaning the people of Mecca I am only a clear warner to you between the warning and I am a bringer of good tidings to the believers.

Tafsir al-Suyuti

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 argue with you about God without knowledge, following every rebellious devil: **O mankind, I am only a clear warner to you.** I warn you of God's punishment that will descend upon you in My world, and His torment in the Hereafter that you will inflict. Clear: He says: I make my warning clear to you and show it, so that you may repent from your polytheism and beware of what I warn you of. I have no power over you other than that. As for hastening or delaying the punishment that you are hastening me to do, that is up to God. It is not up to me, and I cannot do it. Then he described his warning and his glad tidings, and did not mention the glad tidings. Since the warning was mentioned regarding an action, it was known that the glad tidings were the opposite, so he said: **And those who believe in God and His Messenger and do righteous deeds among you, O people, and others, "for them is forgiveness** meaning: for them from God is the covering of their past sins in this world for them in the Hereafter. **And a generous provision** meaning: and a good provision in Paradise.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, he said: Ibn Jurayj said, his statement, **So those who believe and do righteous deeds will have forgiveness and noble provision**, he said: Paradise.

And His statement, **And those who strive against Our signs to frustrate them**, means: And those who acted against Our proofs and turned people away from following Our Messenger and acknowledging Our Book that We revealed. And He said, **Among Our signs**, so *in* was included in it, just as it is said: So-and-so strived against the matter of so-and-so.

The interpreters differed in their interpretation of his saying, *incapable*. Some of them said: Its meaning is: making things difficult.

Who said that?

Ahmad bin Yusuf told us, he said: Al-Qasim told us, he said: Hajjaj told us, on the authority of Uthman bin Ata', on the authority of his father, on the authority of Ibn Abbas, that he read it *mu'ajizin* in the entire Qur'an,

meaning with an alif, and he said: *mishaqin*.

Who said that?

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **In Our signs are those who are unable to do so.** He said: They denied the signs of God, so they thought that they could do so without causing Him any difficulty, but they could never do so without causing Him any difficulty.

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

These two aspects of interpretation are based on the reading of those who read it **in Our verses there are miracles** with an alif, and this is the reading of the general readers of Medina and Kufa. As for some of the readers of Mecca and Basra, they read it with a shaddah on the jim, without an alif, meaning that they rendered the people incapable and discouraged them from following the Messenger of God, may God bless him and grant him peace, and believing in the Qur'an.

It was mentioned by those who said that as well from his reading:

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, his statement, **slow down**, he said: slow down, they slow down people from following the Prophet, may God bless him and grant him peace.

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.

The correct thing to say about this is: They are two well-known readings, each of which was read by scholars of the reciters, and they are close in meaning. This is because whoever is unable to do the verses of God has been unable to do so. One of the ways to do so is to be unable to do so, and to act in disobedience to Him and disobey His command. The description of the people about whom God revealed these verses was that they were slow to prevent people from believing in God and following His Messenger, and they would struggle against the Messenger of God (blessings and peace of God be upon him), thinking that they would be able to defeat and overcome him, while God had guaranteed him victory over them. This was their way of doing so to God. If this is the case, then whichever of the two readings the reciter recites, he is correct in that.

As for the miracle, it is the reciprocal of the word *ajzah*, and its meaning is: the struggle of two people, one of whom is his companion, whichever of them is unable to do so, the other overcomes and subdues him.

As for the inability: it is the doubling and it is the activation from the inability. And his saying **those are the companions of Hellfire** he says: those who have this description are the inhabitants of Hellfire on the

Day of Resurrection, and its people are its people.

Tafsir al-Qurtubi

God Almighty says: "Say, 'O mankind,' meaning the people of Mecca. 'I am only a warner to you,' meaning a frightening warner. The warning was mentioned at the beginning of Surat Al-Baqarah. 'Clearing,' meaning I explain to you what you need regarding your religious affairs.

Tafsir Ibn Kathir

God the Almighty says to His Prophet, peace and blessings be upon him, when the infidels asked him to hasten the punishment and they hastened it, **Say, 'O mankind, I am only a clear warner to you.'** That is, God has sent me to you as a warner to you, before a severe punishment, and I have no say in your reckoning. Your affair is up to God. If He wills, He will hasten the punishment for you, and if He wills, He will delay it for you. If He wills, He will accept the repentance of those who repent to Him, and if He wills, He will lead astray those for whom He has decreed misery. He is the Doer of whatever He wills, desires, and chooses. **There is no adjuster of His judgment, and He is swift in reckoning.** "I am only a clear warner to you. * So those who believe and do righteous deeds.' **That is, their hearts believe and their faith is true to their deeds,** for them is forgiveness and a noble provision." That is, forgiveness for their past bad deeds, and a good reward for the little of their good deeds. Muhammad ibn Ka'b al-Qurazi said: If you hear God the Almighty say, "and a noble provision," it means Paradise.

And His statement: "And those who strive against Our verses, trying to frustrate them." Mujahid said: They discourage people from following the Prophet, may God bless him and grant him peace. Abdullah ibn al-Zubayr said the same: discouraging. Ibn Abbas said: frustrating and refusing. **Those are the companions of Hellfire,** which is the hot, painful fire, with severe torment and punishment. May God protect us from it. God Almighty said: **Those who disbelieved and averted [people] from the way of God - We will increase for them a punishment over the punishment because they used to cause corruption.**

Fath al-Qadir

49- **Say, 'O mankind, I am only a clear warner to you.'** Then God Almighty commanded him to inform the people that he is a warner to them before the Hour, explaining to them what was revealed to them.

Tafsir al-Baghawi

49. "Say, 'O mankind, I am only to you a clear warner.'"

Tafsir al-Baidawi

49- **Say, 'O mankind, I am only to you a clear warner.'** I make clear to you what I warn you of, and I limit myself to warning with the generality of the address and mention of the two groups because the beginning and context of the speech are for the polytheists, and I only mention the believers and their reward to increase their anger.

Surat al-Hajj 22:50

So those who believe and do righteous deeds will have forgiveness and noble provision.

Surat al-Hajj 22:50

So those who believe and do righteous deeds will have forgiveness and noble provision.

Tafsir al-Jalalayn

50 - **So those who believe and do righteous deeds will have forgiveness** of sins **and a generous provision** which is Paradise.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **So those who believe and do righteous deeds will have forgiveness and noble provision.**

Tafsir al-Qurtubi

So those who believe and do righteous deeds will have forgiveness and noble provision. Meaning Paradise.

Tafsir Ibn Kathir

God the Almighty says to His Prophet, peace and blessings be upon him, when the infidels asked him to hasten the punishment and they hastened it, **Say, 'O mankind, I am only a clear warner to you.'** That is, God has sent me to you as a warner to you, before a severe punishment, and I have no say in your reckoning. Your affair is up to God. If He wills, He will hasten the punishment for you, and if He wills, He will delay it for you. If He wills, He will accept the repentance of those who repent to Him, and if He wills, He will lead astray those for whom He has decreed misery. He is the Doer of whatever He wills, desires, and chooses. **There is no adjuster of His judgment, and He is swift in reckoning.** "I am only a clear warner to you." * So those who believe and do righteous deeds.' **That is, their hearts believe and their faith is true to their deeds,** for them is forgiveness and a noble provision." That is, forgiveness for their past bad deeds, and a good reward for the little of their good deeds. Muhammad ibn Ka'b al-Qurazi said: If you hear God the Almighty say, "and a noble provision," it means Paradise.

And His statement: **And those who strive against Our verses, trying to frustrate them.** Mujahid said: They discourage people from following the Prophet, may God bless him and grant him peace. Abdullah ibn al-Zubayr said the same: discouraging. Ibn Abbas said: frustrating and refusing. **Those are the companions of Hellfire,** which is the hot, painful fire, with severe torment and punishment. May God protect us from it. God Almighty said: **Those who disbelieved and**

averted [people] from the way of God - We will increase for them a punishment over the punishment because they used to cause corruption.

Fath al-Qadir

50- "So those who believe and do righteous deeds will have forgiveness and noble provision." Whoever believes and does righteous deeds will win forgiveness and noble provision, which is Paradise.

Tafsir al-Baghawi

50. **So those who believe and do righteous deeds will have forgiveness and noble provision,** the noble provision that never ends. It was said: It is Paradise.

Tafsir al-Baidawi

50- **So those who believe and do righteous deeds will have forgiveness** for what they have done. **And a generous provision** is Paradise, and *generous* is of every type that combines its virtues.

Surat al-Hajj 22:51

And those who strive against Our verses to frustrate them - those are the companions of Hellfire.

Tafsir al-Jalalayn

51 - **And those who strive against Our verses** the Qur'an by invalidating them **to cause failure** those who followed the Prophet, that is, they attribute to them inability and discourage them from believing, or they estimate that We are incapable of them. In another reading, they are racing against Us, that is, they think that they will escape Us by denying the Resurrection and the Punishment. **Those are the companions of Hellfire** the Fire.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And those who strive against Our verses to frustrate them - those are the companions of Hellfire.**

Tafsir al-Qurtubi

And those who strive against Our signs meaning to invalidate Our signs. *Failing* meaning overcoming and making difficulties, said Ibn Abbas. Al-Farraa: Obstinate. Abdullah bin Al-Zubayr said: Discouraging people from Islam. Al-Akhfash said: Obstinate and competing. Al-Zajaj: meaning thinking that they can defeat Us because they thought that there would be no resurrection, and they thought that God had no power over them, said Qatada. This is also the meaning of the reading of Ibn Kathir and Abu Amr *Failing* without a doubled alif. It is possible that its meaning is that they can defeat the believers in their belief in the Prophet (peace be upon him) and in the signs, said Al-Suddi. It was said: meaning they attribute weakness to those who follow Muhammad (peace be upon him), like their saying: I ignored him and I sinned against him. **Those are the companions of Hellfire.**

Tafsir Ibn Kathir

God the Almighty says to His Prophet, peace and blessings be upon him, when the infidels asked him to hasten the punishment and they hastened it, **Say, 'O mankind, I am only a clear warner to you.'** That is, God has sent me to you as a warner to you, before a severe punishment, and I have no say in your reckoning. Your affair is up to God. If He wills, He will hasten the punishment for you, and if He wills, He will delay it for you. If He wills, He will accept the repentance of those who repent to Him, and if He wills, He will lead astray those for whom He has decreed misery. He is the Doer of whatever He wills, desires, and chooses. **There is no adjuster of His judgment, and He is swift in**

reckoning. "I am only a clear warner to you. * So those who believe and do righteous deeds.' **That is, their hearts believe and their faith is true to their deeds,** for them is forgiveness and a noble provision." That is, forgiveness for their past bad deeds, and a good reward for the little of their good deeds. Muhammad ibn Ka'b al-Qurazi said: If you hear God the Almighty say, "and a noble provision," it means Paradise.

And His statement: **And those who strive against Our verses, trying to frustrate them.** Mujahid said: They discourage people from following the Prophet, may God bless him and grant him peace. Abdullah ibn al-Zubayr said the same: discouraging. Ibn Abbas said: frustrating and refusing. **Those are the companions of Hellfire**, which is the hot, painful fire, with severe torment and punishment. May God protect us from it. God Almighty said: **Those who disbelieved and averted [people] from the way of God - We will increase for them a punishment over the punishment because they used to cause corruption.**

Fath al-Qadir

51- "And those who strive to outstrip Our verses - those are the companions of Hellfire." And whoever is contrary to that will be in Hellfire. They are those who strive to outstrip the verses of God. It is said that the one who outstrips the other, because each one of them is seeking to outstrip the other, so if he outstrips him, it is said that he outstripped him and outstripped him, said Al-Akhfash. And it is said that the meaning of "outstrip" is: thinking and desiring that they will outstrip God, the Exalted, and escape Him, so He will not punish them, said Al-Zajaj. And it is said that they are obstinate, said Al-Farra'.

Abd al-Razzaq, Abd ibn Humayd and Ibn al-Mundhir narrated on the authority of Qatada regarding his statement: **So it is desolate on its roofs**, he said: ruined with no one in it. **And a well unused**, its people abandoned it. **And a lofty palace**, he said: they built it and fortified it, so they perished and abandoned it. Ibn Jarir and Ibn al-Mundhir narrated on the authority of Ibn Abbas. **And a well unused**, he said: the one that was left without people. Abd ibn Humayd, Ibn al-Mundhir and Ibn Abi Hatim narrated on his authority. **And a lofty palace**, he said: it is plastered. Abd ibn Humayd narrated something similar from Mujahid. Abd al-Razzaq and Abd ibn Humayd narrated something similar from Ata'. Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And verily, a day with your Lord is like a thousand years of those which you count**, he said: of the six days in which God created the heavens and the earth. Ibn al-Mundhir narrated on the authority of Ikrimah, he said regarding the verse: it is the Day of Resurrection. Ibn Abi Hatim narrated on his authority that he said: The world is a gathering of the gatherings of the Hereafter, seven thousand years, of which six thousand have passed. Ibn Adi and Al-Daylami narrated on the authority of Anas, with a similar chain of transmission traceable to the Prophet. Ibn Abi Hatim narrated on the authority of Ibn Abbas, *Mu'ajizin* meaning: Reluctant. Ibn Jarir narrated on his authority that he said: Dissenters.

Surat al-Hajj 22:51

And those who strive against Our verses to frustrate them - those are the companions of Hellfire.

Tafsir al-Baghawi

51. "And those who strive against Our signs, **that is, they worked to invalidate Our signs**, are unable to do so." Ibn Kathir and Abu Amr read: (*extremists*) with emphasis here and in Surah Saba', meaning: discouraging people from believing. The others read: (*extremists*) with an alif, meaning: obstinate and difficult. Qatada said: Its meaning is thinking and estimating that they are unable to do so with their claim that there is no resurrection, no revival, no Paradise, and no Hell. The meaning of they are unable to do so is: they escape us, so we are not able to do so. This is like the statement of God the Almighty: {Or do those who do evil think that they can outrun Us?} (al-Ankabut 29:4), "Those are the companions of Hellfire." It was said: (*extremists*) are overpowering, each one wants to show the inability of the other.

Tafsir al-Baidawi

51- **And those who strive against Our verses** by rejecting and nullifying. *Failing* competing and making it difficult for those who strive for it to accept and verify it. And whoever defies him, then He makes him defy him. And he made him defy if he races him and overtakes him because each of the competitors seeks to defy the other from catching up with him. Ibn Kathir and Abu Amr read *failing* as a presumed state. **Those are the companions of Hellfire** the blazing fire. It was said that it is the name of a depth.

Surat al-Hajj 22:52

And We did not send before you any messenger or prophet except that when he made a wish, Satan cast into his wish. Then God nullifies what Satan cast, and then God confirms His verses. And God is Knowing and Wise.

Tafsir al-Jalalayn

52 - **And We did not send before you any messenger** he is a prophet who was commanded to convey the message **nor a prophet** that is, he was not commanded to convey the message **unless when he wished** he read **Satan threw into his wish** his reading what is not from the Qur'an that the one to whom he was sent would be pleased. The Prophet, may God bless him and grant him peace, read in Surat An-Najm in a gathering of the Quraysh after Have you considered Al-Lat and Al-Uzza and Manat, the third, the other, with Satan throwing it on his tongue without his knowledge, may God bless him and grant him peace. Those are the exalted cranes, and indeed their intercession is to be hoped for. So they rejoiced at that, then Gabriel informed him of what Satan threw on his tongue of that, so he was saddened and was comforted by this verse **then God abrogates** He nullifies **what Satan throws in, then God confirms His verses** He confirms them **and God is Knowing** of Satan throwing what he mentioned *Wise* in enabling him to do what He wills.

Tafsir al-Suyuti

The Almighty said: And We did not send before you any messenger or prophet, the verse. Ibn Abi Hatim, Ibn Jarir and Ibn Al-Mundhir narrated from a chain of transmission with a sound chain of transmission on the authority of Saeed bin Jubair who said: The Prophet, may God bless him and grant him peace, recited in Mecca: By the star. Then when he reached: Have you considered Al-Lat and Al-Uzza and Manat, the third, the other? Satan cast upon his tongue: These are the exalted cranes. And indeed, their intercession is to be hoped for. The polytheists said: He did not mention our gods with any good before today. So he prostrated and they prostrated, and then the verse was revealed: And We did not send before you any messenger or prophet, the verse. Al-Bazzar and Ibn Mardawayh narrated it from another chain of transmission on the authority of Saeed bin Jubair on the authority of Ibn Abbas, as I think, and he said: It is not narrated connected except with this chain of transmission, and Umayyah bin Khalid was the only one who connected it, and he is a trustworthy and famous person. Al-Bukhari narrated it from Ibn Abbas with a chain of transmission that includes Al-Waqidi and Ibn Mardawayh on the authority of Al-Kalbi on the authority of Abi Salih on the authority of Ibn Abbas and Ibn Jarir on the authority of Al-Awfi on the authority of Ibn Abbas. Ibn Ishaq included it in Al-Seerah on the authority of Muhammad bin Kaab and Musa bin Uqbah on the authority of Ibn Shihab and Ibn Jarir on the authority of Muhammad bin Qais and Ibn Abi Hatim. On the authority of al-Suddi, they all have the same meaning and they are

all either weak or disconnected except for the first path of Sa'id ibn Jubayr. Al-Hafiz Ibn Hajar said: But the large number of paths indicates that the story has a basis, even though it has two authentic, mural paths that Ibn Jarir included, one of them on the authority of al-Zuhri on the authority of Abu Bakr ibn 'Abd al-Rahman ibn al-Harith ibn Hisham and the other on the authority of Dawud ibn Hind on the authority of Abu al-'Aliyah, and it is not to be taken seriously. Ibn al-'Arabi and 'Iyad say that these narrations are invalid and have no basis. End quote.

Tafsir al-Tabari

It was said that the reason for which this verse was revealed to the Messenger of God, may God bless him and grant him peace, was that Satan had put on his tongue, in some of what he recited, from what God had revealed to him of the Qur'an, what God had not revealed to him, so that was difficult for the Messenger of God, may God bless him and grant him peace, and he was distressed by it, so God consoled him from what he was in with these verses.

Who said that?

Al-Qasim narrated to us, saying: Al-Husayn narrated to us, saying: Hajjaj narrated to us, on the authority of Abu Ma'shar, on the authority of Muhammad ibn Ka'b Al-Qurazi and Muhammad ibn Qays, who said: "The Messenger of God, may God bless him and grant him peace, sat in one of the clubs of the Quraysh, whose people were many, and he wished that day that nothing would come to him from God, so that they would flee from him. Then God revealed to him: 'And by the star when it goes down, your companion has neither strayed nor has he erred' (al-Najm 53:1-2). The Messenger of God, may God bless him and grant him peace, recited it until he reached: 'Have you considered Al-Lat and Al-'Uzza, and Manat, the third, the other' (al-Najm 53:19-20). Satan threw two words at him: 'That is the highest scourge, and their intercession is indeed hoped for.' So he spoke them, then he went on and recited the entire surah, and he prostrated at the end of the surah, and all the people prostrated with him. Al-Walid ibn Al-Mughira raised some dirt to his forehead and prostrated on it, and he was a very old man who was not able to prostrate, so they were pleased with what he said and said: 'We have understood.'" Indeed, God gives life and causes death, and it is He who creates and provides, but these gods of ours intercede for us with Him, since He has given them a share, so we are with you. They said: So when evening came, Gabriel, peace be upon them, came to him and recited the Surah to him. When he reached the two words that Satan had cast upon him, he said: I did not bring you these two. So the Messenger of God, may God bless him and grant him peace, said: You have fabricated against God, and you have said about God what He did not say. So God revealed to him: **And they almost tempted you away from that which We revealed to you, so that you might invent something else about Us.** (al-Isra' 17:73) . . . Until His saying: **Then you will not find for yourself against Us a helper** (al-Isra' 17:75), so he remained sad and worried until the verse was revealed to him: "And We did not send before you any messenger or

Surat al-Hajj 22:52

And We did not send before you any messenger or prophet except that when he made a wish, Satan cast into his wish. Then God nullifies what Satan cast, and then God confirms His verses. And God is Knowing and Wise.

prophet except that when he spoke, Satan cast into his speech. But God nullifies what Satan casts, and then God establishes His verses. And God is Knowing and Wise.” He said: So those who were from the emigrants in the land of Abyssinia heard that the people of Mecca had all converted to Islam, so they returned to their clans and said: They are dearer to us, and they found that the people had regressed when God nullified what Satan cast.

Ibn Humayd narrated: Salamah narrated to us, on the authority of Ibn Ishaq, on the authority of Yazid ibn Ziyad al-Madani, on the authority of Muhammad ibn Ka'b al-Qurazi, who said: “When the Messenger of God, may God bless him and grant him peace, saw his people turning away from him, and he was distressed by what he saw of their distancing themselves from what he had brought to them from God, he wished in his heart that God would bring him something that would bring him closer to his people. And it pleased him, despite his love and concern for them, that He would soften some of what had been difficult for him regarding their affair, when he spoke to himself about that, and he wished and loved it, so God revealed: “And by the star when it goes down, your companion has not strayed, nor has he gone astray” (al-Najm 53:1-2). So when he reached the words of God: **Have you considered al-Lat and al-'Uzza, and Manat, the third, the other** (al-Najm 53:19-20), Satan put on his tongue, when he was speaking to himself about it, and wishing that his people would bring it: **Those are the exalted cranes, and their intercession is acceptable.** So when the Quraysh heard that, they were happy and pleased, and they were amazed by what he had mentioned. And when he reached the prostration of it and concluded the surah, he prostrated in it, and the Muslims prostrated with the prostration of their Prophet, confirming what he brought, and following his command, and those in the mosque from the polytheists, from Quraysh and others, prostrated when they heard the mention of their gods, so there remained in the mosque no believer or disbeliever who did not prostrate, except for Al-Walid bin Al-Mughirah, for he was an old man and could not, so he took a handful of the plain with his hand, and prostrated on it, then the people dispersed from the mosque, and Quraysh came out and were pleased with what they heard of the mention of their gods, saying: Muhammad has mentioned our gods in the best way, and he claimed in what he recited that they are the high cranes, and that their intercession is accepted, and the prostration reached those in the land of Abyssinia from the companions of the Messenger of God, may God bless him and grant him peace, and it was said: Quraysh converted to Islam, Some of them stood up, while others stayed behind. Gabriel came to the Prophet, may God bless him and grant him peace, and said: O Muhammad, what have you done? You recited to the people what I did not bring to you from God, and you said what He did not say to you. The Messenger of God, may God bless him and grant him peace, was saddened by that, and feared God greatly. Then God, the Blessed and Most High, sent down to him - and He

was Merciful to him - to console him and make the matter easy for him, and to inform him that there was no Messenger or Prophet before him who wished as he wished, nor loved as he loved, except that Satan had cast into his wish what he cast on his tongue, may God bless him and grant him peace. So God abrogated what Satan cast, and perfected His verses, meaning that you are like some of the Prophets and Messengers. Then God sent down: **And We did not send before you any Messenger or Prophet except that when he desired, Satan cast into his desire.** The verse, so God removed the sadness from His Prophet, and secured him from what he feared, and abrogated what Satan put on his tongue of mentioning their gods, that they are the exalted cranes, and that their intercession is accepted, God says when He mentioned Al-Lat and Al-Uzza and Manat, the third other, until His saying: **And how many are there angels in the heavens whose intercession will not avail at all except after God has given permission to whom He wills and is pleased with** (al-Najm 53:26), meaning how can the intercession of your gods benefit Him? So when what came to him from God abrogated what Satan had put on the tongue of His Prophet, Quraysh said: Muhammad regretted what was the status of your gods with God, so other than that two letters that Satan put on the tongue of his Messenger have fallen into the mouth of every polytheist, so they increased in evil to what they were upon.

Ibn Abd al-A'la told us, he said: Al-Mu'tamir told us, he said: I heard Dawud from Abu al-'Aliyah, he said: The Quraysh said to the Messenger of God, may God bless him and grant him peace: Your companions are only the slave of Banu so-and-so and the client of Banu so-and-so. If you mentioned our gods with something, we would sit with you, for the nobles of the Arabs come to you, and when they see that your companions are the nobles of your people, they will desire you. He said: Then Satan put on his tongue: Those are the exalted cranes, and their intercession is hoped for, and the likes of them are not forgotten. He said: So the Prophet, may God bless him and grant him peace, prostrated when he read it, and the Muslims and polytheists prostrated with him. When he knew what had come to his tongue, it was difficult for him, so God revealed: **And We did not send before you any messenger or prophet except that when he desired, Satan cast into his desire . . . until His saying: And God is Knowing and Wise.**

Ibn Al-Muthanna told us: Abu Al-Walid told us: Hammad bin Salamah told us, on the authority of Dawud bin Abi Hind, on the authority of Abu Al-Aaliyah, who said: Quraysh said: O Muhammad, only the poor, the needy, and the weak of the people sit with you. If you mentioned our gods in a good way, we would sit with you, for people come to you from all over the world. So the Messenger of God, may God bless him and grant him peace, recited Surat An-Najm. When he finished with this verse: **Have you considered Al-Lat and Al-Uzza? And Manat, the third, the other?** (al-Najm 53:19-20), Satan put on his tongue: **And they**

are the great gharaniqa, and their intercession is hoped for. So when he finished, the Messenger of God, may God bless him and grant him peace, prostrated, along with the Muslims and the polytheists, except for Ahiya Saeed bin Al-As. He took a handful of dirt and prostrated on it, and said: It is time for Ibn Abi Kabsha to mention our gods in a good way. Until the Muslims who were in Abyssinia from the companions of the Messenger of God, may God bless him and grant him peace, were informed that Quraysh had become Muslim. So the Messenger of God, may God bless him and grant him peace, was greatly distressed by what Satan had put on his tongue. On his tongue, God revealed, **And We did not send before you any messenger or prophet...** to the end of the verse.

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, he said: When this verse was revealed: **Have you considered al-Lat and al-Uzza?** (53:19), the Messenger of God, may God bless him and grant him peace, recited it and said: **Those are the exalted cranes, and their intercession is to be hoped for.** So the Messenger of God, may God bless him and grant him peace, prostrated himself, and the polytheists said: **He did not mention your gods with any good before today.** So the polytheists prostrated themselves with him, and God revealed: **And We did not send before you any messenger or prophet except that when he spoke, Satan cast into his speech.** ... to His saying: **The punishment of a barren Day.**

Ibn Al-Muthanna told us, he said: Abd Al-Samad told us, he said: Shu'bah told us, he said: Abu Bishr told us, on the authority of Saeed bin Jubayr, he said when the verse **Have you considered Al-Lat and Al-Uzza?** (al-Najm 53:19) was revealed, then he mentioned something similar.

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 send before you any messenger or prophet except that when he spoke, Satan cast into his speech,** to His statement, **And God is Knowing and Wise.** That is because while the Prophet of God, may God bless him and grant him peace, was praying, the story of the gods of the Arabs was revealed to him, so he began to recite it and the polytheists heard him and said: We hear him mention our gods with goodness, so they approached him, and while he was reciting it and he was saying, **Have you considered al-Lat and al-Uzza? And Manat, the third, the other?** (al-Najm 53:19-20), Satan cast: **Indeed, those are the exalted cranes, from them intercession is hoped,** so he began to recite it, and Gabriel, peace be upon him, came down and transformed it, then he said to him, **And We did not send before you any messenger or prophet except that when he spoke, Satan cast into his speech,** to His statement, **And God is Knowing and Wise.**

It was narrated on the authority of Al-Husayn who said: I heard Abu Muadh saying: Ubayd told us, he said: I heard Ad-Dahhak saying regarding His statement, **And We did not send before you any messenger or prophet...** the verse, that the Prophet of God, may God

bless him and grant him peace, was in Mecca, and God revealed to him about the gods of the Arabs, so he began to recite Al-Lat and Al-Uzza, and he repeated them frequently. The people of Mecca heard the Prophet of God mentioning their gods, so they rejoiced at that, and they came close to listen, so Satan threw into the recitation of the Prophet, may God bless him and grant him peace: **Those are the exalted cranes, from them intercession is hoped for,** so the Prophet, may God bless him and grant him peace, recited it like that, so God revealed to him: **And We did not send before you any messenger...** to **And God is Knowing and Wise.**

Yunus told me, he said: Ibn Wahb told us, he said: Yunus told me, on the authority of Ibn Shihab, that he was asked about the statement of God, **And We did not send before you any messenger or prophet...** the verse. Ibn Shihab said: Abu Bakr ibn Abd al-Rahman ibn al-Harith told me that the Messenger of God, may God bless him and grant him peace, while he was in Mecca, recited to them **And the star when it goes down** (al-Najm 53:1). When he reached **Have you considered al-Lat and al-Uzza? And Manat, the third, the other** (al-Najm 53:19-20), he said: Their intercession is hoped for. The Messenger of God, may God bless him and grant him peace, forgot, and the polytheists in whose hearts was disease met him, and they greeted him, and were happy about that. He said to them: That is from Satan. Then God revealed **And We did not send before you any messenger or prophet...** until he reached **Then God abrogates what Satan casts.**

The interpretation of the statement: O Muhammad, no messenger was sent before you to any nation, nor was there a prophet who spoke and was not sent, except if he wished.

The people of interpretation differed about the meaning of his saying he wished in this place, and I mentioned the statement of a group of those who said that wish from the Prophet, may God bless him and grant him peace, what his soul told him of his love to approach his people, in mentioning their gods with some of what they love, and whoever said that out of love from him in some circumstances, not to mention with evil.

Others said: Rather, the meaning of this is: if he reads, recites, or narrates.

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 saying, **When he wishes, Satan casts into his wish,** meaning: When he speaks, Satan casts into his speech.

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, his statement, **If he wishes,** he said: If he said.

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

Surat al-Hajj 22:52

And We did not send before you any messenger or prophet except that when he made a wish, Satan cast into his wish. Then God nullifies what Satan cast, and then God confirms His verses. And God is Knowing and Wise.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Al-Dahhak say regarding His statement, **except when he wishes**, meaning by wishing: recitation and reading.

This statement is more like the interpretation of the quantity, as indicated by his saying, **Then God abrogates what Satan casts, then God establishes His verses**, on that, because the verses that God, may He be glorified and exalted, informed us that He establishes are undoubtedly verses of His revelation. So it is known that what Satan cast into it is what God, may He be glorified and exalted, informed us that He abrogated and nullified, then established it by abrogating that from it.

The interpretation of the statement then is: And We did not send before you any messenger or prophet except that when he recited the Book of God, and read, or spoke and narrated, Satan cast into the Book of God that he recited and read, or into his speech that he narrated and spoke, **so God abrogates what Satan casts**. God Almighty says: So God removes what Satan casts of that on the tongue of His Prophet and nullifies it.

As Ali told me, he said: Abdullah told us, he said: Muawiyah told us on the authority of Ali, on the authority of Ibn Abbas, **Then God abrogates what Satan casts**, so God nullifies what Satan casts.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Al-Dahhak say regarding His statement, **Then God abrogates what Satan casts**, Gabriel abrogates by God's command what He left on the tongue of the Prophet, may God bless him and grant him peace, and God perfected His verses.

And His saying, **Then God will establish His verses**, means: Then God will purify the verses of His Book from the falsehood that Satan put on the tongue of His Prophet. **And God is Knowing** of what happens in His creation, nothing is hidden from Him. *Wise* in His management of them, and His diversion of them as He wills and loves.

Tafsir al-Qurtubi

It has three issues:

First: The Almighty's saying: **He wished** meaning he read and recited. And **Satan cast into his wish** meaning his reading and recitation. It was mentioned previously in Surat Al-Baqarah. Ibn Atiyyah said: It was narrated from Ibn Abbas that he used to recite: **And We did not send before you any messenger, prophet, or inspired one**. This was mentioned by Muslimah ibn Al-Qasim ibn Abdullah, and Sufyan narrated it from Amr ibn Dinar from Ibn Abbas. Muslimah said: So we found the inspired ones holding fast to prophethood -

according to the reading of Ibn Abbas - because they spoke of lofty matters of the report of the unseen, and they spoke with inner wisdom, so they were correct in what they spoke and were protected in what they spoke, like Omar ibn Al-Khattab in the story of Sariyah and what he spoke of lofty proofs.

I said: Abu Bakr al-Anbari mentioned this report in his book al-Radd. My father, may God have mercy on him, told me: Ali ibn Harb told us: Sufyan ibn Uyaynah told us: Amr told us: Ibn Abbas, may God be pleased with them both, that he recited: **And We did not send before you any messenger, prophet, or inspired one**. Abu Bakr said: This is a hadith that should not be taken as meaning that it is the Qur'an. The inspired one is the one to whom revelation is sent in his sleep, because the visions of the prophets are revelation.

Second: The scholars said: This verse is problematic from two aspects: The first: That some people believe that the prophets, may God's prayers be upon them, are among those who are messengers and among those who are not messengers. Others believe that it is not permissible to say a prophet unless he is a messenger. The evidence for the correctness of this is the Almighty's saying: **And We did not send before you any messenger or prophet**. So He made the message obligatory for the prophet, may God's prayers and peace be upon him. And the meaning of *prophet* is to inform on behalf of God Almighty, and the meaning of inform on behalf of God Almighty is the sending itself. Al-Farra' said: The messenger is the one who was sent to the creation by sending Gabriel, peace be upon him, to him visibly. And the prophet is the one whose prophethood is inspiration or a dream, so every messenger is a prophet but not every prophet is a messenger. Al-Mahdawi said: This is the correct view, that every messenger is a prophet but not every prophet is a messenger. And Judge Iyad mentioned the same in the book Al-Shifa. He said: The correct view and what the great majority agree upon is that every messenger is a prophet, but not every prophet is a messenger. He provided evidence with the hadith of Abu Dharr, and that the messengers from the prophets are three hundred and thirteen, the first of them being Adam and the last of them being Muhammad, may God bless him and grant him peace. The other aspect in which there is a problem is:

Third: The hadiths narrated about the revelation of this verse, none of which are authentic. Among the things that the infidels used to deceive the common people was their saying: The prophets are right and they are not helpless in anything, so why did Muhammad not bring us punishment when we had exaggerated in our enmity towards him? They also used to say: They should not be subject to forgetfulness or error, so the Lord, glory be to Him, made clear that they are human beings, and the one who brings punishment is God, the Most High, as He wills, and it is permissible for humans to forget, make mistakes, and make mistakes until God establishes His verses and abolishes the tricks of Satan. Al-Layth narrated on the authority of

Yunus on the authority of Al-Zuhri on the authority of Abu Bakr bin Abd Al-Rahman bin Al-Harith bin Hisham, who said:

The Messenger of God (may God's peace and blessings be upon him) recited: **And the star when it goes down.** When he reached: **Have you considered al-Lat and al-'Uzza? And Manat, the third, the other?** he forgot and said: **Indeed, their intercession is hoped for.** The polytheists and those in whose hearts was disease met him and greeted him and rejoiced, but he said: **Indeed, that is from Satan.** Then God revealed: **And We did not send before you any messenger or prophet** [al-Nahhas said: This is a disconnected hadith and it contains this great matter. Likewise the hadith of Qatada and he added to it: **And for them are the high cranes.** More disconnected than this is what al-Waqidi mentioned on the authority of Kathir ibn Zayd on the authority of al-Muttalib ibn Abdullah who said: "All the polytheists prostrated except al-Walid ibn al-Mughirah, for he took some dirt from the ground and raised it to his forehead and prostrated on it. He was a very old man. It is said that he was Abu Uhayha Sa'id ibn al-'As, until Gabriel (peace be upon him) came down and recited to the Prophet (may God's peace and blessings be upon him), and he said: "What did I bring you?" And God revealed: "You were about to incline toward them a little" [al-Isra': 74]. Al-Nahhas said: This is a strange and disconnected hadith, especially from the hadith of Al-Waqidi. In Al-Bukhari, it is mentioned that the one who took a handful of dirt and raised it to his forehead was Umayyah ibn Khalaf. The rest of Al-Nahhas's words on the hadith will come - God willing - at the end of the chapter. Ibn Atiyyah said: This hadith, which says **the high cranes** was mentioned in the books of tafsir and the like, but Al-Bukhari and Muslim did not include it, and no famous compiler, to my knowledge, mentioned it. Rather, the doctrine of the people of hadith requires that the devil threw, and they do not specify this reason or any other. There is no disagreement that the devil's throwing is only for audible words, by which the tribulation occurred. Then people differed about the form of this throwing, and what is in the tafsirs and is the famous saying is that the Prophet, may God bless him and grant him peace, spoke those words on his tongue. My father, may God be pleased with him, told me that he met in the East some of the elders of scholars and theologians who said: This is not permissible for the Prophet, may God bless him and grant him peace, who is infallible in conveying the message. Rather, the matter is that Satan uttered a word that the infidels heard when the Prophet, may God bless him and grant him peace, said: **Have you considered Al-Lat and Al-'Uzza? And Manat, the third, the other?** His voice was so close to the voice of the Prophet, may God bless him and grant him peace, that the matter was confused for the polytheists, and they said: Muhammad recited it. A similar interpretation was narrated from Imam Abu Al-Ma'ali. It was said: What was cast was the devil of mankind, like the Almighty's saying: **And they make noise therein** (Fussilat 41:26). Qatadah: It is what he recited while asleep.

Judge Iyad said in the book Ash-Shifa after mentioning the evidence of the truthfulness of the Prophet, may God bless him and grant him peace, and that the

nation agreed in the way of communication that he is infallible in reporting something other than what it is, neither intentionally nor deliberately nor by mistake or inadvertence: Know, may God honor you, that we have two points of view in discussing the problems of this hadith: One: in weakening its origin, and the second: in accepting it. As for the first point of view, it is sufficient for you that this hadith was not narrated by any of the people of authenticity, nor narrated it with a sound, connected, trustworthy chain of transmission. Rather, the commentators and historians who are fond of everything strange, who pick up everything that is sound and weak from the newspapers, are fond of it and its like. Abu Bakr Al-Bazzaz said: We do not know of this hadith being narrated from the Prophet, may God bless him and grant him peace, with a connected chain of transmission that is permissible to mention, except what Shu'bah narrated from Abu Bishr from Sa'id ibn Jubayr from Ibn Abbas, as I think. The doubt in the hadith is that the Prophet, may God bless him and grant him peace, was in Mecca... and he mentioned the story. And no one narrated it from Shu'bah except Umayyah ibn Khalid, and others who send it back from Sa'id ibn Jubayr. It is only known from Al-Kalbi, from Abu Salih, from Ibn Abbas. Abu Bakr, may God have mercy on him, has shown you that he does not know of any paths that are permissible to mention other than this, and it contains the weakness that we have pointed out, along with the doubt that we have mentioned about it, which is not trustworthy and has no truth to it. As for the hadith of Al-Kalbi, it is something that it is not permissible to narrate from him or mention due to its strong weakness and falsehood, as Al-Bazzaz, may God have mercy on him, indicated. What is from it in the Sahih is:

"The Prophet, may God bless him and grant him peace, recited 'By the Star' in Mecca and prostrated, and the Muslims, polytheists, jinn, and humans prostrated with him." This is an attenuation of it through transmission.

The second objection is based on accepting the hadith even if it is authentic. May God protect us from its authenticity, but in any case, the imams of the Muslims have answered it with answers, some of which are weak and some of which are good. What appears and is most likely to be interpreted as accepting it is that the Prophet, may God bless him and grant him peace, was, as his Lord commanded him, reciting the Qur'an in a measured manner, and detailing the verses in his recitation, as narrated by trustworthy people from him. It is possible that Satan was watching those pauses and inserting into them what he had fabricated of those words, imitating the tone of the Prophet, may God bless him and grant him peace, so that the infidels who approached him could hear him. They thought that it was the words of the Prophet, may God bless him and grant him peace, and they spread it. This did not detract from the Muslims' belief that the surah had been preserved before that as God revealed it, and they were certain of the Prophet's state of condemning and criticizing idols, as was known from him. Thus, what was narrated about the Prophet's sadness over this spread and suspicion was the cause of this tribulation, and God the Most High said: **And We did not send before you any messenger or prophet** (al-Hajj 22:52).

Surat al-Hajj 22:52

And We did not send before you any messenger or prophet except that when he made a wish, Satan cast into his wish. Then God nullifies what Satan cast, and then God confirms His verses. And God is Knowing and Wise.

I said: This interpretation is the best that has been said about this. Sulayman ibn Harb said: *In* means *with*, meaning that Satan cast into the hearts of the infidels when the Prophet (peace and blessings of God be upon him) recited, like the Almighty's saying: **And you remained among us** (Ash-Shu'ara': 18) meaning with us. This is the meaning of what Ibn 'Atiyyah narrated from his father from the scholars of the East, and Judge Abu Bakr ibn al-'Arabi referred to it, and said before him: This verse is a clear statement of our purpose, evidence of the correctness of our doctrine, and a basis for the innocence of the Prophet (peace and blessings of God be upon him) from what is attributed to him that he said it, and that is because God the Almighty said: **And We did not send before you any messenger or prophet except that when he spoke, Satan cast into his speech** meaning in his recitation. So God the Almighty informed us that it is part of His ways with His messengers and His conduct with His prophets that if they said something about God the Almighty, Satan would add to it from himself as he does with all sins. He says: I threw such and such in the house and threw such and such in the bag. This is explicitly stated that the devil added to what the Prophet, may God bless him and grant him peace, said, not that the Prophet, may God bless him and grant him peace, said it. Then he mentioned the meaning of the words of Ayyad until he said: No one was guided to this except al-Tabari due to his great stature, the purity of his thought, the breadth of his knowledge, and the strength of his arm in insight. It is as if he pointed to this purpose and aimed at this goal, and he wrote after he mentioned many narrations about it, all of which are false and have no basis. If your Lord had willed, no one would have narrated them or written them down, but He does what He wills.

As for other interpretations, what some people have narrated that Satan forced him to say such and such is impossible, because Satan has no power to deprive man of choice. God Almighty said, informing us about this: **And I had no authority over you except that I invited you and you responded to me** (Ibrahim 14:22). If Satan had this power, then none of the children of Adam would have the power to obey. Whoever imagines that Satan has this power is saying the dualists and the Magians that good is from God and evil is from Satan. And whoever said that this occurred to him by mistake said: It is not far-fetched that he heard the two words from the polytheists and they were from his memory, so what he had memorized occurred while reciting the surah by mistake. Based on this, it is permissible for them to make a mistake and they are not to be held accountable for it. God the Almighty revealed this verse as a prelude to his excuse and consolation, lest it be said that he went back on some of his recitation. He explained that such a thing occurred to the prophets by mistake, and forgetfulness is only denied from God the Almighty. Ibn Abbas said: A devil called Al-Abyad came to the Messenger of God (blessings and peace of God be upon him) in the form of Gabriel (peace be upon him) and threw into the recitation of the Prophet (blessings

and peace of God be upon him): **Those are the exalted cranes, and their intercession is to be hoped for.**

Although this interpretation is more similar to the one before it, the first interpretation is relied upon, so one should not deviate from it to another, because the established scholars have chosen it. The weakness of the hadith suffices for any interpretation, and praise be to God. What also indicates its weakness and weakening in the Book is the Almighty's statement:

And indeed, they almost tempted you (al-Isra' 17:73), the two verses, as they reject the report that they narrated because God the Almighty mentioned that they almost tempted him until he fabricated a lie, and that if He had not made him steadfast, he would have relied on them. The implication and meaning of this is that God the Almighty protected him from fabricating a lie and made him steadfast until he did not rely on them a little, so how about a lot? And they narrate in their weak reports that he went beyond reliance and fabrication by praising their gods, and that he said, peace and blessings be upon him: You fabricated against God and said what He did not say. This is against the meaning of the verse, and it weakens the hadith if it is authentic, so how about when it is not authentic. This is like the Almighty's statement: "And had it not been for the grace of God upon you and His mercy, a party of them would have resolved to mislead you. But they mislead only themselves, and they do not harm you at all" (An-Nisa': 113). Al-Qushayri said: Quraysh and Thaqif demanded that he face them when he passed by their gods, and they promised him to believe in them if he did so, but he did not do so! Nor would he do so! Ibn al-Anbari said: The Messenger did not approach nor did he lean. Al-Zajjaj said: That is, they almost did, and the *in* and *lam* were used for emphasis. It has been said that the meaning of *wish* is not *recite*. It was narrated on the authority of Ali ibn Abi Talhah on the authority of Ibn Abbas regarding the words of God Almighty: **Except when he wishes**, he said: Except when he speaks. **Satan casts into his wish**, he said: In his hadith, **Then God abrogates what Satan casts**, he said: God nullifies what Satan casts. Al-Nahhas said: This is one of the best, most sublime and most important things that have been said about the verse. Ahmad ibn Muhammad ibn Hanbal in Egypt said a paper in interpretation, narrated by Ali ibn Abi Talhah, **If a man traveled to Egypt intending to do so, it would not be much.** The meaning is: When the Prophet (peace and blessings of God be upon him) spoke to himself, Satan would throw it into his speech as a precaution, saying: If you asked God Almighty to give you booty, the Muslims would expand, and God Almighty knows that goodness lies elsewhere, so what Satan throws in is nullified, as Ibn Abbas **may God be pleased with them** said. Al-Kisa'i and Al-Farra' both reported **to wish** when he spoke to himself, and this is what is known in the language. They also reported **to wish** when he recited. It was also narrated from Ibn Abbas, and it was said by Mujahid, Ad-Dahhak, and others. Abu Al-Hasan Ibn Mahdi said: This wishing has nothing to do with the Qur'an or revelation. Rather, when the Prophet (peace and blessings of God be

upon him) had empty hands of money, and he saw the poor condition of his companions, he would wish for the world in his heart and with the whisperings of Satan. Al-Mahdawi reported from Ibn Abbas that the meaning is: When he spoke, Satan would throw it into his speech, and this is the choice of At-Tabari.

I said: The Almighty's statement: **That He may make what Satan casts a trial Al-Baqarah 2:17**, refutes self-talk. Ibn 'Atiyyah said: There is no disagreement that Satan casts only for audible words, through which the trial occurred, and God knows best. Al-Nahhas said: If the hadith were authentic and its chain of transmission was connected, then the meaning would be correct, and the meaning of Saha would be omitted, and its interpretation would be: Have you seen them, Al-Lat and Al-'Uzza, and the speech would be complete, then he omitted **and the high cranes** meaning the angels **for their intercession** the pronoun refers to the angels. As for the one who narrated: For they are the high cranes, then in his narration there are answers, including that the statement is omitted as the Arabs use in many things, and it is permissible for it to be without omission, and it is a rebuke, because before it is **Have you seen?** and this would be an argument against them, if it was in prayer then speech was permissible in prayer. It was narrated in this story that what was recited was: Have you seen Al-Lat and Al-'Uzza? And Manat, the third, the other? And the high cranes. And their intercession is to be hoped for. Its meaning was narrated from Mujahid. Al-Hasan said: He meant by the high gharaniq the angels, and this is how Al-Kalbi interpreted the gharaniqah to mean the angels. This is because the infidels believed that the idols and angels were the daughters of God, as God the Most High narrated about them, and He responded to them in this Surah by saying: **Do you have the male and He has the female?** God denied all of their sayings. And hoping for intercession from the angels is correct, but when the polytheists interpreted it to mean that this male meant their gods and Satan confused them with that, God abrogated what Satan suggested, and God perfected His verses, and removed the recitation of those two words in which Satan found a way to confuse, just as much of the Qur'an was abrogated and its recitation was removed. Al-Qushayri said: This is not correct, because He said: **Then God abrogates what Satan suggests**, meaning He nullifies it, and the intercession of the angels is not invalid. **And God is Knowing and Wise.** "Knowing" of what He revealed to His Prophet, may God bless him and grant him peace. *Wise* in His creation.

Tafsir Ibn Kathir

Many commentators have mentioned here the story of the cranes, and the return of many of the emigrants to the land of Abyssinia, thinking that the polytheists of Quraysh had converted to Islam, but they are all through disconnected chains of transmission, and I have not seen them attributed to a sound chain of transmission, and God knows best. Ibn Abi Hatim said: Yunus bin Habib told us, Abu Dawud told us, Shu'bah told us on the authority of Abu Bishr on the authority of Saeed bin Jubair, who said: The Messenger of God,

may God bless him and grant him peace, recited An-Najm in Mecca, and when he reached this place: "Have you considered Al-Lat and Al-'Uzza? And Manat, the third, the other?" He said: Satan put on his tongue those exalted cranes and that their intercession is hoped for. They said: He did not mention our gods with goodness before today. So he prostrated and they prostrated, and God, the Almighty, revealed this verse: "And We did not send before you any messenger or prophet except that when he spoke, Satan cast into his speech. But God nullifies that which Satan casts. Then God confirms His verses. And God is Knowing and Wise."

It was narrated by Ibn Jarir on the authority of Bandar on the authority of Ghandar on the authority of Shu'bah in a similar manner, and it is mursal. Al-Bazzar narrated it in his Musnad on the authority of Yusuf ibn Hammad on the authority of Umayyah ibn Khalid on the authority of Shu'bah on the authority of Abu Bishr on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, as I think there is doubt in the hadith, that the Prophet, may God bless him and grant him peace, recited Surat al-Najm in Mecca until he reached **Have you considered al-Lat and al-'Uzza?** and he mentioned the rest of it. Then al-Bazzar said: We do not know of it being narrated in a continuous chain of transmission except with this chain of transmission. Umayyah ibn Khalid was the only one who connected it, and he is a well-known trustworthy person. Rather, this is narrated by way of al-Kalbi on the authority of Abu Salih on the authority of Ibn Abbas. Then Ibn Abi Hatim narrated it on the authority of Abu al-'Aliyah and al-Suddi in a mursal chain of transmission. Ibn Jarir also narrated it on the authority of Muhammad ibn Ka'b al-Qurazi and Muhammad ibn Qays in a mursal chain of transmission as well.

Qatada said: The Prophet, may God bless him and grant him peace, was praying at the station when he dozed off, and Satan put on his tongue: **And her intercession is hoped for, and she is with the high cranes**, so the polytheists memorized it and Satan made it appear that the Prophet, may God bless him and grant him peace, had recited it: **And your tongues were humbled by it**, so God revealed: **And We did not send before you any messenger or prophet**, the verse, so God defeated Satan. Then Ibn Abi Hatim said: Musa bin Abi Musa al-Kufi told us, Muhammad bin Ishaq al-Musaybi told us, Muhammad bin Falih told us on the authority of Musa bin Uqbah on the authority of Ibn Shihab, who said: Surat al-Najm was revealed and the polytheists used to say: If this man spoke well of our gods, we would approve of him and his companions, but he did not mention those who opposed his religion from the Jews and Christians with the same insults and evil that he mentioned about our gods. The Messenger of God, may God bless him and grant him peace, was greatly distressed by what he and his companions suffered from their harm and denial, and he was saddened by their misguidance, so he wished for their guidance. So when God revealed Surat al-Najm He said: **Have you considered Al-Lat and Al-'Uzza? And Manat, the third, the other? Is it for you the male and for Him the female?** Satan then cast words at her when God mentioned the tyrants, saying: **And indeed, they are for them the exalted cranes, and indeed, their intercession is that which is hoped for.**

Surat al-Hajj 22:52

And We did not send before you any messenger or prophet except that when he made a wish, Satan cast into his wish. Then God nullifies what Satan cast, and then God confirms His verses. And God is Knowing and Wise.

This was from Satan's rhyming and temptation, so these two words fell into the heart of every polytheist in Mecca and their tongues were humbled by them, and they rejoiced at them, and they said: Indeed, Muhammad has returned to his first religion and the religion of his people. So when the Messenger of God, may God bless him and grant him peace, reached the end of An-Najm, he prostrated, and everyone who was present with him, Muslim or polytheist, prostrated, except for Al-Walid bin Al-Mughirah, who was an old man, so he raised some dirt to his hand and prostrated on it, so both groups were amazed at their congregation in prostration to the prostration of the Messenger of God, may God bless him and grant him peace. As for the Muslims, they were amazed at the prostration of the polytheists with them without faith or certainty, and the Muslims had not heard the verse that Satan cast into the ears of the polytheists, so their souls were reassured by what Satan cast into the wish of the Messenger of God, may God bless him and grant him peace, and Satan told them about it that The Messenger of God, may God bless him and grant him peace, had recited it in the Surah, so they prostrated themselves to glorify their gods. That word spread among the people, and Satan made it apparent until it reached the land of Abyssinia and the Muslims there, Uthman ibn Mazun and his companions. They said that all the people of Mecca had converted to Islam and prayed with the Messenger of God, may God bless him and grant him peace. They were informed of Al-Walid ibn Al-Mughira's prostration on the dust on his palm, and they said that the Muslims had believed in Mecca, so they came quickly. God abrogated what Satan had suggested and established His verses and protected him from slander. God said: "And We did not send before you any messenger or prophet except that when he spoke, Satan cast into his speech. Then God abrogates what Satan casts into his speech. Then God establishes His verses. And God is Knowing and Wise. That He may make what Satan casts into a trial for those in whose hearts is disease and whose hearts are hardened. And indeed, the wrongdoers are in extreme dissension." So when God made clear His judgment and cleared him of Satan's rhyme, the polytheists turned against the Muslims with their misguidance and enmity, and they became severe against them. This is also a mursal.

In the interpretation of Ibn Jarir, on the authority of Al-Zuhri, on the authority of Abu Bakr bin Abdul Rahman bin Al-Harith bin Hisham, something similar. Al-Hafiz Abu Bakr Al-Bayhaqi narrated it in his book, **Dala'il Al-Nubuwwah**, but Musa bin Uqbah did not permit it. He narrated it from his campaigns in a similar manner. He said: We have narrated this story on the authority of Abu Ishaq. **I said**, and Muhammad bin Ishaq mentioned it in the biography in a similar manner. All of them are mursal and interrupted narrations, and God knows best. Al-Baghawi narrated it in his interpretation from a group of the words of Ibn Abbas, Muhammad bin Ka'b Al-Qurazi, and others in a similar manner. Then he asked a question here: How did something like this happen with the infallibility

guaranteed by God Almighty for His Messenger, may the peace and blessings of God be upon him? Then he narrated answers from the people, the most subtle of which is that Satan made the polytheists hear that, so they thought that it came from the Messenger of God, may the peace and blessings of God be upon him, but it was not so in reality. Rather, it was the work of Satan, not from the Messenger of God, may the peace and blessings of God be upon him. And God knows best.

Thus, the answers of the theologians varied regarding this, estimating its authenticity. Judge Iyad, may God have mercy on him, addressed this in his book *Al-Shifa'*, and answered in summary that it is so because it is proven. And his saying: **Except when he wishes, Satan casts into his wish** This is a consolation from God to His Messenger, may God's prayers and peace be upon him, meaning do not let that guide you, for the same happened to the messengers and prophets before you. Al-Bukhari said: Ibn Abbas said: **In his wish** if he spoke, Satan cast into his speech, so God nullifies what Satan casts, **Then God confirms His verses**. Ali bin Abi Talhah said on the authority of Ibn Abbas: **If he wishes, Satan cast into his wish** meaning: if he spoke, Satan cast into his speech. Mujahid said: **If he wishes** means if he said, and it is said that his wish was his recitation, **Except for wishes** they say but do not write. Al-Baghawi and most of the commentators said: The meaning of his saying: **He wished** is that he recited and read the Book of God, **Satan cast into his wish** meaning in his recitation. The poet said about Uthman when he was killed:

Wishing for the Book of God the first night and the last one will meet the dove of destiny

Ad-Dahhak said: **If he wishes** if he recites. Ibn Jarir said: This statement is more similar to the interpretation of the speech. His statement, **Then God abrogates what Satan casts** the true meaning of abrogation in the language is removal and lifting. Ali bin Abi Talha said on the authority of Ibn Abbas: That is, God, the Most High, nullifies what Satan casts. Ad-Dahhak said: Gabriel abrogates by God's command what Satan casts, and God perfected His verses. His statement, **And God is Knowing** means of what will happen of matters and events; nothing is hidden from Him. *Wise* means in His estimation, creation, and command. He has complete wisdom and a conclusive proof. That is why He said, **That He may make what Satan casts a trial for those in whose hearts is disease** meaning doubt, polytheism, disbelief, and hypocrisy, like the polytheists when they rejoiced at that and believed that it was true from God, but it was from Satan. Ibn Jurayj said: **Those in whose hearts is disease** are the hypocrites, and **those whose hearts are hardened** are the polytheists.

Muqatil bin Hayyan said: They are the Jews. **And indeed, the wrongdoers are in extreme dissent**, meaning in error, opposition, and stubbornness far from the truth and right. **And that those who have been given knowledge may know that it is the truth from your Lord and believe in it**, meaning that those who

have been given beneficial knowledge by which they can differentiate between truth and falsehood and the believers in God and His Messenger may know that what We have revealed to you is the truth from your Lord who sent it down with His knowledge and preserved it, and guarded it from being mixed with it or anything else. Rather, it is a wise book. **Falsehood cannot come to it from before it or from behind it, sent down by One Full of Wisdom, Worthy of Praise.** And His statement: **So they believe in him** means they believe him and submit to him, **so their hearts submit to him** meaning their hearts are humbled and submissive to him, **And indeed, God guides those who believe to a straight path** meaning in this world and the hereafter. As for in this world, He guides them to the truth and following it and enables them to oppose falsehood and avoid it, and in the hereafter He guides them to the straight path that leads to the levels of Paradise, and He removes them from painful torment and the lowest levels.

Fath al-Qadir

His saying: 52- "From a messenger or a prophet" It was said that the messenger is the one who was sent to the creation by sending Gabriel to him in person and conversing with him verbally, and the prophet is the one who is inspired or in a dream. It was said that the messenger is the one who was sent with a law and was commanded to convey it, and the prophet is the one who was commanded to call to a law before him, and no book was revealed to him, and both of them must have an apparent miracle "unless he desires, Satan casts into his desire" The meaning of desire is: he desires and prepares in his soul what he desires. Al-Wahidi said: The commentators said: The meaning of desire is recitation. The group of commentators said about the reason for the revelation of this verse: When the Prophet (peace and blessings of God be upon him) was distressed by his people's turning away from him, he wished in his heart that nothing would be revealed to him that would turn them away from him, because of his keenness on their faith. One day, he was sitting in one of their clubs and Surah **By the star when it goes down** was revealed to him. He began to recite it to them until he reached the words: **Have you considered al-Lat and al-Uzza? And Manat, the third, the other?** That wish was in his heart, and it came to his tongue from what Satan had suggested to him: **Those are the exalted cranes, and their intercession is to be hoped for.** When Quraysh heard that, they rejoiced and the Messenger of God (peace and blessings of God be upon him) continued reciting until he finished the surah. When he prostrated at the end of it, all those in the club, both Muslims and polytheists, prostrated with him. Quraysh dispersed, happy with that. They said: Muhammad has mentioned our gods in the best way. Gabriel came to him and said: What did you do? You recited to the people what I did not bring to you from God. The Messenger of God (peace and blessings of God be upon him) was saddened and feared greatly, so God revealed this verse. This is what they said.

None of this is correct, nor has it been proven in any way. Despite its incorrectness, or rather its invalidity, the scholars have refuted it with the Book of God, the Most High. God says: **And if he had fabricated against**

Us some sayings, We would have seized him by the right hand, then We would have cut from him the aorta. And His statement: **Nor does he speak from [his own] inclination.** And His statement: **And had We not strengthened you, you would have almost inclined toward them.** So He denied the proximity of inclination, let alone inclination. Al-Bazzar said: This is a hadith that we do not know of, narrated from the Prophet, may God bless him and grant him peace, with a continuous chain of transmission. Al-Bayhaqi said: This story is not proven in terms of transmission. Then he began to speak that the narrators of this story are questionable. The Imam of Imams, Ibn Khuzaymah, said: This story is a fabrication of the heretics. Al-Qadi lyad said in Al-Shifa': The nation has unanimously agreed, in terms of its transmission, that he is infallible in reporting something other than what he is, neither intentionally nor deliberately, nor by mistake nor inadvertently. Ibn Kathir said: Many commentators have mentioned here the story of the cranes, and the return of many of the emigrants to the land of Abyssinia, thinking that the polytheists of Quraysh had converted to Islam. However, all of these chains of narration are mursal, and I have not seen them attributed to a sound chain of narration. If you are certain that this is false, you will know that the meaning of *tamanna* is **read and recited**, as we have mentioned from al-Wahidi's account of that from the commentators. Al-Baghawi also said: Most commentators said that the meaning of *tamanna* is **read and recited the Book of God**, and the meaning of **Satan threw into his wish** is in his recitation and reading. Ibn Jarir said: This statement is more like an interpretation of the speech, and this is supported by what was mentioned previously in the interpretation of His statement: **They do not know the Book except in wishful thinking.** It was said that the meaning of *tamanna* is an event, and the meaning of **Satan threw into his wish** is in his hadith. This was narrated from Ibn Abbas. It was said that the meaning of *tamanna* is he said. The meaning of the verse is that Satan made the polytheists hear that without the Messenger of God (peace and blessings of God be upon him) saying it or having it come out of his mouth. So this verse is a consolation for the Messenger of God (peace and blessings of God be upon him), meaning that this should not frighten you or sadden you, for the same thing happened to the messengers and prophets before you. Assuming that the meaning of *wish* is that he spoke to himself, as Al-Farra' and Al-Kisa'i narrated, for they said: he wished if he spoke to himself, then the meaning is that if he spoke to himself about something, Satan spoke it and cast it into the ears of the people without the Messenger of God (peace and blessings of God be upon him) saying it or having it come out of his mouth. Ibn 'Atiyyah said: There is no disagreement that Satan's casting is only for audible words that cause temptation. It has been said in the interpretation of the verse that what is meant by *gharaneeq* are the angels, and this is refuted by His statement: **So God abrogates what Satan casts** meaning He nullifies it, and the intercession of the angels is not invalid. It was said that this occurred on his tongue, may God bless him and grant him peace, inadvertently and forgetfully, and these are permissible for prophets. It is refuted by saying that forgetfulness and forgetfulness in the way of communication are not permissible, as is

Surat al-Hajj 22:52

And We did not send before you any messenger or prophet except that when he made a wish, Satan cast into his wish. Then God nullifies what Satan cast, and then God confirms His verses. And God is Knowing and Wise.

established in their contexts. Then when God Almighty consoled him with this consolation and that it had happened to those who came before him from the messengers and prophets, God Almighty explained that He would nullify it and not confirm it, and that Satan's deception of him would not continue, so He said: **Then God will nullify what Satan casts**, meaning He will nullify it and make it go away and not be fixed. **Then God will establish His verses**, meaning He will confirm them. **And God is Knowing and Wise**, meaning He is full of knowledge and wisdom in all His words and actions.

Tafsir al-Baghawi

52. The Almighty said: **And We did not send before you any messenger or prophet except that when he spoke, Satan threw into his speech**, the verse. Ibn Abbas, Muhammad ibn Ka'b al-Qurazi and other commentators said: When the Messenger of God, may God bless him and grant him peace, saw his people turning away from him and he was distressed by what he saw of their distancing themselves from what he had brought them from God, he wished in his heart that God would bring him something that would bring him closer to his people because of his keenness on their faith. One day, he was in the council of the Quraysh and God Almighty revealed Surah An-Najm. The Messenger of God, may God bless him and grant him peace, recited it until he reached the words: **Have you considered Al-Lat and Al-Uzza? And Manat, the third, the other?** Satan put into his tongue what he had been thinking and wishing for: **Those are the exalted cranes, and indeed, their intercession is to be hoped for**. When the Quraysh heard that, they rejoiced at it and the Messenger of God, may God bless him and grant him peace, continued his recitation. He recited the entire surah and prostrated at the end of the surah, so the Muslims prostrated with his prostration, and all the polytheists in the mosque prostrated. There remained in the mosque no believer or disbeliever except Al-Walid ibn Al-Mughirah and Abu Uhayha Sa'id ibn Al-'As, so they took handfuls of sand from the plain and raised them to their foreheads. They prostrated on it, because they were two very old men and could not prostrate. The Quraysh dispersed and were pleased with what they heard of the mention of their gods and they said: Muhammad has mentioned our gods in the best way, and they said: We know that God gives life and causes death, creates and provides, but these gods of ours intercede for us with Him, so if He grants them a share, then we are with Him. When evening came, Gabriel came to the Messenger of God, may God bless him and grant him peace, and said: O Muhammad, what have you done? You have recited to the people what I have not brought to you from God, the Almighty! The Messenger of God, may God bless him and grant him peace, was very sad and feared God greatly, so God revealed this verse to console him, and He was merciful to him. Those of the Prophet's

companions who were in Abyssinia heard about it and were informed of the prostration of the Quraysh. It was said: Quraysh and the people of Mecca converted to Islam, so most of them returned to their tribes and said: They are dearer to us. When they approached Mecca, they heard that what they had been saying about the people of Mecca converting to Islam was false, so no one entered except under protection or in secret. When this verse was revealed, Quraysh said: Muhammad regretted what he had mentioned about the status of our gods with God, so he changed that. The two letters that Satan had put on the tongue of the Messenger of God, may God bless him and grant him peace, had fallen into the mouth of every polytheist, so they increased in evil to what they were in, and in severity towards those who converted to Islam.

God Almighty said: **And We did not send before you any messenger**, meaning the one to whom Gabriel brings revelation directly, **nor prophet**, meaning the one whose prophethood is inspired or in a dream. Every messenger is a prophet, but not every prophet is a messenger, **except when he wished**, some of them said: meaning he loved something and desired it and thought about it unless he was commanded to do it. **Satan cast into his wish**, meaning his desire.

On the authority of Ibn Abbas, he said: Whenever he speaks, Satan casts something into his speech and finds a way to it. There is no prophet who does not wish that his people would believe in him, and no prophet wishes that except that Satan casts something upon him that would please his people, so God abrogates what Satan casts.

Most of the commentators said: The meaning of his saying: **He wished** is: He recited and read the Book of God Almighty. **The devil cast into his wish** meaning: into his recitation. The poet said about Uthman when he was killed:

Wishing for the Book of God the first night and the last one will meet the dove of destiny

They differed as to whether he used to recite during prayer or outside of prayer. Some people said: He used to recite during prayer. Others said: He used to recite outside of prayer. If it is said: How is it permissible for the Prophet (peace and blessings of God be upon him) to make a mistake in recitation when he was infallible in the fundamentals of religion, and the Almighty said in the Qur'an: **Falsehood cannot come to it from before it or from behind it** (Fussilat 41:42), meaning Satan?

It was said: People differed in their answer to it. Some of them said: The Messenger of God, may God bless him and grant him peace, did not recite it, but Satan mentioned that between his recitation, so the polytheists thought that the Messenger had recited it.

Qatada said: **The Prophet fell asleep and it came out of his mouth as a result of Satan's suggestion, but he had no knowledge of it**.

Most of them said: This happened on his tongue due to Satan's suggestion, as a result of forgetfulness and negligence, and God soon alerted him to it.

It was said: A devil called Abyad did this act, and it was a trial and a test from God Almighty, who tests His servants as He wishes.

Then God abrogates what Satan casts, meaning, He invalidates it and removes it. **Then God establishes His verses**, meaning He confirms them. **And God is Knowing and Wise**.

Tafsir al-Baidawi

52- "And We did not send before you any messenger or prophet" The Messenger is the one whom God sent with a renewed law to call people to it, and the Prophet is general and the one whom He sent to confirm a previous law, such as the prophets of the Children of Israel who were between Moses and Jesus, peace be upon them. Therefore, the Prophet, may God bless him and grant him peace, likened the scholars of his nation to them, so the Prophet is more general than the Messenger, and this is indicated by "that he, may God bless him and grant him peace, was asked about the Prophets and he said: One hundred thousand and twenty-four thousand. It was said: How many Messengers are there among them? He said: Three hundred and thirteen, a great multitude." It was also said that the Messenger is the one who collected a book revealed to him in addition to the miracle, and the Prophet is not the Messenger who has no book. It was also said that the Messenger is the one to whom the angel comes with revelation, and the Prophet is said to him and to the one to whom revelation is sent in a dream. "Unless he desires" he falsifies in his soul what he desires. **The devil cast into his desire** in his desires what would cause him to be occupied with the world, as "the Prophet (peace and blessings of God be upon him) said: 'My heart is veiled, so I seek forgiveness from God seventy times a day.'" **Then God abrogates what the devil casts** He invalidates it and takes him with His protection from relying on it and guidance to what removes it. **Then God establishes His verses** Then He confirms His verses that call for immersion in the matter of the Hereafter. **And God is Knowing** of the conditions of the people. *Wise* in what He does with them. It was said that he thought to himself about removing the poverty, so it was revealed. It was said that he wished, out of his eagerness for the faith of his people, that something would be revealed to him that would bring them closer to him, and he continued doing so until he was in their assembly, so Surah An-Najm was revealed to him, so he began to recite it, and when he reached **And Manat, the third, the other**, the devil whispered to him until his tongue slipped inadvertently until he said: These are the exalted cranes, and their intercession is to be hoped for. The polytheists rejoiced at him, and joined him in prostrating when he prostrated at the end of it, such that there remained in the mosque neither a believer nor a polytheist who did not prostrate. Then Gabriel, peace be upon him, alerted him, and he was saddened

by that, so God consoled him with this verse. It is rejected by the scholars, and if it is authentic, then it is a test that distinguishes the one who is steadfast in faith from the one who is wavering in it. It was said that he wished, and he read it like his saying:

He wished for the Book of God on the first night. David wished for the Psalms on the messengers.

His wish to recite it and for Satan to cast it into it was to speak about it raising his voice so that the listeners would think that it was the recitation of the Prophet, may God bless him and grant him peace. It was also responded that it undermines trust in the Qur'an and is not prevented by his saying **Then God abrogates what Satan casts, then God confirms His verses** because it is also possible, and the verse indicates the permissibility of forgetfulness for the prophets and the intrusion of whispers into them.

Surat al-Hajj 22:53

So that He may make what Satan casts into a trial for those in whose hearts is disease and those whose hearts are hardened. And indeed, the wrongdoers are in extreme dissension.

Surat al-Hajj 22:53

So that He may make what Satan casts into a trial for those in whose hearts is disease and those whose hearts are hardened. And indeed, the wrongdoers are in extreme dissension.

Tafsir al-Jalalayn

53 - **That He may make what Satan casts a trial for those in whose hearts is disease** doubt and hypocrisy **and those whose hearts are hardened** meaning the polytheists who refuse to accept the truth **and indeed the wrongdoers** the disbelievers **are in extreme dissension** a long dispute with the Prophet, may God bless him and grant him peace, and the believers, as he mentioned their gods in a way that would please them, then he nullified that.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Then God abrogates what Satan casts, then God establishes His verses, so that He may make what Satan casts into the wish of His Prophet false, like the saying of the Prophet, may God bless him and grant him peace: Those are the exalted cranes, and their intercession is hoped for as a trial. He says a test that tests those in whose hearts is a disease of hypocrisy, and that is doubt in the truthfulness of the Messenger of God, may God bless him and grant him peace, and the truth of what he tells them.

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

Who said that?

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, that the Prophet, may God bless him and grant him peace, wished that God would not criticize the gods of the polytheists, but Satan cast doubt on his wish, saying: **The gods whose intercession they claim are to be hoped for, and they are the exalted ones.** So God abrogated that, and the rulings of God are His verses, **Have you considered al-Lat and al-'Uzza?** until he reached **whose authority?** (al-Najm 53:23). Qatada said: When Satan cast what he cast, the polytheists said: God has spoken well of their gods, so they rejoiced at that, and then he mentioned His statement: **That He may make what Satan casts a trial for those in whose hearts is disease.**

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, something similar.

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, regarding

his statement, **That He may make what Satan throws in a trial for those in whose hearts is disease**, he said: And for those whose hearts have hardened from believing in God, so they do not soften or show restraint, and they are the polytheists who associate others with God.

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, **and those whose hearts are hardened**, he said: the polytheists.

And His statement, **And indeed, the wrongdoers are in extreme dissension**, God Almighty says: Indeed, the polytheists of your people, O Muhammad, are in opposition to God's command, far from the truth.

Tafsir al-Qurtubi

God the Almighty says: **That He may make what Satan casts into a trial** meaning misguidance. **For those in whose hearts is disease** meaning polytheism and hypocrisy. **And whose hearts are hard** so that they do not soften to the command of God the Almighty.

Al-Tha'labi said: In this verse is evidence that the prophets may be forgetful, absent-minded, and make mistakes due to the whisperings of Satan or when the heart is preoccupied until it makes a mistake, then it is alerted and returns to the correct one, and this is the meaning of His statement: **Then God abrogates what Satan casts into the sky, then God establishes His verses.** However, the mistake is according to what one of us makes a mistake. As for what is added to it from their saying: Those are the lofty cranes, then it is a lie against the Prophet, may God bless him and grant him peace, because it glorifies idols, and this is not permissible for the prophets, just as it is not permissible for someone to recite some of the Qur'an and then recite poetry and say: I made a mistake and thought it was the Qur'an. **And indeed, the wrongdoers are in extreme dissent.** That is, the unbelievers are in disagreement, disobedience, and opposition to God Almighty and His Messenger, may God bless him and grant him peace. This was mentioned previously in *Al-Baqarah*. Praise be to God alone.

Tafsir Ibn Kathir

Many commentators have mentioned here the story of the cranes, and the return of many of the emigrants to the land of Abyssinia, thinking that the polytheists of Quraysh had converted to Islam, but they are all through disconnected chains of transmission, and I have not seen them attributed to a sound chain of transmission, and God knows best. Ibn Abi Hatim said: Yunus bin Habib told us, Abu Dawud told us, Shu'bah told us on the authority of Abu Bishr on the authority of

Saeed bin Jubair, who said: The Messenger of God, may God bless him and grant him peace, recited An-Najm in Mecca, and when he reached this place: **Have you considered Al-Lat and Al-'Uzza? And Manat, the third, the other?** He said: Satan put on his tongue those exalted cranes and that their intercession is hoped for. They said: He did not mention our gods with goodness before today. So he prostrated and they prostrated, and God, the Almighty, revealed this verse: "And We did not send before you any messenger or prophet except that when he spoke, Satan cast into his speech. But God nullifies that which Satan casts. Then God confirms His verses. And God is Knowing and Wise."

It was narrated by Ibn Jarir on the authority of Bandar on the authority of Ghandar on the authority of Shu'bah in a similar manner, and it is mursal. Al-Bazzar narrated it in his Musnad on the authority of Yusuf ibn Hammad on the authority of Umayyah ibn Khalid on the authority of Shu'bah on the authority of Abu Bishr on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, as I think there is doubt in the hadith, that the Prophet, may God bless him and grant him peace, recited Surat al-Najm in Mecca until he reached **Have you considered al-Lat and al-'Uzza?** and he mentioned the rest of it. Then al-Bazzar said: We do not know of it being narrated in a continuous chain of transmission except with this chain of transmission. Umayyah ibn Khalid was the only one who connected it, and he is a well-known trustworthy person. Rather, this is narrated by way of al-Kalbi on the authority of Abu Salih on the authority of Ibn Abbas. Then Ibn Abi Hatim narrated it on the authority of Abu al-'Aliyah and al-Suddi in a mursal chain of transmission. Ibn Jarir also narrated it on the authority of Muhammad ibn Ka'b al-Qurazi and Muhammad ibn Qays in a mursal chain of transmission as well.

Qatada said: The Prophet, may God bless him and grant him peace, was praying at the station when he dozed off, and Satan put on his tongue: **And her intercession is hoped for, and she is with the high cranes**, so the polytheists memorized it and Satan made it appear that the Prophet, may God bless him and grant him peace, had recited it: **And your tongues were humbled by it**, so God revealed: **And We did not send before you any messenger or prophet**, the verse, so God defeated Satan. Then Ibn Abi Hatim said: Musa bin Abi Musa al-Kufi told us, Muhammad bin Ishaq al-Musaybi told us, Muhammad bin Faliq told us on the authority of Musa bin Uqbah on the authority of Ibn Shihab, who said: Surat al-Najm was revealed and the polytheists used to say: If this man spoke well of our gods, we would approve of him and his companions, but he did not mention those who opposed his religion from the Jews and Christians with the same insults and evil that he mentioned about our gods. The Messenger of God, may God bless him and grant him peace, was greatly distressed by what he and his companions suffered from their harm and denial, and he was saddened by their misguidance, so he wished for their guidance. So when God revealed Surat al-Najm He said: **Have you considered Al-Lat and Al-'Uzza? And Manat, the third, the other? Is it for you the male and for Him the female?** Satan then cast words at her when God mentioned the tyrants, saying: **And indeed, they are for them the exalted cranes, and**

indeed, their intercession is that which is hoped for.

This was from Satan's rhyming and temptation, so these two words fell into the heart of every polytheist in Mecca and their tongues were humbled by them, and they rejoiced at them, and they said: Indeed, Muhammad has returned to his first religion and the religion of his people. So when the Messenger of God, may God bless him and grant him peace, reached the end of An-Najm, he prostrated, and everyone who was present with him, Muslim or polytheist, prostrated, except for Al-Walid bin Al-Mughirah, who was an old man, so he raised some dirt to his hand and prostrated on it, so both groups were amazed at their congregation in prostration to the prostration of the Messenger of God, may God bless him and grant him peace. As for the Muslims, they were amazed at the prostration of the polytheists with them without faith or certainty, and the Muslims had not heard the verse that Satan cast into the ears of the polytheists, so their souls were reassured by what Satan cast into the wish of the Messenger of God, may God bless him and grant him peace, and Satan told them about it that The Messenger of God, may God bless him and grant him peace, had recited it in the Surah, so they prostrated themselves to glorify their gods. That word spread among the people, and Satan made it apparent until it reached the land of Abyssinia and the Muslims there, Uthman ibn Mazun and his companions. They said that all the people of Mecca had converted to Islam and prayed with the Messenger of God, may God bless him and grant him peace. They were informed of Al-Walid ibn Al-Mughira's prostration on the dust on his palm, and they said that the Muslims had believed in Mecca, so they came quickly. God abrogated what Satan had suggested and established His verses and protected him from slander. God said: "And We did not send before you any messenger or prophet except that when he spoke, Satan cast into his speech. Then God abrogates what Satan casts into his speech. Then God establishes His verses. And God is Knowing and Wise. That He may make what Satan casts into a trial for those in whose hearts is disease and whose hearts are hardened. And indeed, the wrongdoers are in extreme dissension." So when God made clear His judgment and cleared him of Satan's rhyme, the polytheists turned against the Muslims with their misguidance and enmity, and they became severe against them. This is also a mursal.

In the interpretation of Ibn Jarir, on the authority of Al-Zuhri, on the authority of Abu Bakr bin Abdul Rahman bin Al-Harith bin Hisham, something similar. Al-Hafiz Abu Bakr Al-Bayhaqi narrated it in his book, **Dala'il Al-Nubuwwah**, but Musa bin Uqbah did not permit it. He narrated it from his campaigns in a similar manner. He said: We have narrated this story on the authority of Abu Ishaq. **I said**, and Muhammad bin Ishaq mentioned it in the biography in a similar manner. All of them are mursal and interrupted narrations, and God knows best. Al-Baghawi narrated it in his interpretation from a group of the words of Ibn Abbas, Muhammad bin Ka'b Al-Qurazi, and others in a similar manner. Then he asked a question here: How did something like this happen with the infallibility guaranteed by God Almighty for His Messenger, may the peace and blessings of God be upon him? Then he narrated answers from the people, the most subtle of

So that He may make what Satan casts into a trial for those in whose hearts is disease and those whose hearts are hardened. And indeed, the wrongdoers are in extreme dissension.

which is that Satan made the polytheists hear that, so they thought that it came from the Messenger of God, may the peace and blessings of God be upon him, but it was not so in reality. Rather, it was the work of Satan, not from the Messenger of God, may the peace and blessings of God be upon him. And God knows best.

Thus, the answers of the theologians varied regarding this, estimating its authenticity. Judge Iyad, may God have mercy on him, addressed this in his book *Al-Shifa'*, and answered in summary that it is so because it is proven. And his saying: **Except when he wishes, Satan casts into his wish** This is a consolation from God to His Messenger, may God's prayers and peace be upon him, meaning do not let that guide you, for the same happened to the messengers and prophets before you. Al-Bukhari said: Ibn Abbas said: **In his wish** if he spoke, Satan cast into his speech, so God nullifies what Satan casts, **Then God confirms His verses**. Ali bin Abi Talhah said on the authority of Ibn Abbas: **If he wishes, Satan cast into his wish** meaning: if he spoke, Satan cast into his speech. Mujahid said: **If he wishes** means if he said, and it is said that his wish was his recitation, **Except for wishes** they say but do not write. Al-Baghawi and most of the commentators said: The meaning of his saying: **He wished** is that he recited and read the Book of God, **Satan cast into his wish** meaning in his recitation. The poet said about Uthman when he was killed:

Wishing for the Book of God the first night and the last one will meet the dove of destiny

Ad-Dahhak said: **If he wishes** if he recites. Ibn Jarir said: This statement is more similar to the interpretation of the speech. His statement, **Then God abrogates what Satan casts** the true meaning of abrogation in the language is removal and lifting. Ali bin Abi Talha said on the authority of Ibn Abbas: That is, God, the Most High, nullifies what Satan casts. Ad-Dahhak said: Gabriel abrogates by God's command what Satan casts, and God perfected His verses. His statement, **And God is Knowing** means of what will happen of matters and events; nothing is hidden from Him. *Wise* means in His estimation, creation, and command. He has complete wisdom and a conclusive proof. That is why He said, **That He may make what Satan casts a trial for those in whose hearts is disease** meaning doubt, polytheism, disbelief, and hypocrisy, like the polytheists when they rejoiced at that and believed that it was true from God, but it was from Satan. Ibn Jurayj said: **Those in whose hearts is disease** are the hypocrites, and **those whose hearts are hardened** are the polytheists.

Muqatil bin Hayyan said: They are the Jews. **And indeed, the wrongdoers are in extreme dissent**, meaning in error, opposition, and stubbornness far from the truth and right. **And that those who have been given knowledge may know that it is the truth from your Lord and believe in it**, meaning that those who have been given beneficial knowledge by which they can differentiate between truth and falsehood and the believers in God and His Messenger may know that what We have revealed to you is the truth from your

Lord who sent it down with His knowledge and preserved it, and guarded it from being mixed with it or anything else. Rather, it is a wise book. **Falsehood cannot come to it from before it or from behind it, sent down by One Full of Wisdom, Worthy of Praise**. And His statement: **So they believe in him** means they believe him and submit to him, **so their hearts submit to him** meaning their hearts are humbled and submissive to him, **And indeed, God guides those who believe to a straight path** meaning in this world and the hereafter. As for in this world, He guides them to the truth and following it and enables them to oppose falsehood and avoid it, and in the hereafter He guides them to the straight path that leads to the levels of Paradise, and He removes them from painful torment and the lowest levels.

Fath al-Qadir

And the sentence 53 - **That He may make what Satan throws in a trial** for the reason: that is, that throwing in which Satan throws in a trial: that is, a misguidance **for those in whose hearts is disease** that is, doubt and hypocrisy **and those whose hearts are hardened** they are the polytheists, for their hearts never soften towards the truth and never return to the right path, then the Almighty recorded for these two groups: and they are those in whose hearts is disease and those in whose hearts is hardness that they are wrongdoers and He said: **And indeed, the wrongdoers are in extreme discord** that is, intense enmity, and describing discord as being distant is an exaggeration, and the one described by it in reality is the one who committed it.

Tafsir al-Baghawi

53. **That He may make what Satan casts a trial for those in whose hearts is disease** meaning: a trial and affliction, doubt and hypocrisy, **and hard** meaning harsh, **their hearts**, from accepting the truth, and they are the polytheists, and that is because they were tempted when they heard that, then it was abrogated and removed, so they became more insolent, and they thought that Muhammad was saying it of his own accord and then regretting it and it was invalidated, **and indeed the wrongdoers**, the polytheists, **are in extreme dissension**, in severe disagreement.

Tafsir al-Baidawi

53- **To make what Satan casts** a reason for Satan's ability to do it, and that indicates that what is cast is an apparent matter known to both the truthful and the false. **A trial for those in whose hearts is disease** doubt and hypocrisy. **And those whose hearts are hardened** the polytheists. **And indeed, the wrongdoers** meaning both groups, so the apparent was placed in place of their pronoun as a judgment against them for wrongdoing. **Are in a schism far** from the truth or from

the Messenger and the believers.

Surat al-Hajj 22:54

And that those who have been given knowledge may know that it is the truth from your Lord, and believe in it, and their hearts may submit to it. And indeed, God guides those who believe to a straight path.

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Tafsir al-Jalalayn

54 - **And let those who have been given knowledge** monotheism and the Qur'an **know that it** meaning the Qur'an **is the truth from your Lord, so that they may believe in it and their hearts may submit to it** be reassured **and indeed, God is the Guide of those who believe to a straight path** meaning the religion of Islam.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And so that the people of knowledge of God may know that what God has sent down of His verses, which He has made perfect for His Messenger, and abrogated what Satan had cast into it, is the truth from your Lord, O Muhammad, so that they may believe in it: He says: So that they may believe in it, and their hearts may submit to it: He says: So that their hearts may submit to the Qur'an, and may acquiesce in believing in it, and acknowledging what is in it. **And indeed, God is the Guide of those who believe to a straight path.** And indeed, God is the Guide of those who believe in God and His Messenger to the intended truth, and the clear truth, by abrogating what Satan had cast into the wish of His Messenger, so that Satan's plot and his casting of falsehood on the tongue of their Prophet may not harm them.

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, Hajjaj told us, on the authority of Ibn Jurayj: **And that those who have been given knowledge may know that it is the truth from your Lord.** He said: He means the Qur'an.

Tafsir al-Qurtubi

The Almighty said: **And that those who have been given knowledge may know** meaning the believers. It was also said: the People of the Book. *That* meaning that which is most perfect of the verses of the Qur'an **is the truth from your Lord, so that they may believe in it and their hearts may submit to it** meaning they may be humbled and calmed. It was also said: they may be sincere. **And indeed, God is the Guide of those who**

believe Abu Haywah read: **And indeed, God is the Guide of those who believe** with the tanween. **To a straight path** meaning He makes them steadfast on guidance.

Tafsir Ibn Kathir

Many commentators have mentioned here the story of the cranes, and the return of many of the emigrants to the land of Abyssinia, thinking that the polytheists of Quraysh had converted to Islam, but they are all through disconnected chains of transmission, and I have not seen them attributed to a sound chain of transmission, and God knows best. Ibn Abi Hatim said: Yunus bin Habib told us, Abu Dawud told us, Shu'bah told us on the authority of Abu Bishr on the authority of Saeed bin Jubair, who said: The Messenger of God, may God bless him and grant him peace, recited An-Najm in Mecca, and when he reached this place: **Have you considered Al-Lat and Al-Uzza? And Manat, the third, the other?** He said: Satan put on his tongue those exalted cranes and that their intercession is hoped for. They said: He did not mention our gods with goodness before today. So he prostrated and they prostrated, and God, the Almighty, revealed this verse: "And We did not send before you any messenger or prophet except that when he spoke, Satan cast into his speech. But God nullifies that which Satan casts. Then God confirms His verses. And God is Knowing and Wise."

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and grant him peace, had recited it: **And your tongues were humbled by it**, so God revealed: **And We did not send before you any messenger or prophet**, the verse, so God defeated Satan. Then Ibn Abi Hatim said: Musa bin Abi Musa al-Kufi told us, Muhammad bin Ishaq al-Musaybi told us, Muhammad bin Falih told us on the authority of Musa bin Uqbah on the authority of Ibn Shihab, who said: Surat al-Najm was revealed and the polytheists used to say: If this man spoke well of our gods, we would approve of him and his companions, but he did not mention those who opposed his religion from the Jews and Christians with the same insults and evil that he mentioned about our gods. The Messenger of God, may God bless him and grant him peace, was greatly distressed by what he and his companions suffered from their harm and denial, and he was saddened by their misguidance, so he wished for their guidance. So when God revealed Surat al-Najm He said: **Have you considered Al-Lat and Al-Uzza? And Manat, the third, the other? Is it for you the male and for Him the female? Satan then cast words at her when God mentioned the tyrants, saying: And indeed, they are for them the exalted cranes, and indeed, their intercession is that which is hoped for.** This was from Satan's rhyming and temptation, so these two words fell into the heart of every polytheist in Mecca and their tongues were humbled by them, and they rejoiced at them, and they said: Indeed, Muhammad has returned to his first religion and the religion of his people. So when the Messenger of God, may God bless him and grant him peace, reached the end of An-Najm, he prostrated, and everyone who was present with him, Muslim or polytheist, prostrated, except for Al-Walid bin Al-Mughirah, who was an old man, so he raised some dirt to his hand and prostrated on it, so both groups were amazed at their congregation in prostration to the prostration of the Messenger of God, may God bless him and grant him peace. As for the Muslims, they were amazed at the prostration of the polytheists with them without faith or certainty, and the Muslims had not heard the verse that Satan cast into the ears of the polytheists, so their souls were reassured by what Satan cast into the wish of the Messenger of God, may God bless him and grant him peace, and Satan told them about it that The Messenger of God, may God bless him and grant him peace, had recited it in the Surah, so they prostrated themselves to glorify their gods. That word spread among the people, and Satan made it apparent until it reached the land of Abyssinia and the Muslims there, Uthman ibn Mazun and his companions. They said that all the people of Mecca had converted to Islam and prayed with the Messenger of God, may God bless him and grant him peace. They were informed of Al-Walid ibn Al-Mughirah's prostration on the dust on his palm, and they said that the Muslims had believed in Mecca, so they came quickly. God abrogated what Satan had suggested and established His verses and protected him from slander. God said: "And We did not send before you any messenger or prophet except that when he spoke, Satan cast into his speech. Then God abrogates what Satan casts into his speech. Then God establishes His verses. And God is Knowing and Wise. That He may make what Satan casts into a trial for those in whose hearts is disease and whose hearts are hardened. And indeed, the wrongdoers are in extreme dissension." So when God made clear His judgment

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Surat al-Hajj 22:54

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creation, and command. He has complete wisdom and a conclusive proof. That is why He said, **That He may make what Satan casts a trial for those in whose hearts is disease** meaning doubt, polytheism, disbelief, and hypocrisy, like the polytheists when they rejoiced at that and believed that it was true from God, but it was from Satan. Ibn Jurayj said: **Those in whose hearts is disease** are the hypocrites, and **those whose hearts are hardened** are the polytheists.

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Fath al-Qadir

And when He, the Almighty, explained that this casting was a trial for the people of hypocrisy, doubt and polytheism, He explained that for the believers who know God and are aware of Him, it is a reason for them to gain knowledge that the Qur'an is true and honest, so He said: 54- **And that those who have been given knowledge may know that it is the truth from your Lord**, meaning the truth revealed from Him. It was said that the pronoun in *that* refers to enabling Satan to cast, because it is something that he usually does with his prophets, but this is rejected by His statement: **So that they may believe in it**, for what is meant by belief in the Qur'an is that they may remain steadfast in belief in it, **so that their hearts may submit to it**, meaning that they may be humbled, calmed and submissive. For belief in it and the submission of hearts to it cannot be enabling Satan, but rather to the Qur'an. **And indeed, God is the Guide of those who believe**, in matters of their religion, **to a straight path**, meaning a correct path with no crookedness. Abu Haywah read **and indeed, God is the Guide of those who believe** with the nunation.

Tafsir al-Baghawi

54. **And that those who have been given knowledge may know**, monotheism and the Qur'an. Al-Suddi said: Belief in the abrogation of God Almighty, *that*, means: that which God has made firm from the verses of the Qur'an is **the truth from your Lord, so they will believe in it**, that is: they will believe that it is from God, **so their hearts will submit to it**, that is: their hearts will be at peace with it, **and indeed, God is the Guide of those who believe to a straight path**, that is: the straight path, which is Islam.

Tafsir al-Baidawi

54- **And that those who have been given knowledge may know that it is the truth from your Lord** that the Qur'an is the truth revealed from God, or enabling Satan to cast it is the truth issued from God because it is something that has been his habit with mankind since Adam. **So that they may believe in it** in the Qur'an or in God. **Then their hearts will submit to it** in submission and fear. **And indeed, God is the Guide of those who believe** in what is unclear. **To a straight path** is a correct view that leads them to what is the truth in it.

Surat al-Hajj 22:55

And those who disbelieve will continue to be in doubt about it until the Hour comes upon them suddenly or there comes to them the punishment of a barren Day.

Tafsir al-Jalalayn

55 - **And those who disbelieve will continue to be in doubt** doubt **about it** meaning the Qur'an, because of what Satan put on the tongue of the Prophet and then invalidated **until the Hour comes upon them suddenly** meaning the hour of their death or the Resurrection suddenly **or there comes to them the punishment of a barren Day** which is the Day of Badr in which there is no good for the disbelievers like a barren wind that brings no good, or it is the Day of Resurrection after which there is no night.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And those who disbelieve in God will continue to be in doubt.

Then the people of interpretation differed regarding the letter ha' in his statement: **From him, from the mention of what it is.** Some of them said: It is from the mention of the saying of the Prophet, may God bless him and grant him peace: **Those are the exalted cranes, and their intercession is hoped for.**

Who said that?

Ibn Bashir told us, he said: Muhammad told us, he said: Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, **And those who disbelieve will not cease to be in doubt about it**, from His statement: Those are the exalted cranes, and indeed their intercession is hoped for.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **And those who disbelieve will not cease to be in doubt about it**, he said: What Satan brought will not leave their hearts, and it will increase their misguidance.

Others said: Rather, it is from the mention of the prostration of the Prophet, may God bless him and grant him peace, in An-Najm.

Who said that?

Ibn Al-Muthanna told us: Abd Al-Samad told us: Shu'bah told us: Abu Bishr told us on the authority of Saeed bin Jubair: **And those who disbelieve will not cease to be in doubt about it.** He said: In doubt about your prostration.

Others said: Rather, it is from the mention of the Qur'an.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, **And those**

who disbelieve will not cease to be in doubt about it. He said: Of the Qur'an.

The most correct of these statements is the statement of the one who said: It is a metaphor for mentioning the Qur'an whose verses God has perfected. This is because this is closer to mentioning His statement, **And that those who have been given knowledge may know that it is the truth from your Lord**, than mentioning His statement, **So God abrogates what Satan casts**, and the *ha* of His statement that it is from mentioning the Qur'an. So attaching the *ha* in His statement, **in doubt thereof**, to the *ha* of His statement, **that it is the truth from your Lord** is more appropriate than attaching it to what is in His statement, **what Satan casts**, despite the distance between them.

And His statement, **until the Hour comes to them**, means: These disbelievers will remain in doubt about the matter of this Qur'an until the Hour comes to them *suddenly*, which is the hour when people will be gathered for the place of reckoning, suddenly. He says: **suddenly, or there comes to them the punishment of a barren day.**

The people of interpretation differed about this day. Which day is it? Some of them said: It is the Day of Resurrection.

Who said that?

Yaqub told me, he said: Hisham told us, he said: An old man from Khorasan from Azd, whose nickname was Abu Sasan, told us, he said: I asked Ad-Dahhak about his saying, **The punishment of a barren day.** He said: The punishment of a day after which there is no night.

Al-Qasim told us, he said: Al-Hussein told us, he said: Abu Tamila told us, on the authority of Abu Hamza, on the authority of Jabir, on the authority of Ikrimah, that the Day of Resurrection has no night.

Others said: Rather, it refers to the day of Badr. And Wa said: It was only called the day of Aqeem, because they did not look at the night, so it was barren for them.

Who said that?

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Layth, on the authority of Mujahid, he said: **The torment of a barren day** is the day of Badr.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, **Or there comes to them the punishment of a barren day.** Ibn Jurayj said: A day in which there is no night, they did not debate until night. Mujahid said: The punishment of a great day.

He said: K narrated to us Al-Hussein said: Abu Tamila narrated to us, on the authority of Abu Hamza, on the authority of Jabir, he said: Mujahid said: The day of Badr.

Abu Al-Sa'ib told me, he said: Abu Idris told us, he said: Al-A'mash told us, on the authority of a man, on the authority of Saeed bin Jubair, regarding his statement, **The punishment of a barren day**, he said: The day of Badr.

Surat al-Hajj 22:55

And those who disbelieve will continue to be in doubt about it until the Hour comes upon them suddenly or there comes to them the punishment of a barren Day.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement, **The punishment of a barren day**, he said: It is the day of Badr, he mentioned it on the authority of Abi bin Ka'b.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement, **The punishment of a barren day**, he said: It is the day of Badr, on the authority of Abi bin Ka'b.

This second statement is more appropriate for the interpretation of the verse, because there is no reason to say: They will remain in doubt about it until the Hour comes to them suddenly, or the Hour comes to them, and that is because the Hour is the Day of Resurrection, since the barren day is also the Day of Resurrection, so its meaning is what we said about repeating the mention of the Hour twice, with different words, and that is meaningless. So since that is the case, then the most appropriate of the two interpretations is the one that is more correct in meaning, and more similar to what is known in the discourse, and that is what we mentioned in its meaning.

The interpretation of the statement then is: And those who disbelieved will remain in doubt about it, until the Hour comes upon them suddenly, and they are sent to the eternal punishment, or the punishment of a day that will be barren for them comes to them, and they will not look forward to the night, nor will they be delayed until the evening, but they will be killed before the evening.

Tafsir al-Qurtubi

The Almighty said: **And those who disbelieve will not cease to be in doubt about it.** That is, in doubt about the Qur'an, as Ibn Jurayj said. And others: about the religion, which is the straight path. And it was said: from what Satan put on the tongue of Muhammad, may God bless him and grant him peace, and they say: Why did he mention idols with goodness and then turn away from them? Abu Abd al-Rahman al-Sulami read **in doubt** with a damma on the meem. The kasra is more known, as al-Nahhas mentioned. **Until the Hour comes to them** meaning the Resurrection. *Suddenly* meaning suddenly. **Or there comes to them the punishment of a barren day** al-Dahhak said: The punishment of a day that has no night, which is the Day of Resurrection. al-Nahhas: The Day of Resurrection was called barren because there is no day like it after it, and this is the meaning of what al-Dahhak said. The barren in the language is an expression for someone who does not have a child, and since the child is between the parents and the days follow one another before and after, the following was made in it by distance like the form of birth, and since there is no day after that day, it was described as barren. Ibn Abbas, Mujahid and Qatada said: What is meant is the punishment of the Day of Badr, and the

meaning of barren is that it has no equal in its magnitude, because the angels fought on it. Ibn Jurayj: Because they did not look at the night on it, but rather they were killed before the evening, so it became a day with no night. And the same is the meaning of Ad-Dahhak's statement that it is the Day of Resurrection, because it has no night. And it was said: Because there was no compassion or mercy on it, and it was barren of all good, and from this is the saying of God Almighty: **When We sent upon them the barren wind** (al-Dhariyat 51:41), meaning that there is no good in it and it does not bring rain or mercy.

Tafsir Ibn Kathir

God the Almighty says, informing about the disbelievers that they are still in doubt, that is, in suspicion of this Qur'an. Ibn Jurayj said, and Ibn Jarir chose it. Saeed bin Jubair and Ibn Zayd said from it, that is, from what Satan suggested, **until the Hour comes upon them suddenly**. Mujahid said: Suddenly. Qatada said, *Suddenly* the command of God came upon the people, and God never takes a people except when they are drunk, deceived, and in a state of comfort. So do not be deceived by God, for none are deceived by God except the wicked people. And His statement, **or there comes to them the punishment of a barren day**, Mujahid said: Ubayy bin Ka'b said: It is the day of Badr, and this is what Mujahid, Ikrimah, Saeed bin Jubair, Qatada, and more than one said, and Ibn Jarir chose it. Ikrimah and Mujahid said in a narration from them: It is the Day of Resurrection, for it has no night. Ad-Dahhak and Al-Hasan Al-Basri said the same. This statement is correct, even though the Day of Badr was among what they were promised, but this is what is meant. That is why he said: **The kingdom on that Day belongs to God, and He will judge between them**, like his saying: **Master of the Day of Judgment**.

And His statement: **The sovereignty on that Day will belong to the Most Merciful, and it will be a difficult Day for the disbelievers**. "Then those who believed and did righteous deeds" meaning their hearts believed and believed in God and His Messenger and acted in accordance with what they knew, and their hearts, words and deeds were in agreement **will be in the Gardens of Delight** meaning they will have eternal delight that will not change, disappear or perish. **But those who disbelieved and denied Our signs** meaning their hearts disbelieved in the truth and denied it, and denied it and disobeyed the Messengers and were too arrogant to follow them. **For those is a humiliating punishment** meaning in response to their arrogance and turning away from the truth, like the statement of God Almighty: **Indeed, those who are too arrogant to worship Me will enter Hell [rendered] humiliated**.

Fath al-Qadir

55- **And those who disbelieve will not cease to be in doubt about it** meaning in doubt about the Qur'an, and it was said about the religion that indicates the mention

of the straight path, and it was said about the devil's suggestion, so they say: Why did he mention idols with good and then go back on that? Abu Abd al-Rahman al-Sulami read in doubt with a damma on the meem **until the Hour comes to them** meaning the Resurrection *suddenly* meaning suddenly **or there comes to them the punishment of a barren day** which is the Day of Resurrection because there is no day after it, so in this regard it was barren, and barren in the language is the one who does not have a child, and since the days follow one another it was made like the form of birth, and since there was no day after that day it was described as barren, and it was said that it was a day of war in which they were killed like the day of Badr, and it was said that the day was described as barren because there is no mercy or compassion in it, so it is as if it is barren of good, and from this is the saying of the Most High: **When We sent upon them the barren wind** meaning that which has no good in it and does not bring rain.

in terms of its expansion or because there is no good for them in it, and from this is the barren wind because it does not produce rain or pollinate trees, or because there is nothing like it for the angels fighting on it, or the Day of Resurrection, provided that what is meant by "the Hour" is something else or according to its position, the position of its pronoun is for intimidation.

Tafsir al-Baghawi

55. And those who disbelieve will not cease to be in doubt about it, meaning: in doubt about what Satan put on the tongue of the Messenger of God, may God bless him and grant him peace. They say: Why did he mention it with goodness and then turn away from it? Ibn Jurayj said: **(of it)** meaning of the Qur'an. It was also said: of the religion, which is the straight path. **until the Hour comes upon them suddenly,** meaning: the Resurrection. It was also said: death, **or there comes to them the punishment of a barren Day,** Ad-Dahhak and Ikrimah said: the punishment of a Day that has no night, which is the Day of Resurrection.

Most of them agree that the barren day is the Day of Badr, because the Hour was mentioned before, and it is the Day of Resurrection. The Day of Badr was called barren because there was no good for the infidels on that day, like the barren wind that brings no good, neither clouds nor rain. [Barrenness in the language means prevention, it is said: a barren man if he is prevented from having children]. It was said: Because there is no equal to it in the enormity of its matter for the angels to fight on it. Ibn Jurayj said: Because they did not look at it until night until they were killed before the evening.

Tafsir al-Baidawi

55- And those who disbelieve will not cease to be in doubt in doubt. **About it** of the Qur'an or the Messenger, or what Satan has cast into his desire, saying, **What is wrong with him that he mentioned it with goodness and then turned away from it?** "Until the Hour comes to them" the Resurrection or its signs or death. "Suddenly" suddenly. "Or there comes to them the punishment of a barren day" a day of war in which they will be killed like the day of Badr, it was called thus because the children of women are killed on it and they become like barren, or because the fighters are the children of war and if they are killed it becomes barren, so the day was described as a description of it

Surat al-Hajj 22:56

The dominion that Day will be God's. He will judge between them. Then those who believe and do righteous deeds will be in gardens of pleasure.

Surat al-Hajj 22:56

The dominion that Day will be God's. He will judge between them. Then those who believe and do righteous deeds will be in gardens of pleasure.

Tafsir al-Jalalayn

56 - **The kingdom on that Day** meaning the Day of Resurrection **is for God** alone, and what it includes of stability is the subject of the circumstance **He will judge between them** between the believers and the disbelievers with what is mentioned later **So those who believe and do righteous deeds will be in the Gardens of Delight** as a favor from God.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: The authority and the kingdom when the Hour comes will belong to God alone, with no partner for Him, and no one will dispute with Him on that Day. There were kings in the world who were called by this name, and no one on that Day will be called a king other than Him. **He judges between them** means: He separates between those who associate others with Him and those who believe. So those who believed in this Qur'an, and in the One who revealed it, and the One who brought it, and acted according to what is in it of what is permissible and what is forbidden, and its limits and its obligations, will be in the Gardens of Bliss on that Day. And those who disbelieved in God and His Messenger, and denied the verses of His Book and its revelation, and said: This is not from God, it is only a lie that Muhammad invented, and other people helped him in it, **For those is a humiliating punishment**. He says: So those who are like this will have a humiliating punishment with God on the Day of Resurrection, meaning a humiliating punishment in Hell.

Tafsir al-Qurtubi

The Almighty said: "The dominion that Day will belong to God. He will judge between them." This means that on the Day of Resurrection, it will belong to God alone, with no one to dispute or oppose Him. Dominion is the vastness of what is decreed for the one who has control over affairs. Then He explained His judgment, saying: **Then those who believe and do righteous deeds will be in the Gardens of Delight**.

Tafsir Ibn Kathir

God the Almighty says, informing about the

disbelievers that they are still in doubt, that is, in suspicion of this Qur'an. Ibn Jurayj said, and Ibn Jarir chose it. Saeed bin Jubair and Ibn Zayd said from it, that is, from what Satan suggested, **until the Hour comes upon them suddenly**. Mujahid said: Suddenly. Qatada said, *Suddenly* the command of God came upon the people, and God never takes a people except when they are drunk, deceived, and in a state of comfort. So do not be deceived by God, for none are deceived by God except the wicked people. And His statement, **or there comes to them the punishment of a barren day**, Mujahid said: Ubayy bin Ka'b said: It is the day of Badr, and this is what Mujahid, Ikrimah, Saeed bin Jubair, Qatada, and more than one said, and Ibn Jarir chose it. Ikrimah and Mujahid said in a narration from them: It is the Day of Resurrection, for it has no night. Ad-Dahhak and Al-Hasan Al-Basri said the same. This statement is correct, even though the Day of Badr was among what they were promised, but this is what is meant. That is why he said: **The kingdom on that Day belongs to God, and He will judge between them**, like his saying: **Master of the Day of Judgment**.

And His statement: **The sovereignty on that Day will belong to the Most Merciful, and it will be a difficult Day for the disbelievers**. "Then those who believed and did righteous deeds" meaning their hearts believed and believed in God and His Messenger and acted in accordance with what they knew, and their hearts, words and deeds were in agreement **will be in the Gardens of Delight** meaning they will have eternal delight that will not change, disappear or perish. **But those who disbelieved and denied Our signs** meaning their hearts disbelieved in the truth and denied it, and denied it and disobeyed the Messengers and were too arrogant to follow them. **For those is a humiliating punishment** meaning in response to their arrogance and turning away from the truth, like the statement of God Almighty: **Indeed, those who are too arrogant to worship Me will enter Hell [rendered] humiliated**.

Fath al-Qadir

56- **The kingdom that Day will belong to God** meaning the overwhelming authority and complete control: On the Day of Resurrection, God Almighty will be alone, with no one to dispute it or defend it. The phrase **He will judge between them** is a new sentence in response to an implied question. Then He explained this judgment by saying, **So those who believed and did righteous deeds will be in the Gardens of Delight** meaning they will be there, settled on its land, immersed in its delights.

Tafsir al-Baghawi

56. **The kingdom on that Day**, meaning the Day of Resurrection, **is for God**, alone, without dispute. **He will judge between them**, then He explained the judgment, saying, **So those who believe and do righteous deeds will be in gardens of pleasure**.

Tafsir al-Baidawi

56- **The kingdom that Day belongs to God.** The tanween in it replaces the sentence indicated by the goal, i.e. the day their doubts are removed. **He will judge between them** by recompense, and the pronoun includes believers and disbelievers, as detailed in His statement: **So those who believe and do righteous deeds will be in gardens of pleasure.**

Surat al-Hajj 22:57

And those who disbelieve and deny Our signs - those will have a humiliating punishment.

Surat al-Hajj 22:57

And those who disbelieve and deny Our signs - those will have a humiliating punishment.

Tafsir al-Jalalayn

57 - **And those who disbelieve and deny Our signs - for them is a humiliating punishment** severe because of their disbelief.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And those who disbelieve and deny Our signs - for them is a humiliating punishment.**

Tafsir al-Qurtubi

And those who disbelieve and deny Our verses - for them is a humiliating punishment.

I said: It may be possible that the reference with **that day** is to the day of Badr, in which he ruled that the infidel would be destroyed and the believer would be happy, and he, peace be upon him, said to Omar:

How do you know? Perhaps God looked at the people of Badr and said, **Do whatever you want, for I have forgiven you.**

Tafsir Ibn Kathir

God the Almighty says, informing about the disbelievers that they are still in doubt, that is, in suspicion of this Qur'an. Ibn Jurayj said, and Ibn Jarir chose it. Saeed bin Jubair and Ibn Zayd said from it, that is, from what Satan suggested, **until the Hour comes upon them suddenly**. Mujahid said: Suddenly. Qatada said, *Suddenly* the command of God came upon the people, and God never takes a people except when they are drunk, deceived, and in a state of comfort. So do not be deceived by God, for none are deceived by God except the wicked people. And His statement, **or there comes to them the punishment of a barren day**, Mujahid said: Ubayy bin Ka'b said: It is the day of Badr, and this is what Mujahid, Ikrimah, Saeed bin Jubair, Qatada, and more than one said, and Ibn Jarir chose it. Ikrimah and Mujahid said in a narration from them: It is the Day of Resurrection, for it has no night. Ad-Dahhak and Al-Hasan Al-Basri said the same. This statement is correct, even though the Day of Badr was among what they were promised, but this is what is meant. That is why he said: **The kingdom on that Day belongs to God, and He will judge between them**, like his saying: **Master of the Day of Judgment.**

And His statement: **The sovereignty on that Day will belong to the Most Merciful, and it will be a difficult Day for the disbelievers.** "Then those who believed and did righteous deeds" meaning their hearts believed and believed in God and His Messenger and acted in accordance with what they knew, and their hearts, words and deeds were in agreement **will be in the Gardens of Delight** meaning they will have eternal delight that will not change, disappear or perish. **But those who disbelieved and denied Our signs** meaning their hearts disbelieved in the truth and denied it, and denied it and disobeyed the Messengers and were too arrogant to follow them. **For those is a humiliating punishment** meaning in response to their arrogance and turning away from the truth, like the statement of God Almighty: **Indeed, those who are too arrogant to worship Me will enter Hell [rendered] humiliated.**

Fath al-Qadir

57- **And those who disbelieved and denied Our signs** meaning they combined disbelief in God and denial of His signs **they will have a humiliating punishment** meaning a punishment that is described as humiliating for those being punished, and it has reached a very great extent among them.

Abd bin Hamid and Ibn al-Anbari narrated in al-Masahif on the authority of Amr bin Dinar who said: Ibn Abbas used to recite: **And We did not send before you any messenger or prophet.** Ibn Abi Hatim narrated something similar on the authority of Sa'd bin Ibrahim bin Abd al-Rahman bin Awf, and he added: **It was abrogated by a modernizer.** He said: The modernizers are: the companion of Yasin, Luqman, the believer of the family of Pharaoh, and the companion of Moses. Al-Bazzar, al-Tabarani, Ibn Mardawayh, and al-Dhiya' narrated in al-Mukhtara. Al-Suyuti said, with a chain of transmission whose men are trustworthy, Saeed bin Jubair, on the authority of Ibn Abbas, who said: "The Messenger of God, may God bless him and grant him peace, recited: 'Have you considered al-Lat and al-Uzza and Manat, the third, the other? These are the exalted cranes, and indeed their intercession is to be hoped for.' The polytheists rejoiced at that and said: 'He has mentioned our gods.' Then Gabriel came to him and said: 'Recite to me what you have brought.' So he recited: 'Have you considered al-Lat and al-Uzza and Manat, the third, the other? These are the exalted cranes, and indeed their intercession is to be hoped for.' He said: 'I have not brought you this, this is from Satan.' Then God revealed: 'And We did not send before you any messenger or prophet except that when he wished, he made a wish.'" Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated, and al-Suyuti said, with a sound chain of transmission, on the authority of Saeed bin Jubair, who said: The Messenger of God, may God bless him and grant him peace, recited An-Najm in Mecca, and he mentioned something similar, but he did not mention Ibn Abbas. Ibn Abi Hatim narrated it likewise on the authority of Abu al-Aaliyah and al-Suddi on the authority of Saeed, without a chain of transmission. Abd bin Hamid narrated it on the authority of al-Suddi on the authority of Abu Salih, without a chain of transmission. Ibn Abi

Hatim narrated it on the authority of Ibn Shihab, without a chain of transmission. Ibn Jarir narrated something similar on the authority of Abu Bakr ibn Abd al-Rahman ibn al-Harith ibn Hisham, also without a chain of transmission. The result is that all the narrations in this chapter are either without a chain of transmission or without a chain of transmission, and none of them can be used as evidence. We have already mentioned enough from the hadith scholars at the beginning of this research. There are narrations in this chapter, and whoever wants to know all of them should look at them in al-Durr al-Manthur by al-Suyuti. There is no benefit in mentioning them here at length, as we have already told you that none of them can be used as evidence. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, **If he wishes, Satan casts into his wish**, meaning if he speaks, Satan casts into his speech. Ibn Abi Hatim narrated on the authority of al-Dahhak, who said: By wishing, he means recitation and reading. Satan casts into his wish: into his recitation. **Then God abrogates**, Gabriel abrogates, by God's command, what Satan cast onto the tongue of the Prophet. Abd ibn Hamid and Ibn Abi Hatim narrated on the authority of Mujahid, **If he wishes**, he said: he spoke. **In his wish**, he said: his speech. Ibn Mardawayh and Al-Dhiya' in Al-Mukhtara narrated on the authority of Ibn Abbas regarding his statement: **The punishment of a barren day**, he said: the day of Badr. Ibn Mardawayh narrated something similar on the authority of Ubayy ibn Ka'b. Abd ibn Humayd, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Sa'id ibn Jubayr: The punishment of a barren day, he said: the day of Badr. Ibn Abi Hatim narrated something similar on the authority of Sa'id ibn Jubayr ... Mujahid regarding the verse: the Day of Resurrection has no night. Abd ibn Humayd, Ibn Al-Mundhir and Ibn Abi Hatim narrated something similar on the authority of Sa'id ibn Jubayr. Abd ibn Humayd and Ibn Abi Hatim narrated something similar on the authority of Ad-Dahhak.

Tafsir al-Baghawi

57. **And those who disbelieve and deny Our verses - for those is a humiliating punishment.**

Tafsir al-Baidawi

57- **And those who disbelieved and denied Our signs - for them is a humiliating punishment.** The inclusion of the letter *fa* in the report of the second and not the first is an indication that the reward of the believers with Paradise is a favor from God Almighty, and that the punishment of the disbelievers is caused by their deeds. Therefore, He said, **For them is a punishment** and did not say: They are in punishment.

Surat al-Hajj 22:58

And those who emigrated for the cause of God and were killed or died - God will surely provide for them a good provision. And indeed, God is the best of providers.

Surat al-Hajj 22:58

And those who emigrated for the cause of God and were killed or died - God will surely provide for them a good provision. And indeed, God is the best of providers.

Tafsir al-Jalalayn

58 - **And those who emigrated in the cause of God** that is, to obey Him from Mecca to Medina **and then were killed or died - God will surely provide for them a good provision** that is, the provision of Paradise **and indeed, God is the best of providers** the best of givers.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: And those who left their homelands and their tribes, and left that for the sake of God's pleasure and obedience and jihad against His enemies, and then were killed or died while they were in that state, God will surely provide for them on the Day of Resurrection in His Gardens with a good provision. By good, He means generous, and what is meant by good provision is the abundant reward. **And indeed, God is the Best of Providers.** He says: And indeed, God is the Best of those who extend His grace to the people of His obedience and honor them. It was mentioned 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 differed regarding the ruling on one who died in the cause of God. Some of them said: The one who was killed among them is the same as the one who died, and others said: The one who was killed is better. So God revealed this verse to His Prophet, may God bless him and grant him peace, to teach them that the matter of the one who died in His cause and the one who was killed in it is the same in terms of reward with Him.

Yunus told me, he said: Ibn Wahb told us, he said: Abd al-Rahman ibn Shuraih told me, on the authority of Salaman ibn Amir, he said: Fadala was the emir of the quarters, and he went out with the funeral processions of two men, one of whom was killed and the other deceased, and he saw the people leaning towards the grave of the deceased man, so he said: I see you, O people, leaning towards the deceased man, and preferring him over his deceased brother, so by the One in Whose hand is my soul, I do not care which of their two graves I am sent from. Read the words of God Almighty: **And those who emigrated for the cause of God and were killed or died...** to His saying: **And indeed, God is Knowing and Forbearing.**

Tafsir al-Qurtubi

The mention of the emigrants who died and were killed was singled out as a preference and honor for them over all other dead people. The reason for the revelation of this verse is that when Uthman ibn Maz'un and Abu Salamah ibn Abd al-Asad died in Madinah, some people said: He who is killed in the cause of God is better than he who dies a natural death. So this verse was revealed, making them equal, and that God will provide them all with a good provision. The apparent meaning of the Shari'ah indicates that the one who is killed is better. Some scholars have said: The one who is killed in the cause of God and the one who dies in the cause of God is a martyr, but the one who is killed has the advantage of what he suffered for the sake of God. Some of them said: They are equal, and they cited as evidence the verse, and the words of God the Almighty: **And whoever emigrates from his home for the cause of God and His Messenger and then death overtakes him, his reward has become incumbent upon God** (An-Nisa': 100), and the hadith of Umm Haram, who was thrown down from her mount and died but was not killed, so the Prophet (blessings and peace of God be upon him) said to her:

You are among the first," and the Prophet, may God bless him and grant him peace, said in the hadith of Abdullah bin Atik:

"Whoever leaves his home as an emigrant in the cause of God and falls from his mount and dies, or is bitten by a snake and dies, or dies a natural death, his reward is with God. Whoever dies by falling, he deserves the final destination." Ibn al-Mubarak reported on the authority of Fadala ibn Ubayd in a hadith in which he mentioned two men, one of whom was hit by a catapult in a raid and died, and the other died there. Fadala sat with the dead man, and it was said to him: **You left the martyr and did not sit with him?** He said: **I do not care which of their two graves you are sent from.** Then he recited the words of God the Almighty: **And those who have emigrated for the cause of God and were killed or died 2:107.** Sulayman ibn Amir said: Fadala was the emir of the quarters in Rhodes, and he went out with the funerals of two men, one of whom was killed and the other had died. He saw the people leaning towards the grave of the dead man, so he said: **I see you, O people, leaning towards the grave of the dead man! By the One in Whose Hand is the interpretation, I do not care which of their two graves you are sent from.** Recite the words of God the Almighty: **And those who have emigrated for the cause of God and were killed or died.** This is what Al-Tha'labi mentioned in his interpretation, and it is the meaning of what Ibn Al-Mubarak mentioned. And the one who said that the one who was killed has an additional merit provided evidence for that which was proven from the Messenger of God, may God bless him and grant him peace, that he was asked:

Which jihad is best? He said: **The one whose blood is shed and whose horse is hamstrung.** If the one whose blood is shed and whose horse is hamstrung is the

best of the martyrs, then it is known that the one who does not have that characteristic is inferior. Ibn Amir and the people of Ash-Sham read *killed* with emphasis to indicate abundance. The rest read it with emphasis.

Tafsir Ibn Kathir

The Almighty tells us about those who emigrate for the sake of God, seeking His pleasure and seeking what is with Him, and leaving their homelands, families and friends, and departing their country for the sake of God and His Messenger, and in support of the religion of God, and then they are killed, that is, in jihad, or die a natural death, that is, without fighting, on their beds, then they have obtained a great reward and beautiful praise, as the Almighty said: **And whoever emigrates from his home for the sake of God and His Messenger and then death overtakes him - his reward has already become incumbent upon God.** And His statement: **That God may provide them with a good provision** means that He will bestow upon them from His grace and provision from Paradise what will please their eyes. "And indeed, God is the best of providers. He will surely admit them to an entrance with which they will be pleased," meaning Paradise, as the Most High said: **But if he is among those brought near, there will be comfort and basil and a garden of delight.** So He informed that he will obtain comfort, provision, and a garden of delight, as He said here: **That God may provide them with a good provision.** Then He said: "He will surely admit them to an entrance with which they will be pleased. And indeed, God is Knowing," meaning of those who migrate and strive in His cause and of those who deserve that. *Forbearing*, meaning He is forbearing, pardons, and forgives their sins, and expiates them for their migration to Him and their trust in Him.

As for the one who was killed in the way of God, whether he was a migrant or not, he is alive with his Lord and is provided for, as God the Almighty said: "And never think that those who are killed in the way of God are dead. Rather, they are alive with their Lord, and are provided for." There are many hadiths on this, as mentioned above. As for the one who died in the way of God, whether he was a migrant or not, this noble verse, along with the authentic hadiths, includes the provision of sustenance for him and the great kindness of God towards him. Ibn Abi Hatim said: My father told us, Al-Musayyab bin Wadheeh told us, Ibn Al-Mubarak told us, on the authority of Abd Al-Rahman bin Shuraih, on the authority of Ibn Al-Harith - meaning Abd Al-Karim - on the authority of Ibn Uqbah - meaning Abu Ubaidah bin Uqbah - he said: Shurahbil bin Al-Samat told us: Our stay and our stay in a fortress in the land of the Romans was prolonged, and Salman - meaning the Persian, may God be pleased with him - passed by me and said: I heard the Messenger of God, may God bless him and grant him peace, say: "Whoever dies as a guard, God will give him the same reward, and provide him with provision, and he will be safe from the afflictions. And recite if you wish: 'And those who have emigrated in the cause of God and were killed or died - God will surely provide for them a good provision. And indeed, God is the best

of providers. He will surely admit them to an entrance with which they will be pleased. And indeed, God is Knowing and Forbearing."

He also said: Abu Zur'ah told us, Zaid bin Bishr told us, Hammam told me that he heard Abu Qabil and Rabia bin Saif Al-Ma'afari say: We were in Rhodes and with us was Fadala bin Ubaid Al-Ansari, the companion of the Messenger of God, may God bless him and grant him peace. Two funerals passed by, one of them was killed and the other was deceased. The people leaned towards the one killed, so Fadala said: Why do I see the people leaning towards this one and leaving this one? They said: This one was killed in the way of God. He said: By God, I do not care from which of the two graves I am raised. Listen to the Book of God, **And those who emigrated for the cause of God and were killed or died**, until he reached the end of the verse. He also said: My father told us, Abdah bin Sulaiman told us, Ibn al-Mubarak told us, Ibn Lahi'ah told us, Salaman bin Amir al-Shaibani told us that Abd al-Rahman bin Jahdam al-Khawlani told him that he attended Fadalah bin Ubaid at sea with two funerals, one of which was hit by a catapult, and the other died. Fadalah bin Ubaid sat by the grave of the deceased, and it was said to him: You left the martyr and did not sit by him? He said: I do not care in which of their two graves you are sent, for God says: **And those who emigrated for the cause of God and were killed or died - God will surely provide for them a good provision**, the two verses. So what do you seek, O servant, when you enter a place that pleases you and are provided with a good provision? By God, I do not care in which of their two graves you are sent.

It was narrated by Ibn Jarir on the authority of Yunus ibn Abd al-A'la on the authority of Ibn Wahb, who said: Abd al-Rahman ibn Shuraih informed me on the authority of Salaman ibn Amir, who said: Fadala was the emir of the quarters in Rhodes, and he went out with the funeral processions of two men, one of whom was killed and the other deceased, and he mentioned something similar to what was mentioned above. And His statement: **And whoever punishes with the equivalent of that with which he was punished al-Baqarah 2:177**, Muqatil ibn Hayyan and Ibn Jarir mentioned that it was revealed about a group of the Companions who encountered a group of polytheists in the month of Muharram, so the Muslims urged them not to fight them in the sacred month, but the polytheists refused to do anything but fight them and rebelled against them, so the Muslims fought them and God gave them victory over them. **Indeed, God is Forgiving and Forgiving.**

Fath al-Qadir

God Almighty singled out the immigrants for mention, giving them more honor, saying: 58- **And those who emigrated for the cause of God.** Some commentators said: They are those who emigrated from Mecca to Medina. Some of them said: Those who emigrated from their homelands in a secret or military operation, and it is not far-fetched to carry that to both matters, and all of them are from the path of God **Then they were killed or died** meaning in the state of emigration, and the lam in **So that God will provide them with a**

Surat al-Hajj 22:58

And those who emigrated for the cause of God and were killed or died - God will surely provide for them a good provision. And indeed, God is the best of providers.

good provision is the answer to an omitted oath, and the sentence is the predicate of the relative pronoun with the estimation of the saying, and the accusative of provision is that it is a second noun: meaning provided with good provision, or that it is a source of emphasis, and good provision is the bliss of Paradise that does not cease, and it was said that it is the spoils because it is lawful, and it was said that it is knowledge and understanding like the saying of Shu'ayb **And He provided me from it a good provision** Ibn 'Amir and the people of Ash-Sham read **Then they were killed** with emphasis for the multiplicity, and the rest read with alleviation **And indeed, God is the best of providers** for He, glory be to Him, provides without account, and every provision that flows through the hands of the servants to each other, it is from Him, glory be to Him, there is no provider other than Him and no giver other than Him, and the sentence is a conclusion confirming what came before it.

Tafsir al-Baghawi

58. **And those who emigrated for the cause of God**, they left their homelands and clans in obedience to God and seeking His pleasure, **and then were killed or died**, and they are like that, Ibn Amir read (*killed*) with emphasis, **that God will provide them with a good provision**, and the good provision that never ends is the provision of Paradise, **and indeed, God is the best of providers**, it was said: it is His saying: **Rather, they are alive with their Lord, receiving provision** (Al Imran 3:169).

Tafsir al-Baidawi

58 - **And those who emigrated for the cause of God and were killed** in jihad. **Or died - God will surely provide for them a good provision** Paradise and its delights. The promise was made equal between those who were killed in jihad and those who died a natural death because they were equal in intention and original work. It was narrated that some of the Companions, may God be pleased with them, said: O Prophet of God, these are those who were killed. We know what good God has given them, and we will fight with you as they fought, so what will happen to us if we die? Then the verse was revealed: **And indeed, God is the Best of Providers** for He provides without account.

Surat al-Hajj 22:59

He will surely admit them to an entrance with which they will be pleased. And indeed, God is Knowing and Forbearing.

Tafsir al-Jalalayn

59 - **He will surely admit them to an entrance** with the letter m with a damma or fatha, meaning an entrance or a place **that will please them** which is Paradise **and indeed, God is Knowing** of their intentions **and Forbearing** of punishing them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: God will surely admit those who are killed in His cause from among the emigrants and those who die from them **to an entrance with which they will be pleased**, and that entrance is Paradise. **And God is Knowing** of those who emigrate in His cause from those who leave their homes seeking booty, or worldly goods, *Forbearing* of the disobedient among His creation, by not treating them with punishment and torment.

Tafsir al-Qurtubi

He will surely admit them to an entrance that will please them. That is, Paradise. The people of Medina read it as **an entrance** with a fat-ha on the meem, meaning an entrance. The rest read it with a damma, and it has already been mentioned in (*Subhan*). **And indeed, God is Knowing and Forbearing.** Ibn Abbas said: He is Knowing of their intentions, Forbearing in punishing them.

Tafsir Ibn Kathir

The Almighty tells us about those who emigrate for the sake of God, seeking His pleasure and seeking what is with Him, and leaving their homelands, families and friends, and departing their country for the sake of God and His Messenger, and in support of the religion of God, and then they are killed, that is, in jihad, or die a natural death, that is, without fighting, on their beds, then they have obtained a great reward and beautiful praise, as the Almighty said: **And whoever emigrates from his home for the sake of God and His Messenger and then death overtakes him - his reward has already become incumbent upon God.** And His statement: **That God may provide them with a good provision** means that He will bestow upon them from His grace and provision from Paradise what will please their eyes. "And indeed, God is the best of providers. He will surely admit them to an entrance with which they will be pleased," meaning Paradise, as the Most High said: **But if he is among those brought near, there will be**

comfort and basil and a garden of delight. So He informed that he will obtain comfort, provision, and a garden of delight, as He said here: **That God may provide them with a good provision.** Then He said: "He will surely admit them to an entrance with which they will be pleased. And indeed, God is Knowing," meaning of those who migrate and strive in His cause and of those who deserve that. *Forbearing*, meaning He is forbearing, pardons, and forgives their sins, and expiates them for their migration to Him and their trust in Him.

As for the one who was killed in the way of God, whether he was a migrant or not, he is alive with his Lord and is provided for, as God the Almighty said: "And never think that those who are killed in the way of God are dead. Rather, they are alive with their Lord, and are provided for." There are many hadiths on this, as mentioned above. As for the one who died in the way of God, whether he was a migrant or not, this noble verse, along with the authentic hadiths, includes the provision of sustenance for him and the great kindness of God towards him. Ibn Abi Hatim said: My father told us, Al-Musayyab bin Wadheeh told us, Ibn Al-Mubarak told us, on the authority of Abd Al-Rahman bin Shuraih, on the authority of Ibn Al-Harith - meaning Abd Al-Karim - on the authority of Ibn Uqbah - meaning Abu Ubaidah bin Uqbah - he said: Shurahbil bin Al-Samat told us: Our stay and our stay in a fortress in the land of the Romans was prolonged, and Salman - meaning the Persian, may God be pleased with him - passed by me and said: I heard the Messenger of God, may God bless him and grant him peace, say: "Whoever dies as a guard, God will give him the same reward, and provide him with provision, and he will be safe from the afflictions. And recite if you wish: 'And those who have emigrated in the cause of God and were killed or died - God will surely provide for them a good provision. And indeed, God is the best of providers. He will surely admit them to an entrance with which they will be pleased. And indeed, God is Knowing and Forbearing.'"

He also said: Abu Zur'ah told us, Zaid bin Bishr told us, Hammam told me that he heard Abu Qabil and Rabia bin Saif Al-Ma'afari say: We were in Rhodes and with us was Fadala bin Ubaid Al-Ansari, the companion of the Messenger of God, may God bless him and grant him peace. Two funerals passed by, one of them was killed and the other was deceased. The people leaned towards the one killed, so Fadala said: Why do I see the people leaning towards this one and leaving this one? They said: This one was killed in the way of God. He said: By God, I do not care from which of the two graves I am raised. Listen to the Book of God, **And those who emigrated for the cause of God and were killed or died**, until he reached the end of the verse. He also said: My father told us, Abdah bin Sulaiman told us, Ibn al-Mubarak told us, Ibn Lahi'ah told us, Salaman bin Amir al-Shaibani told us that Abd al-Rahman bin Jahdam al-Khawlani told him that he attended Fadalah bin Ubaid at sea with two funerals, one of which was hit by a catapult, and the other died. Fadalah bin Ubaid sat by the grave of the deceased, and it was said to him: You left the martyr and did not sit by him? He said: I do not care in which of their two graves you are sent, for God says: **And those who emigrated for the cause of God and were killed or died**

Surat al-Hajj 22:59

He will surely admit them to an entrance with which they will be pleased. And indeed, God is Knowing and Forbearing.

- **God will surely provide for them a good provision**, the two verses. So what do you seek, O servant, when you enter a place that pleases you and are provided with a good provision? By God, I do not care in which of their two graves you are sent.

It was narrated by Ibn Jarir on the authority of Yunus ibn Abd al-A'la on the authority of Ibn Wahb, who said: Abd al-Rahman ibn Shuraih informed me on the authority of Salaman ibn Amir, who said: Fadala was the emir of the quarters in Rhodes, and he went out with the funeral processions of two men, one of whom was killed and the other deceased, and he mentioned something similar to what was mentioned above. And His statement: **And whoever punishes with the equivalent of that with which he was punished al-Baqarah 2:177**, Muqatil ibn Hayyan and Ibn Jarir mentioned that it was revealed about a group of the Companions who encountered a group of polytheists in the month of Muharram, so the Muslims urged them not to fight them in the sacred month, but the polytheists refused to do anything but fight them and rebelled against them, so the Muslims fought them and God gave them victory over them. **Indeed, God is Forgiving and Forgiving.**

please them. That is, Paradise, which contains what they love. **And indeed, God is Knowing.** Of their conditions and the conditions of their afterlife. *Forbearing.* He does not hasten punishment.

Fath al-Qadir

And the sentence 59- **He will surely admit them to an entrance that will please them** is a resumption, or a substitute for the sentence **God will provide for them.** The people of Medina read **an entrance** with a fat-ha on the meem, and the rest read it with a damma, and it is the name of a place that is intended for Paradise, and its accusative is as a second object or a verbal noun with a meem that confirms the mentioned verb, and we have already discussed something similar in Surat Subhan. And in this there is gratitude to them and good report for them that cannot be measured, for the entrance that they are pleased with is the most appropriate for their souls and closest to their desire, even though they see in Paradise what no eye has seen, no ear has heard, and no human heart has conceived, and that is what they are pleased with and above pleasure **and indeed God is Knowing** of the degrees of the workers and the levels of their deservingness *Forbearing* about the negligence of those who are negligent among them, and He does not hasten to punish them.

Tafsir al-Baghawi

59. **He will surely admit them to an entrance that will please them**, because there they will have what their souls desire and their eyes delight in. **And indeed, God is Knowing**, of their intentions, *Forbearing*, of them.

Tafsir al-Baidawi

59 - **He will surely admit them to an entrance that will**

Surat al-Hajj 22:60

That is so. And whoever punishes with the like of that with which he was afflicted and then is wronged - God will surely aid him. Indeed, God is Forgiving and Forgiving.

Tafsir al-Jalalayn

60 - The matter *that* which We have related to you **and whoever punishes** repays from the believers **with the like of that with which he was punished** unjustly from the polytheists, that is, he fought them as he fought him in the sacred month **and then is wronged** from them, that is, he is wronged by expelling him from his home (God will surely aid him. Indeed, God is Pardoning) of the believers *Forgiving* of them for fighting them in the sacred month.

Tafsir al-Suyuti

The Almighty said: And whoever punishes with the like of that with which he was punished, the verse Ibn Abi Hatim narrated on the authority of Muqatil that it was revealed regarding a secret mission that the Prophet, may God bless him and grant him peace, sent out. They encountered the polytheists two nights before the end of Muharram. The polytheists said to each other: Fight the companions of Muhammad, for they forbid fighting in the sacred month. The companions appealed to them and reminded them by God not to expose themselves to fighting them, for they do not consider fighting permissible in the sacred month. The polytheists refused that and fought them and rebelled against them. The Muslims fought them and were victorious over them, so this verse was revealed.

Tafsir al-Tabari

God Almighty means by His saying *that* for those who migrated for the sake of God, then were killed or died, and for them also that God promises them victory over the polytheists who transgressed against them and expelled them from their homes.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajaj told us, on the authority of Ibn Jurayj: "That is so. And whoever punishes with the like of that with which he was punished." He said: They are the polytheists who rebelled against the Prophet, may God bless him and grant him peace, so God promised him that He would support him. He also said about retaliation. Some of them claimed that this verse was revealed about a group of polytheists who encountered a group of Muslims on the last two nights of Muharram. The Muslims hated fighting during those days in the sacred months, so the Muslims asked the polytheists to stop fighting them for the sake of the sanctity of the month, but the polytheists refused and fought them, so they transgressed against them. The Muslims stood firm against them and were victorious over them. Then God revealed this verse: "That is so. And whoever retaliates with the like of that with which he was afflicted and then is transgressed against," by initiating the fighting while he is averse to it, **God will surely aid him**. And His statement: **Indeed, God is Pardoning and**

Forgiving, God Almighty says: Indeed, God is the possessor of pardon and forgiveness for whoever retaliates against someone who wronged him after the wrongdoer has wronged him with right. Forgiving of what he did to the one who initiated the injustice, like what he did to him, without punishing him for it.

Tafsir al-Qurtubi

The Almighty said: **That and whoever punishes** "That" is in the nominative case, meaning that is the matter that we have related to you. Muqatil said: It was revealed about a group of polytheists in Mecca who encountered a group of Muslims two nights before the end of Muharram. They said: The companions of Muhammad hate fighting in the sacred month, so attack them. The Muslims urged them not to fight them in the sacred month, but the polytheists refused except by fighting. So they attacked them, and the Muslims stood firm and God granted them victory over the polytheists. The Muslims felt some resentment about fighting in the sacred month, so this verse was revealed. It was also said: It was revealed about a group of polytheists who mutilated a group of Muslims whom they had killed on the day of Uhud, so the Messenger of God, may God bless him and grant him peace, punished them in kind. So the meaning of "And whoever punishes with the like of that with which he was punished" is whoever repays the oppressor with the like of that which he oppressed him. So the recompense of punishment was called retribution because the two actions are the same in form, so it is like "And the recompense of an evil is an evil like it" (al-Shura 42:40). And like **So whoever has transgressed against you, transgress against him in proportion to his transgression against you** (al-Baqarah 2:194). It has been mentioned before. **Then he was wronged** meaning with speech and disturbance from his homeland, because the polytheists denied their prophet and harmed those who believed in him and expelled him and them from Mecca, and supported in their expulsion. **God will surely aid him** meaning God will surely aid Muhammad, may God bless him and grant him peace, and his companions, because the disbelievers transgressed against them. **Indeed, God is Pardoning and Forgiving** meaning He pardoned the believers for their sins and their fighting in the sacred month and covered up.

Tafsir Ibn Kathir

The Almighty tells us about those who emigrate for the sake of God, seeking His pleasure and seeking what is with Him, and leaving their homelands, families and friends, and departing their country for the sake of God and His Messenger, and in support of the religion of God, and then they are killed, that is, in jihad, or die a natural death, that is, without fighting, on their beds, then they have obtained a great reward and beautiful praise, as the Almighty said: **And whoever emigrates from his home for the sake of God and His Messenger and then death overtakes him - his reward has already become incumbent upon God**. And His statement:

Surat al-Hajj 22:60

That is so. And whoever punishes with the like of that with which he was afflicted and then is wronged - God will surely aid him. Indeed, God is Forgiving and Forgiving.

That God may provide them with a good provision means that He will bestow upon them from His grace and provision from Paradise what will please their eyes. "And indeed, God is the best of providers. He will surely admit them to an entrance with which they will be pleased," meaning Paradise, as the Most High said: **But if he is among those brought near, there will be comfort and basil and a garden of delight.** So He informed that he will obtain comfort, provision, and a garden of delight, as He said here: **That God may provide them with a good provision.** Then He said: "He will surely admit them to an entrance with which they will be pleased. And indeed, God is Knowing," meaning of those who migrate and strive in His cause and of those who deserve that. *Forbearing*, meaning He is forbearing, pardons, and forgives their sins, and expiates them for their migration to Him and their trust in Him.

As for the one who was killed in the way of God, whether he was a migrant or not, he is alive with his Lord and is provided for, as God the Almighty said: "And never think that those who are killed in the way of God are dead. Rather, they are alive with their Lord, and are provided for." There are many hadiths on this, as mentioned above. As for the one who died in the way of God, whether he was a migrant or not, this noble verse, along with the authentic hadiths, includes the provision of sustenance for him and the great kindness of God towards him. Ibn Abi Hatim said: My father told us, Al-Musayyab bin Wadheeh told us, Ibn Al-Mubarak told us, on the authority of Abd Al-Rahman bin Shuraih, on the authority of Ibn Al-Harith - meaning Abd Al-Karim - on the authority of Ibn Uqbah - meaning Abu Ubaidah bin Uqbah - he said: Shurahbil bin Al-Samat told us: Our stay and our stay in a fortress in the land of the Romans was prolonged, and Salman - meaning the Persian, may God be pleased with him - passed by me and said: I heard the Messenger of God, may God bless him and grant him peace, say: "Whoever dies as a guard, God will give him the same reward, and provide him with provision, and he will be safe from the afflictions. And recite if you wish: 'And those who have emigrated in the cause of God and were killed or died - God will surely provide for them a good provision. And indeed, God is the best of providers. He will surely admit them to an entrance with which they will be pleased. And indeed, God is Knowing and Forbearing.'"

He also said: Abu Zur'ah told us, Zaid bin Bishr told us, Hammam told me that he heard Abu Qabil and Rabia bin Saif Al-Ma'afari say: We were in Rhodes and with us was Fadala bin Ubaid Al-Ansari, the companion of the Messenger of God, may God bless him and grant him peace. Two funerals passed by, one of them was killed and the other was deceased. The people leaned towards the one killed, so Fadala said: Why do I see the people leaning towards this one and leaving this one? They said: This one was killed in the way of God. He said: By God, I do not care from which of the two graves I am raised. Listen to the Book of God, **And those who emigrated for the cause of God and were killed or died**, until he reached the end of the verse. He

also said: My father told us, Abdah bin Sulaiman told us, Ibn al-Mubarak told us, Ibn Lahi'ah told us, Salaman bin Amir al-Shaibani told us that Abd al-Rahman bin Jahdam al-Khawlani told him that he attended Fadalah bin Ubaid at sea with two funerals, one of which was hit by a catapult, and the other died. Fadalah bin Ubaid sat by the grave of the deceased, and it was said to him: You left the martyr and did not sit by him? He said: I do not care in which of their two graves you are sent, for God says: **And those who emigrated for the cause of God and were killed or died - God will surely provide for them a good provision**, the two verses. So what do you seek, O servant, when you enter a place that pleases you and are provided with a good provision? By God, I do not care in which of their two graves you are sent.

It was narrated by Ibn Jarir on the authority of Yunus ibn Abd al-A'la on the authority of Ibn Wahb, who said: Abd al-Rahman ibn Shuraih informed me on the authority of Salaman ibn Amir, who said: Fadala was the emir of the quarters in Rhodes, and he went out with the funeral processions of two men, one of whom was killed and the other deceased, and he mentioned something similar to what was mentioned above. And His statement: **And whoever punishes with the equivalent of that with which he was punished al-Baqarah 2:177**, Muqatil ibn Hayyan and Ibn Jarir mentioned that it was revealed about a group of the Companions who encountered a group of polytheists in the month of Muharram, so the Muslims urged them not to fight them in the sacred month, but the polytheists refused to do anything but fight them and rebelled against them, so the Muslims fought them and God gave them victory over them. **Indeed, God is Forgiving and Forgiving.**

Fath al-Qadir

And the reference in his saying: 60- "that" is to what came before. Al-Zajaj said: That is, the matter is what we have told you about fulfilling the promise to the immigrants, especially if they were killed or died. According to this, it is the predicate of a deleted subject. The meaning of **and whoever punishes with the like of that with which he was punished** is to repay the oppressor with the like of what he wronged him. The beginning is called the recompense in resemblance to the Almighty's saying: **And the recompense for an evil is an evil like it** and His saying: **So whoever transgresses against you, transgress against him in the like of that with which he transgressed against you.** The punishment in origin only comes after an action, and it is a recompense for it. What is meant by the like is that it was limited to the amount with which he was wronged and did not increase it. The meaning of **then he was wronged** is that the oppressor against him in the beginning returned to the injustice after that first injustice. It was said that what is meant by this injustice is what happened from the polytheists of disturbing the Muslims from their homelands after they denied their prophet and harmed those who believed in him. The lam in **God will surely support him** is the answer to a

deleted oath: that is, God will surely support the oppressed against the oppressor. **Indeed, God is Forgiving and Forgiving** meaning, He is abundant. Pardon and forgiveness for the believers for the sins they have committed. It has been said that pardon and forgiveness are for what the believers have committed of preferring revenge over forgiveness. It has also been said that the meaning of **then he was wronged** is then the metaphorical was wronged: that is, oppressed. The meaning of then is the difference in rank, because initiating the fight with him is a type of oppression, as is said in the proverbs of the Arabs: The one who starts is more unjust.

It was said that this verse was revealed in Medina, and it is about retaliation and wounds.

Tafsir al-Baghawi

60. "That", meaning: the matter that we have told you about, "and whoever punishes with the like of that with which he was punished", the wrongdoer will be recompensed with the like of the wrong he did to him. Al-Hasan said: It means he fought the polytheists as they fought him, "and then was wronged", meaning: he was wronged by being expelled from his home, meaning: the polytheists did to him of wrongdoing against the Muslims until they were forced to leave their homelands. It was revealed about a group of polytheists who came to a group of Muslims on the last two nights of Muharram, but the Muslims disliked fighting them and asked them to stop fighting for the sake of the sacred month, but the polytheists refused and fought them, and that was their wrongdoing against them, and the Muslims stood firm against them and were victorious over them. God the Most High said: "God will surely aid him, **and the first punishment means recompense**, Indeed, God is Forgiving and Forgiving, **He forgave the faults of the believers and pardoned their sins**.

Tafsir al-Baidawi

60 - That" means that matter. "And whoever punishes with the equivalent of that with which he was punished" and he did not increase the retaliation, but the beginning was called the punishment which is the recompense for the double or because it is its cause. "Then he was wronged" by returning to the punishment. "God will surely aid him" inevitably. "Indeed, God is Forgiving and Pardoning **for the one who is victorious when he followed his desires in taking revenge and turned away from what God urged him to do with His words**, And for whoever is patient." And forgiveness is for whoever is determined in matters, and in it is an allusion to urging forgiveness and pardon, for He, the Most High, with His perfect power and exalted status, since He pardons and forgives, then others are more deserving of that, and a warning that He, the Most High, is able to punish, since no one is described as forgiving except the one who is able to do the opposite.

Surat al-Hajj 22:61

That is because God merges the night into the day and merges the day into the night, and because God is Hearing and Seeing.

Surat al-Hajj 22:61

That is because God merges the night into the day and merges the day into the night, and because God is Hearing and Seeing.

Tafsir al-Jalalayn

61 - *That victory is because God merges the night into the day and merges the day into the night* that is, He merges each of them into the other by increasing the effect of His Almighty power through which victory is achieved **and that God is Hearing** the supplication of the believers **and Seeing** of them since He placed faith in them and answered their supplication.

Tafsir al-Suyuti

Tafsir al-Tabari

He, the Most High, means by His saying: *That is* this victory that I grant him over the one who transgressed against him, over the transgressor, because I am able to do whatever I will. So from His power is that God merges the night into the day, meaning: He merges whatever hours of the night are missing into the hours of the day, so whatever is missing from this, He increases in this. **And He merges the day into the night** and He merges whatever hours of the day are missing into the hours of the night, so whatever is missing from the length of this, He increases in the length of this. And by the power that does that, He grants victory to Muhammad, may God bless him and grant him peace, and his companions over those who transgressed against them and expelled them from their homes and their wealth. **And that God is Hearing and Seeing** meaning: And He also did that by being the One who hears what they say of speech, nothing of it is hidden from Him, and He is Seeing of what they do, nothing of it is hidden from Him, all of that is visible and heard from Him, and He is the Preserver of all of that, until He rewards all of them for what they said and did of speech and action with His reward.

Tafsir al-Qurtubi

The Almighty said: **That is because God merges the night into the day.** That is, what I have told you about the victory of the oppressed is that I am the one who merges the night into the day, and no one is able to do what I am able to do. That is, whoever is able to do this is able to support His servant. The meaning of merges the night into the day has already been mentioned in (Al Imran. **And that God is All-Hearing, All-Seeing.** He hears words and sees actions, so nothing escapes Him, not even the weight of an atom or the creeping of an ant, but He knows it, hears it, and sees it.

Tafsir Ibn Kathir

God Almighty says, pointing out that He is the Creator who disposes of His creation as He wills, as He said: "Say, 'O God, Owner of the Kingdom, You give the kingdom to whom You will and take the kingdom away from whom You will. You honor whom You will and abase whom You will. In Your hand is all good. Indeed, You are over all things competent. You cause the night to enter the day and cause the day to enter the night. You bring the living out of the dead and bring the dead out of the living. And You provide for whom You will without account.'" The meaning of His bringing the night into the day and the day into the night is that He brings one into the other and the other into the other. Sometimes the night is long and the day is short, as in winter, and sometimes the day is long and the night is short, as in summer.

And His statement: **And that God is All-Hearing, All-Seeing** means He hears the words of His servants. He sees them, nothing is hidden from Him in their conditions, movements, and stillness. And when He explained that He is the One who controls existence, the Ruler whose rule cannot be challenged, He said: **That is because God is the Truth** meaning the True God to whom worship is due, because He is the Possessor of the Great Authority, whatever He wills is, and whatever He does not will is not, and everything is in need of Him and humble before Him. **And that what they invoke besides Him is falsehood** meaning of idols, rivals, and statues, and everything that is worshipped besides Him is falsehood, because He does not possess the power to harm or benefit. And His saying: **And that God is the Most High, the Great** is like He said, **And He is the Most High, the Great** and He said, **The Great, the Most High** so everything is under His power, authority, and greatness. There is no god but Him, and there is no lord but Him, because He is the Great, than whom there is none greater, the Most High, than whom there is none higher, the Great, than whom there is none greater. He is exalted, sanctified, and far removed from what the unjust, aggressive people say, with a great exaltation.

Fath al-Qadir

And the reference in His saying: 61- **That is because God causes the night to enter the day** is to what came before of God's victory for the oppressed, and it is a subject and its predicate is the sentence that God causes it to enter, and the ba' is for causality: that is because He, the Almighty, is able, and from the perfection of His ability is causing the night to enter the day and the day to enter the night, and He expressed the increase by causing it, because the increase of one of them necessitates the decrease of the other, and what is meant is the acquisition of one of the two events in the place of the other. And the meaning of this causing it has already passed in Al Imran **And that God is All-Hearing** He hears everything that is heard, **All-Seeing** He sees everything that is seen, or Hears words and sees actions, so not even an atom escapes Him.

Tafsir al-Baghawi

61. *That* meaning: that victory **is because God**, who is able to do whatever He wills, and part of His ability is that: **He merges the night into the day and merges the day into the night, and that God is Hearing and Seeing.**

Tafsir al-Baidawi

61- *That* meaning that victory. **Because God merges the night into the day and merges the day into the night** because God Almighty is able to make some things prevail over others. It is His habit to alternate between conflicting things, including inserting one of the two colors into the other, by adding to it what is missing from it, or by obtaining the darkness of the night in place of the light of day by setting the sun and the opposite by rising it. **And that God is All-Hearing** He hears the words of the punisher and the punished. *All-Seeing* He sees their actions and does not neglect them.

Surat al-Hajj 22:62

That is because God is the Truth, and that which they invoke besides Him is falsehood, and because God is the Most High, the Grand.

Surat al-Hajj 22:62

That is because God is the Truth, and that which they invoke besides Him is falsehood, and because God is the Most High, the Grand.

Tafsir al-Jalalayn

62 - *That* victory also **because God is the Truth** the established **and that what they call upon** with the letter ya and the letter ta they worship **besides Him** which are the idols **is falsehood** the vanishing **and that God is the Most High** that is, the High over everything by His power **the Great** who makes everything other than Him small.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High means by His saying *that* this action that I did of making the night enter the day, and making the day enter the night, because I am the Truth who has no equal, no partner, and no peer, and that which these polytheists call a god besides Him is falsehood that is not able to create anything, rather He is the created, God the Most High says to them: Will you abandon, you ignorant ones, the worship of the One from Whom is benefit and in Whose hand is harm, and He is able to do all things, and everything is below Him, and you worship falsehood whose worship does not benefit you? And His saying **and that God is the Most High, the Great** means by His saying: **The Most High** the One who is high above everything, He is above everything below Him, **the Great** means the Great, to whom everything is below Him, and nothing is greater than Him.

Ibn Jurayj used to say about his statement, **And that which they invoke besides Him is falsehood**, what:

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, he said: Ibn Jurayj said, regarding His statement, **And that which they invoke besides Him is falsehood**, he said: Satan.

The reciters differed in their reading of His statement, **And that which they call upon besides Him**. The majority of the reciters of Iraq and the Hijaz read it as ta' as a direct address, and the majority of the reciters of Iraq other than Asim read it as ya' as a statement, and the ya' is the more pleasing of the two readings to me, because the beginning of the statement is in the form of a direct address.

Tafsir al-Qurtubi

The Almighty says: **That is because God is the Truth** meaning the Possessor of Truth, so His religion is the

truth and His worship is the truth. And the believers deserve victory from Him by virtue of His true promise. **And that what they call upon besides Him is falsehood** meaning the idols that have no merit in worship. Nafi', Ibn Kathir, Ibn Amir, and Abu Bakr read **and that what you call upon** with the ta' of addressing, and Abu Hatim chose it. The rest read it with the ya' of reporting here and in Luqman, and Abu Ubaid chose it. **And that God is the Most High** meaning the High above everything by His power, and the High above likenesses and rivals, the Holy above what the wrongdoers say of attributes that do not befit His Majesty. **The Great** meaning the One described with greatness, majesty, and great status. It was said: The Great is the Possessor of Pride. Pride is an expression of the perfection of the Self, meaning that He has absolute existence forever and ever, so He is the First, Eternal, and the Last, Everlasting after the annihilation of His creation.

Tafsir Ibn Kathir

God Almighty says, pointing out that He is the Creator who disposes of His creation as He wills, as He said: "Say, 'O God, Owner of the Kingdom, You give the kingdom to whom You will and take the kingdom away from whom You will. You honor whom You will and abase whom You will. In Your hand is all good. Indeed, You are over all things competent. You cause the night to enter the day and cause the day to enter the night. You bring the living out of the dead and bring the dead out of the living. And You provide for whom You will without account.'" The meaning of His bringing the night into the day and the day into the night is that He brings one into the other and the other into the other. Sometimes the night is long and the day is short, as in winter, and sometimes the day is long and the night is short, as in summer.

And His statement: **And that God is All-Hearing, All-Seeing** means He hears the words of His servants. He sees them, nothing is hidden from Him in their conditions, movements, and stillness. And when He explained that He is the One who controls existence, the Ruler whose rule cannot be challenged, He said: **That is because God is the Truth** meaning the True God to whom worship is due, because He is the Possessor of the Great Authority, whatever He wills is, and whatever He does not will is not, and everything is in need of Him and humble before Him. **And that what they invoke besides Him is falsehood** meaning of idols, rivals, and statues, and everything that is worshipped besides Him is falsehood, because He does not possess the power to harm or benefit. And His saying: **And that God is the Most High, the Great** is like He said, **And He is the Most High, the Great** and He said, **The Great, the Most High** so everything is under His power, authority, and greatness. There is no god but Him, and there is no lord but Him, because He is the Great, than whom there is none greater, the Most High, than whom there is none higher, the Great, than whom there is none greater. He is exalted, sanctified, and far

removed from what the unjust, aggressive people say, with a great exaltation.

Fath al-Qadir

And the reference in His saying: 62- **That is because God is the Truth** to what came before of His being described as perfect, overwhelming power and perfect knowledge: that is, He is the Possessor of the Truth, so His religion is true, His worship is true, His victory for His friends over His enemies is true, and His promise is true, so He, the Almighty, is true in Himself, His actions and His attributes. **And that what they call upon besides Him is falsehood.** Nafi', Ibn Kathir, Ibn Amir and Shu'bah read **you call upon** with the superlative, addressing the polytheists, and Abu Hatim chose this reading. The rest read it with the subjunctive, as a predicate, and Abu Ubaidah chose this reading. Meaning: Those whom you call gods, which are idols, are falsehood that has no proof or basis for being gods. **And that God is the Most High**, meaning the One who is high above everything by His power, the One who is sanctified above all likenesses and equals, the One who is free from what the wrongdoers say about attributes. **The Great**, meaning the One with pride, which is an expression of the perfection of His essence and His uniqueness in divinity.

Tafsir al-Baghawi

62. **That is because God is the Truth and that which they invoke**, the people of Basra, Hamza, Al-Kisa'i, and Hafs read with a ya', while the others read with a ta', meaning the polytheists, **besides Him is falsehood and that God is the Most High**, the High over everything, **the Great**, the Great to whom everything is beneath.

Tafsir al-Baidawi

62 - *That* is the description of perfect power and knowledge. **That God is the Truth** established in Himself, necessary for Himself alone, for the necessity of His existence and His Oneness require that He be the beginning of everything that exists other than Him, knowing Himself and what is other than Him, or the established divinity, and no one is fit for it except He who is able and knowledgeable. **And that what they call upon besides Him** is a god, and Ibn Kathir, Nafi', Ibn Amir, and Abu Bakr read with the ta' to address the polytheists, and he read with the passive voice, so the waw is for what, for it is in the meaning of the tool. **He is the falsehood** is the non-existent in itself, or the falsehood of divinity. **And that God is the Most High** over things. **The Great** so that He has a partner, nothing is higher than Him in status and greater than Him in authority.

Surat al-Hajj 22:63

Have you not seen that God sends down water from the sky, and the earth becomes green? Indeed, God is Kind and Acquainted.

Surat al-Hajj 22:63

Have you not seen that God sends down water from the sky, and the earth becomes green? Indeed, God is Kind and Acquainted.

Tafsir al-Jalalayn

63 - **Have you not seen** do you know **that God sends down water from the sky** rain **and the earth becomes green** with plants? This is from the effect of His power. **Indeed, God is Kind** to His servants in bringing forth plants with water **and Acquainted** with what is in their hearts when the rain is delayed.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says, **Have you not seen, O Muhammad, that God sends down water from the sky** meaning rain **and the earth becomes green** with what grows in it of plants **God is Subtle** in extracting plants from the earth with that water and other than that, from the innovation of what He wills to invent *Aware* of what happens from that plant of grain and with it. And He said **and the earth becomes** so He raised it, and His saying **Have you not seen** would have been absent from it, and it was said thus, because the meaning of the speech is report, as if it was said: Know, O Muhammad, that God sends down water from the sky and the earth becomes, and similar to that is the saying of the poet:

Didn't you ask the old quarter and it spoke? And will the desert of Samlaq tell you today?

Because it means: I asked him and he spoke.

Tafsir al-Qurtubi

The Almighty's saying: **Have you not seen that God sends down water from the sky, and the earth becomes green?** is evidence of His perfect power, meaning that whoever has the power to do this has the power to restore life after death, as God the Almighty said: **So when We send down upon it water, it quivers and swells** (Fussilat 41:39). And there are many like it. **So it becomes green** is not an answer, so it is accusative, but rather it is a predicate according to Al-Khalil and Sibawayh. Al-Khalil said: The meaning is: Pay attention! God sent down water from the sky, and it was such and such, as He said:

Didn't you ask the strong quarter to speak? And will the desert of Samlaq tell you today?

Meaning: I asked him and he spoke. It was said that it is a question of confirmation, i.e. I have seen, so ponder how it becomes! Or it is a conjunction because the meaning is: Have you not seen that God sends

down? Al-Farra' said: **Have you not seen** is a predicate, as you say in speech: Know that God the Almighty sends down water from the sky. **Then the earth becomes green** i.e. full of greenery, as you say: green and vegetated, i.e. full of greenery and beasts. It is an expression of its hastening after the rain descends with plants and its continuation in this way usually. Ibn Atiyyah said: It was narrated on the authority of Ikrimah that he said: This only happens in Mecca and Tihamah. The meaning of this is that he took his saying: **Then it becomes** to mean the morning of the night of the rain, and he went to the fact that this greening is delayed in all lands. I saw this in the farthest Sous. The rain fell at night after a drought, and that sandy land that the winds had blown away became green with weak, delicate plants. **Indeed, God is Kind and Aware** Ibn Abbas said: *Aware* of what the servant contains of despair when the rain is delayed. *Kind* with the provisions of His servants. It was said: He is kind in extracting plants from the earth, and is aware of their needs and poverty.

Tafsir Ibn Kathir

This is also evidence of His power and great authority, for He sends winds that stir up clouds and rains on barren land that has no vegetation, and it is lifeless, dry, black and barren. **Then when We send down upon it rain, it quivers and swells.** And His statement, **Then the earth becomes green**, the *fa* here is for succession, and the succession of each thing is according to its nature, as God the Almighty said, **Then We made the sperm-drop into a clot, and We made the clot into a lump of flesh**, the verse. It has been proven in the two Sahihs that between every two things there are forty days, and despite this it is followed by the *fa*, and likewise here He said, **Then the earth becomes green**, meaning green after its dryness and transformation. It has been mentioned from some of the people of Hijaz that it becomes green after the rain, and God knows best.

And His saying: **Indeed, God is Kind and Aware** means He is All-Knowing of what is in the corners, regions, and parts of the earth of grain, no matter how small, and nothing is hidden from Him. He delivers to each of them its share of water and it causes it to grow, as Luqman said: "O my son, if it be the weight of a mustard seed and be in a rock or in the heavens or in the earth, God will bring it forth. Indeed, God is Kind and Aware." And He said: **That they should not prostrate to God, Who brings forth what is hidden in the heavens and the earth.** And the Most High said: "Not a leaf falls but that He knows it. And there is no grain within the darknesses of the earth and no moist or dry thing but that it is in a clear register." And He said: **And there is not hidden from your Lord, not an atom's weight, on the earth or in the heaven, nor anything smaller than that or larger, but that it is in a clear register.** For this reason, Umayyah ibn Abi al-Salt or Zayd ibn Amr ibn Nufayl said in his poem:

And tell him, who makes the grain grow in the soil? So that the grass sways and grows from it.

And his love comes out of it in their heads, so in that are signs for whoever is aware.

And His saying: **To Him belongs whatever is in the heavens and whatever is on the earth** means that He owns all things, and He is independent of anything other than Him, and everything that is poor in relation to Him is a servant to Him. And His saying: **Have you not seen that God has subjected to you whatever is on the earth** meaning of animals, inanimate objects, crops, and fruits, as He said: **And has subjected to you whatever is in the heavens and whatever is on the earth - all from Him** meaning from His kindness, grace, and favor. **And the ships sail through the sea by His command** meaning by His subjection and control, meaning in the stormy sea and the clashing waves the ships sail with their people with a good wind, gentleness, and slowness, so they carry in them whatever they want of trade, merchandise, and benefits from one country to another and from one country to another, and they bring what those have to those, just as they went with what those have to those of what they need, seek, and want. **And He holds back the sky from falling upon the earth except by His permission** meaning if He willed, He would have permitted the sky to fall upon the earth and those in it would perish, but from His kindness, mercy, and power He holds back the sky from falling upon the earth except by His permission. That is why He said: **Indeed, God "To mankind, Most Kind, Most Merciful,** meaning with their injustice, as He said in the other verse: **And indeed, your Lord is the possessor of forgiveness for the people despite their wrongdoing, and indeed, your Lord is severe in penalty.**

And His statement: "And it is He who gave you life, then will cause you to die, then will bring you back to life. Indeed, man is ungrateful." Like His statement: **How can you disbelieve in God when you were dead and He gave you life? Then He will cause you to die, then will bring you back to life, then to Him you will be returned.** And His statement: **Say, 'God gives you life, then will cause you to die, then will gather you together for the Day of Resurrection, about which there is no doubt.'** And His statement: **They said, 'Our Lord, You caused us to die twice, and You gave us life twice.'** The meaning of the statement is: How can you make rivals to God and worship other than Him, while He is independent in creation, provision, and control? **And it is He who gave you life,** meaning He created you after you were nothing worth mentioning, so He brought you into existence. **Then He will cause you to die, then will bring you back to life,** meaning on the Day of Resurrection. **Indeed, man is ungrateful,** meaning ungrateful.

Fath al-Qadir

Then the Almighty mentioned a clear proof of the perfection of His power, saying: 63- **Have you not seen that God sends down water from the sky, and the earth becomes green?** The question is for confirmation, and the *fa* is for conjunction with *anzala*, and the verb was raised after the *fa* because it is a question of confirmation in the position of report, as Al-Khalil and

Sibawayh said. Al-Khalil said: The meaning is that He sent down water from the sky, and it was such and such, as the poet said:

Didn't you ask the strong quarter to speak? And will the desert of Samlaq tell you today?

Meaning: I asked him and he spoke. Al-Farraa said: Haven't you seen a report like you say in speech: God sends down water from the sky and the earth becomes green: meaning green as you say green and wild: meaning green with vegetables and beasts, and it is an expression of its hastening the effect of the water descending on the plants and its continuation in this way usually, and the future tense is to evoke the image of greening with the indication of the renewal of the descent and its continuation, and this meaning does not occur except in the future, and the nominative here is necessary because if it were to be accusative the intended meaning of the verse would be reversed and it would turn into negating the greening, and the intended meaning is to affirm it. Ibn Atiyyah said: This does not happen: meaning the greening on the morning of a rainy night except in Mecca and Tihamah. It appears that what is meant by greenness is the greening of the earth itself, not in terms of the plants in it, as in His statement: **Then when We send down upon it water, it quivers and swells.** What is meant by His statement: **Indeed, God is Kind** is that His knowledge reaches every minute and great thing. It was said that He is Kind with the provisions of His servants, and it was said that He is Kind with the extraction of plants. The meaning of *All-Knowing* is that He is knowledgeable in the management of His servants and what is good for them. It was said that He is All-Knowing of what they conceal of despair when the rain is delayed, and it was said that He is All-Knowing of their need and poverty.

Tafsir al-Baghawi

63. **Have you not seen that God sends down water from the sky, and the earth becomes green,** with plants, **God is Kind,** with the provisions of His servants and the extraction of plants from the earth, *Aware*, with what is in the hearts of His servants and the extraction of plants from the earth, if the rain is delayed for them.

Tafsir al-Baidawi

63 - **Have you not seen that God sends down water from the sky?** is a question of confirmation, and therefore it is raised. **So the earth becomes green** is in apposition to **sent down**, because if it were in the accusative case as an answer, it would indicate the negation of greenness, as in your saying: Have you not seen that I came to you and you honored me? The intention is to confirm it, and it was only changed from the past tense to indicate the continuation of the effect of the rain from time to time. **Indeed, God is Kind.** His knowledge or kindness reaches everything great and small. *Aware* of apparent and hidden measures.

Surat al-Hajj 22:63

Have you not seen that God sends down water from the sky, and the earth becomes green? Indeed, God is Kind and Acquainted.

Surat al-Hajj 22:64

To Him belongs whatever is in the heavens and whatever is on the earth. And indeed, God is the Free of need, the Praiseworthy.

Tafsir al-Jalalayn

64 - **To Him belongs whatever is in the heavens and whatever is on the earth** in terms of dominion and indeed, **God is the Free of need** of His servants and **the Praiseworthy** for His friends.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: He owns whatever is in the heavens and whatever is on the earth. They are His servants, His slaves, and His creation. He has no partner in that, nor in anything of it. Indeed, God is independent of everything in the heavens and whatever is on the earth of His creation, and they are the ones in need of Him. He is the Praiseworthy before His servants for His favors upon them and His favors toward them.

Tafsir al-Qurtubi

The Almighty says: **To Him belongs whatever is in the heavens and whatever is on the earth**, in creation and dominion, and everything is in need of His management and perfection. **And indeed, God is the Free of need, the Praiseworthy**, so He does not need anything, and He is the Praiseworthy in every situation.

Tafsir Ibn Kathir

This is also evidence of His power and great authority, for He sends winds that stir up clouds and rains on barren land that has no vegetation, and it is lifeless, dry, black and barren. **Then when We send down upon it rain, it quivers and swells.** And His statement, **Then the earth becomes green**, the *fa* here is for succession, and the succession of each thing is according to its nature, as God the Almighty said, **Then We made the sperm-drop into a clot, and We made the clot into a lump of flesh**, the verse. It has been proven in the two Sahihis that between every two things there are forty days, and despite this it is followed by the *fa*, and likewise here He said, **Then the earth becomes green**, meaning green after its dryness and transformation. It has been mentioned from some of the people of Hijaz that it becomes green after the rain, and God knows best.

And His saying: **Indeed, God is Kind and Aware** means He is All-Knowing of what is in the corners, regions, and parts of the earth of grain, no matter how

small, and nothing is hidden from Him. He delivers to each of them its share of water and it causes it to grow, as Luqman said: "O my son, if it be the weight of a mustard seed and be in a rock or in the heavens or in the earth, God will bring it forth. Indeed, God is Kind and Aware." And He said: **That they should not prostrate to God, Who brings forth what is hidden in the heavens and the earth.** And the Most High said: "Not a leaf falls but that He knows it. And there is no grain within the darknesses of the earth and no moist or dry thing but that it is in a clear register." And He said: **And there is not hidden from your Lord, not an atom's weight, on the earth or in the heaven, nor anything smaller than that or larger, but that it is in a clear register.** For this reason, Umayyah ibn Abi al-Salt or Zayd ibn Amr ibn Nufayl said in his poem:

And tell him, who makes the grain grow in the soil? So that the grass sways and grows from it.

And his love comes out of it in their heads, so in that are signs for whoever is aware.

And His saying: **To Him belongs whatever is in the heavens and whatever is on the earth** means that He owns all things, and He is independent of anything other than Him, and everything that is poor in relation to Him is a servant to Him. And His saying: **Have you not seen that God has subjected to you whatever is on the earth** meaning of animals, inanimate objects, crops, and fruits, as He said: **And has subjected to you whatever is in the heavens and whatever is on the earth - all from Him** meaning from His kindness, grace, and favor. **And the ships sail through the sea by His command** meaning by His subjection and control, meaning in the stormy sea and the clashing waves the ships sail with their people with a good wind, gentleness, and slowness, so they carry in them whatever they want of trade, merchandise, and benefits from one country to another and from one country to another, and they bring what those have to those, just as they went with what those have to those of what they need, seek, and want. **And He holds back the sky from falling upon the earth except by His permission** meaning if He willed, He would have permitted the sky to fall upon the earth and those in it would perish, but from His kindness, mercy, and power He holds back the sky from falling upon the earth except by His permission. That is why He said: **Indeed, God "To mankind, Most Kind, Most Merciful**, meaning with their injustice, as He said in the other verse: **And indeed, your Lord is the possessor of forgiveness for the people despite their wrongdoing, and indeed, your Lord is severe in penalty.**

And His statement: "And it is He who gave you life, then will cause you to die, then will bring you back to life. Indeed, man is ungrateful." Like His statement: **How can you disbelieve in God when you were dead and He gave you life? Then He will cause you to die, then will bring you back to life, then to Him you will be returned.** And His statement: **Say, 'God gives you life, then will cause you to die, then will gather you together for the Day of Resurrection, about which there is no doubt.'** And His statement: **They said, 'Our Lord, You caused us to die twice, and You gave us life twice.'** The meaning of the statement is: How can you make rivals to God and worship other than Him, while He is

Surat al-Hajj 22:64

To Him belongs whatever is in the heavens and whatever is on the earth. And indeed, God is the Free of need, the Praiseworthy.

independent in creation, provision, and control? **And it is He who gave you life**, meaning He created you after you were nothing worth mentioning, so He brought you into existence. **Then He will cause you to die, then will bring you back to life**, meaning on the Day of Resurrection. **Indeed, man is ungrateful**, meaning ungrateful.

Fath al-Qadir

64- **To Him belongs whatever is in the heavens and whatever is on the earth** in creation, ownership, and control, and all of them are in need of His provision. **And indeed, God is the Free of need** so He does not need anything. **The Praiseworthy** is the One who deserves praise in every situation.

Tafsir al-Baghawi

64. **To Him belongs whatever is in the heavens and whatever is on the earth**, as servants and kings, **and indeed, God is the Free of need**, of His servants, **the Praiseworthy**, in His actions.

Tafsir al-Baidawi

64- **To Him belongs whatever is in the heavens and whatever is on the earth** in creation and dominion. **And indeed, God is the Free of need** in His essence of everything. **The Praiseworthy** is the One deserving of praise for His attributes and actions.

Surat al-Hajj 22:65

Have you not seen that God has subjected to you whatever is on the earth and the ships that sail through the sea by His command and He holds back the sky from falling upon the earth except by His permission? Indeed, God is to the people Kind and Merciful.

Tafsir al-Jalalayn

65 - **Have you not seen** know **that God has subjected to you whatever is on the earth** of the animals **and the ships** the ships **running through the sea** for riding and carrying **by His command** with His permission **and He holds back the heaven** from *that* or lest **it fall upon the earth except by His permission** and you perish **indeed, God is to the people Kind and Merciful** in subjecting and holding back.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Have you not seen that God has subjected to you, O people, whatever is on the earth of animals and beasts? All of that is yours, and you can use it as you wish of your needs. **And the ships sail through the sea by His command.** He says: And He has subjected to you the ships sailing through the sea by His command, meaning by His power, and His making them subservient to you is like that.

The reciters differed in their reading of His statement: **And the ships sail.** The majority of reciters in the countries read it as **and the ships** in the accusative case, meaning He has subjected to you whatever is on the earth, and **the ships** in apposition to *what*, and on the repetition of *that* and **that the ships sail.** It was narrated on the authority of Al-A'raj that he read it in the nominative case as the beginning, and the accusative case is the reading according to us in that, due to the consensus of the proof from the reciters on it. **And He holds back the sky from falling upon the earth,** meaning: And He holds back the sky by His power, so that it does not fall upon the earth except by His permission.

The meaning of his saying: **that it should not fall** is that it should not fall. **Indeed, God is to the people Most Kind and Merciful** meaning: He is compassionate and merciful to them. Out of His compassion and mercy for them, He held back the sky from falling to the earth except by His permission, and He subjected to you what is described in this verse as a favor from Him to you.

Tafsir al-Qurtubi

The Almighty said: **Have you not seen that God has subjected to you whatever is on the earth?** He mentioned another blessing, so He informed that He

has subjected to His servants what they need of animals, trees, and rivers. **And the ark** means He has subjected to you the ark while it is running. Abu Abd al-Rahman al-A'raj read **and the ark** in the nominative case as the subject and what follows is its predicate. The rest read it in the accusative case in accordance with His statement: **what is on the earth.** "And He holds back the heaven from falling upon the earth" meaning He hates it to fall. The Kufians said: So that it does not fall. His holding it back is the creation of stillness in it, one state after another. "Except by His permission" meaning except by God's permission for it to fall, so it falls by His permission, meaning by His will and His trickery. "Indeed, God is to the people Kind and Merciful" meaning in these things that He has subjected to them.

Tafsir Ibn Kathir

This is also evidence of His power and great authority, for He sends winds that stir up clouds and rains on barren land that has no vegetation, and it is lifeless, dry, black and barren. **Then when We send down upon it rain, it quivers and swells.** And His statement, **Then the earth becomes green,** the *fa* here is for succession, and the succession of each thing is according to its nature, as God the Almighty said, **Then We made the sperm-drop into a clot, and We made the clot into a lump of flesh,** the verse. It has been proven in the two Sahihis that between every two things there are forty days, and despite this it is followed by the *fa*, and likewise here He said, **Then the earth becomes green,** meaning green after its dryness and transformation. It has been mentioned from some of the people of Hijaz that it becomes green after the rain, and God knows best.

And His saying: **Indeed, God is Kind and Aware** means He is All-Knowing of what is in the corners, regions, and parts of the earth of grain, no matter how small, and nothing is hidden from Him. He delivers to each of them its share of water and it causes it to grow, as Luqman said: "O my son, if it be the weight of a mustard seed and be in a rock or in the heavens or in the earth, God will bring it forth. Indeed, God is Kind and Aware." And He said: **That they should not prostrate to God, Who brings forth what is hidden in the heavens and the earth.** And the Most High said: "Not a leaf falls but that He knows it. And there is no grain within the darknesses of the earth and no moist or dry thing but that it is in a clear register." And He said: **And there is not hidden from your Lord, not an atom's weight, on the earth or in the heaven, nor anything smaller than that or larger, but that it is in a clear register.** For this reason, Umayyah ibn Abi al-Salt or Zayd ibn Amr ibn Nufayl said in his poem:

And tell him, who makes the grain grow in the soil? So that the grass sways and grows from it.

And his love comes out of it in their heads, so in that are signs for whoever is aware.

And His saying: **To Him belongs whatever is in the heavens and whatever is on the earth** means that He owns all things, and He is independent of anything

Surat al-Hajj 22:65

Have you not seen that God has subjected to you whatever is on the earth and the ships that sail through the sea by His command and He holds back the sky from falling upon the earth except by His permission? Indeed, God is to the people Kind and Merciful.

other than Him, and everything that is poor in relation to Him is a servant to Him. And His saying: **Have you not seen that God has subjected to you whatever is on the earth** meaning of animals, inanimate objects, crops, and fruits, as He said: **And has subjected to you whatever is in the heavens and whatever is on the earth - all from Him** meaning from His kindness, grace, and favor. **And the ships sail through the sea by His command** meaning by His subjection and control, meaning in the stormy sea and the clashing waves the ships sail with their people with a good wind, gentleness, and slowness, so they carry in them whatever they want of trade, merchandise, and benefits from one country to another and from one country to another, and they bring what those have to those, just as they went with what those have to those of what they need, seek, and want. **And He holds back the sky from falling upon the earth except by His permission** meaning if He willed, He would have permitted the sky to fall upon the earth and those in it would perish, but from His kindness, mercy, and power He holds back the sky from falling upon the earth except by His permission. That is why He said: **Indeed, God "To mankind, Most Kind, Most Merciful**, meaning with their injustice, as He said in the other verse: **And indeed, your Lord is the possessor of forgiveness for the people despite their wrongdoing, and indeed, your Lord is severe in penalty.**

And His statement: "And it is He who gave you life, then will cause you to die, then will bring you back to life. Indeed, man is ungrateful." Like His statement: **How can you disbelieve in God when you were dead and He gave you life? Then He will cause you to die, then will bring you back to life, then to Him you will be returned.** And His statement: **Say, 'God gives you life, then will cause you to die, then will gather you together for the Day of Resurrection, about which there is no doubt.'** And His statement: **They said, 'Our Lord, You caused us to die twice, and You gave us life twice.'** The meaning of the statement is: How can you make rivals to God and worship other than Him, while He is independent in creation, provision, and control? **And it is He who gave you life**, meaning He created you after you were nothing worth mentioning, so He brought you into existence. **Then He will cause you to die, then will bring you back to life**, meaning on the Day of Resurrection. **Indeed, man is ungrateful**, meaning ungrateful.

Fath al-Qadir

65- "Have you not seen that God has subjected to you whatever is on the earth?" This is another blessing that God Almighty mentioned, so He informed His servants that He has subjected to them what they need of animals, trees, and rivers and made it for their benefit. "And the ship **is in apposition to what, or to the name of that**": meaning, He has subjected to you the ship while it is sailing in the sea. Abd al-Rahman al-A'raj read "and the ship **in the nominative case as the subject** and what He has subjected to" is its predicate,

and the rest read it in the accusative case. The meaning of **it flows in the sea by His command** is by His decree. The sentence is in the accusative case as a state according to the reading of the majority. **And He holds back the sky from falling upon the earth** meaning He hates it to fall, because He created it in a manner that requires holding back. The sentence is conjoined with **it flows** "except by His permission" meaning by His will and desire, and that is on the Day of Resurrection. **Indeed, God is to mankind Kind and Merciful** meaning He is very kind and merciful, as He has subjected these matters to His servants and prepared for them the means of livelihood, and He has held back the sky from falling upon the earth and destroying them, as a favor from Him to His servants and as a blessing upon them.

Tafsir al-Baghawi

65. **Have you not seen that God has subjected to you whatever is on the earth and the ships**, meaning: He has subjected to you the ships, **that run through the sea by His command**, and it was said: **(what is on the earth)**: the animals are ridden on land, and **(the ships)** are ridden in the sea, **and He holds back the sky from falling upon the earth**, meaning: so that it does not fall to the ground, "except by His permission. Indeed, God is to the people Kind and Merciful."

Tafsir al-Baidawi

65- "Have you not seen that God has subjected to you whatever is on the earth?" He made it subservient to you and prepared for your benefit. "And the ships **is in apposition to what or to the name of that**", and it was read in the nominative case as a beginning. "They run in the sea by His command" is a state of it or a predicate. "And He holds back the sky from falling upon the earth" from falling or unwillingly, because He created it in the form of a falling object to hold back. "Except by His permission" except by His will, and that is on the Day of Resurrection, and in it is a rejection of its holding back by itself, for it is equal to all other bodies in physicality, so it is capable of descending and accepting others. "Indeed, God is to the people Kind and Merciful" as He prepared for them the means of reasoning and opened for them the doors of benefits and warded off from them all kinds of harm.

Surat al-Hajj 22:66

And it is He who gives you life, then causes you to die, then brings you back to life. Indeed, mankind is ungrateful.

Tafsir al-Jalalayn

66 - **And it is He who gave you life** by creating **then He will cause you to die** at the end of your appointed times **then He will bring you to life** at the resurrection **Indeed, man** the polytheist **is ungrateful** for God's blessings by abandoning His monotheism.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And God, who has bestowed these blessings upon you, is the one who made for you living bodies with a life that We created in you, and you were nothing. Then He will cause you to die after your life, and He will destroy you when your appointed times come, then He will bring you to life after your death when you are resurrected for the Hour of Resurrection. **Indeed, man is ungrateful.** He says: Indeed, the son of Adam is ungrateful for the blessings of God that He bestowed upon him from His good creation of him, and His subjecting to him what He subjected to what is on the earth by his worshipping other than Him of gods and rivals, and his abandoning the worship of Him alone, and the devotion of monotheism to Him alone.

And His statement: **For every nation We have appointed rites.** He says: For every group of people who passed away before you, We have appointed a place to which they are accustomed, and a place to which they are accustomed, for My worship in it, and to perform My obligations, and a deed they are obligated to do. The root of the rite in the speech of the Arabs is the usual place that a man is accustomed to and becomes accustomed to, for good or evil. The rites of Hajj were named thus because people frequent the places where the rites of Hajj and Umrah are performed. There are two dialects for it: Mansik with a kasra on the seen and a fatha on the meem, and that is from the language of the people of Hijaz, and Mansik with a fatha on the meem and the seen together, and that is from the language of Asad, and it has been read in both languages. The people of interpretation differed regarding the meaning of His statement: **For every nation We have appointed rites.** Which rites did He mean by it? Some of them said: He meant by it: their festival that they are accustomed to.

Who said that?

Ali Naqal told me: Abdullah told us, he said: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his statement: **For every nation We have appointed a ritual which they must observe**, meaning: a festival.

Others said: What he meant by it is: a slaughter that

they slaughter, and blood that they shed.

Who said that?

Abu Kuraib told me, he said: Ibn Yaman told us, he said: Ibn Jurayj told us, on the authority of Mujahid, regarding his statement: **For every nation We have appointed rites which they must perform**, he said: The shedding of blood in Mecca.

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: Rawqa' told us, both on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement: **They are its devotees**, he said: Shedding the blood of the sacrificial animals.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **A ritual** he said: slaughtering and performing Hajj.

The correct thing to say about this is: He meant by that the shedding of blood on the days of sacrifice at Mina, because the rituals about which the polytheists argued with the Messenger of God (blessings and peace of God be upon him) were the shedding of blood on these days. They had argued with him about shedding the blood of the slaughtered animals, as God had informed us about in Surat Al-An'am, but those were not rituals. As for those that are rituals, they are gifts or sacrifices. Therefore we said: What is meant by the ritual in this place is the slaughter that is in the manner we have described.

And His statement: **So let them not dispute with you in the matter**, the Most High says: So let these polytheists not dispute with you, O Muhammad, in your slaughter and your rituals by saying: Do you eat what you have killed, but do not eat the dead animal that God has killed? For you are more deserving of the truth than they are, because you are in the right and they are in the wrong.

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

Mention of those 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 Mujahid: **So let them not dispute with you in the matter.** He said: Slaughtering.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **So let him not dispute with you in the matter** means do not be stubborn.

And His saying: **And call to your Lord** means, the Most High, the Majestic, says: And call, O Muhammad, those who dispute with you from the polytheists regarding your rituals and your slaughtering, to follow the command of your Lord in that, that they do not eat except what they slaughtered after following you, and after believing in what you have brought from God, and avoid slaughtering to gods and idols, and disavow them, for you are on a straight path, not deviating from the path of truth and correctness in your rituals that your Lord has made for you and your nation, and they are the ones who have gone astray in their intention of the path, for their disobedience to the command of

Surat al-Hajj 22:66

And it is He who gives you life, then causes you to die, then brings you back to life. Indeed, mankind is ungrateful.

God in their slaughterings and their food and their worship of gods.

Tafsir al-Qurtubi

The Almighty said: **And it is He who gave you life** meaning after you were sperm. **Then He causes you to die** when your appointed times have come to an end. **Then He will bring you to life** meaning for the reckoning, reward and punishment. **Indeed, man is ungrateful** meaning he is ungrateful for the signs that have appeared indicating His power and oneness. Ibn Abbas said: He means Al-Aswad bin Abdul Asad, Abu Jahl bin Hisham, Al-Aas bin Hisham and a group of polytheists. It was said: He said that because it is common for man to be ungrateful for blessings, as the Almighty said: **And few of My servants are grateful** (Saba': 13).

Tafsir Ibn Kathir

This is also evidence of His power and great authority, for He sends winds that stir up clouds and rains on barren land that has no vegetation, and it is lifeless, dry, black and barren. **Then when We send down upon it rain, it quivers and swells.** And His statement, **Then the earth becomes green,** the *fa* here is for succession, and the succession of each thing is according to its nature, as God the Almighty said, **Then We made the sperm-drop into a clot, and We made the clot into a lump of flesh,** the verse. It has been proven in the two Sahihs that between every two things there are forty days, and despite this it is followed by the *fa*, and likewise here He said, **Then the earth becomes green,** meaning green after its dryness and transformation. It has been mentioned from some of the people of Hijaz that it becomes green after the rain, and God knows best.

And His saying: **Indeed, God is Kind and Aware** means He is All-Knowing of what is in the corners, regions, and parts of the earth of grain, no matter how small, and nothing is hidden from Him. He delivers to each of them its share of water and it causes it to grow, as Luqman said: "O my son, if it be the weight of a mustard seed and be in a rock or in the heavens or in the earth, God will bring it forth. Indeed, God is Kind and Aware." And He said: **That they should not prostrate to God, Who brings forth what is hidden in the heavens and the earth.** And the Most High said: "Not a leaf falls but that He knows it. And there is no grain within the darknesses of the earth and no moist or dry thing but that it is in a clear register." And He said: **And there is not hidden from your Lord, not an atom's weight, on the earth or in the heaven, nor anything smaller than that or larger, but that it is in a clear register.** For this reason, Umayyah ibn Abi al-Salt or Zayd ibn Amr ibn Nufayl said in his poem:

And tell him, who makes the grain grow in the soil? So that the grass sways and grows from it.

And his love comes out of it in their heads, so in that are signs for whoever is aware.

And His saying: **To Him belongs whatever is in the heavens and whatever is on the earth** means that He owns all things, and He is independent of anything other than Him, and everything that is poor in relation to Him is a servant to Him. And His saying: **Have you not seen that God has subjected to you whatever is on the earth** meaning of animals, inanimate objects, crops, and fruits, as He said: **And has subjected to you whatever is in the heavens and whatever is on the earth - all from Him** meaning from His kindness, grace, and favor. **And the ships sail through the sea by His command** meaning by His subjection and control, meaning in the stormy sea and the clashing waves the ships sail with their people with a good wind, gentleness, and slowness, so they carry in them whatever they want of trade, merchandise, and benefits from one country to another and from one country to another, and they bring what those have to those, just as they went with what those have to those of what they need, seek, and want. **And He holds back the sky from falling upon the earth except by His permission** meaning if He willed, He would have permitted the sky to fall upon the earth and those in it would perish, but from His kindness, mercy, and power He holds back the sky from falling upon the earth except by His permission. That is why He said: **Indeed, God "To mankind, Most Kind, Most Merciful,** meaning with their injustice, as He said in the other verse: **And indeed, your Lord is the possessor of forgiveness for the people despite their wrongdoing, and indeed, your Lord is severe in penalty.**

And His statement: "And it is He who gave you life, then will cause you to die, then will bring you back to life. Indeed, man is ungrateful." Like His statement: **How can you disbelieve in God when you were dead and He gave you life? Then He will cause you to die, then will bring you back to life, then to Him you will be returned.** And His statement: **Say, 'God gives you life, then will cause you to die, then will gather you together for the Day of Resurrection, about which there is no doubt.'** And His statement: **They said, 'Our Lord, You caused us to die twice, and You gave us life twice.'** The meaning of the statement is: How can you make rivals to God and worship other than Him, while He is independent in creation, provision, and control? **And it is He who gave you life,** meaning He created you after you were nothing worth mentioning, so He brought you into existence. **Then He will cause you to die, then will bring you back to life,** meaning on the Day of Resurrection. **Indeed, man is ungrateful,** meaning ungrateful.

Fath al-Qadir

Then the Almighty mentioned another blessing, saying: 66- **And it is He who gave you life** after you were inanimate **then He will cause you to die** when your lives come to an end **then He will bring you to life** when you are resurrected for the reckoning and punishment **Indeed, man is ungrateful** meaning he is very

ungrateful for God's blessings upon him, even though they are apparent and not hidden. This does not contradict some individuals being outside of this denial, because what is meant is to describe the entire species with the description of those individuals in whom that is found, as an exaggeration.

Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Salman al-Farsi that he heard the Messenger of God, may God bless him and grant him peace, say: "Whoever dies as a guard, God will reward him with the same reward, provide him with sustenance, and keep him safe from the afflictions. Read, if you wish, 'And those who emigrated for the cause of God and were killed or died' until His saying: *Forbearing*. The chain of transmission of Ibn Abi Hatim is as follows: Al-Musayyab ibn Wadheeh narrated to us, Ibn al-Mubarak narrated to us on the authority of Abd al-Rahman ibn Shuraih on the authority of Abd al-Karim ibn al-Harith on the authority of Ibn Uqbah, meaning Abu Ubaydah ibn Uqbah, who said: Shurahbil ibn al-Simt said: Our guarding and staying at a fortress in the land of the Romans was prolonged, and Salman, meaning al-Farsi, passed by me and said: I heard the Messenger of God, may God bless him and grant him peace, mention it. Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Fadala ibn Ubayd al-Ansari, the companion, that he was in Rhodes and they passed by two funerals, one of them was killed and the other was deceased, so the people turned away from the killed one, so Fadala said: Why do I see the people turning away from this one and leaving this one? They said: This is the one who was killed in the cause of God. He said: By God, I do not care from which of the two graves I am sent. Listen to the Book of God: **And those who emigrated for the cause of God and were killed or died** (al-Baqarah 2:170). Its chain of transmission with Ibn Abi Hatim is as follows: Abu Zur'ah told us on the authority of Zaid bin Bishr, who told me that Dhimmam heard Abu Qabil and Rabi'ah bin Saif al-Maghafari say: We were in Rhodes and with us was Fadalah bin Ubayd al-Ansari, the companion of the Messenger of God, may God bless him and grant him peace, and he mentioned him. I said: This is supported by the statement of God, the Most High: **And whoever emigrates for the cause of God and His Messenger and then death overtakes him - his reward has become incumbent upon God**. Ibn Abi Hatim narrated on the authority of Muqatil regarding his statement: **And whoever punishes with the like of that with which he was punished**, he said: The Prophet, may God bless him and grant him peace, sent out a detachment during the last two nights of Muharram and they encountered the polytheists. The polytheists said to each other: Fight the companions of Muhammad, for they forbid fighting in the sacred month. The companions of Muhammad urged them and reminded them by God to expose themselves to fighting them, for they do not consider fighting permissible in the sacred month except for those who initiate it. The polytheists initiated it and fought them, so the companions considered fighting them permissible at that time, so they fought them and God granted them victory over them. It is a mursal hadith. Ibn al-Mundhir narrated on the authority of Ibn Jurayj regarding his statement: **And whoever punishes**, the verse, he said: The polytheists cooperated against the

Prophet, may God bless him and grant him peace, and his companions and expelled him, so God promised to grant him victory. It is also in retaliation. Ibn Abi Hatim narrated on the authority of Mujahid, **And that which they invoke besides Him is falsehood**, he said: The devil. Ibn Abi Hatim narrated on the authority of al-Hasan regarding his statement: **Indeed, man is ungrateful**, he said: He counts the calamities and forgets the blessings.

Tafsir al-Baghawi

66. **And it is He who gave you life**, that is, He created you when you were nothing, **then He will cause you to die**, when your appointed times come to an end, **then He will bring you to life**, on the Day of Resurrection for reward and punishment, **Indeed, mankind is ungrateful**, for God's blessings.

Tafsir al-Baidawi

66- **And it is He who gave you life** after you were inanimate elements and sperm. **Then He causes you to die** when your time has come. **Then He will bring you to life** in the Hereafter. **Indeed, mankind is ungrateful** for his ingratitude for God's blessings despite their apparent appearance.

Surat al-Hajj 22:67

For every nation We have appointed a ritual which they must perform. So let them not dispute with you over the matter, and invite to your Lord. Indeed, you are on a straight path.

Surat al-Hajj 22:67

For every nation We have appointed a ritual which they must perform. So let them not dispute with you over the matter, and invite to your Lord. Indeed, you are on a straight path.

Tafsir al-Jalalayn

67 - **For every nation We have appointed rites** with the opening of the seen, a law **they shall observe** it they shall practice it **so let them not dispute with you** meaning do not dispute with them **in the matter** meaning the matter of the sacrifice when they said that what God has killed is more deserving for you to eat than what you have killed **and invite to your Lord** meaning to His religion **indeed, you are on a straight guidance** religion)

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "For every nation We have appointed rites which they must perform. So let them not dispute with you in the matter and invite to your Lord. Indeed, you are on a straight path."

Tafsir al-Qurtubi

The Almighty said: **For every nation We have appointed a ritual** meaning a law. **They are its followers** meaning they practice it. **So let them not dispute with you over the matter** meaning let none of them dispute with you over what is prescribed for your nation, as laws existed in every era. A group narrated that this verse was revealed because of the disbelievers' argument over the matter of slaughtering animals, and their saying to the believers: You eat what you slaughtered but you do not eat what God slaughtered of dead animals, so what God killed was more deserving for you to eat than what you killed with your knives, so the verse was revealed because of this argument. This has already been mentioned in (*Al-An'am*), praise be to God. The scholars' statement regarding the Almighty's statement: **a ritual** has already been mentioned. His statement: **They are its followers** indicates that the ritual is the source, and if it were the place, he would have said they are its followers. Al-Zajjaj said: **So let them not dispute with you over the matter** meaning let them not argue with you, and the evidence for this is **even if they argue with you**. It is said: They disputed with him, so how did he say, **Do not dispute with you?** The answer is that the meaning is, **Do not dispute with them**. The verse was revealed before the command to fight. You say: **Do not let so-and-so strike you, so do not fight with him**. This

falls under the category of **mutual action**. It is not said: **Do not let Zayd strike you**, meaning, **Do not strike Zayd**. Abu Majlaz read, **Do not let him disobey you in the matter**, meaning, **Do not let him replace you or overcome you from your religion**. The reading of the group is from the word *dispute*. The wording of prohibition in both readings refers to the infidels, but what is meant is the Prophet, may God bless him and grant him peace. **And call to your Lord**, meaning to His Oneness, His religion, and belief in Him. **Indeed, you are on guidance**, meaning religion. *Straight*, meaning straight, with no crookedness in it.

Tafsir Ibn Kathir

The Almighty informs us that He has made a ritual for every people. Ibn Jarir said: meaning that every nation has a prophet. He said: The origin of the ritual in the speech of the Arabs is the place that a person is accustomed to and visits either for good or evil. He said: This is why the rituals of Hajj were named that because people frequent them and devote themselves to them. If it is as he said that what is meant is that every nation has a prophet, We have made a ritual, then what is meant by His saying, **So let them not dispute with you in the matter** is these polytheists. If what is meant is that every nation has a ritual, We have made it a predestined decree, as He said: **And for each is a direction toward which he turns**. This is why He said here: **They are its devotees**, meaning those who do it. The pronoun here refers to those who have rituals and methods, meaning that these people only do this according to the decree and will of God, so do not be affected by their dispute with you and do not let that distract you from the truth that you are upon. This is why He said: "And invite to your Lord. Indeed, you are on a straight path." This is a clear, straight path that leads to The intended meaning is, and this is like his saying: "And let not them turn you away from the verses of God after they have been revealed to you. And invite to your Lord."

And His statement: **And if they argue with you, say, 'God knows best what you do.'** is like His statement: "And if they deny you, then say, 'To me is my work, and to you is your work. You are innocent of what I do, and I am innocent of what you do.'" And His statement: **God knows best what you do** is a severe threat and a definite warning, like His statement: "He is most knowing of what you conceal. Sufficient is He as a witness between me and you." That is why He said: **God will judge between you on the Day of Resurrection concerning that over which you used to differ**. This is like His statement: **Therefore, call upon God and be steadfast as you have been commanded, and do not follow their inclinations and say, 'I believe in what God has revealed of the Book.'** *verse*.

Fath al-Qadir

God Almighty returned to explaining the matter of obligations while warning the contemporaries of the

Messenger of God, may God bless him and grant him peace, from the people of religions against disputing with him, saying: 67- **For every nation We have appointed a ritual.** That is, for every century of the past centuries, We established a specific law, such that no nation of them would transgress its specific law for another. The phrase **they are its worshippers** is an attribute of a ritual, and the pronoun refers to every nation: that is, that nation is the one who practices it and no other. So the Torah was the ritual of the nation that existed from the mission of Moses to the mission of Jesus, and the Gospel was the ritual of the nation that existed from the mission of Jesus to the mission of Muhammad, may God bless him and grant him peace, and the Qur'an was the ritual of the Muslims. The ritual is a source, not a place name, as indicated by **they are its worshippers**, and He did not say **the worshippers** in it. It was said that the ritual is the place of performing obedience, and it was said that it is the sacrifices, and there is no reason for specificity, and no consideration for the specificity of the reason, and the fa in his saying: **So let them not dispute with you in the matter** is to arrange the prohibition on what preceded it, and the pronoun refers to the nations whose traces remain: that is, We have appointed for each nation a law, and among these nations is the Muhammadan nation, and that necessitates that those who remain from them not dispute with the Messenger of God, may God bless him and grant him peace, and necessitates their obedience to him in the matter of religion, and the prohibition is either in its true sense, or a metaphor for his prohibition, may God bless him and grant him peace, of paying attention to their dispute with him. Al-Zajjaj said: It is a prohibition for him, may God bless him and grant him peace, from disputing with them: that is, do not dispute with them, just as you say, **So-and-so does not dispute with you**, meaning do not dispute with him, and just as you say, **So-and-so does not dispute with you**, meaning do not fight with him, and that is because the reciprocal verb implies the opposite, and it is not permissible for **So-and-so does not strike you** when you mean do not strike him. It was narrated from Al-Zajjaj that he said about the meaning of the verse: **So let them not dispute with you**, meaning do not argue with him. He said: This is indicated by **And if they dispute with you and Abu Majlaz read Do not make you feel inferior or overcome you in your religion.** The rest read **They dispute with you** from *dispute*. "And call to your Lord" meaning call these disputants or call people in general to the religion of God, His Oneness and belief in Him. **Indeed, you are on a straight path** meaning a straight path with no crookedness in it.

Tafsir al-Baghawi

67. The Almighty said: **For every nation We have appointed a ritual which they must follow.** Ibn Abbas said: He means a law which they must follow. It was narrated from him that he said: A festival. Qatada and Mujahid said: A place of sacrifice where they slaughter. It was also said: A place of worship. It was also said: A familiar place where they are familiar.

In Arabic, the ritual is the usual place for doing good or

evil. From this comes the word **Hajj rituals** for people's frequent visits to the places of Hajj.

So let them not dispute with you in the matter, meaning in the matter of slaughtering. It was revealed about Badil bin Warqa', Bishr bin Sufyan, and Suzayd bin Khunais. They said to the companions of the Prophet, may God bless him and grant him peace: Why do you eat what you kill with your own hands and not eat what God has killed?

Al-Zajjaj said: The meaning of his saying, **Do not dispute with them** is: Do not dispute with them, just as it is said: So-and-so does not dispute with you, meaning: Do not dispute with him. This is permissible in what is between two people, but it is not permissible to say: So-and-so does not hit you, when you mean: Do not hit him. This is because dispute and quarrel are not complete except with two people, so if one of them is left out, then there is no quarrel there.

And invite to your Lord, to faith in your Lord, **for you are on a straight path.**

Tafsir al-Baidawi

67- **For every nation** there are people of a religion. **We have made a ritual** a place of worship or a law by which they worship, and it was said a festival. **They are its devotees** they perform it. **So let not the rest of the masters of religions dispute with you. In the matter** in the matter of religion or women because they are among the ignorant and stubborn, or because the matter of your religion is more evident than to accept the dispute, and it was said that what is meant is the prohibition of the Messenger, may God bless him and grant him peace, from paying attention to what they say and allowing them to debate that leads to their dispute, because it only benefits the seeker of the truth and these are people of argument, or from disputing with them by saying: Zaid will not be harmed by you, and this is only permissible in actions of overcoming due to the connection, and it was said that it was revealed about the infidels of Khuza'ah who said to the Muslims: What is the matter with you that you eat what you have killed and do not eat what God has killed, and **do not dispute with you** was read to incite the Messenger and exaggerate in establishing him in his religion on the basis that it is from **dispute with him** if you overcome him. **And call to your Lord** to His Oneness and worship. **Indeed, you are on a straight path** a straight path to the truth.

Surat al-Hajj 22:68

And if they argue with you, say, "God knows best what you do."

Surat al-Hajj 22:68

And if they argue with you, say, **God knows best what you do.**

Tafsir al-Jalalayn

68 - **And if they argue with you** in a matter of religion **say, God knows best what you do** and He will punish you for it. This was before the command to fight.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: If these polytheists argue with you, O Muhammad, about your rituals, then say: God knows best what you do and what we do.

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 if they argue with you**, he said: The statement of the polytheists: As for what God has slaughtered with His right hand, "say: God knows best what you do," for us our deeds and for you your deeds.

And His statement: **God will judge between you on the Day of Resurrection concerning that over which you used to differ.** God Almighty says: And God will judge between you on the Day of Resurrection concerning that over which you used to differ in your religious affairs. Then you will know, O polytheists, who is right and who is wrong.

Tafsir al-Qurtubi

The Almighty said: **And if they argue with you** meaning they dispute with you, O Muhammad, meaning the polytheists of Mecca. "Then say: God knows best what you do" meaning their denial of Muhammad, peace and blessings be upon him, on the authority of Ibn Abbas. Muqatil said: This verse was revealed to the Prophet, peace and blessings be upon him, on the Night Journey while he was in the seventh heaven when he saw the greatest signs of his Lord, so God revealed to him: **And if they argue with you** with falsehood, then defend them by saying: **God knows best what you do** of disbelief and denial, so God the Almighty commanded him to ignore their arguments to protect himself from being preoccupied with their stubbornness, and there is no answer for the stubborn.

Tafsir Ibn Kathir

The Almighty informs us that He has made a ritual for

every people. Ibn Jarir said: meaning that every nation has a prophet. He said: The origin of the ritual in the speech of the Arabs is the place that a person is accustomed to and visits either for good or evil. He said: This is why the rituals of Hajj were named that because people frequent them and devote themselves to them. If it is as he said that what is meant is that every nation has a prophet, We have made a ritual, then what is meant by His saying, **So let them not dispute with you in the matter** is these polytheists. If what is meant is that every nation has a ritual, We have made it a predestined decree, as He said: **And for each is a direction toward which he turns.** This is why He said here: **They are its devotees**, meaning those who do it. The pronoun here refers to those who have rituals and methods, meaning that these people only do this according to the decree and will of God, so do not be affected by their dispute with you and do not let that distract you from the truth that you are upon. This is why He said: "And invite to your Lord. Indeed, you are on a straight path." This is a clear, straight path that leads to The intended meaning is, and this is like his saying: "And let not them turn you away from the verses of God after they have been revealed to you. And invite to your Lord."

And His statement: **And if they argue with you, say, 'God knows best what you do.'** is like His statement: "And if they deny you, then say, 'To me is my work, and to you is your work. You are innocent of what I do, and I am innocent of what you do.'" And His statement: **God knows best what you do** is a severe threat and a definite warning, like His statement: "He is most knowing of what you conceal. Sufficient is He as a witness between me and you." That is why He said: **God will judge between you on the Day of Resurrection concerning that over which you used to differ.** This is like His statement: **Therefore, call upon God and be steadfast as you have been commanded, and do not follow their inclinations and say, 'I believe in what God has revealed of the Book.'** *verse.*

Fath al-Qadir

68- **And if they argue with you** meaning if they refuse to argue except after the explanation and the proof has been made clear to them, "then say: God knows best what you do" meaning then all their affair is up to God and say to them this statement that includes the threat.

Tafsir al-Baghawi

68. **And if they argue with you, say, 'God knows best what you do.'**

Tafsir al-Baidawi

68- **And if they argue with you** and the truth has become clear and the argument is binding. **Then say, 'God knows best what you do'** of false arguments and other things, so He will punish you for them. It is a warning that contains gentleness.

Surat al-Hajj 22:69

God will judge between you on the Day of Resurrection concerning that over which you used to differ.

Surat al-Hajj 22:69

God will judge between you on the Day of Resurrection concerning that over which you used to differ.

Tafsir al-Jalalayn

69 - **God will judge between you** O believers and disbelievers **on the Day of Resurrection concerning that over which you used to differ** by each of the two groups saying something contrary to what the other said.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **God will judge between you on the Day of Resurrection concerning that over which you used to differ.**

Tafsir al-Qurtubi

God will judge between you on the Day of Resurrection meaning between the Prophet, may God bless him and grant him peace, and his people. **Concerning that over which you differed** meaning in your disagreement My signs, and then you will know the truth from falsehood.

Question: In this verse there is good etiquette that God taught His servants in responding to someone who argues obstinately and disputingly, which is not to respond or debate, and to reject this statement that God taught to His Prophet, may God bless him and grant him peace. It has been said that this verse was abrogated by the sword, meaning to remain silent about opposition and to be content with saying: **God will judge between you.**

Tafsir Ibn Kathir

The Almighty informs us that He has made a ritual for every people. Ibn Jarir said: meaning that every nation has a prophet. He said: The origin of the ritual in the speech of the Arabs is the place that a person is accustomed to and visits either for good or evil. He said: This is why the rituals of Hajj were named that because people frequent them and devote themselves to them. If it is as he said that what is meant is that every nation has a prophet, We have made a ritual, then what is meant by His saying, **So let them not dispute with you in the matter** is these polytheists. If what is meant is that every nation has a ritual, We have made it a predestined decree, as He said: **And**

for each is a direction toward which he turns. This is why He said here: **They are its devotees**, meaning those who do it. The pronoun here refers to those who have rituals and methods, meaning that these people only do this according to the decree and will of God, so do not be affected by their dispute with you and do not let that distract you from the truth that you are upon. This is why He said: "And invite to your Lord. Indeed, you are on a straight path." This is a clear, straight path that leads to The intended meaning is, and this is like his saying: "And let not them turn you away from the verses of God after they have been revealed to you. And invite to your Lord."

And His statement: **And if they argue with you, say, 'God knows best what you do.'** is like His statement: "And if they deny you, then say, 'To me is my work, and to you is your work. You are innocent of what I do, and I am innocent of what you do.'" And His statement: **God knows best what you do** is a severe threat and a definite warning, like His statement: "He is most knowing of what you conceal. Sufficient is He as a witness between me and you." That is why He said: **God will judge between you on the Day of Resurrection concerning that over which you used to differ.** This is like His statement: **Therefore, call upon God and be steadfast as you have been commanded, and do not follow their inclinations and say, 'I believe in what God has revealed of the Book.'** *verse.*

Fath al-Qadir

69- **God will judge between you** meaning between the Muslims and the disbelievers **on the Day of Resurrection concerning that over which you used to differ** of religious matters. Then truth will be distinguished from falsehood. In this verse there is instruction for this nation on how they should respond to those who want to argue falsely. It was said that it was abrogated by the verse of the sword.

Tafsir al-Baghawi

69. **God will judge between you on the Day of Resurrection concerning that over which you used to differ.** Then you will know the truth from falsehood. Difference is when each of the two opponents goes in a direction other than that which the other went in.

Tafsir al-Baidawi

69- **God will judge between you** He will separate between the believers among you and the disbelievers with reward and punishment. **On the Day of Resurrection** as He separated in this world with arguments and signs. **In that over which you differed** of matters of religion.

Surat al-Hajj 22:70

Do you not know that God knows what is in the heaven and the earth? Indeed, that is in a register. Indeed, that, for God, is easy.

Surat al-Hajj 22:70

Do you not know that God knows what is in the heaven and the earth? Indeed, that is in a register. Indeed, that, for God, is easy.

Tafsir al-Jalalayn

70 - **Do you not know** the question is for confirmation **that God knows what is in the heaven and the earth? Indeed, that** that is what was mentioned **is in a Book** which is the Preserved Tablet **Indeed, that** knowledge of what was mentioned **is easy for God** easy.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Did you not know, O Muhammad, that God knows everything in the seven heavens and the seven earths? Nothing of that is hidden from Him, and He is the Judge between His creation on the Day of Resurrection, with knowledge of everything they did in this world. So He will reward the good among them for their good, and the evildoer for their evil. Indeed, that is in a Book: God Almighty says: His knowledge of that is in a Book, and it is the Mother of the Book in which our Lord, may His praise be glorified, wrote before He created His creation, and what will be until the Day of Resurrection. **Indeed, that is easy for God.**

Al-Qasim told us, he said: Al-Hussein told us, he said: Maysar bin Ismail Al-Halabi told us, on the authority of Al-Awza'i, on the authority of Abdah bin Abi Lubabah, he said: God knew what He would create and what the creation would do, then He wrote it down and then He said to His Prophet, "Do you not know that God knows what is in the heaven and the earth? Indeed, that is in a record. Indeed, that, for God, is easy."

Al-Qasim told us: Al-Husayn told us: Maysar told us, on the authority of Arta'ah ibn al-Mundhir, who said: I heard Damrah ibn Habib say: God was on His throne over the water, and He created the heavens and the earth in truth, and He created the pen, and with it He wrote what would come of His creation, then that book glorified God and labored for a thousand years, before He began any of the creation.

Al-Qasim told us, he said: Al-Hussein told us, he said: Mu'tamir bin Sulayman told us, on the authority of his father, on the authority of Sayyar, on the authority of Ibn Abbas, that he asked Ka'b al-Ahbar about the Mother of the Book, and he said: God knows what He is creating and what He created is working, so He said about His knowledge, **Be a book.**

Ibn Jurayj used to say, in his statement: That is in a book:

Al-Qasim told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, **That is in a book.** He said: His

statement: **God will judge between you on the Day of Resurrection concerning that over which you used to differ.**

We chose the statement we made about that, because his saying: *That* to his saying: **Do you not know that God knows what is in the heaven and the earth** is closer than his saying: **God will judge between you on the Day of Resurrection concerning that over which you used to differ**, so attaching that to what is closer to it was more appropriate than what comes after it.

His saying: **Indeed, that is easy for God** is disputed. Some of them said: Its meaning is that the judgment between those who differ in this world on the Day of Resurrection is easy for God.

Mention of those who said that: Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj: **Indeed, that is easy for God.** He said: His judgment on the Day of Resurrection. Then he said between that: **Do you not know that God knows what is in the heaven and the earth? Indeed, that is in a book.**

Others said: Rather, the meaning of this is that the Book of the Pen which God commanded to write on the Preserved Tablet whatever is to happen is easy, meaning simple. This second statement is more appropriate for the interpretation of this. This is because His statement: **Indeed, that is easy for God...** to His statement: **Indeed, that is in a Book** is closer and is adjacent to it, and from His statement: **God will judge between you on the Day of Resurrection** it is far removed with the inclusion of His statement: **Do you not know that God knows what is in the heaven and the earth** between them, so attaching it to what is closer is more appropriate for the speech and it is also a correct interpretation.

Tafsir al-Qurtubi

The Almighty says: **Do you not know that God knows what is in the heaven and the earth?** That is, since you have known this, O Muhammad, and are certain, then know that He also knows what you differ over, and He will judge between you. It has been said that it is a question of confirmation for someone else. **That is in a book.** That is, everything that happens in the world is written with God in the Mother of the Book. **That is easy for God.** That is, deciding between those who differ is easy for God. It has been said that the meaning is that the writing of the pen, which He commanded to write down what will happen until the Day of Resurrection, is easy for God.

Tafsir Ibn Kathir

The Almighty informs us about the perfection of His knowledge of His creation, and that He encompasses what is in the heavens and what is on the earth, so that

not even the weight of an atom on earth or in heaven escapes Him, nor anything smaller or larger than that, and that the Almighty knew all beings before they came into existence, and He wrote that in His book, the Preserved Tablet, as was proven in Sahih Muslim on the authority of Abdullah bin Amr, who said: The Messenger of God, may God bless him and grant him peace, said: **God determined the measures of creation fifty thousand years before He created the heavens and the earth, and His Throne was over the water.** And in the Sunan, from the hadith of a group of the Companions, that the Messenger of God, may God bless him and grant him peace, said: "The first thing that God created was the pen. He said to it: Write. It said: What should I write? It said: Write what will be. So the pen wrote what will be until the Day of Resurrection." Ibn Abi Hatim said: Abu Zur'ah told us, Ibn Bakir told us, Ata bin Dinar told me, Saeed bin Jubair told me, he said: Ibn Abbas said: God created the Preserved Tablet as a hundred years' journey, and He said to the pen before He created creation, which is On the Throne, Blessed and Exalted be He: Write. The Pen said: What should I write? He said: My knowledge of My creation until the Day of Resurrection. So the Pen wrote down what would be in the knowledge of God until the Day of Resurrection. This is what He said to the Prophet, may God bless him and grant him peace: **Do you not know that God knows what is in the heaven and the earth?** This is from the perfection of His knowledge, the Most High, that He knew things before they came into being, and He measured them and wrote them down as well. So whatever the servants would do, He, the Most High, knew before that in the way they would do it. So He knows before creation that this one obeys by his choice, and that one disobeys by his choice, and He wrote that down with Him and encompasses everything in knowledge, and it is easy for Him and simple for Him. For this reason, the Most High said: "Indeed, that is in a Record. Indeed, that, for God, is easy."

Fath al-Qadir

And the sentence 70 - **Have you not known?** is a resumption confirming the content of what preceded it, and the question is for confirmation: meaning you have known, O Muhammad, and you are certain **that God knows what is in the heavens and what is on the earth** and among that is what you differ about, that what is in the heavens and the earth of His information **is in a book** meaning it is written with Him in the Mother of the Book **Indeed, that is easy for God** meaning that the judgment from Him, glory be to Him, between His servants in what they differ about is easy for Him, not difficult, or that His knowledge encompassing what is in the heavens and the earth is easy for Him.

Tafsir al-Baghawi

70. **Do you not know that God knows what is in the heaven and the earth? Indeed, that** - all of it - **is in a book** - meaning the Preserved Tablet. **Indeed, that** - meaning: His knowledge of all of that - **is easy for God.**

Tafsir al-Baidawi

70- **Do you not know that God knows what is in the heaven and the earth?** Nothing is hidden from Him. **That is in a Book** is the tablet in which He wrote it before it happened, so do not worry about their matter while We know it and preserve it. *That* encompassing it and establishing it in the Preserved Tablet, or the judgment between you, **is easy for God** because His knowledge is a requirement of His essence related to all information equally.

Surat al-Hajj 22:71

And they worship besides God that for which He has not sent down authority and that of which they have no knowledge. And for the wrongdoers there is no helper.

Surat al-Hajj 22:71

And they worship besides God that for which He has not sent down authority and that of which they have no knowledge. And for the wrongdoers there is no helper.

Tafsir al-Jalalayn

71 - **And they worship** that is, the polytheists **besides God that for which He has not sent down** that is, the idols **an authority** an argument **and of which they have no knowledge** that they are gods **and for the wrongdoers** through polytheism **there is no helper** to prevent God's punishment from them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And these polytheists worship besides God, what He, the Most High, has not sent down to them as proof from heaven in any of His books that He sent down to His messengers, that they are gods that are fit to be worshipped, so they worship them, because God has given them permission to worship them, and what they have no knowledge of that they are gods. **And there is no helper for the wrongdoers.** He says: And there is no helper for the disbelievers in God who worship these idols to aid them on the Day of Resurrection, to save them from God's punishment, and to ward off His punishment from them if He wants to punish them.

Tafsir al-Qurtubi

The Almighty says: **And they worship** meaning the infidels of Quraysh. **Besides God, that for which He has not sent down any authority** meaning an argument or proof. It was mentioned earlier in (Al Imran). **And that of which they have no knowledge, and for the wrongdoers there is no helper.**

Tafsir Ibn Kathir

God Almighty says, informing about the polytheists in what they were ignorant of, disbelieved, and worshipped besides God that for which He has not sent down authority, meaning proof and evidence, like His saying: "And whoever invokes with God another god for which he has no proof, then his account is only with his Lord. Indeed, the disbelievers will not succeed." That is why He said here: **that for which He has not sent down authority and of which they have no knowledge.** That is, they have no knowledge of what they have fabricated and fabricated, but rather it is a matter they received from their fathers and ancestors

without evidence or proof, and its origin is from what Satan tempted them and made attractive to them. That is why God Almighty threatened them with His saying: **And for the wrongdoers there is no helper.** That is, no helper who will support them from God in what befalls them of torment and punishment. Then He said: **And when Our verses are recited to them as clear proofs.** That is, when the verses of the Qur'an and the clear proofs and evidence of the oneness of God are mentioned to them, and that there is no god but Him, and that His noble messengers are true and honest. **They almost assault those who recite to them.** Our verses" meaning they almost rush those who argue with them with the correct evidence from the Qur'an, and they stretch out their hands and tongues to them with evil. *Say* meaning O Muhammad to these people, **Then shall I inform you of something worse than that? The Fire which God has promised to those who disbelieve** meaning the Fire and its punishment and chastisement are more severe, more difficult, more devastating and greater than what you frighten the believing friends of God with in this world, and the punishment of the Hereafter for this action of yours is greater than what you will receive from them if you receive it according to your claim and will. And His statement, **And evil is the destination** meaning and evil is the Fire as a resting place, a home, a return, a refuge and a place of residence. **Indeed, it is an evil settlement and a place of residence.**

Fath al-Qadir

71- **And they worship besides God that for which He has not sent down any authority.** This is a narration of some of their scandals: that is, they worship idols whose worship they have not adhered to with a clear proof from God Almighty. **And that of which they have no knowledge.** From rational evidence that indicates the permissibility of this in one way or another. **And for the wrongdoers there is no helper.** To support them and ward off God's punishment from them. We have already discussed this verse in Al Imran.

Tafsir al-Baghawi

71. **And they worship besides God that for which He has not sent down any authority**, an argument, **and of which they have no knowledge**, meaning that they did what they did out of ignorance, not knowledge, **and for the wrongdoers**, the polytheists, **no helper**, a protector who can prevent them from God's punishment.

Tafsir al-Baidawi

71- **And they worship besides God that for which He has not sent down any authority.** An argument indicating the permissibility of worshipping Him. **And that of which they have no knowledge** is something they have acquired from the necessity of reason or its deduction. **And what will the wrongdoers have? And**

what will those who have committed such injustice have **no helper** to confirm their doctrine or avert punishment from them.

Surat al-Hajj 22:72

And when Our verses are recited to them as clear proofs, you recognize in the faces of those who disbelieve the evil. They almost assault those who recite to them Our verses. Say, "Shall I inform you of something worse than that? The Fire! God has promised it to those who disbelieve. And wretched is the destination."

Surat al-Hajj 22:72

And when Our verses are recited to them as clear proofs, you recognize in the faces of those who disbelieve the evil. They almost assault those who recite to them Our verses. Say, "Shall I inform you of something worse than that? The Fire! God has promised it to those who disbelieve. And wretched is the destination."

Tafsir al-Jalalayn

72 - **And when Our verses are recited to them** from the Qur'an **as clear proofs** apparent in the state **you recognize in the faces of those who disbelieve the disapproval** that is, the denial of them, that is, its effect of hatred and frowning **they almost assault those who recite to them Our verses** that is, they strike them with violence (Say: Shall I inform you of one worse than that) more hateful to you than the Qur'an recited to you, which is **the Fire which God has promised to those who disbelieve** that their destination is to it **and wretched is the destination** it is

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: "And when Our verses are recited to the polytheists of Quraysh who worship besides God that for which He had not sent down any authority, 'clear' meaning: the verses of the Qur'an, 'clear' meaning: clear arguments and evidence for what they were revealed about, 'you will recognize in the faces of those who disbelieve the evil' meaning: you will recognize in their faces what the people of faith in God reject of their change, because of their hearing of the Qur'an.

His statement: "They almost assault those who recite to them Our verses" means: They almost assault those who recite to them the verses of the Book of God from among the companions of the Prophet, may God bless him and grant him peace, because of their intense hatred of hearing the Qur'an recited to them.

And similar to what we said in the interpretation of his saying: **they rob**, the people of interpretation said.

Who said that?

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: **They almost assault** means: they strike.

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: **They almost attack** means: They attack those whom he mentioned.

Muhammad bin Amara told us: Abdullah bin Musa told us: Israel told us, on the authority of Abu Yahya, on the authority of Mujahid: **They almost attack those who recite to them Our verses**. He said: They almost fall upon 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-Hasan told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement: **They almost assault** he said: They assault the infidels of Quraysh.

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.

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 almost seize those who recite to them Our verses**, meaning: They almost seize them by the hand.

And His statement: "Say: Shall I inform you of something worse than that?" He says: Shall I inform you, O polytheists, of something more hateful to you than those whose recitation you hate? It is **the Fire** that God promised to those who disbelieved. It was mentioned from some of them that he used to say: The polytheists said: By God, Muhammad and his companions are the worst of God's creation. So God said to them: Say: Shall I inform you, O you who say this statement, of something worse than Muhammad, peace and blessings of God be upon him? You, O polytheists, are the ones whom God has promised the Fire. And the Fire was raised as a subject, and because it is definite it is not suitable to describe evil with it, and it is indefinite, as it is said: I passed by two men: your brother and your father. If it were in the genitive case it would be permissible, and likewise if it were in the accusative case for the pronoun from mentioning it in its promise, and you intended by it to connect with what came before it. God the Almighty says: So these are the worst of creation, not Muhammad and his companions.

And his saying: **And what an evil destination** means: And what an evil place these polytheists will end up in on the Day of Resurrection.

Tafsir al-Qurtubi

God the Almighty said: **And when Our verses are recited to them as clear proofs**, meaning the Qur'an. **You recognize in the faces of those who disbelieve disapproval**, meaning anger and frowning. **They are almost violently attacking**, meaning they are violently attacking. The word *satwa* means to attack someone,

whether by hitting or cursing. **Those who recite Our verses to them.** Ibn Abbas said: **They are violently attacking them.** Muhammad ibn Ka'b said: **They strike them.** Ad-Dahhak said: **They seize them by the hand,** and the meaning is the same. The root of *satwa* is coercion. And God is the possessor of severe attacks, meaning severe seizures. "Say: 'Shall I inform you of something worse than that - the Fire?'" That is, more hateful than this Qur'an that you hear, it is the Fire. So it is as if they said: What is worse? It was said: It is the Fire. It was also said: Shall I inform you of something worse than what befalls the reciter of the Qur'an among you? It is the Fire. So this is a warning to them for their attacks on those who recite the Qur'an. The word *fire* can be in the nominative, accusative, or genitive cases. The nominative case is *fire*, or **she is the fire**. The accusative case means **I mean**, or it is based on the implication of a verb like the second, or it can be based on the meaning, i.e. I know of you worse than that fire. The genitive case is for substitution. **God has promised it to those who disbelieve** on the Day of Resurrection. **And wretched is the destination** meaning the place to which they will go, which is the fire.

Tafsir Ibn Kathir

God Almighty says, informing about the polytheists in what they were ignorant of, disbelieved, and worshipped besides God that for which He has not sent down authority, meaning proof and evidence, like His saying: "And whoever invokes with God another god for which he has no proof, then his account is only with his Lord. Indeed, the disbelievers will not succeed." That is why He said here: **that for which He has not sent down authority and of which they have no knowledge.** That is, they have no knowledge of what they have fabricated and fabricated, but rather it is a matter they received from their fathers and ancestors without evidence or proof, and its origin is from what Satan tempted them and made attractive to them. That is why God Almighty threatened them with His saying: **And for the wrongdoers there is no helper.** That is, no helper who will support them from God in what befalls them of torment and punishment. Then He said: **And when Our verses are recited to them as clear proofs.** That is, when the verses of the Qur'an and the clear proofs and evidence of the oneness of God are mentioned to them, and that there is no god but Him, and that His noble messengers are true and honest. **They almost assault those who recite to them.** Our verses" meaning they almost rush those who argue with them with the correct evidence from the Qur'an, and they stretch out their hands and tongues to them with evil. *Say* meaning O Muhammad to these people, **Then shall I inform you of something worse than that? The Fire which God has promised to those who disbelieve** meaning the Fire and its punishment and chastisement are more severe, more difficult, more devastating and greater than what you frighten the believing friends of God with in this world, and the punishment of the Hereafter for this action of yours is greater than what you will receive from them if you receive it according to your claim and will. And His statement, **And evil is the destination** meaning and evil is the Fire as a resting place, a home, a return, a

refuge and a place of residence. **Indeed, it is an evil settlement and a place of residence.**

Fath al-Qadir

And the sentence 72- **And when Our verses are recited to them as clear proofs** is connected to **they worship**, and the accusative of **clear proofs** is in the state: that is, the state of their being clear and apparent in meaning. **You recognize in the faces of those who disbelieve the evil**, that is, the matter that is denied, which is their anger and frowning when they hear it, or what is meant by evil is denial: that is, you recognize in their faces the denial of it, and it was said that it is arrogance and haughtiness, and the sentence **They almost assault those who recite to them Our verses** is a new answer to an implied question as if it was said: What is that evil that is recognized in their faces? So it was said that they almost assault: that is, they strike, and assault is the severity of the assault. It is said that he assaulted him, he assaulted him by hitting, or cursing, or taking by the hand, and the root of assault is coercion.

Thus you see the people of misguided innovations, when one of them hears what a scholar recites to them from the verses of the Noble Book, or from the authentic Sunnah, which contradicts what he believes to be falsehood and misguidance, you will see on his face such reprehensibility that if he were able to attack that scholar, he would do to him what he would not do to the polytheists. We have seen and heard from the people of innovations what cannot be described. And God is the supporter of the truth, the manifest of the religion, the refuter of falsehood, the destroyer of innovations, and the protector of the theologians with what He has taken from them, explaining to the people what was revealed to them. And He is sufficient for us, and He is the best Disposer of affairs. Then He ordered His Messenger to respond to them, saying: "Say: Shall I inform you of something worse than that" which is in you of rage against those who recite to you the verses of God and your approach to attack them, which is the fire that God has prepared for you. The fire is raised as a predicate for an omitted subject, and the sentence is the answer to an implied question as if it was said: What is this matter that is worse than what we suffer and confront when we hear what you recite to us? So He said: **The Fire which God has promised to those who disbelieve** It was said that the fire is the subject and its predicate is the sentence God has promised to those who disbelieve. It was said that the meaning is: Shall I inform you of something worse than that which will befall those who recite the Qur'an among you of harm and threats to them and repentance against them? The fire was read in the accusative case, estimating **I mean**, and it was read in the genitive case instead of *evil*, "and evil is the destination" meaning the place to which you will go, which is the fire.

Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **They are its devotees**, he said: meaning they are its slaughterers. **So let them not dispute with you in the matter**, meaning in the matter of slaughtering. Abd bin Hamid narrated something similar on the authority of Ikrimah. Ibn Abi

Surat al-Hajj 22:72

And when Our verses are recited to them as clear proofs, you recognize in the faces of those who disbelieve the evil. They almost assault those who recite to them Our verses. Say, "Shall I inform you of something worse than that? The Fire! God has promised it to those who disbelieve. And wretched is the destination."

Shaybah, Abd bin Hamid, Ibn al-Mundhir, and Ibn Abi Hatim narrated something similar on the authority of Mujahid. Ibn al-Mundhir narrated on the authority of Mujahid, he said: **So let them not dispute with you in the matter** is the saying of the polytheists: As for what God slaughtered with His right hand, do not eat it, but as for what you slaughtered with your own hands, it is permissible. Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas, he said: God created the Preserved Tablet a distance of one hundred years, and He said to the Pen before He created the creation while He was on the Throne: Write. It said: What should I write? He said: My knowledge is in my creation until the Day of Resurrection. So the pen wrote down what would be in the knowledge of God until the Day of Resurrection. That is what He said to the Prophet, may God bless him and grant him peace: **Do you not know that God knows what is in the heaven and the earth?** meaning what is in the seven heavens and the seven earths. **Indeed, that knowledge is in a Book** meaning in the Preserved Tablet written before He created the heavens and the earths. **Indeed, that, for God, is easy** meaning simple. Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas: **They almost assault** means they strike.

almost assault those who recite to them Our verses they pounce and strike them. "Say: Shall I inform you of something worse than that" of your anger at the reciters and your assault on them, or of what has afflicted you of annoyance because of what they recited to you. **The Fire** meaning it is the Fire as if it is an answer to a questioner who said: What is it? It is permissible for it to be a subject and its predicate: **God has promised it to those who disbelieve** and it was read in the accusative case for specificity and in the genitive case instead of evil, so the sentence is a resumption as if it were raised as a predicate or a state of it. **And evil is the destination** the Fire.

Tafsir al-Baghawi

72. **And when Our clear verses are recited to them,** meaning: the Qur'an, **you recognize in the faces of those who disbelieve the disapproval,** meaning the denial, it is evident in their faces from hatred and frowning, **they are almost assaulting,** meaning: they fall and stretch out their hands to them with evil. It was said: they strike, **with those who recite to them Our verses,** meaning: with Muhammad and his companions from the intensity of anger. It is said: he attacked him with it, if he attacked him with force and violence, and the root of attack is: coercion.

Say, O Muhammad, **Shall I inform you of something worse than that?** That is, something worse for you and more hateful to you than this Qur'an that you are listening to, **the Fire,** that is, it is the Fire, **which God has promised to those who disbelieve, and wretched is the destination.**

Tafsir al-Baidawi

72- **And when Our verses are recited to them** from the Qur'an. **Clear proofs** clearly indicating the true beliefs and divine rulings. **You recognize in the faces of those who disbelieve the evil** denial of their rejection of the truth and their anger at falsehoods they have taken by imitation, and this is the height of ignorance and the indication of that is placing those who disbelieve in the place of the pronoun or what they intend of evil. **They**

Surat al-Hajj 22:73

O mankind, an example has been made, so listen to it. Indeed, those you invoke besides God cannot create a fly, even if they banded together for that purpose. And if a fly steals something from them, they cannot recover it from it. Weak are the seeker and the sought.

Tafsir al-Jalalayn

73 - O mankind meaning the people of Mecca **an example has been given, so listen to it** which is **Indeed, those you call upon** you worship **besides God** meaning other than Him, and they are the idols **will never create a fly** a generic noun, the singular of which is fly, which applies to both the masculine and feminine **even if they gathered together for that purpose** to create it **and if a fly should steal away from them something** of the perfume and saffron that they were smeared with **they could not rescue it** they could not recover it **from it** because of their inability. So how can they worship partners of God Almighty? This is a strange matter that was expressed by giving an example **the weakness of the seeker** the worshipper **and the sought** the worshipped.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: O people, He has made a likeness and a remembrance for God. The meaning of striking in this place is: He made from their saying that He struck the authority over the people with the mission, meaning: He made it upon them, and He struck the jizya on the Christians, meaning: He made that upon them. The likeness is the resemblance. God Almighty says: He made a likeness for me, O people. He means by the likeness and the resemblance: the gods. He says: The polytheists and idols made a likeness for me, so they worshipped them with me, and associated them in my worship. So listen to Him. He says: So listen to the state of what they likened and made a likeness for me in their worship of Him. And its description is: **Indeed, those you call upon besides God will never create a fly.** He says: All that you worship besides God of the gods and idols, if they were gathered together, they would not create a fly in its smallness and kill it, because they are not able to do that and cannot bear it, and if they were all gathered together, they would create it. The fly is singular, and its plural in rare cases is adhbah, and in many cases it is dhabban, similar to gharab, and in rare cases it is aghrabah, and in many cases it is ghuraban.

And his saying: **And if the fly should steal something from them**, meaning: And if the gods and idols should steal something from the flies of perfume or something similar to it, they would not be able to rescue it from him. He says: The gods are not able to rescue that from him.

There is a difference of opinion regarding the meaning

of his saying: **The seeker and the sought are weak.** Some of them said: By the seeker he meant the gods, and by the sought he meant the flies.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, he said: Ibn Jurayj said, Ibn Abbas said, in his statement: **The seeker has become weak**, he said: their gods, **and the sought**: the fly.

Some of them said: The meaning of this is: **The weakness of the one who asks** from the sons of Adam to the idol is his need and **what is requested** from the idol is that he gives the one who asks from the sons of Adam what he asked for. He says: He is weak and unable to do that.

The correct statement regarding this, according to us, is what I mentioned on the authority of Ibn Abbas, that its meaning is: The seeker, who is the gods, was unable to rescue from the fly what it had stolen from them, which is perfume and the like, and the sought-after is the fly.

Rather, I said that this statement is more deserving of interpretation, because it is in the context of the report about the gods and the flies, so that it is more likely to be a report about what is connected to it than a report about what is disconnected from it. Rather, the Most High, His praise, informed about the gods with what He informed about them in this verse of their weakness and humiliation, as a rebuke from Him for that to their worshippers from the polytheists of Quraysh. The Most High, His mention, says: How can He make an example in worship, and associate in it with Me that which has no power to create a fly, and if He took the fly and took something from it, it would not be able to resist it, nor would it be victorious, and I am the Creator of what is in the heavens and the earth, and the Owner of all that, and the Giver of life to whomever I will and whomever I will? The one who does that is undoubtedly in the utmost ignorance.

And his saying: **They did not appreciate God with His true appreciation** means: These people who made gods partners with God in worship did not appreciate His true appreciation when they associated others with Him, so they did not sincerely worship Him nor did they know Him with the true appreciation of their saying: I did not recognize so-and-so's worth when they addressed with that someone who fell short in his right, and they wanted to glorify him.

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

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement: **And if a fly should steal something from them...** to the end of the verse, he said: This is an example of God's blow to their gods, and he recited: "Weak are the seeker and the sought. They do not esteem God with His true esteem" when they worship with God something that cannot be vindicated by a fly and cannot protect itself from it.

And His statement: **Indeed, God is Strong** means: Indeed, God is Strong in creating whatever He wills,

O mankind, an example has been made, so listen to it. Indeed, those you invoke besides God cannot create a fly, even if they banded together for that purpose. And if a fly steals something from them, they cannot recover it from it. Weak are the seeker and the sought.

from the small of His creation and the great of it. Mighty: He says: He is impregnable in His kingdom, and nothing besides Him is able to take away anything from His kingdom, and He is not like your gods, O polytheists, whom you call upon besides Him, who are not able to create a fly, nor to resist the fly, if it takes away something from it, weakness and humiliation.

Tafsir al-Qurtubi

The Almighty's saying: **O mankind, a parable has been made, so listen to it.** This is connected to His saying: **And they worship besides God that for which He has not sent down any authority.** He only said: **A parable has been made** because God's arguments against them by making parables are closer to their understanding. If it is said: So where is the parable that was made? There are two views: The first: Al-Akhfash said: There is no parable, but the meaning is they made a parable for me, so listen to their words, meaning that the disbelievers made a parable for God by worshipping someone other than Him, so it is as if he said they made someone similar to me in my worship, so listen to the report of this likeness. The second: Al-Qutbi said: And the meaning is O mankind, a parable of someone who worships gods who are unable to create a fly, and if the fly takes something from them, they are unable to rescue it from it. An-Nahhas said: The meaning is that God, the Almighty, made a parable for what is worshipped besides Him. He said: This is one of the best things that has been said about it, meaning that God has shown you a likeness and for your object of worship. **Those you call upon besides God** The general reading is **call upon** with the letter *ta*. As-Salami, Abu Al-Aaliyah and Yaqub read **call upon** with the letter *ya* as a predicate. What is meant are the idols that they worshipped besides God, and they were around the Kaaba, and they were three hundred and sixty idols. It was said: the masters who turned them away from obeying God the Almighty. It was said: the devils who led them to disobey God the Almighty, and the first is more correct. **They will not create a fly** The fly is one name for the male and female, and the small plural is *adhbaan* and the large plural is *dhibaana*, like *gharaab* and *aghrabah* and *gharaban*, and it was named thus because of its frequent movement. Al-Jawhari: The fly is well-known, the singular is *dhibaana*, and do not say *dhibaana*. And *lamdhibah* is what flies are driven away with. And the fly of the camel's teeth is its edge. And the fly of the sword is its tip with which it strikes. And the fly of the eye is its human being. And the fly is the remainder of the religion. And the fly of the day is if nothing remains of it except a remainder. And oscillation is movement. And oscillation is the movement of something suspended in the air. And oscillation is the male for its hesitation. And in the hadith:

He who is protected from the evil of its flies. This is something he did not mention, I mean his saying: And

in the hadith: **And if a fly should steal something from them, they cannot rescue it from it.** Rescue and rescue means deliverance. Ibn Abbas said: They used to coat their idols with saffron until it dried up, and then it would come and steal it. Al-Suddi said: They used to make food for the idols, and the flies would land on it and eat it. **The weakness of the seeker and the sought.** It was said: The seeker is the gods and the sought is the fly. It was also said the opposite. It was said: The seeker is the worshipper of the idol and the sought is the idol. So the seeker seeks from this idol by drawing near to it, and the idol is the one sought. It was also said: **And if a fly should steal from them something, they cannot rescue it from it.** It refers to its pain in biting their bodies until it robs them of their patience and dignity. The fly was singled out for four reasons: its insignificance, weakness, disgustingness, and abundance. If this, which is the weakest and most contemptible of animals, is not capable of being created by those who worship it instead of God Almighty to create something like it and ward off its harm, then how can it be permissible for them to be worshipped gods and obeyed lords? This is one of the strongest arguments and clearest proofs.

Tafsir Ibn Kathir

God the Almighty says, warning against the insignificance of idols and the foolishness of the minds of those who worship them: **O mankind, an example has been made** meaning of what the ignorant worship of God and the polytheists, **so listen to it** meaning pay attention and understand **Indeed, those you call upon besides God will never create a fly, even if they banded together for that purpose** meaning if all the idols and rivals that you worship banded together to be able to create a single fly, they would not be able to do so. As Imam Ahmad said: Aswad bin Amir told us, Sharik told us, on the authority of Ammarah bin Al-Qa'qa', on the authority of Abu Zur'ah, on the authority of Abu Hurairah, with a chain of transmission traceable to the Prophet, who said: **And who is more unjust than he who tries to create like My creation? So let them create like My creation an atom, a fly, or a grain.** The two authors of Sahih narrated it on the authority of Ammarah on the authority 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: "God Almighty said: 'And who is more unjust than he who tries to create like My creation?' Say: 'Create an atom.' So let them create a barley grain." Then God Almighty also said: **And if a fly should steal something from them, they could not rescue it from it.** That is, they are unable to create a single fly, rather, they are even more incapable of resisting it or winning victory over it if it steals something of the goodness that it has, and then it wants to rescue it from it, it would not be able to do so. The fly is one of the weakest and most insignificant of God's creations, and for this reason He said: **The seeker and the sought are**

weak. Ibn Abbas said: The seeker is the idol, and the sought is the fly, and Ibn Jarir chose this, and it is apparent from the context. Al-Suddi and others said: The seeker is the worshipper, and the sought is the idol. Then he said: **They did not appreciate God with His true appreciation** meaning they did not know the power and greatness of God when they worshipped something else with Him, such as this which cannot resist a fly due to its weakness and inability. **Indeed, God is Strong and Exalted in Might** meaning He is the Strong, by whose power and strength He created everything. **And it is He who begins creation and then repeats it, and that is easier for Him** "Indeed, the wrath of your Lord is severe. Indeed, it is He who begins and repeats" **Indeed, God is the Provider, the Possessor of strength, the Sturdy.** And His saying: **Exalted in Might** means He has exalted everything, so He has subdued and overcome it, so it cannot be resisted or overcome due to His greatness and power, and He is the One, the Subduer.

Fath al-Qadir

His saying: 73- **O people, a parable is made.** This is connected to his saying: **And they worship besides God that for which He has not sent down any authority.** Al-Akhfash said: There is no parable, but the meaning is that they have made a parable for me, **so listen** to their saying, meaning that the disbelievers have made a parable for God by worshipping other than Him, so it is as if he said: They have made a likeness for me in my worship, so enjoy the report of this likeness. Al-Qatibi said: The meaning, O people, is the parable of someone who worships gods who cannot create a fly, and if you take something from them, they cannot extract it from them. Al-Nahhas said: The meaning is that God, the Almighty, has made a parable for what they worship besides Him. He said: This is one of the best things that has been said about it: meaning, God has made clear to you a likeness and for your object of worship. The origin of the proverb is a sentence of speech received with satisfaction and acceptance and is strange to people, and they make it an example for its source, then they may borrow it for a strange story, condition or characteristic because it is similar to it in strangeness like this story mentioned in this verse. What is meant by what they call upon besides God are the idols that were around the Kaaba and elsewhere. It was said that what is meant by them are the masters who turned them away from obeying God because they are the people of solution and contract among them. It was said that they are the devils who led them to disobey God, and the first is more appropriate to the situation and clearer in the example. Wolves are a name for the singular that is applied to both males and females, and the plural of paucity is adhbah, and the plural is dhabban like gharab, aghrabah, and ghuraban. Al-Jawhari said: The fly is well-known, and its singular is a fly. The meaning is: They will not be able to create it, even though it is small in body and insignificant in essence. The phrase **even if they gathered together for it** is connected to another conditional clause that has been deleted: that is, if they did not gather together for it, they would not create it, even if they gathered together for it. The answer is deleted, and the meaning is: They will not create it, and they are in the accusative case as a state: that is, they will not create

it in any case. Then the Almighty explained the completeness of their helplessness and the weakness of their ability, saying: **And if a fly should steal something from them, they cannot rescue it from it.** That is, if a fly should steal something from them, they would not be able to rescue it from it due to their complete helplessness and extreme weakness. Rescue and rescue means getting rid of it, and if they are unable to create this weak animal, and to rescue it, and to rescue what it has taken from them, then they are more helpless and weaker than anything else that is greater in mass and stronger than it. Then the Almighty was amazed at the weakness of the idols and the flies, saying: **The weakness of the seeker and the sought.** The idol is like the seeker in that it seeks to create the fly or seeks to rescue what it has stolen from it, and the sought is the fly. It has been said that the seeker is the worshipper of the idol, and the sought is the idol. It has been said that the seeker is the fly and the sought are the gods.

Tafsir al-Baghawi

73. **O people, a parable is struck,** the meaning of strike is to make, like their saying: the sultan struck the mission on the people, and imposed the jizya on the people of the covenant, meaning he made that upon them. The meaning of the verse: he made a likeness for me, and likened the idols to me, meaning: the polytheists made the idols my partners and worshipped them. The meaning of **so listen to him** is: so listen to their condition and description. Then he explained that and said: **Indeed, those you call upon besides God,** meaning: the idols, Yaqub read it with a ya and the rest read it with a ta **will not create a fly,** one in its smallness and fewness because it is not able to do anything to it. The fly: singular, its plural is diba, and the plural is diba, like ghurab, aghrabah, and ghuraban. **And if they gathered together for it,** meaning, for His creation, **and if the fly should steal something from them, they could not recover it from it.** Ibn Abbas said: They used to coat the idols with saffron, and when it dried, the fly would come and steal from it.

Al-Saddi said: They would place food in front of the idols, and they would fall, and flies would land on it and eat from it.

Ibn Zayd said: They used to adorn the idols with rubies, pearls and various types of jewels, and perfume them with various types of perfumes. Perhaps one of them would fall and be taken by a bird or fly, and the gods would not be able to recover it. This is what His statement, **And if a fly should steal something from them,** means: If a fly should steal something from the idols, they would not be able to rescue it from it. **The seeker and the sought are weak.** Ibn Abbas said: **The seeker** is the fly seeking what it can steal of perfume from the idol, and **the sought** is the idol from which the fly seeks to steal." It was said: The opposite: **The seeker** is the idol and **the sought** is the fly. Ad-Dahhak said: **The seeker** is the worshipper and **the sought** is the worshipped.

Surat al-Hajj 22:73

O mankind, an example has been made, so listen to it. Indeed, those you invoke besides God cannot create a fly, even if they banded together for that purpose. And if a fly steals something from them, they cannot recover it from it. Weak are the seeker and the sought.

Tafsir al-Baidawi

73- **O people, a parable has been struck** He explained to you a strange situation or a wonderful story, and that is why He called it a parable, or He made for God a parable, any example in deserving worship. **So listen to it** to the parable or to its status, listening with contemplation and reflection. **Indeed, those you call upon besides God** means the idols, and Yaquub read with the letter *ya* and it was read explaining the object and the preferred is to the relative pronoun deleted according to the first two. **They will not create a fly** They are not able to create it despite its small size because *lan* with what it contains of emphasis and negation indicates a contradiction between what is negated and what is negated from, and *flies* are from *dhab* because it flies and its plural is *adhbah* and *dhaban*. **And if they gathered together for it** meaning for creation, it is with its estimated answer in the place of a state brought for exaggeration, meaning they are not able to create it gathered for it and cooperating on it, so how if they were alone. **And if a fly steals something from them, they cannot recover it from it.** Their ignorance is the height of ignorance, as they associated with a god who has power over all things and is unique in creating all existences, statues that are the most helpless of things. And it is clear that they are not able to create the least and most contemptible of living things, even if they gathered together for him. Rather, they are not able to resist this least and most contemptible one and are unable to defend it from themselves and rescue what it steals from them. It was said that they used to coat them with perfume and honey and close the doors on them, so that the fly would enter through the windows and eat it. **The weakness of the seeker and the sought** is the worshipper of the idol and its object of worship, or the fly seeks what is stolen from the idol of perfume and the idol seeks the fly to steal from it, or the idol and the fly are as if seeking it to rescue from it what it steals. If you investigate, you will find that the idol is weaker by degrees.

Surat al-Hajj 22:74

They do not appreciate God with His true appreciation. Indeed, God is Powerful and Exalted in Might.

Tafsir al-Jalalayn

74 - **They did not appreciate God** glorify Him **with His true appreciation** glorify Him, since they associated with Him what could not be protected from a fly or taken revenge from it **God is Powerful and Exalted in Might** Victorious.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "They do not estimate God with His true estimate. Indeed, God is Powerful and Exalted in Might."

Tafsir al-Qurtubi

The Almighty said: **They did not appreciate God as He should be appreciated**. That is, they did not glorify Him as He should be glorified, since they made these idols partners with Him. It was mentioned in Al-An'am. **Indeed, God is Strong and Exalted in Might**. It was mentioned earlier.

Tafsir Ibn Kathir

God the Almighty says, warning against the insignificance of idols and the foolishness of the minds of those who worship them: **O mankind, an example has been made** meaning of what the ignorant worship of God and the polytheists, **so listen to it** meaning pay attention and understand **Indeed, those you call upon besides God will never create a fly, even if they banded together for that purpose** meaning if all the idols and rivals that you worship banded together to be able to create a single fly, they would not be able to do so. As Imam Ahmad said: Aswad bin Amir told us, Sharik told us, on the authority of Ammarah bin Al-Qa'qa', on the authority of Abu Zur'ah, on the authority of Abu Hurairah, with a chain of transmission traceable to the Prophet, who said: **And who is more unjust than he who tries to create like My creation? So let them create like My creation an atom, a fly, or a grain**. The two authors of Sahih narrated it on the authority of Ammarah on the authority 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: "God Almighty said: 'And who is more unjust than he who tries to create like My creation?' Say: 'Create an atom.' So let them create a barley grain." Then God Almighty also said: **And if a fly should steal something from them, they could not rescue it from it**. That is, they are unable to create a single fly, rather,

they are even more incapable of resisting it or winning victory over it if it steals something of the goodness that it has, and then it wants to rescue it from it, it would not be able to do so. The fly is one of the weakest and most insignificant of God's creations, and for this reason He said: **The seeker and the sought are weak**. Ibn Abbas said: The seeker is the idol, and the sought is the fly, and Ibn Jarir chose this, and it is apparent from the context. Al-Suddi and others said: The seeker is the worshipper, and the sought is the idol. Then he said: **They did not appreciate God with His true appreciation** meaning they did not know the power and greatness of God when they worshipped something else with Him, such as this which cannot resist a fly due to its weakness and inability. **Indeed, God is Strong and Exalted in Might** meaning He is the Strong, by whose power and strength He created everything. **And it is He who begins creation and then repeats it, and that is easier for Him** "Indeed, the wrath of your Lord is severe. Indeed, it is He who begins and repeats" **Indeed, God is the Provider, the Possessor of strength, the Sturdy**. And His saying: **Exalted in Might** means He has exalted everything, so He has subdued and overcome it, so it cannot be resisted or overcome due to His greatness and power, and He is the One, the Subduer.

Fath al-Qadir

Then the Almighty explained that the polytheists who worshipped gods other than God who were helpless to this extreme in helplessness did not know God as He should be known, so He said: 74- **They did not appreciate God as He should be appreciated**, meaning they did not glorify Him as He should be glorified, nor did they know Him as He should be known, since they made these idols partners with Him, despite their condition being this condition. It was mentioned previously in Al-An'am, **Indeed, God is Powerful**, over the creation of everything, *Mighty*, dominant, and no one can overcome Him, unlike the gods of the polytheists, for they are inanimate, without reason, nor do they benefit or harm, nor are they capable of anything.

Tafsir al-Baghawi

74. **They have not appreciated God with His true appreciation**, they have not glorified Him with His true greatness, nor have they known Him with His true knowledge, nor have they described Him with His true description, if they associate with Him that which cannot be protected from a fly or evaded. **Indeed, God is Powerful and Exalted in Might**.

Tafsir al-Baidawi

74- **They have not appreciated God with His true appreciation**. They have not known Him with true knowledge, as they have associated others with Him and named by His name that which is the most distant thing from Him in appropriateness. **Indeed, God is Powerful**. Over the creation of all possibilities. *Mighty*.

Surat al-Hajj 22:74

They do not appreciate God with His true appreciation. Indeed, God is Powerful and Exalted in Might.

Nothing can defeat Him, and their gods that they worship are incapable of even the least of them, subdued by the most humiliating of them.

Surat al-Hajj 22:75

God chooses messengers from among the angels and from among the people. Indeed, God is Hearing and Seeing.

Tafsir al-Jalalayn

75 - **God chooses from among the angels messengers and from among the people** Messengers were sent down when the polytheists said, **Has the Reminder been sent down to him from among us? Indeed, God is Hearing** of their words **and Seeing** of whomever He takes as a messenger, such as Gabriel, Michael, Abraham, Muhammad, and others, may God bless them and grant them peace.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: God chooses messengers from among the angels, such as Gabriel and Michael, whom He used to send to His prophets, and whomever He wills from among His servants and from among the people, like His prophets whom He sent to His servants from among the children of Adam. The meaning of the words is: God chooses messengers from among the angels, and messengers from among the people as well. It has been said: This verse was revealed when the polytheists said: The Reminder was sent down to him from among us, so God said to them: That is up to Me and in My hand, not My creation. I choose whomever I will from among them for the message.

And his saying: **Indeed, God is All-Hearing, All-Seeing** means: Indeed, God is All-Hearing, what the polytheists said about Muhammad, may God bless him and grant him peace, and what he brought from his Lord, and All-Seeing of whomever He chooses for His message from among His creation.

Tafsir al-Qurtubi

The Almighty said: **God chooses from the angels messengers and from the people.** The Surah ends with God choosing Muhammad, may God bless him and grant him peace, to deliver the message, meaning that sending Muhammad is not an innovation. It was said that Al-Walid bin Al-Mughira said: Or the Reminder was sent down to him from among us, so the verse was revealed. And He informed that the choice is up to Him, glory be to Him. **Indeed, God is All-Hearing** of the words of His servants. *All-Seeing* of whom He chooses from among His creation for His message.

Tafsir Ibn Kathir

The Almighty informs us that He chooses messengers from among the angels in whatever He wishes of His law and decree, and from among the people to convey His message, **Indeed, God is All-Hearing, All-Seeing**, meaning He hears the words of His servants, sees them, and knows who among them deserves that, as He said, **God knows best where to place His message**, and His statement, **He knows what is before them and what is behind them, and to God all matters are returned**, meaning He knows what His messengers do in what He sent them with, so nothing of their affairs is hidden from Him, as He said, "He is the Knower of the unseen, and He reveals His unseen to none * Except to a messenger whom He has approved. Then He makes watchers march before him and behind him * That He may know that they have conveyed the messages of their Lord. And He encompasses what is with them and has taken account of all things in number." So He, glory be to Him, is a watcher over them, a witness to what they say, a protector of them, a supporter of their side, "O Messenger, deliver what has been revealed to you from your Lord. And if you do not, then you have not delivered His message. And God will protect you from the people." The verse.

Fath al-Qadir

Then the Almighty wanted to respond to them regarding what they believe in prophecies and divinities, so He said: 75- **God chooses from among the angels messengers** such as Gabriel, Israfil, Michael, and Azrael *and* He also chooses messengers **from among the people** who are the prophets, so He sends the angel to the prophet, and the prophet to the people, or He sends the angel to seize the souls of His creatures, or to obtain what will benefit you, or to bring down punishment upon them **for God is Hearing** of the words of His servants *Seeing* of whom He chooses from among His creation.

Tafsir al-Baghawi

75. **God chooses**, meaning He selects **from the angels messengers**, who are Gabriel, Michael, Israfil, Azrael, and others, **and from the people**, meaning: He chooses from the people messengers such as Abraham, Moses, Jesus, Muhammad, peace be upon him, and other prophets, peace be upon them. It was revealed when the polytheists said: **Has the message been sent down to him from among us?** So He informed us that the choice is up to Him, and He chooses whomever He wills from among His creation.

God is All-Hearing, All-Seeing, meaning: He hears what they say and sees whom He chooses for His message.

Tafsir al-Baidawi

75- **God chooses from among the angels messengers** who mediate between Him and the prophets with

Surat al-Hajj 22:75

God chooses messengers from among the angels and from among the people. Indeed, God is Hearing and Seeing.

revelation. **And from among mankind** they call all of them to the truth and convey to them what was revealed to them, as if when He established His oneness in divinity and denied that anyone else shares in His attributes, He made clear that He has chosen servants for the message, and He seeks by their response and following their example to worship God, the Most High, the Most Great, and He is the highest of ranks and the ultimate degree for anyone other than Him from among the existents, confirming the prophethood and falsifying their saying **We worship them only that they may bring us nearer to God**, and the angels are the daughters of God, the Most High, and the like. **Indeed, God is All-Hearing, All-Seeing** aware of all things.

Surat al-Hajj 22:76

He knows what is before them and what is behind them, and to God all matters are returned.

Tafsir al-Jalalayn

76 - **He knows what is before them and what is behind them** meaning what they have sent forth and what they have left behind, what they have done and what they will do after **and to God all matters are returned**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: God knows what was in the hands of His angels and messengers, before He created them and what is behind them. He says: And He knows what will happen after their demise. **And to God all matters will return.** He says: To God in the Hereafter the matters of this world will return, and to Him they will return as they were from Him in the beginning.

Tafsir al-Qurtubi

He knows what is before them means what they have sent forth. **And what is behind them** means what they left behind, like His statement in Ya-Sin 36: **Indeed, it is We who bring the dead to life and record what they have sent forth** means what is before them. **And their traces** (Ya-Sin 36:12) means what they left behind. **And to God are all matters returned.**

Tafsir Ibn Kathir

The Almighty informs us that He chooses messengers from among the angels in whatever He wishes of His law and decree, and from among the people to convey His message, **Indeed, God is All-Hearing, All-Seeing**, meaning He hears the words of His servants, sees them, and knows who among them deserves that, as He said, **God knows best where to place His message**, and His statement, **He knows what is before them and what is behind them, and to God all matters are returned**, meaning He knows what His messengers do in what He sent them with, so nothing of their affairs is hidden from Him, as He said, "He is the Knower of the unseen, and He reveals His unseen to none * Except to a messenger whom He has approved. Then He makes watchers march before him and behind him * That He may know that they have conveyed the messages of their Lord. And He encompasses what is with them and has taken account of all things in number." So He, glory be to Him, is a watcher over them, a witness to what they say, a protector of them, a supporter of their side, "O Messenger, deliver what has been revealed to you from your Lord. And if you do not, then you have not delivered His message. And

God will protect you from the people." The verse.

Fath al-Qadir

76- **He knows what is before them and what is behind them** meaning what good and evil deeds they have done and what they have left behind, as God Almighty says: **And We record what they have put forth and what they left behind** "And to God are matters returned" not to anyone else.

Tafsir al-Baghawi

76. **He knows what is before them**, Ibn Abbas said: what they sent forth, **and what is behind them**, what they left behind. Al-Hasan said: **What is before them**: what they did, **and what is behind them**: what they will do afterward. It was said: "What is before them: His angels, His books, and His messengers before He created them, "and what is behind them": meaning: He knows what will happen after their demise. **And to God all matters will return.**

Tafsir al-Baidawi

76- **He knows what is before them and what is behind them.** He knows their reality and what is expected of them. **And to God all matters return.** And to Him all matters return because He is their owner in and of Himself. He is not questioned about what He does of selection and other things, but they will be questioned.

Surat al-Hajj 22:77

O you who have believed, bow and prostrate and worship your Lord and do good - that you may succeed.

Surat al-Hajj 22:77

O you who have believed, bow and prostrate and worship your Lord and do good - that you may succeed.

Tafsir al-Jalalayn

77 - **O you who have believed, bow and prostrate** that is, pray **and worship your Lord** and make Him alone **and do good** such as maintaining family ties and good morals **that you may succeed** win remaining in Paradise.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: O you who have believed in God and His Messenger, **bow down** to God in your prayers, *prostrate* to Him therein, **worship your Lord**, meaning: **and humble yourselves before your Lord, and submit to Him in obedience**, "and do good," which your Lord has commanded you to do, **that you may succeed**, meaning: that you may succeed by doing so, and thereby attain your requests from your Lord.

The statement in the interpretation of the Almighty's saying: "And strive for God with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty - the religion of your father Abraham. He named you Muslims before and in this [religion] that the Messenger may be a witness over you and you may be witnesses over the people."

The people of interpretation differed in the interpretation of his saying: **And strive in the cause of God with the striving due to Him**. Some of them said: Its meaning is: And strive against the polytheists in the cause of God with the striving due to Him.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Sulayman ibn Bilal told me, on the authority of Thawr ibn Zayd, on the authority of Abdullah ibn Abbas, regarding his statement, **And strive in the cause of God with the striving due to Him**, as you strived the first time, then Umar said, **Who commanded the jihad?** He said, **Two tribes of Quraysh, Makhzum and Abd Shams**. Then Umar said, **You have spoken the truth**.

Others said: Rather, the meaning of this is: Do not fear the blame of a blamer for the sake of God. He said: And that is the right of jihad.

Mention 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, regarding His statement, **And strive in the cause of God with the striving due to Him**, do not

fear the blame of a blamer in God's cause.

Others said: The meaning of this is: Do what is right, do what is right. This is a statement mentioned by some of those who narrated from Al-Dahhak.

The correct view of those who said this is that it refers to jihad in the way of God, because what is known about jihad is that it is most common in the saying of the speaker: I fought in the way of God, and the true meaning of jihad is to exhaust one's energy in it.

His saying: **He chose you** means: He chose you for His religion, and selected you to fight His enemies and strive in His cause.

Ibn Zayd said about that:

Yunus told me that Ibn Wahb told us that Ibn Zayd said about His statement, **He chose you**, that he said: He guided you.

And His statement: **And He has not placed upon you in the religion any hardship**. God Almighty says: And your Lord has not placed upon you in the religion in which He has made you worship any hardship, for there is no way out for you from what you have been afflicted with in it, but rather He has made it easy for you and made repentance for some a way out, expiation for some, and retaliation for some. So there is no sin that a believer commits except that he has a way out for it in the religion of Islam.

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

Who said that?

Yunus bin Abdul A'la told me, he said: Ibn Wahb told us, he said: Ibn Zayd told me, on the authority of Ibn Shihab, he said: Abdul Malik bin Marwan asked Ali bin Abdullah bin Abbas about this verse: **And He has not placed upon you in religion any difficulty**. Ali bin Abdullah said: Difficulty means distress, so God made expiations a way out of that. I heard Ibn Abbas say that.

He said: Ibn Wahb told us, he said: Sufyan ibn Uyaynah told me, on the authority of Abdullah ibn Abi Yazid, he said: I heard Ibn Abbas being asked about **And He has not placed upon you in religion any difficulty**. He said: Is there anyone from Hudhayl here? A man said: Yes. He said: What do you consider a difficulty among you? He said: A narrow thing. Ibn Abbas said: So it is like that.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us, on the authority of Ibn Uyaynah, on the authority of Ubayd God bin Abi Yazid, who said: I heard Ibn Abbas, and he mentioned something similar, except that he said: Ibn Abbas said: Is there anyone from Hudhayl here? A man said: I am. He also said: What do you consider to be hardship? And the rest of the hadith is similar.

Imran bin Bakkar Al-Kila'i told me, he said: Yahya bin Saleh told us, he said: Yahya bin Hamza told us, on the authority of Al-Hakam bin Abdullah, he said: I heard Al-Qasim bin Muhammad narrating, on the

authority of Aisha, he said: I asked the Messenger of God, may God bless him and grant him peace, about this verse: **And He has not placed upon you in the religion any difficulty.** He said: It is tightness.

Humayd ibn Mas'adah told us: Yazid ibn Zari' told us: Abu Khaldi told us: Abu al-'Aliyah said to me: Do you know what hardship is? I said: I do not know. He said: Distress, and he recited this verse: **And He has not placed upon you in the religion any difficulty.**

Muhammad bin Bashir told us: Hammad bin Mas'adah told us, on the authority of A'w, on the authority of Al-Hasan, regarding his statement: **And He has not placed upon you in the religion any difficulty,** he said: Any hardship.

Amr bin Bunduq told us: Marwan bin Muawiyah told us, on the authority of Abu Khaldi, who said: Abu Al-'Aliyah said to me: Do you know what hardship is? I said: No. He said: Distress. God has not made things difficult for you, nor has He placed any hardship on you in religion.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Ibn Awn, on the authority of Al-Qasim, that he recited this verse: **And He has not placed upon you in the religion any difficulty.** He said: Do you know what difficulty is? He said: Difficulty.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Yunus bin Abi Ishaq, on the authority of his father, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: If something in the Qur'an is foreign, then look at the poetry, for poetry is Arabic. Then Ibn Abbas called an Arab and said: What is the difficulty? He said: Difficulty. He said: You have spoken the truth.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **There is hardship in religion.** He said: There is narrowness.

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

Others said: The meaning of this is **He has not placed upon you in religion any difficulty** in terms of tightness in the times of your obligatory prayers if they become confusing to you, but He has made things easy for you until you are certain of their place.

Who said that?

Ibn Hamid told us: Jarir told us, on the authority of Mughirah, on the authority of Uthman ibn Bashir, on the authority of Ibn Abbas, regarding his statement, **And He has not placed upon you in religion any difficulty,** he said: This is regarding the crescent moon of the month of Ramadan if people are in doubt about it, and regarding the Hajj if they are in doubt about the crescent moon, and regarding the Eid al-Fitr and Eid al-Adha if they are confused about it, and the like.

Others said: Rather, the meaning of this is: And what was made difficult in Islam, rather, it was made easy.

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 not placed upon you in religion any difficulty,** meaning: He has not placed upon you in Islam any difficulty, which is broad, and it is like His statement in Al-An'am, "So whoever God wants to guide, He expands his breast to [contain] Islam. And whoever He wants to misguide, He makes his breast tight and constricted." al-An'am 6: 125 He says: Whoever He wants to misguide, He constricts his breast, and even makes Islam tight for him, although Islam is broad.

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 about His statement, **And He has not placed upon you in the religion any difficulty,** meaning: any narrowness, meaning: He made the religion broad, but He did not make it narrow. And His statement, **the religion of your father Abraham,** the word *millah* is in the accusative case, meaning: And He has not placed upon you in the religion any difficulty, rather He made it broad, like the word **your father.** So when the letter *kaf* was not placed in it, it was connected to the verb that preceded it, so it was in the accusative case. It is possible that its being in the accusative case is in the form of a command to it, because the speech before it is a command, so it is as if it was said: Bow and prostrate, and adhere to the religion of your father Abraham.

And His saying: **He named you Muslims before and in this** God Almighty says: He named you, O group of those who believed in Muhammad, may God bless him and grant him peace, Muslims before.

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

Who said that?

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: **He named you Muslims** means: God named you.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Ata' bin Abi Rabah told me that he heard Ibn Abbas say: God named you Muslims before.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada. Al-Hasan told us: Abd al-Razzaq told us all, on the authority of Muammar, Qatada: **He named you Muslims.** He said: God named you Muslims before.

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 both, on the authority of Ibn Abi Nujayj, on the authority of Mujahid, regarding his statement: **He named you Muslims.** He said: God named you.

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.

It was narrated on the authority of Al-Husayn, who said:

Surat al-Hajj 22:77

O you who have believed, bow and prostrate and worship your Lord and do good - that you may succeed.

I heard Abu Muadh say: Ubayd told us, who said: I heard Al-Dahhak say, in his statement: **He named you Muslims before**, he said: God named you Muslims.

Others said: Rather, its meaning is: Abraham named you Muslims. They said: It is a metaphor for mentioning Abraham, peace and blessings be upon him.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said: **He named you Muslims**. He said: Do you not see the words of Abraham: **And make us Muslims to You and from our descendants a Muslim nation to You** (Al-Baqarah 2:128)? He said: This is the word of Abraham: **He named you Muslims**. And God did not mention Islam and faith except for this nation. It was mentioned with faith and Islam together, and we have not heard of a nation mentioned except with faith. There is no basis for what Ibn Zayd said about that, because it is known that Abraham did not name the nation of Muhammad Muslims in the Qur'an, because the Qur'an was revealed a long time after him, and God Almighty said: **He named you Muslims before and in this**, but the one who named us Muslims before the revelation of the Qur'an, and in the Qur'an, is God who did not reveal and will not reveal. As for his saying: *before*, its meaning is: before the revelation of this Qur'an in the books that were revealed before it, and in this He says **and in this** the Book.

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 both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement: **He named you Muslims before** and in this the Qur'an.

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told us, he said: Ibn Jurayj said, Mujahid said: *Before* he said: In all the books and the remembrance **and in this** meaning the Qur'an, and His statement: **that the Messenger may be a witness over you and you may be witnesses over the people** God Almighty says God chose you and named you, O believers in God and His verses, from the nation of Muhammad, may God bless him and grant him peace, Muslims, so that Muhammad, the Messenger of God, may be a witness over you on the Day of Resurrection, that he conveyed to you what he was sent with to you, and you will be witnesses then over all the messengers, that they conveyed to their nations what they were sent with to them.

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

Who said that?

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **He**

named you Muslims before, he said: God named you Muslims before. **And in this so that the Messenger may be a witness over you**, that he conveyed it to you. **And that you may be witnesses over the people**, that their messengers conveyed it to them. And with this on the authority of Qatada, he said: This nation has been given what was given only to a prophet. It was said to the prophet: Go, for there is no blame upon you. And God said: **And He has not placed upon you in the religion any hardship**. And it was said to the prophet, may God bless him and grant him peace: You are a witness over your people. And God said: **So that you may be witnesses over the people**. And it was said to the prophet, may God bless him and grant him peace: Ask and you will be given it. And God said: **Call upon Me, I will respond to you**.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, he said: "This nation has been given three things that were given to no one except a prophet. It was said to the Prophet, may God bless him and grant him peace: 'Go, for there is no blame upon you.' God said: 'And He has not placed upon you in religion any hardship.' He said: It was said to the Prophet, may God bless him and grant him peace: 'You are a witness over your people.' God said: 'So that you may be witnesses over the people.' It was said to the Prophet, may God bless him and grant him peace: 'Ask and you will be given.' God said: 'Call upon Me, I will respond to you.'" (Ghafir 40:60)

Tafsir al-Qurtubi

The Almighty said: **O you who have believed, bow and prostrate**. It was mentioned at the beginning of the surah that it was preferred by two prostrations, and this second prostration was not considered by Malik and Abu Hanifa to be among the obligatory prayers, because he linked bowing with prostration, and that what was meant by it was the obligatory prayer, and he singled out bowing and prostration as an honor for prayer. The discussion of bowing and prostration has already been explained in (*Al-Baqarah*) and praise be to God alone.

The Almighty says: **And worship your Lord** meaning obey His command. **And do good** is recommended in all matters other than the obligatory duties that are valid in other contexts.

Tafsir Ibn Kathir

The Imams, may God have mercy on them, differed regarding this second prostration in Surat al-Hajj 22: Is it permissible to prostrate in it, or not? There are two opinions. We have already mentioned the hadith of Uqbah ibn Amir from the Prophet, may God bless him and grant him peace, regarding the first: **Surat Al-Hajj is superior in that it has two prostrations, so whoever does not prostrate in them should not recite them**. And

His statement: **And strive in God's cause with the striving due to Him** means with your wealth, your tongues, and yourselves, as God the Almighty said: **And fear God with the fear He should be feared.** And His saying: **He has chosen you** meaning, O this nation, God has chosen you and selected you over all other nations, and He has favored you and honored you and singled you out with the most honorable Messenger and the most perfect law. **And He has not placed upon you in the religion any difficulty** meaning, He has not burdened you with what you cannot bear and He has not obligated you with something that is difficult for you except that God has made for you a way out and relief. So the prayer, which is the greatest pillar of Islam after the two testimonies, is obligatory in the city as four, and when traveling it is shortened to two, and in fear some imams pray it as one rak'ah, as mentioned in the hadith, and it is prayed by men and riders facing the qiblah or not facing it, and likewise in the voluntary prayer while traveling toward the qiblah or otherwise, and standing in it is dropped due to the excuse of illness, so the sick person prays it sitting, and if he is unable to do so, then on his side, and other concessions and leniencies in all the obligatory and necessary prayers, and for this reason the Prophet, peace be upon him, said: **I was sent with the easy-going Hanafiyyah** and he said to Muadh and Abu Musa when he sent them as commanders to Yemen: **Give good tidings and do not repel, and make things easy and do not...** "In difficulty," and there are many hadiths on this. That is why Ibn Abbas said in his statement: **And He has not placed upon you in religion any difficulty**, meaning any hardship.

And his saying: **The religion of your father Abraham** Ibn Jarir said: It is accusative on the basis of **He has not placed upon you in religion any difficulty** meaning any hardship, rather He has made it easy for you, the religion of your father Abraham. He said: It is possible that it is accusative on the basis of the basis of the assumption: adhere to the religion of your father Abraham. **I said** and this meaning in this verse is like his saying: "Say: Indeed, my Lord has guided me to a straight path, a right religion, the religion of Abraham, the upright" the verse, and his saying: **He named you Muslims before** and in this Imam Abdullah bin Mubarak said on the authority of Ibn Jurayj on the authority of Ata' on the authority of Ibn Abbas regarding his saying: **He named you Muslims before** he said: God Almighty, and this is what Mujahid, Ata', Ad-Dahhak, As-Suddi, Muqatil bin Hayyan, and Qatadah said.

And Abd al-Rahman ibn Zayd ibn Aslam said: **He named you Muslims before**, meaning Abraham, and that is His saying: **Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You.** Ibn Jarir said: This has no basis, because it is known that Abraham did not name this nation Muslims in the Qur'an, and God Almighty said: **He named you Muslims before and in this**, Mujahid said: God named you Muslims before in the previous books and in the remembrance, **and in this**, meaning the Qur'an, and others said the same. **I said** And this is correct, because the Almighty said: **He has chosen you and has not placed upon you in religion any difficulty.** Then He urged them and tempted them to what the Messenger, may God's

prayers and peace be upon him, brought, which is the religion of their father Abraham, the friend of God. Then He mentioned His favor upon this nation by mentioning it and praising it in ancient times and in the books of the prophets, recited to the rabbis and monks, and He said: **He named you Muslims before**, meaning before this Qur'an. **And in this**. Al-Nasa'i narrated when interpreting this verse: Hisham bin Ammar informed us, Muhammad bin Shu'aib informed us, Mu'awiyah bin Salam informed us that his brother Zaid bin Salam informed him on the authority of Abu Salam that he informed him, he said: Al-Harith Al-Ash'ari informed me on the authority of the Messenger of God, may God's prayers and peace be upon him, who said: **Whoever calls with the call of the Age of Ignorance will be from the depths of Hell.** A man said: O Messenger of God, may God's prayers and peace be upon him, even if he fasts and prays? He said: Yes, even if he fasts and prays. So call with the call of God by which He named you Muslims, believers, servants of God. God," and we have presented this hadith in its entirety when explaining His statement, **O mankind, worship your Lord, who created you and those before you, that you may become righteous**, from Surat Al-Baqarah. For this reason, He said, **That the Messenger may be a witness over you and you may be witnesses over the people**, meaning, We have made you thus a just, good, and virtuous nation, whose justice is witnessed by all nations, so that on the Day of Resurrection you may be **witnesses over the people**, because all nations will recognize on that Day their sovereignty and superiority over every other nation. For this reason, their testimony against them will be accepted on the Day of Resurrection that the Messengers conveyed the message of their Lord to them, and the Messenger will bear witness over this nation that he conveyed it to them. We have already discussed this when He said, **And thus We have made you a just community that you may be witnesses over the people and the Messenger may be a witness over you**, and we have mentioned the hadith of Noah and his nation in a way that makes it unnecessary to repeat it.

And His statement, **So establish prayer and give zakat**, meaning, meet this great blessing by thanking Him for it, so fulfill God's right over you in performing what He has made obligatory, obeying what He has made obligatory, and avoiding what He has forbidden. Among the most important of these is establishing prayer and giving zakat, which is doing good to God's creation by what He has made obligatory for the poor upon the rich by giving a small portion of his wealth each year to the weak and needy, as was explained and detailed in the verse on zakat in Surat At-Tawbah. And His statement, **And hold fast to God**, meaning, seek support from God, seek His help, rely on Him, and be supported by Him. **He is your Protector**, meaning He who protects you, supports you, and grants you victory over your enemies. **What an excellent Protector and what an excellent Helper**, meaning what an excellent Guardian and Helper from enemies. Wahib ibn Al-Ward said, God the Most High says: Son of Adam, remember Me when you are angry, and I will remember you when I am angry, so I will not annihilate you among those whom I annihilate. And if you are wronged, then be patient and accept My support, for My support for you is better than your

Surat al-Hajj 22:77

O you who have believed, bow and prostrate and worship your Lord and do good - that you may succeed.

support for yourself. Narrated by Ibn Abi Hatim, and God knows best.

The last interpretation of Surat Al-Hajj, praise and thanks be to God.

Fath al-Qadir

And since what he mentioned about matters returning to Him includes warning His servants from disobeying Him and urging them to obey Him, he made clear what was intended and said: 77- **O you who have believed, bow and prostrate** meaning perform the prayer that God has prescribed for you, and he specified prayer because it is the most honorable of acts of worship. Then he generalized and said: **And worship your Lord** meaning do all types of worship that God has commanded you to do **and do good** meaning what is good, and they are more general than obligatory and recommended obedience, and it was said that what is meant by good here are recommended acts. Then he explained that by saying: **Perhaps you will succeed** meaning if you do all of these, you will hope for success. This verse is one of the places where prostration of recitation is prescribed according to Al-Shafi'i and those who agreed with him, not according to Abu Hanifah and those who said the same. It was previously mentioned that this Surah is preferred by having two prostrations, and this is evidence that prostration is established when reciting this verse.

Tafsir al-Baghawi

77. **O you who have believed, bow and prostrate**, meaning: pray, because prayer is not complete without bowing and prostrating, **and worship your Lord**, singling Him out, **and do good**, Ibn Abbas said: maintaining kinship ties and good morals, **that you may succeed**, so that you may be happy and win Paradise. The scholars differed regarding the prostration of recitation when reciting this verse:

Some people said that he prostrates at it, and this is the opinion of Umar, Ali, Ibn Umar, Ibn Masoud, and Ibn Abbas, and Ibn Al-Mubarak, Al-Shafi'i, Ahmad, and Ishaq said the same. They provided evidence for this with what Abu Uthman Saeed bin Ismail Al-Dhabi told us, Abu Muhammad Abdul-Jabbar bin Muhammad Al-Jarrahi told us, Abu Al-Abbas Muhammad bin Ahmad Al-Mahboubi told us, Abu Isa Al-Tirmidhi told us, Qutaybah told us, Ibn Lahi'ah told us, on the authority of Mishrah bin Ha'an, on the authority of Uqbah bin Amir, who said: **I said, O Messenger of God, is Surah Al-Hajj superior in that it contains two prostrations?** He said: **Yes, and whoever does not prostrate in them should not recite them.**

Some people said that he does not prostrate here, which is the opinion of Sufyan al-Thawri and the people of opinion.

The number of prostrations in the Qur'an is fourteen

according to most scholars, three of which are in the Mufasssal.

Some people said that there is no prostration in the joints. This was narrated on the authority of Abi bin Kaab and Ibn Abbas, and Malik said the same. It was authentically reported on the authority of Abu Hurairah, who said: We prostrated with the Messenger of God, may God bless him and grant him peace, in *Iqra* and **When the sky is split**. Abu Hurairah was one of the later converts to Islam.

They differed about the prostration of Sad. Al-Shafi'i said that it is a prostration of gratitude and is not among the obligatory prostrations. This is narrated from Ibn Abbas. Some people said that one prostrates in it. This was narrated from Umar. Sufyan al-Thawri, Ibn al-Mubarak, the People of Opinion, Ahmad, and Ishaq said the same. According to Ibn al-Mubarak, Ishaq, Ahmad, and a group, the prostration of the Qur'an is fifteen prostrations. They counted the two prostrations of Hajj and the prostration of Sad. It was narrated from Amr ibn al-Aas that "the Prophet, may God bless him and grant him peace, recited fifteen prostrations in the Qur'an."

Tafsir al-Baidawi

77- **O you who have believed, bow and prostrate** in your prayers, He ordered them to do them because they did not do them at the beginning of Islam, or pray and expressed prayer with them because they are the greatest of its pillars, or submit to God and fall down before Him in prostration. **And worship your Lord** with all that He has commanded you to do. **And do good** and seek what is good and most righteous in what you do and leave, such as voluntary acts of worship, maintaining family ties, and noble morals **that you may succeed** meaning do all of these while you are hoping for success, not certain of it, and confident in your deeds, and the verse is a verse of prostration according to us because of what is apparent in it of the command to prostrate "and because of his saying, peace and blessings be upon him, Surat Al-Hajj is superior with its two prostrations, whoever does not prostrate should not recite it."

Surat al-Hajj 22:78

And strive in God's cause with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [This is] the religion of your father Abraham. He named you Muslims before and in this [Qur'an] so that the Messenger may be a witness over you and you may be witnesses over the people. So establish prayer and give zakah and hold fast to God. He is the One who guides [all] to Him. Your Master, what an excellent Master and what an excellent Helper!

Tafsir al-Jalalayn

78 - **And strive in the cause of God** to establish His religion **with the striving due to Him** by exhausting one's energy in it and the accusative of right is the source **He has chosen you** He chose you for His religion **and has not placed upon you in the religion any difficulty** meaning tightness by making it easy in times of necessity such as shortening prayers, performing tayammum, eating dead meat, and breaking the fast due to illness and travel **the religion of your father** accusative by removing the preposition *kaf Abraham* explanatory apposition *He* meaning God **named you Muslims before** meaning before this book **and in this** meaning the Qur'an **that the Messenger may be a witness over you** on the Day of Resurrection that he conveyed to you **and that you may be you witnesses over the people** that their messengers conveyed to them **so establish prayer** persist in it **and give zakah and hold fast to God** trust in Him **He is your Protector** your supporter and the one who takes care of your affairs **so excellent is the Protector** He is **and excellent is the Helper** meaning the Helper for you

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High means by His statement: **So establish prayer and give zakat** meaning: So perform the prayer that God has enjoined upon you within its limits, and give the zakat that is obligatory upon you from your wealth. **And hold fast to God** meaning: Trust in God and rely on Him in your affairs. **Then what an excellent protector** meaning: What an excellent protector God is for whoever among you does that, so establishes prayer, gives zakat, and strives in the cause of God with the striving that is due, and holds fast to Him. **And what an excellent helper** meaning: What an excellent helper He is for him against whoever seeks to harm him.

Tafsir al-Qurtubi

The Almighty's statement: **And strive in the cause of God with the striving due to Him** It was said: He meant by it the striving against the disbelievers. It was also said: It is an indication of complying with everything that God has commanded, and refraining from

everything that God has forbidden, meaning strive against yourselves in obeying God and turning them away from desires, and strive against Satan in repelling his whispers, and against the oppressors in repelling their oppression, and against the disbelievers in repelling their disbelief. Ibn Atiyyah said: Muqatil said: This verse is abrogated by the Almighty's statement: **So fear God as much as you are able** (al-Taghabun 64:16). Hibat God also said: His statement **the striving due to Him** and His statement in the other verse: **the fear of Him due to Him** (AAI Imran 3:102) are abrogated by alleviating the difficulty in these commands to the ability. There is no need to estimate abrogation, because this is what was referred from the beginning of the ruling, because **the striving due to Him** is that from which hardship is lifted. Saeed bin Al-Musayyab narrated that the Messenger of God, may God bless him and grant him peace, said: **The best of your religion is the easiest.** Abu Jaafar Al-Nahhas said: This is something that cannot be abrogated, because it is obligatory upon a person, as Haywah bin Shuraih narrated on the authority of the Prophet, may God bless him and grant him peace, who said:

The mujahid is the one who struggles against himself for the sake of God Almighty. And as Abu Ghalib narrated on the authority of Abu Umamah, "A man asked the Prophet, may God bless him and grant him peace:

Which jihad is best? At the first Jamarat, he did not answer him. Then he asked him at the second Jamarat, he did not answer him. Then he asked him at the Jamarat al-Aqaba, so the Prophet, may God bless him and grant him peace, said: Where is the questioner? He said: Here I am. He, may God bless him and grant him peace, said: A word of justice in the presence of an unjust ruler.

God Almighty says: "He has chosen you," meaning He has chosen you to defend His religion and adhere to His command. This is an emphasis on the command to strive, meaning that you must strive because God has chosen you for Him.

The Almighty's saying: **And He has not placed upon you in the religion any difficulty** contains three issues:

First: The Almighty's saying: **From hardship** meaning from distress. It was mentioned previously in *Al-An'am*. This verse includes many rulings, and it is one of the things that God has given to this nation. Muammar narrated on the authority of Qatadah who said: This nation was given three things that were given only to a prophet: It was said to the prophet, **Go, for there is no hardship upon you.** This nation was told, **And He has not placed upon you in religion any hardship.** The prophet is a witness over his nation, and this nation was told, **So that you may be witnesses over the people.** (al-Baqarah 2:143) And it was said to the prophet, **Ask and you will be given.** This nation was told, **Call upon Me, and I will respond to you.** (Ghafir 40:60)

Second: The scholars differed regarding this hardship that God the Almighty lifted. Ikrimah said: It is what is permissible of women, two, three, or four, and what your right hand possesses. It was said: What is meant

Surat al-Hajj 22:78

And strive in God's cause with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [This is] the religion of your father Abraham. He named you Muslims before and in this [Qur'an] so that the Messenger may be a witness over you and you may be witnesses over the people. So establish prayer and give zakah and hold fast to God. He is the One who guides [all] to Him. Your Master, what an excellent Master and what an excellent Helper!

is shortening the prayer, breaking the fast for the traveler, praying by gesture for the one who is unable to do otherwise, and removing the obligation of jihad from the blind, the lame, the sick, and the needy who cannot find what to spend on his conquest, and the debtor and the one who has two parents, and removing the burden that was on the Children of Israel. The details of most of these things have already been mentioned. It was narrated from Ibn Abbas and Al-Hasan Al-Basri that this is regarding the advancement and end of the crescents in the Eid al-Fitr and Eid al-Adha and fasting. If the group makes a mistake regarding the crescent of Dhul-Hijjah and they stand before the day of Arafah by a day or they stand on the day of sacrifice, it is sufficient for them, based on a difference of opinion that we explained in the book *Al-Muqtabas* in explanation of the Muwatta' of Malik ibn Anas, may God be pleased with him. What we mentioned is the correct view in this chapter. Likewise with regard to Eid al-Fitr and Eid al-Adha, because Hammad ibn Zayd narrated from Ayoub from Muhammad ibn Al-Munkadir from Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said:

Your breaking of the fast is the day you break the fast, and your sacrifice is the day you sacrifice. Narrated by Abu Dawud and Al-Darqutni, and its wording is as we have mentioned. The meaning is: with your effort, without any difficulty that will befall you. The Imams have narrated that on the Day of Sacrifice, peace be upon him, he was asked about some things, and he was never asked about something that a person forgets or is ignorant of, such as putting some matters before others and the like, except that he said about it:

Do it, no problem.

Third: The scholars said: The removal of hardship is only for those who adhere to the path of the Sharia. As for the robbers, thieves, and those who are punished, hardship is upon them, and they are making it upon themselves by abandoning the religion. There is no greater hardship in the Sharia than obligating one man to stand up for two in the path of God Almighty. And with the soundness of certainty and the presence of resolve, there is no hardship.

God the Almighty said: **The religion of your father.** Al-Zajjaj said: The meaning is follow the religion of your father. Al-Farra' said: It is in the accusative case with the deletion of the kaf, as if he said the word *milla*. It was also said: The meaning is do good as your father did, so he made the verb stand in place of the religion. Abraham is the father of all Arabs. It was also said: The address is to all Muslims, even if not all of them are from his descendants, because the sanctity of Abraham over Muslims is like the sanctity of a father over his son. **He named you Muslims before.** Ibn Zayd and Al-Hasan said: *He* refers to Abraham, and the meaning is: He named you Muslims before he

Prophet, may God bless him and grant him peace. **In this** meaning and in his ruling, whoever follows Muhammad, may God bless him and grant him peace, is a Muslim. Ibn Zayd said: This is the meaning of His statement: **Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You** (Al-Baqarah 2:128). An-Nahhas said: This statement contradicts the statement of the great scholars of this nation. Ali bin Abi Talha narrated on the authority of Ibn Abbas who said: God the Almighty named you Muslims before, that is, in the previous books and in this Quran, as stated by Mujahid and others. **That the Messenger may be a witness over you** that is, by conveying the message to you. **And that you may be witnesses over the people** that His Messengers have conveyed the message to them, as mentioned previously in (*Al-Baqarah*). "So establish prayer and give zakah and hold fast to God. He is your Protector, and what an excellent Protector, and what an excellent Helper." This has been mentioned in full, and praise be to God.

Tafsir Ibn Kathir

The Imams, may God have mercy on them, differed regarding this second prostration in Surat al-Hajj 22: Is it permissible to prostrate in it, or not? There are two opinions. We have already mentioned the hadith of Uqbah ibn Amir from the Prophet, may God bless him and grant him peace, regarding the first: **Surat Al-Hajj is superior in that it has two prostrations, so whoever does not prostrate in them should not recite them.** And His statement: **And strive in God's cause with the striving due to Him** means with your wealth, your tongues, and yourselves, as God the Almighty said: **And fear God with the fear He should be feared.** And His saying: **He has chosen you** meaning, O this nation, God has chosen you and selected you over all other nations, and He has favored you and honored you and singled you out with the most honorable Messenger and the most perfect law. **And He has not placed upon you in the religion any difficulty** meaning, He has not burdened you with what you cannot bear and He has not obligated you with something that is difficult for you except that God has made for you a way out and relief. So the prayer, which is the greatest pillar of Islam after the two testimonies, is obligatory in the city as four, and when traveling it is shortened to two, and in fear some imams pray it as one rak'ah, as mentioned in the hadith, and it is prayed by men and riders facing the qiblah or not facing it, and likewise in the voluntary prayer while traveling toward the qiblah or otherwise, and standing in it is dropped due to the excuse of illness, so the sick person prays it sitting, and if he is unable to do so, then on his side, and other concessions and leniencies in all the obligatory and necessary prayers, and for this reason the Prophet, peace be upon him, said: **I was sent with the**

easy-going Hanafiyyah and he said to Muadh and Abu Musa when he sent them as commanders to Yemen: **Give good tidings and do not repel, and make things easy and do not...** "In difficulty," and there are many hadiths on this. That is why Ibn Abbas said in his statement: **And He has not placed upon you in religion any difficulty**, meaning any hardship.

And his saying: **The religion of your father Abraham** Ibn Jarir said: It is accusative on the basis of **He has not placed upon you in religion any difficulty** meaning any hardship, rather He has made it easy for you, the religion of your father Abraham. He said: It is possible that it is accusative on the basis of the basis of the assumption: adhere to the religion of your father Abraham. **I said** and this meaning in this verse is like his saying: "Say: Indeed, my Lord has guided me to a straight path, a right religion, the religion of Abraham, the upright" the verse, and his saying: **He named you Muslims before** and in this Imam Abdullah bin Mubarak said on the authority of Ibn Jurayj on the authority of Ata' on the authority of Ibn Abbas regarding his saying: **He named you Muslims before** he said: God Almighty, and this is what Mujahid, Ata', Ad-Dahhak, As-Suddi, Muqatil bin Hayyan, and Qatadah said.

And Abd al-Rahman ibn Zayd ibn Aslam said: **He named you Muslims before**, meaning Abraham, and that is His saying: **Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You**. Ibn Jarir said: This has no basis, because it is known that Abraham did not name this nation Muslims in the Qur'an, and God Almighty said: **He named you Muslims before and in this**, Mujahid said: God named you Muslims before in the previous books and in the remembrance, **and in this**, meaning the Qur'an, and others said the same. **I said** And this is correct, because the Almighty said: **He has chosen you and has not placed upon you in religion any difficulty**. Then He urged them and tempted them to what the Messenger, may God's prayers and peace be upon him, brought, which is the religion of their father Abraham, the friend of God. Then He mentioned His favor upon this nation by mentioning it and praising it in ancient times and in the books of the prophets, recited to the rabbis and monks, and He said: **He named you Muslims before**, meaning before this Qur'an. **And in this**. Al-Nasa'i narrated when interpreting this verse: Hisham bin Ammar informed us, Muhammad bin Shu'aib informed us, Mu'awiyah bin Salam informed us that his brother Zaid bin Salam informed him on the authority of Abu Salam that he informed him, he said: Al-Harith Al-Ash'ari informed me on the authority of the Messenger of God, may God's prayers and peace be upon him, who said: **Whoever calls with the call of the Age of Ignorance will be from the depths of Hell**. A man said: O Messenger of God, may God's prayers and peace be upon him, even if he fasts and prays? He said: Yes, even if he fasts and prays. So call with the call of God by which He named you Muslims, believers, servants of God. God," and we have presented this hadith in its entirety when explaining His statement, **O mankind, worship your Lord, who created you and those before you, that you may become righteous**, from Surat Al-Baqarah. For this reason, He said, **That the Messenger may be a witness over you and you may be witnesses over the**

people, meaning, We have made you thus a just, good, and virtuous nation, whose justice is witnessed by all nations, so that on the Day of Resurrection you may be **witnesses over the people**, because all nations will recognize on that Day their sovereignty and superiority over every other nation. For this reason, their testimony against them will be accepted on the Day of Resurrection that the Messengers conveyed the message of their Lord to them, and the Messenger will bear witness over this nation that he conveyed it to them. We have already discussed this when He said, **And thus We have made you a just community that you may be witnesses over the people and the Messenger may be a witness over you**, and we have mentioned the hadith of Noah and his nation in a way that makes it unnecessary to repeat it.

And His statement, **So establish prayer and give zakat**, meaning, meet this great blessing by thanking Him for it, so fulfill God's right over you in performing what He has made obligatory, obeying what He has made obligatory, and avoiding what He has forbidden. Among the most important of these is establishing prayer and giving zakat, which is doing good to God's creation by what He has made obligatory for the poor upon the rich by giving a small portion of his wealth each year to the weak and needy, as was explained and detailed in the verse on zakat in Surat At-Tawbah. And His statement, **And hold fast to God**, meaning, seek support from God, seek His help, rely on Him, and be supported by Him. **He is your Protector**, meaning He who protects you, supports you, and grants you victory over your enemies. **What an excellent Protector and what an excellent Helper**, meaning what an excellent Guardian and Helper from enemies. Wahib ibn Al-Ward said, God the Most High says: Son of Adam, remember Me when you are angry, and I will remember you when I am angry, so I will not annihilate you among those whom I annihilate. And if you are wronged, then be patient and accept My support, for My support for you is better than your support for yourself. Narrated by Ibn Abi Hatim, and God knows best.

The last interpretation of Surat Al-Hajj, praise and thanks be to God.

Fath al-Qadir

Then he ordered them to do what is the pinnacle of religion and its greatest deeds, saying: 78- **And strive in the cause of God** meaning in His essence and for His sake, and what is meant by it is the greater jihad, which is the invasion of the infidels and defending them if they invade the lands of the Muslims. It was said that what is meant by jihad here is compliance with what God commanded them to do in the previous verse, or compliance with everything that He commanded and prohibited in general, and the meaning of **the right of His jihad** is the exaggeration in the command to this jihad, because He added the right to jihad, and the original is to add jihad to the right: meaning a jihad purely for God, so He reversed that for the purpose of exaggeration, and jihad was added to the pronoun for the sake of expansion, or because it is specific to Him, the Most High, in terms of being the object of the verb and for His sake. It was said that

Surat al-Hajj 22:78

And strive in God's cause with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [This is] the religion of your father Abraham. He named you Muslims before and in this [Qur'an] so that the Messenger may be a witness over you and you may be witnesses over the people. So establish prayer and give zakah and hold fast to God. He is the One who guides [all] to Him. Your Master, what an excellent Master and what an excellent Helper!

what is meant by the right of His jihad is that you do not fear the blame of a blamer in God's cause, and it was said that what is meant by it is to exhaust all your ability in reviving the religion of God. Muqatil and Al-Kalbi said: The verse was abrogated by the Almighty's saying: **So fear God as much as you are able**, just as His saying: **Fear God as He should be feared** was abrogated by that. This was responded to by saying that the obligation is conditional upon ability, so there is no need to resort to abrogation. Then the Almighty glorified the status of those who are obligated by His saying: **He has chosen you**, meaning He has selected you for His religion, and in that is a great honor for them. Then since the obligation is difficult for the soul in some cases, He said: **And He has not placed upon you in the religion any difficulty**, meaning any narrowness and hardship.

Scholars have differed about this hardship that God has lifted. It was said: It is what God has made permissible of women, two, three, four, and the right hand. It was also said that what is meant is shortening the prayer, breaking the fast for the traveler, praying by gesture for those who are unable to do otherwise, dropping jihad for the lame, the blind, and the sick, and forgiving the mistake of advancing or delaying fasting due to the difference in the crescent moons, as well as in the Eid al-Fitr and Eid al-Adha. It was also said that the meaning is that He, glory be to Him, did not impose hardship on them by imposing what is difficult for them, but He imposed on them what they are able to do, and He lifted from them the obligations that are hard, so He did not make them obligated to do them as He made the children of Israel obligated to do them. It was also said that what is meant by this is that He made for them a way out of sin by opening the door of repentance, seeking forgiveness, and atonement for what He has prescribed for atonement and compensation, or retaliation in crimes, and returning the money or its equivalent or its value in the case of usurpation and the like. It appears that the verse is more general than all of this, as God Almighty has removed the burdensome obligations from His servants: either by dropping them from the beginning and not imposing them as He has imposed them on others, or by making it easier and allowing a change to an alternative that is not burdensome, or by making it permissible to get rid of sin in the manner prescribed by God. How beneficial this verse is, how sublime its position is, and how great its benefit is. Similar to it is the statement of God Almighty: **So fear God as much as you are able**, His statement: **God intends for you ease and does not intend for you hardship**, and His statement: "Our Lord, and do not place upon us a burden like that which You placed upon those before us. Our Lord, and do not burden us with that which we have no ability to bear." And in the authentic hadith, He Almighty said: I have done so, as was previously explained in the interpretation of this verse, and there are many hadiths on this. The accusative of *millah* in

the religion of your father Abraham is a source of a verb indicated by what preceded it: meaning He has made your religion easy for you as the religion of your father Abraham was easy. Al-Zajaj said: The meaning is follow the religion of your father Abraham. Al-Farra' said: It is in the accusative case on the assumption of deleting the kaf: meaning a word. It was said that the estimate is: And do good as your father Abraham did, so He established the religion in place of the verb. It was said that it was on the basis of enticement, and it was said that it was on the basis of specificity. And the Almighty made him their father because he is the father of the Arabs as a whole, and because he has great sanctity among the non-Arabs who were not from his descendants, like the sanctity of the father over the son because he is the father of their Prophet, may God bless him and grant him peace. **He named you Muslims before** meaning in the previous books. **And in this** meaning the Qur'an, and the pronoun refers to God Almighty. It was said that it refers to Abraham. The meaning is: that is, Abraham named you Muslims before the Prophet, may God bless him and grant him peace. And in this: meaning in his ruling that whoever follows Muhammad is a Muslim. Al-Nahhas said: This statement contradicts the statement of the scholars of the nation. Then the Almighty explained that by saying: **So that the Messenger may be a witness over you** meaning in conveying it to you. **And you may be witnesses over the people** that their messengers have conveyed it to them. The meaning of this verse has been explained previously in Al-Baqarah. Then he commanded them with what is the greatest of the Islamic pillars, saying: **Establish prayer and give zakat**. The two characteristics were specifically mentioned for their greater honor. **And hold fast to God**. That is, make Him your protection from what you fear, and turn to Him in all your affairs, and do not seek that from anyone but Him. **He is your Protector**. That is, your supporter and the One who takes care of your affairs, both minor and major. **What an excellent Protector and an excellent Helper**. That is, there is no one like Him in the guardianship of your affairs and victory over your enemies. It was said that what is meant by His saying, **Hold fast to God** is: hold fast to the religion of God. It was also said that you should trust in Him, the Most High.

Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement: **O people, a parable is made**, he said: It was revealed about an idol. Ibn Jarir and Ibn Al-Mundhir narrated on his authority: **The weakness of the seeker and the sought**, he said: The seeker is their gods, and the sought is the fly. Abd bin Hamid and Ibn Al-Mundhir narrated on the authority of Ikrimah regarding his statement: **They cannot rescue him from it**, he said: The idols cannot rescue that thing from the fly. Al-Hakim narrated and authenticated it on his authority also on the authority of Anas and authenticated it that the Prophet, may God bless him and grant him peace, said: **He chose Moses with**

speech, and Abraham with friendship. He also narrated on the authority of Anas and authenticated it that the Prophet, may God bless him and grant him peace, said: **Moses, son of Imran, is the chosen one of God.** Ibn Mardawayh narrated on the authority of Abd Al-Rahman bin Awf who said: Umar said to me: Didn't we read among what we read: And strive for God with His striving at the end of time as you strived at its beginning? I said: Yes. Then when will this be, O Commander of the Faithful? He said: When the Umayyads are the princes and the Mughira are the ministers. Al-Bayhaqi narrated in Al-Dala'il on the authority of Al-Miswar bin Makhramah who said: Umar said to Abd Al-Rahman bin Awf and he mentioned it. Al-Tirmidhi narrated and authenticated it, Ibn Hibban, Ibn Mardawayh and Al-Askari in Al-Amthal on the authority of Fadal bin Ubaid who said: The Messenger of God, may God bless him and grant him peace, said: **The mujahid is the one who strives against himself in obedience to God.** Ibn Jarir, Al-Hakim, who authenticated it, and Ibn Mardawayh narrated on the authority of Aisha that she asked the Prophet, may God bless him and grant him peace, about this verse: **And He has not placed upon you in religion any difficulty.** He said: Difficulty. Ibn Abi Hatim narrated on the authority of Muhammad who said: Abu Hurairah said to Ibn Abbas: Is there no difficulty for us in religion if we steal or commit adultery? He said: Yes. He said: So **And He has not placed upon you in religion any difficulty?** He said: The burden that was a burden on the Children of Israel has been lifted from you. Ibn Abi Hatim narrated on the authority of Ibn Shihab that Ibn Abbas used to say: And He has not placed upon you in religion any difficulty in expanding Islam, what God has placed of repentance and expiations. Saeed bin Mansour, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Uthman bin Yasar on the authority of Ibn Abbas, **He has not placed upon you in religion any difficulty.** He said: This is regarding the crescent of Ramadan if people are in doubt about it, and regarding Hajj if they are in doubt about Eid Al-Adha, and regarding Eid Al-Fitr and the like. Saeed bin Mansour, Abd bin Hamid and Ibn Al-Mundhir narrated on the authority of Saeed bin Jubayr that Ibn Abbas was asked about Al-Harq and he said: Call a man from Hudhayl for me. So he came to him and said: What is Al-Harq among you? He said: The hut is from the trees from which there is no exit. Ibn Abbas said: That which has no exit. Saeed bin Jubayr, Ibn Al-Mundhir and Al-Bayhaqi narrated in his Sunan on the authority of Ubaidullah bin Abi Yazid that Ibn Abbas was asked about Al-Harq and he said: Is there someone from Hudhayl here? A man said: I am. He said: What do you consider Al-Harq among you? He said: A narrow thing. He said: That is it. Al-Bayhaqi narrated in his Sunan on the authority of Muhammad bin Zaid bin Abdullah bin Omar who said: Omar bin Al-Khattab recited this verse: **And He has not placed upon you in religion any difficulty** then he said to me: Call for me a man from Banu Mudlij. Omar said: What is the difficulty for you? He said: Difficulty. Ibn Abi Hatim narrated on the authority of Al-Suddi regarding his statement: **The religion of your father.** Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated through various chains of narration on the authority of Ibn Abbas regarding his statement: **He named you Muslims before,** he said: God the

Almighty: He named you. Something similar was narrated on the authority of a group of the Tabi'un. Al-Tayalisi, Ahmad, Al-Bukhari in his history, Al-Tirmidhi who authenticated it, Al-Nasa'i, Abu Ya'la, Ibn Khuzaymah, Ibn Hibban, Al-Baghawi, Al-Barudi, Ibn Qani', Al-Tabarani, Al-Hakim, Ibn Mardawayh, and Al-Bayhaqi in Shu'ab Al-Iman narrated on the authority of Al-Harith Al-Ash'ari on the authority of the Messenger of God, may God bless him and grant him peace, who said: **Whoever supplicates with the supplication of the Age of Ignorance will be among the people of Hellfire.** A man said: **O Messenger of God, even if he fasts and prays?** He said: **Yes, so supplicate with the supplication of God by which He named you Muslims and believers, servants of God.**

Tafsir al-Baghawi

78. The Almighty said: **And strive in the cause of God with the striving due to Him.** It was said: Struggle in the cause of God against the enemies of God (**with the striving due to Him**) is to exhaust one's energy in it. Ibn Abbas said: And it was also narrated from him that he said: Do not fear the blame of a critic in the cause of God, for it is the right striving, as the Almighty said: **They strive in the cause of God and do not fear the blame of a critic** (al-Ma'idah 5:54).

Ad-Dahhak and Muqatil said: Work for God as He should be worked for and worship Him as He should be worshipped.

Muqatil bin Sulayman said: It was abrogated by His statement: **So fear God as much as you are able** (al-Taghabun 64:16). Most of the commentators said: **The right of jihad** is that one's intention be purely for the sake of God Almighty. Al-Suddi said: It is that one be obeyed and not disobeyed.

Abdullah bin Mubarak said: It is the struggle against the self and desires, and it is the greater jihad, and it is the true jihad. It was narrated that when the Messenger of God, may God bless him and grant him peace, returned from the Battle of Tabuk, he said: **We have returned from the lesser jihad to the greater jihad,** and by the lesser jihad he meant jihad against the infidels, and by the greater jihad he meant jihad against the self.

He has chosen you meaning: He has selected you for His religion, **and has not placed upon you in the religion any difficulty** meaning: that the believer is not afflicted with any of the sins except that God makes a way out for him from it, some of them through repentance, some of them through the redress of wrongs and retribution, and some of them through various types of expiation. So there is no sin in the religion of Islam for which the servant cannot find a way to escape punishment for it.

It was said: If the times of your obligations are tight, such as the crescent of Ramadan, the Eid al-Fitr, and the time of Hajj, if that is unclear to you, then He will make it easy for you until you are certain.

Muqatil said: It means concessions in cases of necessity, such as shortening the prayer while

Surat al-Hajj 22:78

And strive in God's cause with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [This is] the religion of your father Abraham. He named you Muslims before and in this [Qur'an] so that the Messenger may be a witness over you and you may be witnesses over the people. So establish prayer and give zakah and hold fast to God. He is the One who guides [all] to Him. Your Master, what an excellent Master and what an excellent Helper!

traveling, performing tayammum, eating carrion when necessary, breaking the fast while traveling or sick, and praying while sitting when unable to do so. This is the opinion of Al-Kalbi.

It was narrated on the authority of Ibn Abbas that he said: The hardship was what was upon the Children of Israel from the burdens that were upon them, and God removed it from this nation.

The religion of your father Abraham, meaning the word **your father**, is in the accusative case, with the letter of description removed. It was also said that it is in the accusative case for enticement, meaning follow the religion of your father Abraham, [and we were only commanded to follow the religion of Abraham] because it is included in the religion of Muhammad, may God bless him and grant him peace.

If it is said: What is the point of his saying: **The religion of your father** when not all Muslims trace their lineage back to Abraham?

It was said: He addressed the Arabs with it, and they were descendants of Abraham. It was also said: He addressed all Muslims with it, and Abraham is their father, meaning that it is obligatory to respect him and preserve his right as it is obligatory to respect a father, and it is like the Almighty's saying: **And his wives are their mothers** (al-Ahzab 33:6), and the Prophet, may God bless him and grant him peace, said: **I am to you like a father [to his son]**.

He named you means that God the Most High named you **Muslims before**, meaning before the revelation of the Qur'an in the previous books. **In this** meaning: in this book, this is the saying of most of the commentators. Ibn Zayd said: *(He)* goes back to Abraham, meaning that Abraham named you Muslims in his days, before this time, and at this time, and it is His saying: **Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You** (al-Baqarah 2:127), **that the Messenger may be a witness over you**, on the Day of Resurrection that he has conveyed to you, **and that you may be, you, witnesses over the people**, that their messengers have conveyed to them, **so establish prayer and give zakah and hold fast to God** meaning: trust in God and rely on Him. Al-Hasan said: Hold fast to the religion of God. It was narrated on the authority of Ibn Abbas that he said: Ask your Lord to protect you from everything that He dislikes.

It was said: Its meaning is call upon Him to make you steadfast in His religion. It was also said: Holding fast to God is adhering to the Book and the Sunnah, **He is your Master**, [your Guardian], your Supporter and your Preserver, **What an excellent Master and what an excellent Helper**, the Helper for you.

Tafsir al-Baidawi

78- **And strive in the cause of God** meaning for God and for His sake against the apparent enemies of His religion such as the people of deviation and the hidden ones such as desires and the self. "And it was narrated from him, peace and blessings be upon him, that he returned from the Battle of Tabuk and said: We have returned from the lesser jihad to the greater jihad." **His right jihad** meaning a jihad in which there is a right purely for His sake, so it was reversed and the right was added to the jihad as an exaggeration like you say: He is the right of a scholar, and jihad was added to the pronoun for the sake of expansion or because it is specific to God in that it is done for the sake of God Almighty and for His sake. **He has chosen you** He chose you for His religion and to support Him, and in it is a warning of the necessity of jihad and the call to it. And in His saying: **And He has not placed upon you in religion any difficulty** meaning tightness by imposing what is difficult for you to do, indicating that there is no obstacle to them from it and no excuse for them to leave it, or to the permission to neglect some of what He has commanded them to do when it is difficult for them "because of His saying, peace and blessings be upon him: If you are commanded to do something, then do as much of it as you are able." And it was said that this is because He made for them a way out of every sin by permitting them to be straitened and opening the door of repentance to them, and He made the door of expiation for them in His rights and blood money and blood money in the rights of the servants **the religion of your father Abraham** is in the accusative case as a source by a verb indicated by the content of what preceded it by deleting the complement, meaning: He expanded your religion as expanded the religion of your father, or as an enticement or as a specialization, and He only made him their father because he is the father of the Messenger of God, peace and blessings be upon him, and he is like a father to his nation in that he is the cause of their eternal life and their existence in the manner that is considered in the Hereafter, or because most of the Arabs They were from his descendants, so they prevailed over others. **He named you Muslims before** before the Qur'an in the previous books. **In this** and in the Qur'an, and the pronoun refers to God the Most High, and it is indicated by the fact that it was read **(God named you)**, or to *Abraham* and calling them Muslims in the Qur'an, even if it was not from him, was because of his naming him before in His statement **And of our descendants is a Muslim nation to You**. It was said that this is its estimation and this is an explanation of his naming you Muslims. **So that the Messenger** on the Day of Resurrection is related to naming you. **A witness over you** that he conveyed it to you, indicating the acceptance of his testimony for himself based on his infallibility, or by the obedience of those who obeyed and the disobedience of those who disobeyed. **And you will be witnesses over the people** by conveying the message of the

Messengers to them. **So establish prayer and give zakah** so draw near to God the Most High with various types of obedience because He has distinguished you with this favor and honor. **And hold fast to God** and trust in Him in all your affairs and do not seek help and victory except from Him. **He is your Master**, your supporter and the one who takes care of your affairs. **The best Master and the best Helper.** He is the One who has no equal, glory be to Him, in guardianship and support. In fact, there is no Master or Helper other than Him in truth. "On the authority of the Prophet, may God's prayers and peace be upon him, whoever recites Surat Al-Hajj will be given a reward equal to that of a Hajj performed and an Umrah performed, equal to the number of those who performed Hajj and Umrah in the past and in the future."

Surat al-Mu'minun 23:1
The believers have succeeded.

Surat al-Mu'minun 23:1

The believers have succeeded.

Tafsir al-Jalalayn

1 - *May* to investigate **the believers** succeeded

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, means by His saying: **Indeed, the believers have succeeded** is that those who believed in God and His Messenger Muhammad, may God bless him and grant him peace, and acknowledged what he brought to them from God, and acted according to what he called them to, which is mentioned in these verses, have attained eternity in the gardens of their Lord, and have achieved what they sought from Him.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us, on the authority of Muammar, on the authority of Qatada, regarding His statement: **The believers have succeeded**, he said: Ka'b said: God created only three things with His hand: He created Adam with His hand, He wrote the Torah with His hand, and He planted the Garden of Eden with His hand. Then He said to it, *Speak*, and it said, **The believers have succeeded**, because of the honor it contained.

Sahl bin Musa Al-Razi told us: Yahya bin Al-Duraiis told us, on the authority of Amr bin Abi Qais, on the authority of Abdul Aziz bin Rafi', on the authority of Mujahid, who said: When God Almighty planted Paradise, He looked at it and said: **The believers have succeeded**.

He said: Hafs bin Omar, Abu Khaldi, narrated to us, on the authority of Abu Al-Aaliyah, who said: When God created Paradise, He said: **The believers have succeeded**, so God revealed the Qur'an with it.

Ibn Hamid told us: Jubayr told us, on the authority of Ata', on the authority of Maysarah, who said: God did not create anything with His hand except four things: He created Adam with His hand, He wrote the tablets with His hand, He wrote the Torah with His hand, and He planted the people of Eden with His hand. Then He said: **The believers have succeeded**.

And His statement: **Those who are humble in their prayers** means, the Most High, the Majestic, says: Those who are humble in their prayers when they stand in them, and their humility in them is their submission to God in them through obedience to Him, and their doing in them what He has commanded them to do in them. And it was said: It was revealed because the people used to raise their eyes to the sky in them before it was revealed, so they were forbidden from doing that by this verse.

The novel mentioned that:

Ibn Abd al-A'la told us: Al-Mu'tamir ibn Sulayman told us: I heard Khalid, on the authority of Muhammad ibn Sirin, who said: "Whenever the Messenger of God, may God bless him and grant him peace, prayed, he would look at the sky, and this verse was revealed: 'Those who are humble in their prayers.' He said: Then he turned his face towards where he prostrated."

Ibn Hamid told us: Harun ibn al-Mughira told us, on the authority of Abu Ja'far, on the authority of al-Hajjaj al-Sawaaf, on the authority of Ibn Sirin, who said: The companions of the Messenger of God, may God bless him and grant him peace, would raise their eyes to the sky during prayer, until the verse was revealed: "Indeed, the believers have succeeded. Those who are humble in their prayer." Then they said after that with their heads like this.

Yaqub ibn Ibrahim told me, he said: Ibn Ulayyah told us, he said: Ayoub told us, "On the authority of Muhammad, he said: I was informed that when the Messenger of God, may God bless him and grant him peace, prayed, he would raise his eyes to the sky, and a verse was revealed. If it was not 'those who are humble in their prayers', then I do not know which verse it is. He said: So he lowered his head." He said: Muhammad said: And they used to say: His eyes should not go beyond his prayer place, but if he had regained his sight, then he should close it.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hisham told us, on the authority of Ibn Awn, on the authority of Muhammad, something similar.

The people of interpretation differed about what he meant by humility in this place. Some of them said: He meant by it: stillness of the limbs in prayer.

Who said that?

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 Mujahid, **Those who are humble in their prayers**, he said: stillness in it.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Zuhri: **Those who are humble in their prayers**. He said: A person's stillness in his prayer.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of al-Zuhri, the same.

Al-Hasan told us: Abd al-Razzaq told us, on the authority of al-Thawri, on the authority of Abu Sufyan al-Shaibani, on the authority of a man, on the authority of Ali, who said: He was asked about his statement: **Those who are humble in their prayers**. He said: Do not turn around in your prayer.

Abdul Jabbar bin Yahya Al-Ramli told us: Damrah bin Rabi'ah said, on the authority of Abu Shawdhab, on the authority of Al-Hasan, regarding his statement: **Those who are humble in their prayers**, he said: Their humility was in their hearts, so they lowered their gaze and lowered their wings.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hisham told us, he said: Mughira told us, on the authority of Ibrahim, regarding his statement, *humbled*, he said: Humility is in the heart, and he said: tranquil.

He said: Al-Hasan told us, he said: Khalid bin Abdullah told me, on the authority of Al-Masoudi, on the authority of Abu Sinan, on the authority of a man from his people, on the authority of Ali, may God be pleased with him, who said: Humility is in the heart, and that you are gentle with a Muslim man, and do not turn away.

He said: Al-Husayn told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, he said: Ata' ibn Abi Rabah said, regarding His statement: **Those who are humble in their prayers**, he said: Humility in prayer. My father, other than Ata', said: "When the Prophet, may God bless him and grant him peace, stood up for prayer, he would look to his right, his left, and his face, until the following verse was revealed: 'Indeed, the believers have succeeded * Those who are humble in their prayers.' After that, he was never seen looking except at the ground."

Others said: He meant fear in this place.

Who said that?

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Hasan: **Those who are humble in their prayers**. He said: Fearful.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, regarding His statement, **Those who are humble in their prayers**, Al-Hasan said: Fearful. Qatada said: Humility is in the heart.

Ali 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: **Those who are humble in their prayers**, he said: fearful and calm.

We have previously explained in our book that humility is submission and submission, which makes it unnecessary to repeat it in this place. Since that is the case, and God Almighty did not mention it, it indicates that He intended by that a meaning without a meaning in reason or goodness, it was known that the meaning He intended by that is generality. Since that is the case, then the interpretation of the speech is what I described before, that: And those who are in their prayers humble themselves before God by continuing what He has obligated them to do of His obligation and worship, and if the servant humbles himself before God in it, the humility of his submission is seen in the stillness of his limbs, and his preoccupation with His obligation, and his leaving what He has been commanded to leave in it.

Tafsir al-Qurtubi

All Meccan according to everyone

It contains nine issues:

First: The Almighty's saying: **The believers have succeeded**. Al-Bayhaqi narrated from the hadith of Anas on the authority of the Prophet, may God bless him and grant him peace, that he said:

When God created the Garden of Eden and planted its trees with His own hand, He said to it, 'Speak.' It said, 'The believers have succeeded.' Al-Nasa'i narrated on the authority of Abdullah bin Al-Sa'ib, who said:

I attended the Messenger of God, may God bless him and grant him peace, on the day of the conquest, and he prayed facing the Kaaba. He took off his shoes and placed them on his left, and he began to recite Surat Al-Mu'minun. When he mentioned Moses or Jesus, peace be upon them, he had a cough, so he bowed down. Muslim narrated it with the same meaning. And in Al-Tirmidhi, on the authority of Umar ibn Al-Khattab, may God be pleased with him, he said:

"When the revelation was sent down to the Prophet (peace and blessings of God be upon him), the sound of bees buzzing was heard near his face. One day, it was sent down to him and we stayed for an hour, then he was relieved and faced the qiblah, raised his hands and said: O God, increase us and do not decrease us, and honor us and do not humiliate us, and give us and do not deprive us, and give us preference and do not give others preference over us, and satisfy us and be satisfied with us - then he said - Ten verses were sent down to me, whoever performs them will enter Paradise - then he recited - The believers have succeeded" until he finished ten verses. Ibn al-Arabi authenticated it. An-Nahhas said: The meaning of "whoever performs them" is whoever performs them and does not contradict what is in them, as you say: So-and-so performs his knowledge. Then after these verses, the obligation of ablution and Hajj was sent down, so he entered with them. Talha ibn Musarraf recited **The believers have succeeded** with a damma on the alif as a passive verb, meaning they remained in reward and goodness. The meaning of success has already been mentioned in the beginning of (*Al-Baqarah*), linguistically and in meaning, and praise be to God alone.

Tafsir Ibn Kathir

Surat Al-Mu'minun

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

Imam Ahmad said: Abdul Razzaq told us, Yunus bin Saleem told me: Yunus bin Yazid Al-Ayli dictated to me, on the authority of Ibn Shihab, on the authority of Urwah bin Al-Zubayr, on the authority of Abdul Rahman bin Abdul Qari? He said: I heard Umar bin Al-Khattab say: Whenever the revelation came down to the Messenger of God, may God bless him and grant him peace, we could hear near his face the sound of the buzzing of bees. We waited for an hour and then he faced the Qiblah and raised his hands and said: **O God, increase us and do not decrease us, honor us and do not humiliate us, give us and do not deprive us, prefer us and do not prefer others over us, be pleased with us and please us**. Then he said: **Ten**

verses have been revealed to me, whoever recites them will enter Paradise. Then he recited: **The believers have succeeded** until he finished the ten. At-Tirmidhi narrated it in his Tafsir, and An-Nasa'i in As-Salat from the hadith of Abdul Razzaq with it. At-Tirmidhi said: It is strange, we do not know anyone who narrated it except Yunus bin Saleem, and we do not know Yunus.

Al-Nasa'i said in his interpretation: Qutaybah ibn Sa'id informed us, Ja'far told us, on the authority of Abu Imran, on the authority of Yazid ibn Babnous, who said: We said to Aisha, the Mother of the Believers: How was the character of the Messenger of God, may God bless him and grant him peace? She said: The character of the Messenger of God, may God bless him and grant him peace, was the Qur'an. So she recited: "The believers have succeeded" until she reached: "And those who maintain their prayers." She said: This is how the character of the Messenger of God, may God bless him and grant him peace, was. It was narrated on the authority of Ka'b al-Ahbar, Mujahid, Abu al-'Aliyah and others: When God created the Garden of Eden and planted it with His own hand, He looked at it and said to it: Speak. It said: "The believers have succeeded." Ka'b al-Ahbar said: Because of the honor He has prepared for them in it. Abu al-'Aliyah said: So God revealed that in His Book.

It was narrated on the authority of Abu Saeed Al-Khudri, with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him), who said: Muhammad bin Al-Muthanna told us, Al-Mughira bin Salamah told us, Wahib told us, on the authority of Al-Jariry, on the authority of Abu Nadrah, on the authority of Abu Saeed, who said: God created Paradise as a brick of gold and a brick of silver, and planted it and said to it: Speak. It said: **The believers have succeeded.** So the angels entered it and it said: Blessed are you, the abode of kings. Then he said: Bishr bin Adam told us, and Yunus bin Ubaidullah Al-Umari told us, Adi bin Al-Fadl told us, Al-Jariry told us, on the authority of Abu Nadrah, on the authority of Abu Saeed, on the authority of the Prophet (peace and blessings of God be upon him), who said: **God created Paradise as a brick of gold and a brick of silver, and its mortar is musk.** Al-Bazzar said: I saw in another place in this hadith the wall of Paradise as a brick of gold and a brick of silver, and its mortar is musk. So He said to it: Speak. It said: **The believers have succeeded.** So the angels said: Blessed are you, the abode of kings." Al-Muluk." Then Al-Bazzar said: We do not know anyone who raised it except Adi bin Al-Fadl, and he is not a hafiz. He is an old man who died early.

Al-Hafiz Abu al-Qasim al-Tabarani said: Ahmad ibn Ali told us, Hisham ibn Khalid told us, Baqiyah told us, on the authority of Ibn Jurayj, on the authority of Ata', on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "When God created the Garden of Eden, He created in it that which no eye has seen, no ear has heard, and no human heart has conceived. Then He said to it: Speak, and it said: 'The believers have succeeded.'" Baqiyah, on the authority of the Hijazis, is weak. Al-Tabarani said: Muhammad ibn Uthman ibn Abi

Shaybah told us, Munjab ibn al-Harith told us, Hammad ibn Isa al-Abisi told us, on the authority of Ismail al-Suddi, on the authority of Abu Salih, on the authority of Ibn Abbas, with a chain of transmission traceable back to the Prophet, "When God created the Garden of Eden with His hand, and let down its fruits therein, and divided its rivers therein, then He looked at it and said: 'The believers have succeeded.' He said: By My glory and majesty, no miser will be my neighbor in you."

Abu Bakr bin Abi Al-Dunya said: Muhammad bin Al-Muthanna Al-Bazzar told us, Muhammad bin Ziyad Al-Kalbi told us, Yaish bin Hussein told us, on the authority of Saeed bin Abi Aruba, on the authority of Qatada, on the authority of Anas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "God created the Garden of Eden with His hand: a brick of white pearl, a brick of red ruby, and a brick of green emerald. Its mortar is musk, its pebbles are pearls, and its grass is saffron. Then He said to it, 'Speak.' It said, 'The believers have succeeded.' God said, 'By My glory and majesty, no miser will be my neighbor in you.' Then the Messenger of God, may God bless him and grant him peace, recited: 'And whoever is protected from the stinginess of his soul - it is those who will be the successful.'"

God the Almighty says: **The believers have succeeded** meaning they have won, been happy and achieved success. They are the believers who are described by these attributes. **Who are humble in their prayers.** Ali ibn Abi Talhah said on the authority of Ibn Abbas: *Humble* means fearful and calm. This was also narrated on the authority of Mujahid, Al-Hasan, Qatadah and Al-Zuhri. Ali ibn Abi Talib **may God be pleased with him** said: Humility is humility of the heart. This was also narrated by Ibrahim Al-Nakha'i. Al-Hasan Al-Basri said: Their humility was in their hearts, so they lowered their gaze and lowered their wings. Muhammad ibn Sirin said: The companions of the Messenger of God (blessings and peace of God be upon him) used to raise their gaze to the sky in prayer. When this verse was revealed: **The believers have succeeded * Who are humble in their prayers** they lowered their gaze to the place of their prostration. Muhammad ibn Sirin said: They used to say: He should not let his gaze go beyond his prayer place. If he is accustomed to looking, then he should close it. This was narrated by Ibn Jarir and Ibn Abi Hatim. Then Ibn Jarir narrated on his authority and on the authority of Ata' bin Abi Rabah also, without a chain of transmission, that the Messenger of God, may God bless him and grant him peace, used to do that until this verse was revealed. Humility in prayer is only achieved by the one who empties his heart for it and is occupied with it from everything else and prefers it over everything else. Then it will be a comfort for him and a delight to his eyes, as the Prophet, may God bless him and grant him peace, said in the hadith narrated by Imam Ahmad and al-Nasa'i on the authority of Anas on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **Perfume and women have been made beloved to me, and the delight of my eyes has been made in**

prayer.

Imam Ahmad said: Waki' narrated to us, Mus'ar narrated to us, on the authority of 'Amr ibn Murrah, on the authority of Salim ibn Abi al-Ja'd, on the authority of a man from Aslam, that the Messenger of God, may God bless him and grant him peace, said: **O Bilal, give us rest with prayer.** Imam Ahmad also said: 'Abd al-Rahman ibn Mahdi narrated to us, Israel narrated to us, on the authority of 'Uthman ibn al-Mughira, on the authority of Salim ibn Abi al-Ja'd, that Muhammad ibn al-Hanafiyyah said: I entered with my father upon our brother-in-law from the Ansar, and the time for prayer came, so he said: O girl, bring me water for ablution so that I may pray and rest. He saw that we disapproved of that, so he said: I heard the Messenger of God, may God bless him and grant him peace, say: **Get up, O Bilal, and give us rest with prayer.**

His statement: **And those who turn away from ill speech** means from falsehood, and it includes polytheism as some of them said, and sins as others said, and what is of no benefit in words and actions, as God Almighty said: **And when they pass by ill speech, they pass by with dignity.** Qatada said: By God, God's command came to them that which stopped them from that. And his saying: **And those who are doers of zakat** Most of them are of the opinion that what is meant by zakat here is zakat on wealth, even though this verse is Meccan, and zakat was only imposed in Medina in the second year of the Hijra. It appears that what was imposed in Medina is the one with the specific zakat and amounts. Otherwise, it appears that the origin of zakat was obligatory in Mecca, as God Almighty said in Surat Al-An'am, which is Meccan: **And give its due on the day of its harvest.** It may be possible that what is meant by zakat here is zakat of the soul from polytheism and impurity, like His saying: **He has succeeded who purifies it, and he has failed who instills it with corruption.** And like His saying: **And woe to the polytheists who do not give zakat,** according to one of the two opinions in their interpretation. It may be possible that both matters are meant, which are zakat of souls and zakat of wealth, because they are part of zakat of souls, and the complete believer is the one who does this and that, and God knows best.

And His statement, "And those who guard their private parts, Except from their wives or those their right hands possess, for indeed, they will not be blamed. But whoever seeks beyond that, then those are the transgressors." That is, those who have guarded their private parts from what is forbidden, so they do not fall into what God has forbidden them from of adultery and sodomy. They do not approach anyone except their wives whom God has made lawful for them or those their right hands possess of concubines. And whoever engages in what God has made lawful for him, then there is no blame upon him nor is there any blame upon him. For this reason He said, "Then they will not be blamed. But whoever seeks beyond that," that is, other than wives and female slaves, **then those are the transgressors**, that is, the aggressors. Ibn Jarir said: Muhammad ibn Bashir told us, Abd al-A'la told us, Saeed told us on the authority of Qatada that a woman took her slave and said: I have interpreted a verse from the Book of God, **or what their right hands possess.** So she was brought to Umar ibn al-Khattab,

may God be pleased with him, and some of the companions of the Prophet, may God bless him and grant him peace, said to him: You have interpreted a verse from the Book of God, the Almighty, in a way other than its meaning. He said: So he struck the slave and cut off his head, and said: After him, you are forbidden to every Muslim. This is a strange, disconnected report, mentioned by Ibn Jarir in his interpretation of the beginning of Surat al-Ma'idah, and it is more appropriate here. He only forbade her to men in order to treat her with the opposite of what she intended, and God knows best.

Imam Al-Shafi'i, may God have mercy on him, and those who agreed with him, based their evidence for the prohibition of masturbation on this noble verse: **And those who guard their private parts * Except from their wives or those their right hands possess.** He said: This action is outside of these two categories, and God Almighty said: **But whoever seeks beyond that, then those are the transgressors.** They relied on a hadith narrated by Imam Al-Hasan bin Arafah in his famous section where he said: Ali bin Thabit Al-Jazari told me on the authority of Muslimah bin Ja'far on the authority of Hassan bin Hamid, on the authority of Anas bin Malik, on the authority of the Prophet, may God bless him and grant him peace, who said: "There are seven whom God will not look at on the Day of Resurrection, nor will He purify them, nor will He gather them with the worlds, and He will admit them to Hellfire as the first to enter unless they repent. And whoever repents, God will accept his repentance: the one who fornicates with his hand, the one who does it and the one it is done to, the alcoholic, the one who beats his parents until they call for help, the one who harms his neighbors until they curse him, and the one who fornicates with his neighbor's wife." This is a strange hadith, and its chain of transmission includes someone who is not known due to his ignorance, and God Know.

And His statement: **And those who are to their trusts and covenants attentive** means that if they are entrusted with something, they do not betray it, but rather return it to its people, and if they make a covenant or agreement, they fulfill it, unlike the characteristics of the hypocrites about whom the Messenger of God (blessings and peace of God be upon him) said: "The signs of a hypocrite are three: when he speaks, he lies, when he promises, he breaks his promise, and when he is entrusted, he betrays." And His statement: **And those who maintain their prayers** means they are consistent in performing them at their appointed times, as Ibn Mas'ud said: "I asked the Messenger of God (blessings and peace of God be upon him) and said: O Messenger of God, which deed is most beloved to God? He said: Prayer at its appointed time. I said: Then which? He said: Kindness to parents. I said: Then which? He said: Jihad in the cause of God." Narrated by Al-Bukhari and Muslim in Al-Bukhari and Muslim. And in Al-Mustadrak Al-Hakim, he said: **Prayer at the beginning of its appointed time.**

Ibn Masoud and Masrooq said about His statement: **And those who maintain their prayers** meaning the times of prayer. This is what Abu Ad-Dahha, Alqamah bin Qais, Saeed bin Jubair and Ikrimah said. Qatada said: **On its times, bowing and prostrating.** God began

Surat al-Mu'minun 23:1

The believers have succeeded.

mentioning these praiseworthy qualities with prayer and concluded it with prayer, thus indicating its superiority, as the Messenger of God (blessings and peace of God be upon him) said: "Be upright and you will never be able to count them. Know that the best of your deeds is prayer. And none maintains ablution except a believer." And when God described them as having these praiseworthy qualities and righteous deeds, He said: **Those are the inheritors * Who will inherit Paradise; they will abide therein eternally.** It is proven in the two Sahihs that the Messenger of God (blessings and peace of God be upon him) said: "If you ask God for Paradise, then ask Him for Paradise, for it is the highest part of Paradise and the middle of Paradise, and from it the rivers of Paradise flow, and above it is the Throne of the Most Merciful."

Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abu Muawiyah told us, Al-A'mash told us, on the authority of Abu Salih, 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: "There is none among you but has two homes: a home in Paradise and a home in Hell. If he dies and enters Hell, the people of Paradise will inherit his home. This is what He said: 'Those are the inheritors.'" Ibn Jurayj said, on the authority of Layth, on the authority of Mujahid: **Those are the inheritors.** He said: There is none among you but has two homes: a home in Paradise and a home in Hell. As for the believer, he builds his home in Paradise and demolishes his home in Hell. As for the disbeliever, he demolishes his home in Paradise and builds his home in Hell. It was narrated from Saeed bin Jubair something similar to this, that the believers inherit the homes of the infidels because they were created to worship God Almighty alone, with no partner for Him. So when these believers did what was required of them in worship, and those left what they were commanded to do for which they were created, these people attained the share of those who had obeyed their Lord, the Almighty and Majestic, and even more so, and this is what was proven in Saheeh Muslim on the authority of Abu Burdah on the authority of his father on the authority of the Prophet, may God bless him and grant him peace, who said: **On the Day of Resurrection, people from the Muslims will come with sins like mountains, and God will forgive them and place them on the Jews and Christians.** And in another version of his: The Messenger of God, may God bless him and grant him peace, said: "When the Day of Resurrection comes, God will give every Muslim a Jew or a Christian, and it will be said: This is your release from the Fire." So Umar bin Abdul Aziz made Abu Burdah swear by God, there is no god but Him, three times, that his father told him about that on the authority of the Messenger of God, may God bless him and grant him peace. He said: So he swore to him. I said: This verse is like the saying of God Almighty: **That is the Paradise which We shall inherit from those of Our servants who were righteous** and like His saying: **And that is the Paradise.** Which you have inherited because of what you used to do. Mujahid and Saeed bin Jubair said, Paradise in Roman is Al-Firdaws. Some of the Salaf said: The garden is not called

Al-Firdaws unless it has grapes in it. And God knows best.

Fath al-Qadir

It is Meccan without dispute. Al-Qurtubi said: It is all Meccan according to everyone, and it has one hundred and nineteen verses.

Ahmad, Muslim, Abu Dawud, Al-Tirmidhi, Ibn Majah and others narrated on the authority of Abdullah bin Al-Sa'ib who said: The Prophet, may God bless him and grant him peace, prayed the dawn prayer in Mecca and began with Surat Al-Mu'minun, then when he mentioned Moses and Aaron, or Jesus, he was overcome with a cough and bowed. Al-Bayhaqi narrated on the authority of Anas on the authority of the Prophet, may God bless him and grant him peace, that he said: **When God created Paradise, He said to it, 'Speak.' It said, 'The believers have succeeded.'** It was also narrated by Ibn 'Adi and Al-Hakim. At-Tabarani in As-Sunnah and Ibn Mardawayh narrated a similar hadith on the authority of Ibn 'Abbas. The virtues of the first ten verses of this Surah have been mentioned, which will be mentioned shortly.

His saying: 1- **The believers have succeeded.** Al-Farra' said: *Qad* here may be an emphasis on the success of the believers, and it may be an approximation of the past from the present, because *Qad* brings the past close to the present until it is connected to its ruling. Do you not see them saying: **The prayer has begun** before the time of its establishment? The meaning of the verse is that success has been achieved for them, and that they are upon it at the present time. Success is achieving what is desired and escaping from what is disliked. It was said that it means remaining in goodness. *Aflah* means entering into success. It is said that *aflah* means making him succeed. The meaning of success has been explained previously at the beginning of Surat Al-Baqarah. Talhah ibn Musarraf read **Qad aflah** with a damma on the hamza and the verb is in the passive form. It was narrated from him that he read **aflahu al-mu'minun** as an ambiguity and explanation, or in the language of **the fleas ate me**.

Tafsir al-Baghawi

Makkiyy, Ahmad ibn Abdullah al-Salihi told us, Ahmad ibn al-Husayn al-Hayri told us, Hajib ibn Ahmad al-Tusi told us, Muhammad ibn Hammad told us, Abd al-Razzaq told us, Yunus ibn Sulayman told us, Yunus, the companion of Ayla, dictated to me, on the authority of Ibn Shihab, on the authority of Urwah ibn al-Zubayr, on the authority of Abd al-Rahman ibn Abd al-Qari, who said: I heard Umar ibn al-Khattab say: "When revelation came down to the Prophet, may God bless him and grant him peace, a sound like the buzzing of bees would be heard near his face, and we stayed for an hour - and in another narration: It came down to him one day and we stayed for an hour - then he faced the qiblah and raised his hands and said: O God, increase us and do not decrease us, and honor us and do not

humiliate us, and give to us and do not deprive us, and give us preference and do not give others preference over us, and be pleased with us, then he said: Ten verses have been revealed to me, whoever recites them will enter Paradise, then he recited: 'The believers have succeeded' to ten verses."

It was narrated by Ahmad ibn Hanbal, Ali ibn al-Madini, and a group on the authority of Abd al-Razzaq, and they said: **Give to us and do not deprive us, satisfy us and be satisfied with us.**

1. The Almighty says: **Indeed, the believers have succeeded.** "Qad" is a letter of emphasis. The scholars said: *Qad* brings the past closer to the present, indicating that they have achieved success and that they are in it now. This is more eloquent than simply mentioning the action. **And success** means salvation and survival. Ibn Abbas said: Those who believe in monotheism have been blessed and will remain in Paradise.

Tafsir al-Baidawi

1- "The believers have succeeded" They have achieved their hopes. It confirms the expected, just as "lama" negates it and indicates its confirmation when it is used in the past tense, and therefore it brings it closer to the present. And since the believers were expecting that from God's grace, their good report was given with it. Warsh read from Nafi' "Qad aflah" by throwing the hamza movement on the dal and deleting it. It was read "aflahu **according to the language of the fleas ate me, or according to ambiguity and explanation, and aflah with the dammah is sufficient with the dammah instead of the waw, and aflah**" is according to the passive construction.

Surat al-Mu'minun 23:2

Those who are humble in their prayers.

Surat al-Mu'minun 23:2

Those who are humble in their prayers.

Tafsir al-Jalalayn

2 - **Those who are humble in their prayers** humble

Tafsir al-Suyuti

Al-Hakim narrated on the authority of Abu Hurairah that when the Messenger of God, may God bless him and grant him peace, prayed, he would raise his gaze to the sky, so the verse, **Those who are humble in their prayer**, was revealed. So he lowered his head. Ibn Mardawayh narrated it with the wording, **He used to turn around in prayer**. Saeed bin Mansour narrated it on the authority of Ibn Sirin, without a chain of transmission, with the wording, **He used to turn his gaze**, so the verse was revealed.

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Those who are humble in their prayers**.

Tafsir al-Qurtubi

The second: The Almighty's saying: *Humble*. Al-Mu'tamir narrated on the authority of Khalid on the authority of Muhammad bin Sirin, who said:

"The Prophet, may God bless him and grant him peace, used to look at the sky during prayer, and God Almighty revealed this verse: 'Those who are humble in their prayer.' So the Messenger of God, may God bless him and grant him peace, began to look where he prostrated." In Hisham's narration: The Muslims used to turn around during prayer and look until God Almighty revealed: 'Indeed, the believers have succeeded * Those who are humble in their prayer.' So they turned to their prayer and began to look in front of them. The scholars' ruling on the one who is praying has already been mentioned in the Qur'an, when it says: **So turn your face toward al-Masjid al-Haram**. (Surat al-Baqarah 2:144). The meaning of humility, both linguistically and in meaning, has also been mentioned in the Qur'an, when God Almighty says: **And indeed, it is difficult except for the humbly submissive**. (Surat al-Baqarah 2:45) The location of humility is the heart, so if one is humble, all of the limbs will be humbled by his humility, as he owns them, as we explained at the beginning of Surat al-Baqarah. When a man of knowledge performed the prayer and stood up for it, he would fear the Most Merciful, not extending his gaze to anything or thinking about something from this world. Ata' said: It means not playing with anything on one's body during prayer. "The Prophet, may God bless him and grant him peace, saw a man playing with his beard during prayer and said:

If this man's heart were humble, his limbs would be humble." Abu Dharr said: The Prophet, may God bless him and grant him peace, said:

When one of you stands up to pray, mercy faces him, so do not move the pebbles. Narrated by Al-Tirmidhi. The poet said:

In prayer is all goodness and virtue, because in it the souls submit to God.

The first duty of our religion and the last thing that remains if religion is lifted

Whoever stands up to say Takbir will be met with mercy and will be like a slave knocking at his master's door.

And he became a confidant to the Lord of the Throne when he prayed. How blessed he would be if he had been humble.

Abu [Imran] Al-Joni narrated that he said:

It was said to Aisha: What was the character of the Messenger of God, may God bless him and grant him peace? She said: Do you recite Surat Al-Mu'minun? It was said: Yes. She said: Recite, so it was recited to her: **The believers have succeeded** - until it reached - **they guard**. Al-Nasa'i narrated on the authority of Ibn Abbas, may God be pleased with them both, who said:

"The Messenger of God, may God bless him and grant him peace, would look to the right and to the left during his prayer, and would not turn his neck behind his back." Ka'b ibn Malik said in his long hadith:

Then I pray close to him - meaning the Prophet, may God bless him and grant him peace - and I steal glances at him. When I turn to my prayer, he looks at me, and when I turn towards him, he turns away from me... the hadith, and he did not order him to repeat it.

Third: People differed about humility, is it one of the obligatory acts of prayer or one of its virtues and complements? There are two opinions. The first is correct, and its location is the heart, and it is the first knowledge to be taken away from people. This was said by Ubadah ibn al-Samit. It was narrated by al-Tirmidhi from the hadith of Jubayr ibn Nufayr from Abu al-Darda', and he said: This is a good and strange hadith. Al-Nasa'i also narrated it from the hadith of Jubayr ibn Nufayr from Awf ibn Malik al-Ashja'i through a sound chain of transmission. Abu 'Eisa said: Mu'awiyah ibn Salih is trustworthy according to the people of hadith, and we do not know anyone who spoke about him except Yahya ibn Sa'id al-Qattan.

I said: Muawiyah bin Saleh Abu Amr, and it is said Abu Omar Al-Hadrami Al-Himsi, the judge of Andalusia. Abu Hatim Al-Razi was asked about him and he said: He is trustworthy in hadith, his hadith is written but not used as evidence. Yahya bin Ma'in's opinion differed regarding him, and Abd Al-Rahman bin Mahdi, Ahmad bin Hanbal, and Abu Zur'ah Al-Razi deemed him trustworthy, and Muslim used him as evidence in his Sahih.

Tafsir Ibn Kathir

Imam Ahmad said: Abdul Razzaq told us, Yunus bin Saleem told me: Yunus bin Yazid Al-Ayli dictated to me on the authority of Ibn Shihab on the authority of Urwah bin Al-Zubayr on the authority of Abdul Rahman bin Abdul Qari? He said: I heard Umar bin Al-Khattab say: Whenever the revelation came down to the Messenger of God, may God bless him and grant him peace, we could hear near his face something like the buzzing of bees. We waited for an hour and then he faced the Qiblah and raised his hands and said: "O God, increase us and do not decrease us, honor us and do not humiliate us, give us and do not deprive us, prefer us and do not prefer others over us, be pleased with us and please us - then he said: Ten verses have been revealed to me, whoever recites them will enter Paradise." Then he recited: **The believers have succeeded** until he finished the ten. Al-Tirmidhi narrated it in his Tafsir, and Al-Nasa'i in Al-Salat from the hadith of Abdul Razzaq with it, and Al-Tirmidhi said: It is strange, we do not know anyone who narrated it except Yunus bin Saleem, and we do not know Yunus.

Al-Nasa'i said in his interpretation: Qutaybah ibn Sa'id informed us, Ja'far told us, on the authority of Abu Imran, on the authority of Yazid ibn Babnous, who said: We said to Aisha, the Mother of the Believers: How was the character of the Messenger of God, may God bless him and grant him peace? She said: The character of the Messenger of God, may God bless him and grant him peace, was the Qur'an. So she recited: **The believers have succeeded** until she reached: **And those who maintain their prayers**. She said: This is how the character of the Messenger of God, may God bless him and grant him peace, was. It was narrated on the authority of Ka'b al-Ahbar, Mujahid, Abu al-'Aliyah and others: When God created the Garden of Eden and planted it with His own hand, He looked at it and said to it: Speak. It said: **The believers have succeeded**. Ka'b al-Ahbar said: Because of the honor He has prepared for them in it. Abu al-'Aliyah said: So God revealed that in His Book.

It was narrated on the authority of Abu Saeed Al-Khudri, with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him), who said: Muhammad bin Al-Muthanna told us, Al-Mughira bin Salamah told us, Wahib told us, on the authority of Al-Jariry, on the authority of Abu Nadrah, on the authority of Abu Saeed, who said: God created Paradise as a brick of gold and a brick of silver, and planted it and said to it: Speak. It said: **The believers have succeeded**. So the angels entered it and it said: Blessed are you, the abode of kings. Then he said: Bishr bin Adam told us, and Yunus bin Ubaidullah Al-Muari told us, Adi bin Al-Fadl told us, Al-Jariry told us, on the authority of Abu Nadrah, on the authority of Abu Saeed, on the authority of the Prophet (peace and blessings of God be upon him), who said: **God created Paradise as a brick of gold and a brick of silver, and its mortar is musk**. Al-Bazzar said: I saw in another place in this hadith the wall of Paradise as a brick of gold and a brick of silver, and its mortar is musk. So He said to it: Speak. It said: **The believers have succeeded**. So the angels said: Blessed are you, the abode of kings." Al-Muluk." Then Al-Bazzar said: We do not know anyone who raised it except Adi bin Al-Fadl, and he is

not a hafiz. He is an old man who died early.

Al-Hafiz Abu al-Qasim al-Tabarani said: Ahmad ibn Ali told us, Hisham ibn Khalid told us, Baqiyah told us, on the authority of Ibn Jurayj, on the authority of Ata', on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "When God created the Garden of Eden, He created in it that which no eye has seen, no ear has heard, and no human heart has conceived. Then He said to it: Speak, and it said: 'The believers have succeeded.'" Baqiyah, on the authority of the Hijazis, is weak. Al-Tabarani said: Muhammad ibn Uthman ibn Abi Shaybah told us, Munjab ibn al-Harith told us, Hammad ibn Isa al-Absi told us, on the authority of Ismail al-Suddi, on the authority of Abu Salih, on the authority of Ibn Abbas, with a chain of transmission traceable back to the Prophet, "When God created the Garden of Eden with His hand, and let down its fruits therein, and divided its rivers therein, then He looked at it and said: 'The believers have succeeded.'" He said: By My glory and majesty, no miser will be my neighbor in you."

Abu Bakr bin Abi Al-Dunya said: Muhammad bin Al-Muthanna Al-Bazzar told us, Muhammad bin Ziyad Al-Kalbi told us, Yaish bin Hussein told us, on the authority of Saeed bin Abi Aruba, on the authority of Qatada, on the authority of Anas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "God created the Garden of Eden with His hand: a brick of white pearl, a brick of red ruby, and a brick of green emerald. Its mortar is musk, its pebbles are pearls, and its grass is saffron. Then He said to it, 'Speak.' It said, 'The believers have succeeded.' God said, 'By My glory and majesty, no miser will be my neighbor in you.' Then the Messenger of God, may God bless him and grant him peace, recited: 'And whoever is protected from the stinginess of his soul - it is those who will be the successful.'"

God the Almighty says: **The believers have succeeded** meaning they have won, been happy and achieved success. They are the believers who are described by these attributes. **Who are humble in their prayers**. Ali ibn Abi Talhah said on the authority of Ibn Abbas: *Humble* means fearful and calm. This was also narrated on the authority of Mujahid, Al-Hasan, Qatadah and Al-Zuhri. Ali ibn Abi Talib **may God be pleased with him** said: Humility is humility of the heart. This was also narrated by Ibrahim Al-Nakha'i. Al-Hasan Al-Basri said: Their humility was in their hearts, so they lowered their gaze and lowered their wings. Muhammad ibn Sirin said: The companions of the Messenger of God (blessings and peace of God be upon him) used to raise their gaze to the sky in prayer. When this verse was revealed: **The believers have succeeded * Who are humble in their prayers** they lowered their gaze to the place of their prostration. Muhammad ibn Sirin said: They used to say: He should not let his gaze go beyond his prayer place. If he is accustomed to looking, then he should close it. This was narrated by Ibn Jarir and Ibn Abi Hatim. Then Ibn Jarir narrated on his authority and on the authority of Ata' bin Abi Rabah also, without a chain of transmission, that the Messenger of God, may God bless him and grant him peace, used to do that until

this verse was revealed. Humility in prayer is only achieved by the one who empties his heart for it and is occupied with it from everything else and prefers it over everything else. Then it will be a comfort for him and a delight to his eyes, as the Prophet, may God bless him and grant him peace, said in the hadith narrated by Imam Ahmad and al-Nasa'i on the authority of Anas on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **Perfume and women have been made beloved to me, and the delight of my eyes has been made in prayer.**

Imam Ahmad said: Waki' narrated to us, Mus'ar narrated to us, on the authority of 'Amr ibn Murrah, on the authority of Salim ibn Abi al-Ja'd, on the authority of a man from Aslam, that the Messenger of God, may God bless him and grant him peace, said: **O Bilal, give us rest with prayer.** Imam Ahmad also said: 'Abd al-Rahman ibn Mahdi narrated to us, Israel narrated to us, on the authority of 'Uthman ibn al-Mughira, on the authority of Salim ibn Abi al-Ja'd, that Muhammad ibn al-Hanafiyah said: I entered with my father upon our brother-in-law from the Ansar, and the time for prayer came, so he said: O girl, bring me water for ablution so that I may pray and rest. He saw that we disapproved of that, so he said: I heard the Messenger of God, may God bless him and grant him peace, say: **Get up, O Bilal, and give us rest with prayer.**

His statement: **And those who turn away from ill speech** means from falsehood, and it includes polytheism as some of them said, and sins as others said, and what is of no benefit in words and actions, as God Almighty said: **And when they pass by ill speech, they pass by with dignity.** Qatada said: By God, God's command came to them that which stopped them from that. And his saying: **And those who are doers of zakat** Most of them are of the opinion that what is meant by zakat here is zakat on wealth, even though this verse is Meccan, and zakat was only imposed in Medina in the second year of the Hijra. It appears that what was imposed in Medina is the one with the specific zakat and amounts. Otherwise, it appears that the origin of zakat was obligatory in Mecca, as God Almighty said in Surat Al-An'am, which is Meccan: **And give its due on the day of its harvest.** It may be possible that what is meant by zakat here is zakat of the soul from polytheism and impurity, like His saying: **He has succeeded who purifies it, and he has failed who instills it with corruption.** And like His saying: **And woe to the polytheists who do not give zakat,** according to one of the two opinions in their interpretation. It may be possible that both matters are meant, which are zakat of souls and zakat of wealth, because they are part of zakat of souls, and the complete believer is the one who does this and that, and God knows best.

And His statement, "And those who guard their private parts, Except from their wives or those their right hands possess, for indeed, they will not be blamed. But whoever seeks beyond that, then those are the transgressors." That is, those who have guarded their private parts from what is forbidden, so they do not fall into what God has forbidden them from of adultery and sodomy. They do not approach anyone except their

wives whom God has made lawful for them or those their right hands possess of concubines. And whoever engages in what God has made lawful for him, then there is no blame upon him nor is there any blame upon him. For this reason He said, "Then they will not be blamed. But whoever seeks beyond that," that is, other than wives and female slaves, **then those are the transgressors**, that is, the aggressors. Ibn Jarir said: Muhammad ibn Bashir told us, Abd al-A'la told us, Saeed told us on the authority of Qatada that a woman took her slave and said: I have interpreted a verse from the Book of God, **or what their right hands possess.** So she was brought to Umar ibn al-Khattab, may God be pleased with him, and some of the companions of the Prophet, may God bless him and grant him peace, said to him: You have interpreted a verse from the Book of God, the Almighty, in a way other than its meaning. He said: So he struck the slave and cut off his head, and said: After him, you are forbidden to every Muslim. This is a strange, disconnected report, mentioned by Ibn Jarir in his interpretation of the beginning of Surat al-Ma'idah, and it is more appropriate here. He only forbade her to men in order to treat her with the opposite of what she intended, and God knows best.

Imam Al-Shafi'i, may God have mercy on him, and those who agreed with him, based their evidence for the prohibition of masturbation on this noble verse: **And those who guard their private parts * Except from their wives or those their right hands possess.** He said: This action is outside of these two categories, and God Almighty said: **But whoever seeks beyond that, then those are the transgressors.** They relied on a hadith narrated by Imam Al-Hasan bin Arafah in his famous section where he said: Ali bin Thabit Al-Jazari told me on the authority of Muslimah bin Ja'far on the authority of Hassan bin Hamid, on the authority of Anas bin Malik, on the authority of the Prophet, may God bless him and grant him peace, who said: "There are seven whom God will not look at on the Day of Resurrection, nor will He purify them, nor will He gather them with the worlds, and He will admit them to Hellfire as the first to enter unless they repent. And whoever repents, God will accept his repentance: the one who fornicates with his hand, the one who does it and the one it is done to, the alcoholic, the one who beats his parents until they call for help, the one who harms his neighbors until they curse him, and the one who fornicates with his neighbor's wife." This is a strange hadith, and its chain of transmission includes someone who is not known due to his ignorance, and God Know.

And His statement: **And those who are to their trusts and covenants attentive** means that if they are entrusted with something, they do not betray it, but rather return it to its people, and if they make a covenant or agreement, they fulfill it, unlike the characteristics of the hypocrites about whom the Messenger of God (blessings and peace of God be upon him) said: "The signs of a hypocrite are three: when he speaks, he lies, when he promises, he breaks his promise, and when he is entrusted, he betrays." And His statement: **And those who maintain their prayers** means they are consistent in performing them

at their appointed times, as Ibn Mas'ud said: "I asked the Messenger of God (blessings and peace of God be upon him) and said: O Messenger of God, which deed is most beloved to God? He said: Prayer at its appointed time. I said: Then which? He said: Kindness to parents. I said: Then which? He said: Jihad in the cause of God." Narrated by Al-Bukhari and Muslim in Al-Bukhari and Muslim. And in Al-Mustadrak Al-Hakim, he said: **Prayer at the beginning of its appointed time.**

Ibn Masoud and Masrooq said about His statement: **And those who maintain their prayers** meaning the times of prayer. This is what Abu Ad-Dahha, Alqamah bin Qais, Saeed bin Jubair and Ikrimah said. Qatada said: **On its times, bowing and prostrating.** God began mentioning these praiseworthy qualities with prayer and concluded it with prayer, thus indicating its superiority, as the Messenger of God (blessings and peace of God be upon him) said: "Be upright and you will never be able to count them. Know that the best of your deeds is prayer. And none maintains ablution except a believer." And when God described them as having these praiseworthy qualities and righteous deeds, He said: **Those are the inheritors * Who will inherit Paradise; they will abide therein eternally.** It is proven in the two Sahihs that the Messenger of God (blessings and peace of God be upon him) said: "If you ask God for Paradise, then ask Him for Paradise, for it is the highest part of Paradise and the middle of Paradise, and from it the rivers of Paradise flow, and above it is the Throne of the Most Merciful."

Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abu Muawiyah told us, Al-A'mash told us, on the authority of Abu Salih, 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: "There is none among you but has two homes: a home in Paradise and a home in Hell. If he dies and enters Hell, the people of Paradise will inherit his home. This is what He said: 'Those are the inheritors.'" Ibn Jurayj said, on the authority of Layth, on the authority of Mujahid: **Those are the inheritors.** He said: There is none among you but has two homes: a home in Paradise and a home in Hell. As for the believer, he builds his home in Paradise and demolishes his home in Hell. As for the disbeliever, he demolishes his home in Paradise and builds his home in Hell. It was narrated from Saeed bin Jubair something similar to this, that the believers inherit the homes of the infidels because they were created to worship God Almighty alone, with no partner for Him. So when these believers did what was required of them in worship, and those left what they were commanded to do for which they were created, these people attained the share of those who had obeyed their Lord, the Almighty and Majestic, and even more so, and this is what was proven in Saheeh Muslim on the authority of Abu Burdah on the authority of his father on the authority of the Prophet, may God bless him and grant him peace, who said: **On the Day of Resurrection, people from the Muslims will come with sins like mountains, and God will forgive them and place them on the Jews and Christians.** And in another version of his: The Messenger of God, may God bless him and grant him peace, said: "When the Day of Resurrection comes, God will give every Muslim a Jew or a Christian, and it will be said: This is your release from

the Fire." So Umar bin Abdul Aziz made Abu Burdah swear by God, there is no god but Him, three times, that his father told him about that on the authority of the Messenger of God, may God bless him and grant him peace. He said: So he swore to him. I said: This verse is like the saying of God Almighty: **That is the Paradise which We shall inherit from those of Our servants who were righteous** and like His saying: **And that is the Paradise.** Which you have inherited because of what you used to do. Mujahid and Saeed bin Jubair said, Paradise in Roman is Al-Firdaws. Some of the Salaf said: The garden is not called Al-Firdaws unless it has grapes in it. And God knows best.

Fath al-Qadir

Then he described these believers by saying: 2- **Those who are humble in their prayers** and what is connected to it, and humility: some of them made it from the actions of the heart like fear and awe, and some of them made it from the actions of the limbs like stillness and not turning around and playing, and in the language it is stillness, humility, fear and submissiveness.

People have differed about humility, is it one of the obligatory duties of prayer or one of its virtues? There are two opinions: It was said that the first is correct, and it was said that the second. Abdul Wahid bin Zaid claimed that the scholars agreed that the servant has nothing but what he understands from his prayer, as narrated by Al-Naysaburi in his interpretation. He said: What indicates the correctness of this opinion is the saying of God the Almighty: **Do they not then reflect on the Qur'an?** Reflection cannot be conceived without contemplating the meaning, and likewise His saying: **Establish prayer for My remembrance.** Heedlessness is the opposite of remembrance, and for this reason He said: **And do not be among the heedless.** His saying: **Until you know what you are saying** is a prohibition for the drunkard and the one immersed in worldly concerns, as is the case.

Tafsir al-Baghawi

2. **Those who are humble in their prayers.** They differed on the meaning of humility. Ibn Abbas said: Submissive and humble. Al-Hasan and Qatada said: Fearful. Muqatil said: Humble. Mujahid said: It is lowering the gaze and lowering the voice.

Humility is similar to submission, except that submission is in the body, and humility is in the heart, body, sight, and voice. God Almighty said: **And voices are hushed before the Most Merciful** (Ta-Ha 20:108).

On the authority of Ali, may God be pleased with him: It is that he does not look right or left. Saeed bin Jubair said: It is that he does not know who is on his right or who is on his left, and he does not look back out of humility to God Almighty.

Abdul Wahid Al-Malhi told us, Ahmad Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Musaddad told us, Abu Al-Ahwas told us,

Surat al-Mu'minun 23:2

Those who are humble in their prayers.

Ash'ath bin Salim told us, on the authority of his father, on the authority of Masruq, on the authority of Aisha, who said: "I asked the Messenger of God, may God bless him and grant him peace, about turning around in prayer, and he said: It is a theft that Satan steals from the prayer of the servant."

Abu al-Hasan al-Sarakhsi told us, Abu Ali Zahir ibn Ahmad told us, Abu al-Hasan al-Qasim ibn Bakr al-Tayalisi told us in Baghdad, Abu Umayyah Muhammad ibn Ibrahim al-Tarsusi told us, Abd al-Ghaffar ibn Ubayd God told us, Salih ibn Abi al-Akhdar told us, on the authority of al-Zuhri, on the authority of Abu al-Ahwas, on the authority of Abu Dharr, on the authority of the Prophet, may God bless him and grant him peace, who said: "God continues to turn towards the servant as long as he is in his prayer, as long as he does not turn away. If he turns away, He turns away from him."

Amr bin Dinar said: It is stillness and good appearance. Ibn Sirin and others said: It is that you do not raise your gaze from the place of your prostration.

Abu Hurairah said: The companions of the Messenger of God, may God bless him and grant him peace, used to raise their eyes to the sky during prayer. When the verse, **Those who are humble in their prayer**, was revealed, they lowered their eyes to the places of prostration.

Abdul Wahid Al-Malhi told us, Ahmad Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Ali bin Abdullah told us, Yahya bin Saeed told us, Ibn Abi Aruba told us, Qatada told us that Anas bin Malik told them that the Prophet, may God bless him and grant him peace, said: **What is the matter with people who raise their eyes to the sky during their prayer?** His words were so harsh about that that he said: **They should stop doing that or their eyes will be snatched away.**

Ata' said: It is that you do not play with any part of your body during prayer. It was narrated that the Prophet, may God bless him and grant him peace, "saw a man playing with his beard during prayer and said: If this man's heart were humble, his limbs would be humble."

Abu Uthman al-Dhabi told us, Abu al-Abbas al-Mahboubi told us, Abu Isa al-Tirmidhi told us, Saeed told us, on the authority of Abd al-Rahman al-Makhzumi, Sufyan ibn Uyaynah told us, on the authority of al-Zuhri, on the authority of Abu al-Ahwas, on the authority of Abu Dharr, on the authority of the Prophet, may God bless him and grant him peace, who said: **When one of you stands up to pray, he should not wipe the pebbles, for mercy faces him.**

It was said: Humility in prayer is to gather one's attention, turn away from everything else, and contemplate what comes to one's tongue in terms of recitation and remembrance.

Almighty, humble before Him, and keeping their eyes fixed on their places of worship. "It was narrated that the Prophet, may God bless him and grant him peace, used to pray while raising his eyes to the sky, and when it was revealed, he cast his eyes toward his place of worship." "And that he saw a man playing with his beard and said: If this man's heart were humble, his limbs would be humble."

Tafsir al-Baidawi

2**Those who are humble in their prayers** fearing God

Surat al-Mu'minun 23:3

And those who turn away from ill speech.

Tafsir al-Jalalayn

3 - **And those who turn away from ill speech** from speech and other things (

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **And those who turn away from ill speech** God Almighty says: And those who turn away from falsehood and what God hates among His creation.

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

Who said that?

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, **And those who turn away from ill speech**, meaning falsehood.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of al-Hasan: **We turn away from idle talk**. He said: From sins.

Al-Hasan told us, he said: Abd al-Razzaq told us, on the authority of Muammar, on the authority of al-Hasan, the same.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And those who turn away from ill speech**, he said: The Prophet, may God bless him and grant him peace, and those of his companions who believed in him, followed him, and believed in him, were turning away from ill speech.

Tafsir al-Qurtubi

The meaning of idle talk and zakat was mentioned in ((Al-Baqarah)), so there is no point in repeating it. Ad-Dahhak said: idle talk here means polytheism. Al-Hasan said: it is all sins. This is a comprehensive statement that includes the statement of those who said: it is polytheism, and the statement of those who said: it is singing, as Malik bin Anas narrated from Muhammad bin Al-Munkadir, as will be explained in (*Luqman*) . The meaning of *Fa'ilun* is performers, and it is eloquent, and it came in the speech of the Arabs. Umayyah bin Abi Al-Salt said:

Those who feed the poor in the year of crisis and those who pay zakat

Tafsir Ibn Kathir

Imam Ahmad said: Abdul Razzaq told us, Yunus bin Saleem told me: Yunus bin Yazid Al-Ayli dictated to me on the authority of Ibn Shihab on the authority of Urwah bin Al-Zubayr on the authority of Abdul Rahman bin Abdul Qari? He said: I heard Umar bin Al-Khattab say: Whenever the revelation came down to the Messenger of God, may God bless him and grant him peace, we could hear near his face something like the buzzing of bees. We waited for an hour and then he faced the Qiblah and raised his hands and said: "O God, increase us and do not decrease us, honor us and do not humiliate us, give us and do not deprive us, prefer us and do not prefer others over us, be pleased with us and please us - then he said: Ten verses have been revealed to me, whoever recites them will enter Paradise." Then he recited: **The believers have succeeded** until he finished the ten. Al-Tirmidhi narrated it in his Tafsir, and Al-Nasa'i in Al-Salat from the hadith of Abdul Razzaq with it, and Al-Tirmidhi said: It is strange, we do not know anyone who narrated it except Yunus bin Saleem, and we do not know Yunus.

Al-Nasa'i said in his interpretation: Qutaybah ibn Sa'id informed us, Ja'far told us, on the authority of Abu Imran, on the authority of Yazid ibn Babnous, who said: We said to Aisha, the Mother of the Believers: How was the character of the Messenger of God, may God bless him and grant him peace? She said: The character of the Messenger of God, may God bless him and grant him peace, was the Qur'an. So she recited: **The believers have succeeded** until she reached: **And those who maintain their prayers**. She said: This is how the character of the Messenger of God, may God bless him and grant him peace, was. It was narrated on the authority of Ka'b al-Ahbar, Mujahid, Abu al-'Aliyah and others: When God created the Garden of Eden and planted it with His own hand, He looked at it and said to it: Speak. It said: **The believers have succeeded**. Ka'b al-Ahbar said: Because of the honor He has prepared for them in it. Abu al-'Aliyah said: So God revealed that in His Book.

It was narrated on the authority of Abu Saeed Al-Khudri, with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him), who said: Muhammad bin Al-Muthanna told us, Al-Mughira bin Salamah told us, Wahib told us, on the authority of Al-Jariry, on the authority of Abu Nadrah, on the authority of Abu Saeed, who said: God created Paradise as a brick of gold and a brick of silver, and planted it and said to it: Speak. It said: **The believers have succeeded**. So the angels entered it and it said: Blessed are you, the abode of kings. Then he said: Bishr bin Adam told us, and Yunus bin Ubaidullah Al-Umari told us, Adi bin Al-Fadl told us, Al-Jariry told us, on the authority of Abu Nadrah, on the authority of Abu Saeed, on the authority of the Prophet (peace and blessings of God be upon him), who said: **God created Paradise as a brick of gold and a brick of silver, and its mortar is musk**. Al-Bazzar said: I saw in another place in this hadith the wall of Paradise as a brick of gold and a brick of silver, and its mortar is musk. So He said to it: Speak. It said: **The believers have succeeded**. So the angels said: Blessed are you, the abode of kings." Al-Muluk." Then Al-Bazzar said: We do not know anyone who raised it except Adi bin Al-Fadl, and he is

not a hafiz. He is an old man who died early.

Al-Hafiz Abu al-Qasim al-Tabarani said: Ahmad ibn Ali told us, Hisham ibn Khalid told us, Baqiyah told us, on the authority of Ibn Jurayj, on the authority of Ata', on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "When God created the Garden of Eden, He created in it that which no eye has seen, no ear has heard, and no human heart has conceived. Then He said to it: Speak, and it said: 'The believers have succeeded.'" Baqiyah, on the authority of the Hijazis, is weak. Al-Tabarani said: Muhammad ibn Uthman ibn Abi Shaybah told us, Munjab ibn al-Harith told us, Hammad ibn Isa al-Absi told us, on the authority of Ismail al-Suddi, on the authority of Abu Salih, on the authority of Ibn Abbas, with a chain of transmission traceable back to the Prophet, "When God created the Garden of Eden with His hand, and let down its fruits therein, and divided its rivers therein, then He looked at it and said: 'The believers have succeeded.' He said: By My glory and majesty, no miser will be my neighbor in you."

Abu Bakr bin Abi Al-Dunya said: Muhammad bin Al-Muthanna Al-Bazzar told us, Muhammad bin Ziyad Al-Kalbi told us, Yaish bin Hussein told us, on the authority of Saeed bin Abi Aruba, on the authority of Qatada, on the authority of Anas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "God created the Garden of Eden with His hand: a brick of white pearl, a brick of red ruby, and a brick of green emerald. Its mortar is musk, its pebbles are pearls, and its grass is saffron. Then He said to it, 'Speak.' It said, 'The believers have succeeded.' God said, 'By My glory and majesty, no miser will be my neighbor in you.' Then the Messenger of God, may God bless him and grant him peace, recited: 'And whoever is protected from the stinginess of his soul - it is those who will be the successful.'"

God the Almighty says: **The believers have succeeded** meaning they have won, been happy and achieved success. They are the believers who are described by these attributes. **Who are humble in their prayers.** Ali ibn Abi Talhah said on the authority of Ibn Abbas: *Humble* means fearful and calm. This was also narrated on the authority of Mujahid, Al-Hasan, Qatadah and Al-Zuhri. Ali ibn Abi Talib **may God be pleased with him** said: Humility is humility of the heart. This was also narrated by Ibrahim Al-Nakha'i. Al-Hasan Al-Basri said: Their humility was in their hearts, so they lowered their gaze and lowered their wings. Muhammad ibn Sirin said: The companions of the Messenger of God (blessings and peace of God be upon him) used to raise their gaze to the sky in prayer. When this verse was revealed: **The believers have succeeded * Who are humble in their prayers** they lowered their gaze to the place of their prostration. Muhammad ibn Sirin said: They used to say: He should not let his gaze go beyond his prayer place. If he is accustomed to looking, then he should close it. This was narrated by Ibn Jarir and Ibn Abi Hatim. Then Ibn Jarir narrated on his authority and on the authority of Ata' bin Abi Rabah also, without a chain of

transmission, that the Messenger of God, may God bless him and grant him peace, used to do that until this verse was revealed. Humility in prayer is only achieved by the one who empties his heart for it and is occupied with it from everything else and prefers it over everything else. Then it will be a comfort for him and a delight to his eyes, as the Prophet, may God bless him and grant him peace, said in the hadith narrated by Imam Ahmad and al-Nasa'i on the authority of Anas on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **Perfume and women have been made beloved to me, and the delight of my eyes has been made in prayer.**

Imam Ahmad said: Waki' narrated to us, Mus'ar narrated to us, on the authority of 'Amr ibn Murrah, on the authority of Salim ibn Abi al-Ja'd, on the authority of a man from Aslam, that the Messenger of God, may God bless him and grant him peace, said: **O Bilal, give us rest with prayer.** Imam Ahmad also said: 'Abd al-Rahman ibn Mahdi narrated to us, Israel narrated to us, on the authority of 'Uthman ibn al-Mughira, on the authority of Salim ibn Abi al-Ja'd, that Muhammad ibn al-Hanafiyah said: I entered with my father upon our brother-in-law from the Ansar, and the time for prayer came, so he said: O girl, bring me water for ablution so that I may pray and rest. He saw that we disapproved of that, so he said: I heard the Messenger of God, may God bless him and grant him peace, say: **Get up, O Bilal, and give us rest with prayer.**

His statement: **And those who turn away from ill speech** means from falsehood, and it includes polytheism as some of them said, and sins as others said, and what is of no benefit in words and actions, as God Almighty said: **And when they pass by ill speech, they pass by with dignity.** Qatada said: By God, God's command came to them that which stopped them from that. And his saying: **And those who are doers of zakat** Most of them are of the opinion that what is meant by zakat here is zakat on wealth, even though this verse is Meccan, and zakat was only imposed in Medina in the second year of the Hijra. It appears that what was imposed in Medina is the one with the specific zakat and amounts. Otherwise, it appears that the origin of zakat was obligatory in Mecca, as God Almighty said in Surat Al-An'am, which is Meccan: **And give its due on the day of its harvest.** It may be possible that what is meant by zakat here is zakat of the soul from polytheism and impurity, like His saying: **He has succeeded who purifies it, and he has failed who instills it with corruption.** And like His saying: **And woe to the polytheists who do not give zakat,** according to one of the two opinions in their interpretation. It may be possible that both matters are meant, which are zakat of souls and zakat of wealth, because they are part of zakat of souls, and the complete believer is the one who does this and that, and God knows best.

And His statement, "And those who guard their private parts, Except from their wives or those their right hands possess, for indeed, they will not be blamed. But whoever seeks beyond that, then those are the transgressors." That is, those who have guarded their private parts from what is forbidden, so they do not fall

into what God has forbidden them from of adultery and sodomy. They do not approach anyone except their wives whom God has made lawful for them or those their right hands possess of concubines. And whoever engages in what God has made lawful for him, then there is no blame upon him nor is there any blame upon him. For this reason He said, "Then they will not be blamed. But whoever seeks beyond that," that is, other than wives and female slaves, **then those are the transgressors**, that is, the aggressors. Ibn Jarir said: Muhammad ibn Bashir told us, Abd al-A'la told us, Saeed told us on the authority of Qatada that a woman took her slave and said: I have interpreted a verse from the Book of God, **or what their right hands possess**. So she was brought to Umar ibn al-Khattab, may God be pleased with him, and some of the companions of the Prophet, may God bless him and grant him peace, said to him: You have interpreted a verse from the Book of God, the Almighty, in a way other than its meaning. He said: So he struck the slave and cut off his head, and said: After him, you are forbidden to every Muslim. This is a strange, disconnected report, mentioned by Ibn Jarir in his interpretation of the beginning of Surat al-Ma'idah, and it is more appropriate here. He only forbade her to men in order to treat her with the opposite of what she intended, and God knows best.

Imam Al-Shafi'i, may God have mercy on him, and those who agreed with him, based their evidence for the prohibition of masturbation on this noble verse: **And those who guard their private parts * Except from their wives or those their right hands possess**. He said: This action is outside of these two categories, and God Almighty said: **But whoever seeks beyond that, then those are the transgressors**. They relied on a hadith narrated by Imam Al-Hasan bin Arafah in his famous section where he said: Ali bin Thabit Al-Jazari told me on the authority of Muslimah bin Ja'far on the authority of Hassan bin Hamid, on the authority of Anas bin Malik, on the authority of the Prophet, may God bless him and grant him peace, who said: "There are seven whom God will not look at on the Day of Resurrection, nor will He purify them, nor will He gather them with the worlds, and He will admit them to Hellfire as the first to enter unless they repent. And whoever repents, God will accept his repentance: the one who fornicates with his hand, the one who does it and the one it is done to, the alcoholic, the one who beats his parents until they call for help, the one who harms his neighbors until they curse him, and the one who fornicates with his neighbor's wife." This is a strange hadith, and its chain of transmission includes someone who is not known due to his ignorance, and God Know.

And His statement: **And those who are to their trusts and covenants attentive** means that if they are entrusted with something, they do not betray it, but rather return it to its people, and if they make a covenant or agreement, they fulfill it, unlike the characteristics of the hypocrites about whom the Messenger of God (blessings and peace of God be upon him) said: "The signs of a hypocrite are three: when he speaks, he lies, when he promises, he breaks his promise, and when he is entrusted, he betrays." And His statement: **And those who maintain their prayers** means they are consistent in performing them

at their appointed times, as Ibn Mas'ud said: "I asked the Messenger of God (blessings and peace of God be upon him) and said: O Messenger of God, which deed is most beloved to God? He said: Prayer at its appointed time. I said: Then which? He said: Kindness to parents. I said: Then which? He said: Jihad in the cause of God." Narrated by Al-Bukhari and Muslim in Al-Bukhari and Muslim. And in Al-Mustadrak Al-Hakim, he said: **Prayer at the beginning of its appointed time**.

Ibn Masoud and Masrooq said about His statement: **And those who maintain their prayers** meaning the times of prayer. This is what Abu Ad-Dahha, Alqamah bin Qais, Saeed bin Jubair and Ikrimah said. Qatada said: **On its times, bowing and prostrating**. God began mentioning these praiseworthy qualities with prayer and concluded it with prayer, thus indicating its superiority, as the Messenger of God (blessings and peace of God be upon him) said: "Be upright and you will never be able to count them. Know that the best of your deeds is prayer. And none maintains ablution except a believer." And when God described them as having these praiseworthy qualities and righteous deeds, He said: **Those are the inheritors * Who will inherit Paradise; they will abide therein eternally**. It is proven in the two Sahihs that the Messenger of God (blessings and peace of God be upon him) said: "If you ask God for Paradise, then ask Him for Paradise, for it is the highest part of Paradise and the middle of Paradise, and from it the rivers of Paradise flow, and above it is the Throne of the Most Merciful."

Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abu Muawiyah told us, Al-A'mash told us, on the authority of Abu Salih, 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: "There is none among you but has two homes: a home in Paradise and a home in Hell. If he dies and enters Hell, the people of Paradise will inherit his home. This is what He said: 'Those are the inheritors.'" Ibn Jurayj said, on the authority of Layth, on the authority of Mujahid: **Those are the inheritors**. He said: There is none among you but has two homes: a home in Paradise and a home in Hell. As for the believer, he builds his home in Paradise and demolishes his home in Hell. As for the disbeliever, he demolishes his home in Paradise and builds his home in Hell. It was narrated from Saeed bin Jubair something similar to this, that the believers inherit the homes of the infidels because they were created to worship God Almighty alone, with no partner for Him. So when these believers did what was required of them in worship, and those left what they were commanded to do for which they were created, these people attained the share of those who had obeyed their Lord, the Almighty and Majestic, and even more so, and this is what was proven in Saheeh Muslim on the authority of Abu Burdah on the authority of his father on the authority of the Prophet, may God bless him and grant him peace, who said: **On the Day of Resurrection, people from the Muslims will come with sins like mountains, and God will forgive them and place them on the Jews and Christians**. And in another version of his: The Messenger of God, may God bless him and grant him peace, said: "When the Day of Resurrection comes, God will give every Muslim a Jew or a Christian, and it will be said: This is your release from

Surat al-Mu'minun 23:3

And those who turn away from ill speech.

the Fire.” So Umar bin Abdul Aziz made Abu Burdah swear by God, there is no god but Him, three times, that his father told him about that on the authority of the Messenger of God, may God bless him and grant him peace. He said: So he swore to him. I said: This verse is like the saying of God Almighty: **That is the Paradise which We shall inherit from those of Our servants who were righteous** and like His saying: **And that is the Paradise**. Which you have inherited because of what you used to do. Mujahid and Saeed bin Jubair said, Paradise in Roman is Al-Firdaws. Some of the Salaf said: The garden is not called Al-Firdaws unless it has grapes in it. And God knows best.

Fath al-Qadir

3- **And those who turn away from ill speech**. Illusion, Al-Zajjaj said: is every falsehood, idle play, sin, and whatever is not acceptable in speech or action. Its explanation has been presented in Al-Baqarah. Ad-Dahhak said: Illusion here refers to polytheism. Al-Hasan said: it refers to all sins. The meaning of their turning away from it is their avoidance of it and not paying attention to it. Its apparent meaning is that they are characterized by the quality of turning away from ill speech at all times, so the time of prayer is included in that primarily as indicated by the nominal sentence and the construction of the ruling on the pronoun.

Tafsir al-Baghawi

3. The Almighty said: **And those who turn away from ill speech**. Ata' said on the authority of Ibn Abbas: From polytheism. Al-Hasan said: From sins. Al-Zajjaj said: From every falsehood and amusement and what is not permissible of speech and action. It was said: It is opposing the infidels with cursing and insults. God the Almighty said: **And when they pass by ill speech, they pass by with dignity**. (al-Furqan 25:72), meaning: When they hear ugly speech, they honor themselves by not engaging in it.

Tafsir al-Baidawi

3- **And those who are distracted from futility** from what does not concern them of speech or action. *Averting* from what they are serious about that which preoccupies them from it, and it is more eloquent than those who are not distracted from the aspects of making the sentence nominal and building the ruling on the pronoun, and expressing it with the noun and presenting the relative clause over it and establishing aversion in place of abandonment to indicate their distance from it directly and directly and causally and inclined and present, for its origin is that it is in a presentation other than its presentation and likewise his saying:

Surat al-Mu'minin 23:4

And those who are active in zakat.

Tafsir al-Jalalayn

4 - And those who are active in paying zakat

Tafsir al-Suyuti

Tafsir al-Tabari

God the Most High says: And those who pay the zakat of their wealth which God has imposed upon them, and the action with which they are described is their paying it. And His statement, **And those who guard their private parts * Except from their wives** means: And those who guard their private parts, and what is meant by private parts in this place is the private parts of men, and that is their acceptance, guarded: they guard them from doing anything with them, **Except from their wives** means: Except from their wives whom God has made lawful for men through marriage, **Or those whom their right hands possess** means: their female slaves. And the *ma* in His statement, **Or those whom their right hands possess** is in the accusative case, in apposition to the wives, **For they will not be blamed** means: For whoever does not guard his private parts from his wife and the owner of his right hand, and guards it from other people, then he is not to be rebuked for that, nor is he to be blamed, nor is he committing a sin for which he will be blamed.

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

Who said that?

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 those who guard their private parts, except from their wives or those their right hands possess, for indeed, they will not be blamed.** He said: God is pleased with them for coming to their wives and those their right hands possess.

And His statement: **But whoever seeks beyond that** means: whoever seeks for his private parts a spouse other than his wife and what his right hand possesses, **then those are the transgressors** means: they are the transgressors of God's limits, exceeding what God has made lawful for them, to what He has forbidden them.

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

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, he said: God forbade them with a severe prohibition, saying: **But whoever seeks beyond that, then those are the transgressors**, so he called the adulterer among the transgressors.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **Then those are the transgressors**, he said: Those who transgress from what is permissible to what is forbidden.

Ibn Hamid told us: Jarir told us, on the authority of Ata', on the authority of Abu Abd al-Rahman, regarding his statement, **But whoever seeks beyond that, then those are the transgressors**, he said: Whoever commits adultery is a transgressor.

Tafsir al-Qurtubi

The interpretation of the third verse includes it.

Tafsir Ibn Kathir

Imam Ahmad said: Abdul Razzaq told us, Yunus bin Saleem told me: Yunus bin Yazid Al-Ayli dictated to me on the authority of Ibn Shihab on the authority of Urwah bin Al-Zubayr on the authority of Abdul Rahman bin Abdul Qari? He said: I heard Umar bin Al-Khattab say: Whenever the revelation came down to the Messenger of God, may God bless him and grant him peace, we could hear near his face something like the buzzing of bees. We waited for an hour and then he faced the Qiblah and raised his hands and said: "O God, increase us and do not decrease us, honor us and do not humiliate us, give us and do not deprive us, prefer us and do not prefer others over us, be pleased with us and please us - then he said: Ten verses have been revealed to me, whoever recites them will enter Paradise." Then he recited: **The believers have succeeded** until he finished the ten. Al-Tirmidhi narrated it in his Tafsir, and Al-Nasa'i in Al-Salat from the hadith of Abdul Razzaq with it, and Al-Tirmidhi said: It is strange, we do not know anyone who narrated it except Yunus bin Saleem, and we do not know Yunus.

Al-Nasa'i said in his interpretation: Qutaybah ibn Sa'id informed us, Ja'far told us, on the authority of Abu Imran, on the authority of Yazid ibn Babnous, who said: We said to Aisha, the Mother of the Believers: How was the character of the Messenger of God, may God bless him and grant him peace? She said: The character of the Messenger of God, may God bless him and grant him peace, was the Qur'an. So she recited: **The believers have succeeded** until she reached: **And those who maintain their prayers.** She said: This is how the character of the Messenger of God, may God bless him and grant him peace, was. It was narrated on the authority of Ka'b al-Ahbar, Mujahid, Abu al-'Aliyah and others: When God created the Garden of Eden and planted it with His own hand, He looked at it and said to it: Speak. It said: **The believers have succeeded.** Ka'b al-Ahbar said: Because of the honor He has prepared for them in it. Abu al-'Aliyah said: So God revealed that in His Book.

It was narrated on the authority of Abu Saeed Al-Khudri, with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him), who said: Muhammad bin Al-Muthanna told us, Al-Mughira bin Salamah told us, Wahib told us, on the

authority of Al-Jariry, on the authority of Abu Nadrah, on the authority of Abu Saeed, who said: God created Paradise as a brick of gold and a brick of silver, and planted it and said to it: Speak. It said: **The believers have succeeded.** So the angels entered it and it said: Blessed are you, the abode of kings. Then he said: Bishr bin Adam told us, and Yunus bin Ubaidullah Al-Umari told us, Adi bin Al-Fadl told us, Al-Jariry told us, on the authority of Abu Nadrah, on the authority of Abu Saeed, on the authority of the Prophet (peace and blessings of God be upon him), who said: **God created Paradise as a brick of gold and a brick of silver, and its mortar is musk.** Al-Bazzar said: I saw in another place in this hadith the wall of Paradise as a brick of gold and a brick of silver, and its mortar is musk. So He said to it: Speak. It said: **The believers have succeeded.** So the angels said: Blessed are you, the abode of kings." Al-Muluk." Then Al-Bazzar said: We do not know anyone who raised it except Adi bin Al-Fadl, and he is not a hafiz. He is an old man who died early.

Al-Hafiz Abu al-Qasim al-Tabarani said: Ahmad ibn Ali told us, Hisham ibn Khalid told us, Baqiyah told us, on the authority of Ibn Jurayj, on the authority of Ata', on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "When God created the Garden of Eden, He created in it that which no eye has seen, no ear has heard, and no human heart has conceived. Then He said to it: Speak, and it said: 'The believers have succeeded.'" Baqiyah, on the authority of the Hijazis, is weak. Al-Tabarani said: Muhammad ibn Uthman ibn Abi Shaybah told us, Munjab ibn al-Harith told us, Hammad ibn Isa al-Absi told us, on the authority of Ismail al-Suddi, on the authority of Abu Salih, on the authority of Ibn Abbas, with a chain of transmission traceable back to the Prophet, "When God created the Garden of Eden with His hand, and let down its fruits therein, and divided its rivers therein, then He looked at it and said: 'The believers have succeeded.' He said: By My glory and majesty, no miser will be my neighbor in you."

Abu Bakr bin Abi Al-Dunya said: Muhammad bin Al-Muthanna Al-Bazzar told us, Muhammad bin Ziyad Al-Kalbi told us, Yaish bin Hussein told us, on the authority of Saeed bin Abi Aruba, on the authority of Qatada, on the authority of Anas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "God created the Garden of Eden with His hand: a brick of white pearl, a brick of red ruby, and a brick of green emerald. Its mortar is musk, its pebbles are pearls, and its grass is saffron. Then He said to it, 'Speak.' It said, 'The believers have succeeded.' God said, 'By My glory and majesty, no miser will be my neighbor in you.' Then the Messenger of God, may God bless him and grant him peace, recited: 'And whoever is protected from the stinginess of his soul - it is those who will be the successful.'"

God the Almighty says: **The believers have succeeded** meaning they have won, been happy and achieved success. They are the believers who are described by these attributes. **Who are humble in their prayers.** Ali ibn Abi Talhah said on the authority of Ibn Abbas:

Humble means fearful and calm. This was also narrated on the authority of Mujahid, Al-Hasan, Qatadah and Al-Zuhri. Ali ibn Abi Talib **may God be pleased with him** said: Humility is humility of the heart. This was also narrated by Ibrahim Al-Nakha'i. Al-Hasan Al-Basri said: Their humility was in their hearts, so they lowered their gaze and lowered their wings. Muhammad ibn Sirin said: The companions of the Messenger of God (blessings and peace of God be upon him) used to raise their gaze to the sky in prayer. When this verse was revealed: **The believers have succeeded * Who are humble in their prayers** they lowered their gaze to the place of their prostration. Muhammad ibn Sirin said: They used to say: He should not let his gaze go beyond his prayer place. If he is accustomed to looking, then he should close it. This was narrated by Ibn Jarir and Ibn Abi Hatim. Then Ibn Jarir narrated on his authority and on the authority of Ata' bin Abi Rabah also, without a chain of transmission, that the Messenger of God, may God bless him and grant him peace, used to do that until this verse was revealed. Humility in prayer is only achieved by the one who empties his heart for it and is occupied with it from everything else and prefers it over everything else. Then it will be a comfort for him and a delight to his eyes, as the Prophet, may God bless him and grant him peace, said in the hadith narrated by Imam Ahmad and al-Nasa'i on the authority of Anas on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **Perfume and women have been made beloved to me, and the delight of my eyes has been made in prayer.**

Imam Ahmad said: Waki' narrated to us, Mus'ar narrated to us, on the authority of `Amr ibn Murrah, on the authority of Salim ibn Abi al-Ja'd, on the authority of a man from Aslam, that the Messenger of God, may God bless him and grant him peace, said: **O Bilal, give us rest with prayer.** Imam Ahmad also said: `Abd al-Rahman ibn Mahdi narrated to us, Israel narrated to us, on the authority of `Uthman ibn al-Mughira, on the authority of Salim ibn Abi al-Ja'd, that Muhammad ibn al-Hanafiyah said: I entered with my father upon our brother-in-law from the Ansar, and the time for prayer came, so he said: O girl, bring me water for ablution so that I may pray and rest. He saw that we disapproved of that, so he said: I heard the Messenger of God, may God bless him and grant him peace, say: **Get up, O Bilal, and give us rest with prayer.**

His statement: **And those who turn away from ill speech** means from falsehood, and it includes polytheism as some of them said, and sins as others said, and what is of no benefit in words and actions, as God Almighty said: **And when they pass by ill speech, they pass by with dignity.** Qatada said: By God, God's command came to them that which stopped them from that. And his saying: **And those who are doers of zakat** Most of them are of the opinion that what is meant by zakat here is zakat on wealth, even though this verse is Meccan, and zakat was only imposed in Medina in the second year of the Hijra. It appears that what was imposed in Medina is the one with the specific zakat and amounts. Otherwise, it appears that the origin of zakat was obligatory in Mecca, as God Almighty said

in Surat Al-An'am, which is Meccan: **And give its due on the day of its harvest.** It may be possible that what is meant by zakat here is zakat of the soul from polytheism and impurity, like His saying: **He has succeeded who purifies it, and he has failed who instills it with corruption.** And like His saying: **And woe to the polytheists who do not give zakat,** according to one of the two opinions in their interpretation. It may be possible that both matters are meant, which are zakat of souls and zakat of wealth, because they are part of zakat of souls, and the complete believer is the one who does this and that, and God knows best.

And His statement, "And those who guard their private parts, Except from their wives or those their right hands possess, for indeed, they will not be blamed. But whoever seeks beyond that, then those are the transgressors." That is, those who have guarded their private parts from what is forbidden, so they do not fall into what God has forbidden them from of adultery and sodomy. They do not approach anyone except their wives whom God has made lawful for them or those their right hands possess of concubines. And whoever engages in what God has made lawful for him, then there is no blame upon him nor is there any blame upon him. For this reason He said, "Then they will not be blamed. But whoever seeks beyond that," that is, other than wives and female slaves, **then those are the transgressors**, that is, the aggressors. Ibn Jarir said: Muhammad ibn Bashir told us, Abd al-A'la told us, Saeed told us on the authority of Qatada that a woman took her slave and said: I have interpreted a verse from the Book of God, **or what their right hands possess.** So she was brought to Umar ibn al-Khattab, may God be pleased with him, and some of the companions of the Prophet, may God bless him and grant him peace, said to him: You have interpreted a verse from the Book of God, the Almighty, in a way other than its meaning. He said: So he struck the slave and cut off his head, and said: After him, you are forbidden to every Muslim. This is a strange, disconnected report, mentioned by Ibn Jarir in his interpretation of the beginning of Surat al-Ma'idah, and it is more appropriate here. He only forbade her to men in order to treat her with the opposite of what she intended, and God knows best.

Imam Al-Shafi'i, may God have mercy on him, and those who agreed with him, based their evidence for the prohibition of masturbation on this noble verse: **And those who guard their private parts * Except from their wives or those their right hands possess.** He said: This action is outside of these two categories, and God Almighty said: **But whoever seeks beyond that, then those are the transgressors.** They relied on a hadith narrated by Imam Al-Hasan bin Arafah in his famous section where he said: Ali bin Thabit Al-Jazari told me on the authority of Muslimah bin Ja'far on the authority of Hassan bin Hamid, on the authority of Anas bin Malik, on the authority of the Prophet, may God bless him and grant him peace, who said: "There are seven whom God will not look at on the Day of Resurrection, nor will He purify them, nor will He gather them with the worlds, and He will admit them to Hellfire as the first to enter unless they repent. And whoever repents, God will accept his repentance: the one who fornicates with his hand, the one who does it and the one it is done to, the alcoholic, the one who beats his parents

until they call for help, the one who harms his neighbors until they curse him, and the one who fornicates with his neighbor's wife." This is a strange hadith, and its chain of transmission includes someone who is not known due to his ignorance, and God Knows.

And His statement: **And those who are to their trusts and covenants attentive** means that if they are entrusted with something, they do not betray it, but rather return it to its people, and if they make a covenant or agreement, they fulfill it, unlike the characteristics of the hypocrites about whom the Messenger of God (blessings and peace of God be upon him) said: "The signs of a hypocrite are three: when he speaks, he lies, when he promises, he breaks his promise, and when he is entrusted, he betrays." And His statement: **And those who maintain their prayers** means they are consistent in performing them at their appointed times, as Ibn Mas'ud said: "I asked the Messenger of God (blessings and peace of God be upon him) and said: O Messenger of God, which deed is most beloved to God? He said: Prayer at its appointed time. I said: Then which? He said: Kindness to parents. I said: Then which? He said: Jihad in the cause of God." Narrated by Al-Bukhari and Muslim in Al-Bukhari and Muslim. And in Al-Mustadrak Al-Hakim, he said: **Prayer at the beginning of its appointed time.**

Ibn Masoud and Masrooq said about His statement: **And those who maintain their prayers** meaning the times of prayer. This is what Abu Ad-Dahha, Alqamah bin Qais, Saeed bin Jubair and Ikrimah said. Qatada said: **On its times, bowing and prostrating.** God began mentioning these praiseworthy qualities with prayer and concluded it with prayer, thus indicating its superiority, as the Messenger of God (blessings and peace of God be upon him) said: "Be upright and you will never be able to count them. Know that the best of your deeds is prayer. And none maintains ablution except a believer." And when God described them as having these praiseworthy qualities and righteous deeds, He said: **Those are the inheritors * Who will inherit Paradise; they will abide therein eternally.** It is proven in the two Sahihs that the Messenger of God (blessings and peace of God be upon him) said: "If you ask God for Paradise, then ask Him for Paradise, for it is the highest part of Paradise and the middle of Paradise, and from it the rivers of Paradise flow, and above it is the Throne of the Most Merciful."

Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abu Muawiyah told us, Al-A'mash told us, on the authority of Abu Salih, 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: "There is none among you but has two homes: a home in Paradise and a home in Hell. If he dies and enters Hell, the people of Paradise will inherit his home. This is what He said: 'Those are the inheritors.'" Ibn Jurayj said, on the authority of Layth, on the authority of Mujahid: **Those are the inheritors.** He said: There is none among you but has two homes: a home in Paradise and a home in Hell. As for the believer, he builds his home in Paradise and demolishes his home in Hell. As for the disbeliever, he demolishes his home in Paradise and builds his home in Hell. It was narrated from Saeed bin Jubair something similar to

Surat al-Mu'minun 23:4

And those who are active in zakat.

this, that the believers inherit the homes of the infidels because they were created to worship God Almighty alone, with no partner for Him. So when these believers did what was required of them in worship, and those left what they were commanded to do for which they were created, these people attained the share of those who had obeyed their Lord, the Almighty and Majestic, and even more so, and this is what was proven in Saheeh Muslim on the authority of Abu Burdah on the authority of his father on the authority of the Prophet, may God bless him and grant him peace, who said: **On the Day of Resurrection, people from the Muslims will come with sins like mountains, and God will forgive them and place them on the Jews and Christians.** And in another version of his: The Messenger of God, may God bless him and grant him peace, said: "When the Day of Resurrection comes, God will give every Muslim a Jew or a Christian, and it will be said: This is your release from the Fire." So Umar bin Abdul Aziz made Abu Burdah swear by God, there is no god but Him, three times, that his father told him about that on the authority of the Messenger of God, may God bless him and grant him peace. He said: So he swore to him. I said: This verse is like the saying of God Almighty: **That is the Paradise which We shall inherit from those of Our servants who were righteous** and like His saying: **And that is the Paradise.** Which you have inherited because of what you used to do. Mujahid and Saeed bin Jubair said, Paradise in Roman is Al-Firdaws. Some of the Salaf said: The garden is not called Al-Firdaws unless it has grapes in it. And God knows best.

Fath al-Qadir

The meaning of their doing zakat is their paying it, so paying it was expressed with the verb because it is one of the things that can be described as a verb. What is meant by zakat here is the source because it is the one that comes from the doer. It was said that it is permissible to mean the essence of it on the assumption of an added word: i.e. 4- **And those who are to pay zakat are doing.**

Tafsir al-Baghawi

4. **And those who are active in paying zakat**, meaning: those who are active in paying the obligatory zakat, so the action was expressed by the verb because it is an action. It was said: zakat here is righteous work, meaning: and those who are active in doing righteous work.

Tafsir al-Baidawi

4- **And those who are doers of zakat** He described them with this after describing them as humble in prayer to indicate that they have reached the ultimate in performing physical and financial acts of obedience and avoiding forbidden things and everything else that

chivalry requires avoiding. Zakat applies to the meaning and the object and the first is intended because the doer is the doer of the event and not the place which is its location or the second is based on the estimation of an added value.

Surat al-Mu'minin 23:5

And those who guard their private parts.

Tafsir al-Jalalayn

5 - **And those who guard their private parts** from what is forbidden.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **And those who guard their private parts**.

Tafsir al-Qurtubi

Fourth: The Almighty's saying: **And those who guard their private parts**. Ibn al-Arabi said: One of the strange things about the Qur'an is that these ten verses are general for men and women, like all other words in the Qur'an that are open to all of them, for they are general for them, except for His saying: **And those who guard their private parts**. He only addressed men with it specifically, not wives, as evidenced by His saying: **Except from their wives or those their right hands possess**. And the woman's guarding of her private parts is known from other evidence, such as the verses on chastity in general and in particular, and other evidence.

I said: According to this interpretation of the verse, it is not permissible for a woman to be penetrated by someone she owns, according to the consensus of scholars, because she is not included in the verse. However, if she frees him after she owns him, it is permissible for him to marry her, just as it is permissible for anyone else according to the majority of scholars. It was narrated from Ubayd God ibn Abdullah ibn Utbah, al-Sha'bi and al-Nakha'i that if she freed him when she owned him, they would remain married. Abu 'Umar said: None of the jurists of the regions say this, because according to them, her owning him invalidates the marriage between them, and that is not a divorce, but rather annulment of the marriage. And if she frees him after she owns him, he cannot take her back except through a new marriage, even if she is in his waiting period.

Fifth: Muhammad bin Abdul-Hakam said: I heard Harmalah bin Abdul-Aziz say: I asked Malik about a man who flogs Umairah, so he recited this verse: **And those who guard their private parts** - until His saying: **the transgressors**. This is because they refer to the male by Umairah, and the poet says about him:

If you are in a valley where there is no one to visit, then flog Umairah. There is no harm or blame.

The people of Iraq call it masturbation, which is derived from semen. Ahmad ibn Hanbal, despite his piety, permits it, and argues that it is the removal of

waste from the body, so it is permissible when necessary. Its origin is bloodletting and cupping. Most scholars forbid it. Some scholars said: It is like doing it to oneself. It is a sin that Satan introduced and spread among people until it became a saying. I wish it had not been said. If evidence for its permissibility were established, a man of honor would turn away from it because of its baseness. If it is said: It is better than marrying a female slave, we say: Marrying a female slave, even if she is an infidel, according to the view of some scholars, is better than this, although others have also said this. However, masturbation has weak evidence and is shameful for a lowly man, so how about an adult man?!

Tafsir Ibn Kathir

Imam Ahmad said: Abdul Razzaq told us, Yunus bin Saleem told me: Yunus bin Yazid Al-Ayli dictated to me on the authority of Ibn Shihab on the authority of Urwah bin Al-Zubayr on the authority of Abdul Rahman bin Abdul Qari? He said: I heard Umar bin Al-Khattab say: Whenever the revelation came down to the Messenger of God, may God bless him and grant him peace, we could hear near his face something like the buzzing of bees. We waited for an hour and then he faced the Qiblah and raised his hands and said: "O God, increase us and do not decrease us, honor us and do not humiliate us, give us and do not deprive us, prefer us and do not prefer others over us, be pleased with us and please us - then he said: Ten verses have been revealed to me, whoever recites them will enter Paradise." Then he recited: **The believers have succeeded** until he finished the ten. Al-Tirmidhi narrated it in his Tafsir, and Al-Nasa'i in Al-Salat from the hadith of Abdul Razzaq with it, and Al-Tirmidhi said: It is strange, we do not know anyone who narrated it except Yunus bin Saleem, and we do not know Yunus.

Al-Nasa'i said in his interpretation: Qutaybah ibn Sa'id informed us, Ja'far told us, on the authority of Abu Imran, on the authority of Yazid ibn Babnous, who said: We said to Aisha, the Mother of the Believers: How was the character of the Messenger of God, may God bless him and grant him peace? She said: The character of the Messenger of God, may God bless him and grant him peace, was the Qur'an. So she recited: **The believers have succeeded** until she reached: **And those who maintain their prayers**. She said: This is how the character of the Messenger of God, may God bless him and grant him peace, was. It was narrated on the authority of Ka'b al-Ahbar, Mujahid, Abu al-'Aliyah and others: When God created the Garden of Eden and planted it with His own hand, He looked at it and said to it: Speak. It said: **The believers have succeeded**. Ka'b al-Ahbar said: Because of the honor He has prepared for them in it. Abu al-'Aliyah said: So God revealed that in His Book.

It was narrated on the authority of Abu Saeed Al-Khudri, with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him), who said: Muhammad bin Al-Muthanna told us, Al-Mughira bin Salamah told us, Wahib told us, on the authority of Al-Jariry, on the authority of Abu Nadrah, on the authority of Abu Saeed, who said: God created

Paradise as a brick of gold and a brick of silver, and planted it and said to it: Speak. It said: **The believers have succeeded.** So the angels entered it and it said: Blessed are you, the abode of kings. Then he said: Bishr bin Adam told us, and Yunus bin Ubaidullah Al-Umari told us, Adi bin Al-Fadl told us, Al-Jariry told us, on the authority of Abu Nadrah, on the authority of Abu Saeed, on the authority of the Prophet (peace and blessings of God be upon him), who said: **God created Paradise as a brick of gold and a brick of silver, and its mortar is musk.** Al-Bazzar said: I saw in another place in this hadith the wall of Paradise as a brick of gold and a brick of silver, and its mortar is musk. So He said to it: Speak. It said: **The believers have succeeded.** So the angels said: Blessed are you, the abode of kings." Al-Muluk." Then Al-Bazzar said: We do not know anyone who raised it except Adi bin Al-Fadl, and he is not a hafiz. He is an old man who died early.

Al-Hafiz Abu al-Qasim al-Tabarani said: Ahmad ibn Ali told us, Hisham ibn Khalid told us, Baqiyah told us, on the authority of Ibn Jurayj, on the authority of Ata', on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "When God created the Garden of Eden, He created in it that which no eye has seen, no ear has heard, and no human heart has conceived. Then He said to it: Speak, and it said: 'The believers have succeeded.'" Baqiyah, on the authority of the Hijazis, is weak. Al-Tabarani said: Muhammad ibn Uthman ibn Abi Shaybah told us, Munjab ibn al-Harith told us, Hammad ibn Isa al-Absi told us, on the authority of Ismail al-Suddi, on the authority of Abu Salih, on the authority of Ibn Abbas, with a chain of transmission traceable back to the Prophet, "When God created the Garden of Eden with His hand, and let down its fruits therein, and divided its rivers therein, then He looked at it and said: 'The believers have succeeded.' He said: By My glory and majesty, no miser will be my neighbor in you."

Abu Bakr bin Abi Al-Dunya said: Muhammad bin Al-Muthanna Al-Bazzar told us, Muhammad bin Ziyad Al-Kalbi told us, Yaish bin Hussein told us, on the authority of Saeed bin Abi Aruba, on the authority of Qatada, on the authority of Anas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "God created the Garden of Eden with His hand: a brick of white pearl, a brick of red ruby, and a brick of green emerald. Its mortar is musk, its pebbles are pearls, and its grass is saffron. Then He said to it, 'Speak.' It said, 'The believers have succeeded.' God said, 'By My glory and majesty, no miser will be my neighbor in you.' Then the Messenger of God, may God bless him and grant him peace, recited: 'And whoever is protected from the stinginess of his soul - it is those who will be the successful.'"

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fornicates with his neighbor's wife." This is a strange hadith, and its chain of transmission includes someone who is not known due to his ignorance, and God Know.

And His statement: **And those who are to their trusts and covenants attentive** means that if they are entrusted with something, they do not betray it, but rather return it to its people, and if they make a covenant or agreement, they fulfill it, unlike the characteristics of the hypocrites about whom the Messenger of God (blessings and peace of God be upon him) said: "The signs of a hypocrite are three: when he speaks, he lies, when he promises, he breaks his promise, and when he is entrusted, he betrays." And His statement: **And those who maintain their prayers** means they are consistent in performing them at their appointed times, as Ibn Mas'ud said: "I asked the Messenger of God (blessings and peace of God be upon him) and said: O Messenger of God, which deed is most beloved to God? He said: Prayer at its appointed time. I said: Then which? He said: Kindness to parents. I said: Then which? He said: Jihad in the cause of God." Narrated by Al-Bukhari and Muslim in Al-Bukhari and Muslim. And in Al-Mustadrak Al-Hakim, he said: **Prayer at the beginning of its appointed time.**

Ibn Masoud and Masrooq said about His statement: **And those who maintain their prayers** meaning the times of prayer. This is what Abu Ad-Dahha, Alqamah bin Qais, Saeed bin Jubair and Ikrimah said. Qatada said: **On its times, bowing and prostrating.** God began mentioning these praiseworthy qualities with prayer and concluded it with prayer, thus indicating its superiority, as the Messenger of God (blessings and peace of God be upon him) said: "Be upright and you will never be able to count them. Know that the best of your deeds is prayer. And none maintains ablution except a believer." And when God described them as having these praiseworthy qualities and righteous deeds, He said: **Those are the inheritors * Who will inherit Paradise; they will abide therein eternally.** It is proven in the two Sahihis that the Messenger of God (blessings and peace of God be upon him) said: "If you ask God for Paradise, then ask Him for Paradise, for it is the highest part of Paradise and the middle of Paradise, and from it the rivers of Paradise flow, and above it is the Throne of the Most Merciful."

Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abu Muawiyah told us, Al-A'mash told us, on the authority of Abu Salih, 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: "There is none among you but has two homes: a home in Paradise and a home in Hell. If he dies and enters Hell, the people of Paradise will inherit his home. This is what He said: 'Those are the inheritors.'" Ibn Jurayj said, on the authority of Layth, on the authority of Mujahid: **Those are the inheritors.** He said: There is none among you but has two homes: a home in Paradise and a home in Hell. As for the believer, he builds his home in Paradise and demolishes his home in Hell. As for the disbeliever, he demolishes his home in Paradise and builds his home in Hell. It was narrated from Saeed bin Jubair something similar to this, that the believers inherit the homes of the infidels because they were created to worship God Almighty

Surat al-Mu'minun 23:5

And those who guard their private parts.

alone, with no partner for Him. So when these believers did what was required of them in worship, and those left what they were commanded to do for which they were created, these people attained the share of those who had obeyed their Lord, the Almighty and Majestic, and even more so, and this is what was proven in Saheeh Muslim on the authority of Abu Burdah on the authority of his father on the authority of the Prophet, may God bless him and grant him peace, who said: **On the Day of Resurrection, people from the Muslims will come with sins like mountains, and God will forgive them and place them on the Jews and Christians.** And in another version of his: The Messenger of God, may God bless him and grant him peace, said: "When the Day of Resurrection comes, God will give every Muslim a Jew or a Christian, and it will be said: This is your release from the Fire." So Umar bin Abdul Aziz made Abu Burdah swear by God, there is no god but Him, three times, that his father told him about that on the authority of the Messenger of God, may God bless him and grant him peace. He said: So he swore to him. I said: This verse is like the saying of God Almighty: **That is the Paradise which We shall inherit from those of Our servants who were righteous** and like His saying: **And that is the Paradise.** Which you have inherited because of what you used to do. Mujahid and Saeed bin Jubair said, Paradise in Roman is Al-Firdaws. Some of the Salaf said: The garden is not called Al-Firdaws unless it has grapes in it. And God knows best.

Fath al-Qadir

5- **And those who guard their private parts** The private parts refer to the private parts of men and women, and the meaning of guarding them is that they are keeping them chaste from what is not permissible for them. It was said that the subjects here are men in particular, not women, as evidenced by His statement: **Except from their wives or those their right hands possess,** because there is consensus that it is not permissible for a woman to be penetrated by someone she owns.

Tafsir al-Baghawi

5. **And those who guard their private parts**, the private parts: a noun that includes the private parts of a man and a woman, and guarding the private parts: abstaining from what is forbidden.

Tafsir al-Baidawi

5- **And those who guard their private parts** do not expose them.

Surat al-Mu'minun 23:6

Except from their wives or those their right hands possess, for indeed, they will not be blamed.

Tafsir al-Jalalayn

6 - **Except from their wives** meaning their wives **or those their right hands possess** meaning the concubines **for then they will not be blamed** for coming to them.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Except from their wives or those their right hands possess, for indeed, they will not be blamed.**

Tafsir al-Qurtubi

Sixth: The Almighty's saying: **Except from their wives.** Al-Farra' said: That is, from their wives whom God has made lawful for them, they do not go beyond. **Or what their right hands possess** is in the accusative case, conjoined with **their wives**, and *what* is a source. This necessitates the prohibition of adultery and what we said about masturbation and temporary marriage, because the woman who is enjoyed does not take the place of wives, she does not inherit nor is she inherited from, her child is not attributed to him, and he does not leave her marriage by a divorce that is renewed for her, but rather he leaves with the expiration of the period for which she was contracted and she becomes like a hired woman. Ibn al-Arabi: If we say that temporary marriage is permissible, then she is a wife for a period of time and the name of wife is applied to her. If we say that the truth that the nation has agreed upon is the prohibition of temporary marriage, then she is a wife and is not included in the verse.

I said: The benefit of this disagreement is whether the punishment is required and the child is not attributed to him, like in clear fornication, or whether the punishment is waived due to doubt and the child is attributed to him. There are two opinions of our companions. Mut'ah marriage has had states in terms of permissibility and prohibition. Among them is that it was permissible, then the Messenger of God (blessings and peace of God be upon him) prohibited it at the time of Khaybar, then he permitted it during the conquest campaign, then he prohibited it later. This was said by Ibn Khuwayzmand from our companions and others, and Ibn al-Arabi referred to it. The discussion of it has already been completed in *An-Nisa'*.

Tafsir Ibn Kathir

Imam Ahmad said: Abdul Razzaq told us, Yunus bin Saleem told me: Yunus bin Yazid Al-Ayli dictated to me on the authority of Ibn Shihab on the authority of Urwah bin Al-Zubayr on the authority of Abdul Rahman bin Abdul Qari? He said: I heard Umar bin Al-Khattab say: Whenever the revelation came down to the Messenger of God, may God bless him and grant him peace, we could hear near his face something like the buzzing of bees. We waited for an hour and then he faced the Qiblah and raised his hands and said: "O God, increase us and do not decrease us, honor us and do not humiliate us, give us and do not deprive us, prefer us and do not prefer others over us, be pleased with us and please us - then he said: Ten verses have been revealed to me, whoever recites them will enter Paradise." Then he recited: **The believers have succeeded** until he finished the ten. Al-Tirmidhi narrated it in his Tafsir, and Al-Nasa'i in Al-Salat from the hadith of Abdul Razzaq with it, and Al-Tirmidhi said: It is strange, we do not know anyone who narrated it except Yunus bin Saleem, and we do not know Yunus.

Al-Nasa'i said in his interpretation: Qutaybah ibn Sa'id informed us, Ja'far told us, on the authority of Abu Imran, on the authority of Yazid ibn Babnous, who said: We said to Aisha, the Mother of the Believers: How was the character of the Messenger of God, may God bless him and grant him peace? She said: The character of the Messenger of God, may God bless him and grant him peace, was the Qur'an. So she recited: **The believers have succeeded** until she reached: **And those who maintain their prayers.** She said: This is how the character of the Messenger of God, may God bless him and grant him peace, was. It was narrated on the authority of Ka'b al-Ahbar, Mujahid, Abu al-Aliyah and others: When God created the Garden of Eden and planted it with His own hand, He looked at it and said to it: Speak. It said: **The believers have succeeded.** Ka'b al-Ahbar said: Because of the honor He has prepared for them in it. Abu al-Aliyah said: So God revealed that in His Book.

It was narrated on the authority of Abu Saeed Al-Khudri, with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him), who said: Muhammad bin Al-Muthanna told us, Al-Mughira bin Salamah told us, Wahib told us, on the authority of Al-Jariry, on the authority of Abu Nadrah, on the authority of Abu Saeed, who said: God created Paradise as a brick of gold and a brick of silver, and planted it and said to it: Speak. It said: **The believers have succeeded.** So the angels entered it and it said: Blessed are you, the abode of kings. Then he said: Bishr bin Adam told us, and Yunus bin Ubaidullah Al-Umari told us, Adi bin Al-Fadl told us, Al-Jariry told us, on the authority of Abu Nadrah, on the authority of Abu Saeed, on the authority of the Prophet (peace and blessings of God be upon him), who said: **God created Paradise as a brick of gold and a brick of silver, and its mortar is musk.** Al-Bazzar said: I saw in another place in this hadith the wall of Paradise as a brick of gold and a brick of silver, and its mortar is musk. So He said to it: Speak. It said: **The believers have succeeded.** So the angels said: Blessed are you, the abode of kings." Al-Muluk." Then Al-Bazzar said: We do not know anyone who raised it except Adi bin Al-Fadl, and he is

Except from their wives or those their right hands possess, for indeed, they will not be blamed.

not a hafiz. He is an old man who died early.

Al-Hafiz Abu al-Qasim al-Tabarani said: Ahmad ibn Ali told us, Hisham ibn Khalid told us, Baqiyah told us, on the authority of Ibn Jurayj, on the authority of Ata', on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "When God created the Garden of Eden, He created in it that which no eye has seen, no ear has heard, and no human heart has conceived. Then He said to it: Speak, and it said: 'The believers have succeeded.'" Baqiyah, on the authority of the Hijazis, is weak. Al-Tabarani said: Muhammad ibn Uthman ibn Abi Shaybah told us, Munjab ibn al-Harith told us, Hammad ibn Isa al-Absi told us, on the authority of Ismail al-Suddi, on the authority of Abu Salih, on the authority of Ibn Abbas, with a chain of transmission traceable back to the Prophet, "When God created the Garden of Eden with His hand, and let down its fruits therein, and divided its rivers therein, then He looked at it and said: 'The believers have succeeded.' He said: By My glory and majesty, no miser will be my neighbor in you."

Abu Bakr bin Abi Al-Dunya said: Muhammad bin Al-Muthanna Al-Bazzar told us, Muhammad bin Ziyad Al-Kalbi told us, Yaish bin Hussein told us, on the authority of Saeed bin Abi Aruba, on the authority of Qatada, on the authority of Anas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "God created the Garden of Eden with His hand: a brick of white pearl, a brick of red ruby, and a brick of green emerald. Its mortar is musk, its pebbles are pearls, and its grass is saffron. Then He said to it, 'Speak.' It said, 'The believers have succeeded.' God said, 'By My glory and majesty, no miser will be my neighbor in you.' Then the Messenger of God, may God bless him and grant him peace, recited: 'And whoever is protected from the stinginess of his soul - it is those who will be the successful.'"

God the Almighty says: **The believers have succeeded** meaning they have won, been happy and achieved success. They are the believers who are described by these attributes. **Who are humble in their prayers.** Ali ibn Abi Talhah said on the authority of Ibn Abbas: *Humble* means fearful and calm. This was also narrated on the authority of Mujahid, Al-Hasan, Qatadah and Al-Zuhri. Ali ibn Abi Talib **may God be pleased with him** said: Humility is humility of the heart. This was also narrated by Ibrahim Al-Nakha'i. Al-Hasan Al-Basri said: Their humility was in their hearts, so they lowered their gaze and lowered their wings. Muhammad ibn Sirin said: The companions of the Messenger of God (blessings and peace of God be upon him) used to raise their gaze to the sky in prayer. When this verse was revealed: **The believers have succeeded * Who are humble in their prayers** they lowered their gaze to the place of their prostration. Muhammad ibn Sirin said: They used to say: He should not let his gaze go beyond his prayer place. If he is accustomed to looking, then he should close it. This was narrated by Ibn Jarir and Ibn Abi Hatim. Then Ibn Jarir narrated on his authority and on the authority of Ata' bin Abi Rabah also, without a chain of

transmission, that the Messenger of God, may God bless him and grant him peace, used to do that until this verse was revealed. Humility in prayer is only achieved by the one who empties his heart for it and is occupied with it from everything else and prefers it over everything else. Then it will be a comfort for him and a delight to his eyes, as the Prophet, may God bless him and grant him peace, said in the hadith narrated by Imam Ahmad and al-Nasa'i on the authority of Anas on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **Perfume and women have been made beloved to me, and the delight of my eyes has been made in prayer.**

Imam Ahmad said: Waki' narrated to us, Mus'ar narrated to us, on the authority of 'Amr ibn Murrah, on the authority of Salim ibn Abi al-Ja'd, on the authority of a man from Aslam, that the Messenger of God, may God bless him and grant him peace, said: **O Bilal, give us rest with prayer.** Imam Ahmad also said: 'Abd al-Rahman ibn Mahdi narrated to us, Israel narrated to us, on the authority of 'Uthman ibn al-Mughira, on the authority of Salim ibn Abi al-Ja'd, that Muhammad ibn al-Hanafiyah said: I entered with my father upon our brother-in-law from the Ansar, and the time for prayer came, so he said: O girl, bring me water for ablution so that I may pray and rest. He saw that we disapproved of that, so he said: I heard the Messenger of God, may God bless him and grant him peace, say: **Get up, O Bilal, and give us rest with prayer.**

His statement: **And those who turn away from ill speech** means from falsehood, and it includes polytheism as some of them said, and sins as others said, and what is of no benefit in words and actions, as God Almighty said: **And when they pass by ill speech, they pass by with dignity.** Qatada said: By God, God's command came to them that which stopped them from that. And his saying: **And those who are doers of zakat** Most of them are of the opinion that what is meant by zakat here is zakat on wealth, even though this verse is Meccan, and zakat was only imposed in Medina in the second year of the Hijra. It appears that what was imposed in Medina is the one with the specific zakat and amounts. Otherwise, it appears that the origin of zakat was obligatory in Mecca, as God Almighty said in Surat Al-An'am, which is Meccan: **And give its due on the day of its harvest.** It may be possible that what is meant by zakat here is zakat of the soul from polytheism and impurity, like His saying: **He has succeeded who purifies it, and he has failed who instills it with corruption.** And like His saying: **And woe to the polytheists who do not give zakat,** according to one of the two opinions in their interpretation. It may be possible that both matters are meant, which are zakat of souls and zakat of wealth, because they are part of zakat of souls, and the complete believer is the one who does this and that, and God knows best.

And His statement, "And those who guard their private parts, Except from their wives or those their right hands possess, for indeed, they will not be blamed. But whoever seeks beyond that, then those are the transgressors." That is, those who have guarded their private parts from what is forbidden, so they do not fall

into what God has forbidden them from of adultery and sodomy. They do not approach anyone except their wives whom God has made lawful for them or those their right hands possess of concubines. And whoever engages in what God has made lawful for him, then there is no blame upon him nor is there any blame upon him. For this reason He said, "Then they will not be blamed. But whoever seeks beyond that," that is, other than wives and female slaves, **then those are the transgressors**, that is, the aggressors. Ibn Jarir said: Muhammad ibn Bashir told us, Abd al-A'la told us, Saeed told us on the authority of Qatada that a woman took her slave and said: I have interpreted a verse from the Book of God, **or what their right hands possess**. So she was brought to Umar ibn al-Khattab, may God be pleased with him, and some of the companions of the Prophet, may God bless him and grant him peace, said to him: You have interpreted a verse from the Book of God, the Almighty, in a way other than its meaning. He said: So he struck the slave and cut off his head, and said: After him, you are forbidden to every Muslim. This is a strange, disconnected report, mentioned by Ibn Jarir in his interpretation of the beginning of Surat al-Ma'idah, and it is more appropriate here. He only forbade her to men in order to treat her with the opposite of what she intended, and God knows best.

Imam Al-Shafi'i, may God have mercy on him, and those who agreed with him, based their evidence for the prohibition of masturbation on this noble verse: **And those who guard their private parts * Except from their wives or those their right hands possess**. He said: This action is outside of these two categories, and God Almighty said: **But whoever seeks beyond that, then those are the transgressors**. They relied on a hadith narrated by Imam Al-Hasan bin Arafah in his famous section where he said: Ali bin Thabit Al-Jazari told me on the authority of Muslimah bin Ja'far on the authority of Hassan bin Hamid, on the authority of Anas bin Malik, on the authority of the Prophet, may God bless him and grant him peace, who said: "There are seven whom God will not look at on the Day of Resurrection, nor will He purify them, nor will He gather them with the worlds, and He will admit them to Hellfire as the first to enter unless they repent. And whoever repents, God will accept his repentance: the one who fornicates with his hand, the one who does it and the one it is done to, the alcoholic, the one who beats his parents until they call for help, the one who harms his neighbors until they curse him, and the one who fornicates with his neighbor's wife." This is a strange hadith, and its chain of transmission includes someone who is not known due to his ignorance, and God Know.

And His statement: **And those who are to their trusts and covenants attentive** means that if they are entrusted with something, they do not betray it, but rather return it to its people, and if they make a covenant or agreement, they fulfill it, unlike the characteristics of the hypocrites about whom the Messenger of God (blessings and peace of God be upon him) said: "The signs of a hypocrite are three: when he speaks, he lies, when he promises, he breaks his promise, and when he is entrusted, he betrays." And His statement: **And those who maintain their prayers** means they are consistent in performing them

at their appointed times, as Ibn Mas'ud said: "I asked the Messenger of God (blessings and peace of God be upon him) and said: O Messenger of God, which deed is most beloved to God? He said: Prayer at its appointed time. I said: Then which? He said: Kindness to parents. I said: Then which? He said: Jihad in the cause of God." Narrated by Al-Bukhari and Muslim in Al-Bukhari and Muslim. And in Al-Mustadrak Al-Hakim, he said: **Prayer at the beginning of its appointed time**.

Ibn Masoud and Masrooq said about His statement: **And those who maintain their prayers** meaning the times of prayer. This is what Abu Ad-Dahha, Alqamah bin Qais, Saeed bin Jubair and Ikrimah said. Qatada said: **On its times, bowing and prostrating**. God began mentioning these praiseworthy qualities with prayer and concluded it with prayer, thus indicating its superiority, as the Messenger of God (blessings and peace of God be upon him) said: "Be upright and you will never be able to count them. Know that the best of your deeds is prayer. And none maintains ablution except a believer." And when God described them as having these praiseworthy qualities and righteous deeds, He said: **Those are the inheritors * Who will inherit Paradise; they will abide therein eternally**. It is proven in the two Sahihs that the Messenger of God (blessings and peace of God be upon him) said: "If you ask God for Paradise, then ask Him for Paradise, for it is the highest part of Paradise and the middle of Paradise, and from it the rivers of Paradise flow, and above it is the Throne of the Most Merciful."

Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abu Muawiyah told us, Al-A'mash told us, on the authority of Abu Salih, 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: "There is none among you but has two homes: a home in Paradise and a home in Hell. If he dies and enters Hell, the people of Paradise will inherit his home. This is what He said: 'Those are the inheritors.'" Ibn Jurayj said, on the authority of Layth, on the authority of Mujahid: **Those are the inheritors**. He said: There is none among you but has two homes: a home in Paradise and a home in Hell. As for the believer, he builds his home in Paradise and demolishes his home in Hell. As for the disbeliever, he demolishes his home in Paradise and builds his home in Hell. It was narrated from Saeed bin Jubair something similar to this, that the believers inherit the homes of the infidels because they were created to worship God Almighty alone, with no partner for Him. So when these believers did what was required of them in worship, and those left what they were commanded to do for which they were created, these people attained the share of those who had obeyed their Lord, the Almighty and Majestic, and even more so, and this is what was proven in Saheeh Muslim on the authority of Abu Burdah on the authority of his father on the authority of the Prophet, may God bless him and grant him peace, who said: **On the Day of Resurrection, people from the Muslims will come with sins like mountains, and God will forgive them and place them on the Jews and Christians**. And in another version of his: The Messenger of God, may God bless him and grant him peace, said: "When the Day of Resurrection comes, God will give every Muslim a Jew or a Christian, and it will be said: This is your release from

Except from their wives or those their right hands possess, for indeed, they will not be blamed.

the Fire.” So Umar bin Abdul Aziz made Abu Burdah swear by God, there is no god but Him, three times, that his father told him about that on the authority of the Messenger of God, may God bless him and grant him peace. He said: So he swore to him. I said: This verse is like the saying of God Almighty: **That is the Paradise which We shall inherit from those of Our servants who were righteous** and like His saying: **And that is the Paradise**. Which you have inherited because of what you used to do. Mujahid and Saeed bin Jubair said, Paradise in Roman is Al-Firdaws. Some of the Salaf said: The garden is not called Al-Firdaws unless it has grapes in it. And God knows best.

Fath al-Qadir

Al-Farra' said: *On* in his statement: 6- **Except for their wives** means from. Al-Zajaj said: The meaning is that they are blamed for issuing what was forbidden to them, so they were ordered to preserve it except for their wives. The omitted part is indicated by the mention of blame at the end of the verse, and the sentence is in the accusative case as a state. It was said that the exception to the negation of sending is understood from preservation: that is, they do not send it to anyone except for their wives. It was said that the meaning is: except for those who are guardians of their wives and maintainers of them, from their saying: So-and-so was married to so-and-so, then he died and so-and-so succeeded her. The meaning is: They guard their private parts in all circumstances except when they marry or are divorced. The phrase **or what their right hands possess** is in the accusative case in apposition to their wives, and *what* is a source, and what is meant by that are female slaves. He referred to them as *what* for non-rational people, because they combine femininity stemming from a deficiency in reason and the permissibility of buying and selling them like all other commodities. He treated them with these two matters in the same way as non-rational people. The phrase **they are not to be blamed** is an explanation of what came before, from which they are not obligated to guard their private parts.

Tafsir al-Baidawi

6- **Except for their wives or those their right hands possess** their wives or concubines, and *on* is a connection to *guardians* from your saying **guard the reins of my horse**, or a state, meaning they guard them in all circumstances except in the case of marriage or concubinage, or by an action indicated by them, not to be blamed. Rather, he said: What is the procedure for the owners of the course of the insane, since ownership is a common principle in it, and the singling out of that after generalizing his statement: **And those who turn away from ill speech** because direct contact is the most desirable of amusements to the soul and the greatest of dangers. **Then they will not be blamed** the pronoun refers to the guardians, or to whom the exception indicates, meaning if they give it to their wives or concubines, then they will not be blamed for that.

Tafsir al-Baghawi

6. **Except from their wives**, meaning: from their wives, and (*on*) means (*from*). **Or what their right hands possess**, *what* is in the accusative case, meaning or from what their right hands possess, and the verse is specifically about men, as evidenced by His statement: **Or what their right hands possess** and a woman is not permitted to enjoy the vagina of her slave. **For they will not be blamed**, meaning he guards his vagina except from his wife or female slave, then he will not be blamed for that, and he will not be blamed for them if it is in a manner permitted by the Shariah, but not in a state other than that which is permissible, and in the case of menstruation and postpartum bleeding, then it is forbidden and he will be blamed for his action.

Surat al-Mu'minin 23:7

But whoever seeks beyond that, then it is those who are the transgressors.

Tafsir al-Jalalayn

7 - **But whoever seeks beyond that** of wives and concubines, such as masturbating with his hand in coming to them **then those are the transgressors** who have gone beyond what is not permissible for them.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **But whoever seeks beyond that, then those are the transgressors.**

Tafsir al-Qurtubi

Seventh: The Almighty's statement: **But whoever seeks beyond that, then those are the transgressors.** So He called the one who marries what is not permissible an *aadi*, and He imposed the punishment on him for his transgression. The sodomite is a transgressor in the Qur'an and language, as evidenced by the Almighty's statement: **Rather, you are a transgressing people.** (Ash-Shu'ara': 166) and as mentioned previously in (*Al-A'raf*), so it is obligatory that the punishment be carried out on them, and this is clear and there is no doubt about it.

I said: There is a consideration in it, unless he is ignorant or interpreting it, even though there is consensus that the saying of God the Almighty: **And those who guard their private parts * Except from their wives or those their right hands possess, for indeed, they will not be blamed** is specific to men and not women. Muammar narrated on the authority of Qatadah who said: A woman took her slave as a concubine, and that was mentioned to Umar, so he asked her: What made you do that? She said: I thought it was permissible for me to have sex with my right hand just as it is permissible for a man to have sex with a woman whom he possesses. Umar consulted the companions of the Messenger of God (blessings and peace of God be upon him) about stoning her, and they said: She interpreted the Book of God the Almighty in a way other than its interpretation, so she is not to be stoned. Umar said: No crime! By God, I will never make her permissible for a free man after that. He punished her for that and averted the punishment from her, and he ordered the slave not to approach her. On the authority of Abu Bakr bin Abdullah that he heard his father say: I was in the presence of Umar bin Abdul Aziz when a woman came to him with her handsome slave boy and said: I kept him a secret but my cousins prevented me from doing so. I am like a man who has a slave girl and has intercourse with her, but my cousins prevented me.

Umar said: Did you marry before him? She said: Yes. He said: By God, were it not for your ignorance, I would have stoned you. But go and sell him to someone who will take him to a country other than hers. And *behind* means other than, and it is the object of **sought after**, meaning whoever sought other than wives and slave girls owned by him. Al-Zajjaj said: meaning whoever sought what comes after that, so the object of seeking is omitted, and *behind* is an adverb. And *that* refers to every male, whether feminine or masculine. **Then those are the transgressors**, meaning those who exceed the limit, from *exceed* means to exceed the limit and transgress it.

Tafsir Ibn Kathir

Imam Ahmad said: Abdul Razzaq told us, Yunus bin Saleem told me: Yunus bin Yazid Al-Ayli dictated to me on the authority of Ibn Shihab on the authority of Urwah bin Al-Zubayr on the authority of Abdul Rahman bin Abdul Qari? He said: I heard Umar bin Al-Khattab say: Whenever the revelation came down to the Messenger of God, may God bless him and grant him peace, we could hear near his face something like the buzzing of bees. We waited for an hour and then he faced the Qiblah and raised his hands and said: "O God, increase us and do not decrease us, honor us and do not humiliate us, give us and do not deprive us, prefer us and do not prefer others over us, be pleased with us and please us - then he said: Ten verses have been revealed to me, whoever recites them will enter Paradise." Then he recited: **The believers have succeeded** until he finished the ten. Al-Tirmidhi narrated it in his Tafsir, and Al-Nasa'i in Al-Salat from the hadith of Abdul Razzaq with it, and Al-Tirmidhi said: It is strange, we do not know anyone who narrated it except Yunus bin Saleem, and we do not know Yunus.

Al-Nasa'i said in his interpretation: Qutaybah ibn Sa'id informed us, Ja'far told us, on the authority of Abu Imran, on the authority of Yazid ibn Babnous, who said: We said to Aisha, the Mother of the Believers: How was the character of the Messenger of God, may God bless him and grant him peace? She said: The character of the Messenger of God, may God bless him and grant him peace, was the Qur'an. So she recited: **The believers have succeeded** until she reached: **And those who maintain their prayers.** She said: This is how the character of the Messenger of God, may God bless him and grant him peace, was. It was narrated on the authority of Ka'b al-Ahbar, Mujahid, Abu al-'Aliyah and others: When God created the Garden of Eden and planted it with His own hand, He looked at it and said to it: Speak. It said: **The believers have succeeded.** Ka'b al-Ahbar said: Because of the honor He has prepared for them in it. Abu al-'Aliyah said: So God revealed that in His Book.

It was narrated on the authority of Abu Saeed Al-Khudri, with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him), who said: Muhammad bin Al-Muthanna told us, Al-Mughira bin Salamah told us, Wahib told us, on the authority of Al-Jariry, on the authority of Abu Nadrah, on the authority of Abu Saeed, who said: God created Paradise as a brick of gold and a brick of silver, and

But whoever seeks beyond that, then it is those who are the transgressors.

planted it and said to it: Speak. It said: **The believers have succeeded.** So the angels entered it and it said: Blessed are you, the abode of kings. Then he said: Bishr bin Adam told us, and Yunus bin Ubaidullah Al-Umari told us, Adi bin Al-Fadl told us, Al-Jariry told us, on the authority of Abu Nadrah, on the authority of Abu Saeed, on the authority of the Prophet (peace and blessings of God be upon him), who said: **God created Paradise as a brick of gold and a brick of silver, and its mortar is musk.** Al-Bazzar said: I saw in another place in this hadith the wall of Paradise as a brick of gold and a brick of silver, and its mortar is musk. So He said to it: Speak. It said: **The believers have succeeded.** So the angels said: Blessed are you, the abode of kings." Al-Muluk." Then Al-Bazzar said: We do not know anyone who raised it except Adi bin Al-Fadl, and he is not a hafiz. He is an old man who died early.

Al-Hafiz Abu al-Qasim al-Tabarani said: Ahmad ibn Ali told us, Hisham ibn Khalid told us, Baqiyah told us, on the authority of Ibn Jurayj, on the authority of Ata', on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "When God created the Garden of Eden, He created in it that which no eye has seen, no ear has heard, and no human heart has conceived. Then He said to it: Speak, and it said: 'The believers have succeeded.'" Baqiyah, on the authority of the Hijazis, is weak. Al-Tabarani said: Muhammad ibn Uthman ibn Abi Shaybah told us, Munjab ibn al-Harith told us, Hammad ibn Isa al-Absi told us, on the authority of Ismail al-Suddi, on the authority of Abu Salih, on the authority of Ibn Abbas, with a chain of transmission traceable back to the Prophet, "When God created the Garden of Eden with His hand, and let down its fruits therein, and divided its rivers therein, then He looked at it and said: 'The believers have succeeded.' He said: By My glory and majesty, no miser will be my neighbor in you."

Abu Bakr bin Abi Al-Dunya said: Muhammad bin Al-Muthanna Al-Bazzar told us, Muhammad bin Ziyad Al-Kalbi told us, Yaish bin Hussein told us, on the authority of Saeed bin Abi Aruba, on the authority of Qatada, on the authority of Anas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "God created the Garden of Eden with His hand: a brick of white pearl, a brick of red ruby, and a brick of green emerald. Its mortar is musk, its pebbles are pearls, and its grass is saffron. Then He said to it, 'Speak.' It said, 'The believers have succeeded.' God said, 'By My glory and majesty, no miser will be my neighbor in you.' Then the Messenger of God, may God bless him and grant him peace, recited: 'And whoever is protected from the stinginess of his soul - it is those who will be the successful.'"

God the Almighty says: **The believers have succeeded** meaning they have won, been happy and achieved success. They are the believers who are described by these attributes. **Who are humble in their prayers.** Ali ibn Abi Talhah said on the authority of Ibn Abbas: *Humble* means fearful and calm. This was also narrated on the authority of Mujahid, Al-Hasan, Qatadah and Al-Zuhri. Ali ibn Abi Talib **may God be**

pleased with him said: Humility is humility of the heart. This was also narrated by Ibrahim Al-Nakha'i.

Al-Hasan Al-Basri said: Their humility was in their hearts, so they lowered their gaze and lowered their wings. Muhammad ibn Sirin said: The companions of the Messenger of God (blessings and peace of God be upon him) used to raise their gaze to the sky in prayer. When this verse was revealed: **The believers have succeeded * Who are humble in their prayers** they lowered their gaze to the place of their prostration. Muhammad ibn Sirin said: They used to say: He should not let his gaze go beyond his prayer place. If he is accustomed to looking, then he should close it. This was narrated by Ibn Jarir and Ibn Abi Hatim. Then Ibn Jarir narrated on his authority and on the authority of Ata' bin Abi Rabah also, without a chain of transmission, that the Messenger of God, may God bless him and grant him peace, used to do that until this verse was revealed. Humility in prayer is only achieved by the one who empties his heart for it and is occupied with it from everything else and prefers it over everything else. Then it will be a comfort for him and a delight to his eyes, as the Prophet, may God bless him and grant him peace, said in the hadith narrated by Imam Ahmad and al-Nasa'i on the authority of Anas on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **Perfume and women have been made beloved to me, and the delight of my eyes has been made in prayer.**

Imam Ahmad said: Waki' narrated to us, Mus'ar narrated to us, on the authority of 'Amr ibn Murrah, on the authority of Salim ibn Abi al-Ja'd, on the authority of a man from Aslam, that the Messenger of God, may God bless him and grant him peace, said: **O Bilal, give us rest with prayer.** Imam Ahmad also said: 'Abd al-Rahman ibn Mahdi narrated to us, Israel narrated to us, on the authority of 'Uthman ibn al-Mughira, on the authority of Salim ibn Abi al-Ja'd, that Muhammad ibn al-Hanafiyah said: I entered with my father upon our brother-in-law from the Ansar, and the time for prayer came, so he said: O girl, bring me water for ablution so that I may pray and rest. He saw that we disapproved of that, so he said: I heard the Messenger of God, may God bless him and grant him peace, say: **Get up, O Bilal, and give us rest with prayer.**

His statement: **And those who turn away from ill speech** means from falsehood, and it includes polytheism as some of them said, and sins as others said, and what is of no benefit in words and actions, as God Almighty said: **And when they pass by ill speech, they pass by with dignity.** Qatada said: By God, God's command came to them that which stopped them from that. And his saying: **And those who are doers of zakat** Most of them are of the opinion that what is meant by zakat here is zakat on wealth, even though this verse is Meccan, and zakat was only imposed in Medina in the second year of the Hijra. It appears that what was imposed in Medina is the one with the specific zakat and amounts. Otherwise, it appears that the origin of zakat was obligatory in Mecca, as God Almighty said in Surat Al-An'am, which is Meccan: **And give its due on the day of its harvest.** It may be possible that what is meant by zakat here is zakat of the soul from

polytheism and impurity, like His saying: **He has succeeded who purifies it, and he has failed who instills it with corruption.** And like His saying: **And woe to the polytheists who do not give zakat,** according to one of the two opinions in their interpretation. It may be possible that both matters are meant, which are zakat of souls and zakat of wealth, because they are part of zakat of souls, and the complete believer is the one who does this and that, and God knows best.

And His statement, "And those who guard their private parts, Except from their wives or those their right hands possess, for indeed, they will not be blamed. But whoever seeks beyond that, then those are the transgressors." That is, those who have guarded their private parts from what is forbidden, so they do not fall into what God has forbidden them from of adultery and sodomy. They do not approach anyone except their wives whom God has made lawful for them or those their right hands possess of concubines. And whoever engages in what God has made lawful for him, then there is no blame upon him nor is there any blame upon him. For this reason He said, "Then they will not be blamed. But whoever seeks beyond that," that is, other than wives and female slaves, **then those are the transgressors**, that is, the aggressors. Ibn Jarir said: Muhammad ibn Bashir told us, Abd al-A'la told us, Saeed told us on the authority of Qatada that a woman took her slave and said: I have interpreted a verse from the Book of God, **or what their right hands possess.** So she was brought to Umar ibn al-Khattab, may God be pleased with him, and some of the companions of the Prophet, may God bless him and grant him peace, said to him: You have interpreted a verse from the Book of God, the Almighty, in a way other than its meaning. He said: So he struck the slave and cut off his head, and said: After him, you are forbidden to every Muslim. This is a strange, disconnected report, mentioned by Ibn Jarir in his interpretation of the beginning of Surat al-Ma'idah, and it is more appropriate here. He only forbade her to men in order to treat her with the opposite of what she intended, and God knows best.

Imam Al-Shafi'i, may God have mercy on him, and those who agreed with him, based their evidence for the prohibition of masturbation on this noble verse: **And those who guard their private parts * Except from their wives or those their right hands possess.** He said: This action is outside of these two categories, and God Almighty said: **But whoever seeks beyond that, then those are the transgressors.** They relied on a hadith narrated by Imam Al-Hasan bin Arafah in his famous section where he said: Ali bin Thabit Al-Jazari told me on the authority of Muslimah bin Ja'far on the authority of Hassan bin Hamid, on the authority of Anas bin Malik, on the authority of the Prophet, may God bless him and grant him peace, who said: "There are seven whom God will not look at on the Day of Resurrection, nor will He purify them, nor will He gather them with the worlds, and He will admit them to Hellfire as the first to enter unless they repent. And whoever repents, God will accept his repentance: the one who fornicates with his hand, the one who does it and the one it is done to, the alcoholic, the one who beats his parents until they call for help, the one who harms his neighbors until they curse him, and the one who fornicates with his neighbor's wife." This is a strange

hadith, and its chain of transmission includes someone who is not known due to his ignorance, and God Knows.

And His statement: **And those who are to their trusts and covenants attentive** means that if they are entrusted with something, they do not betray it, but rather return it to its people, and if they make a covenant or agreement, they fulfill it, unlike the characteristics of the hypocrites about whom the Messenger of God (blessings and peace of God be upon him) said: "The signs of a hypocrite are three: when he speaks, he lies, when he promises, he breaks his promise, and when he is entrusted, he betrays." And His statement: **And those who maintain their prayers** means they are consistent in performing them at their appointed times, as Ibn Mas'ud said: "I asked the Messenger of God (blessings and peace of God be upon him) and said: O Messenger of God, which deed is most beloved to God? He said: Prayer at its appointed time. I said: Then which? He said: Kindness to parents. I said: Then which? He said: Jihad in the cause of God." Narrated by Al-Bukhari and Muslim in Al-Bukhari and Muslim. And in Al-Mustadrak Al-Hakim, he said: **Prayer at the beginning of its appointed time.**

Ibn Masoud and Masrooq said about His statement: **And those who maintain their prayers** meaning the times of prayer. This is what Abu Ad-Dahha, Alqamah bin Qais, Saeed bin Jubair and Ikrimah said. Qatada said: **On its times, bowing and prostrating.** God began mentioning these praiseworthy qualities with prayer and concluded it with prayer, thus indicating its superiority, as the Messenger of God (blessings and peace of God be upon him) said: "Be upright and you will never be able to count them. Know that the best of your deeds is prayer. And none maintains ablution except a believer." And when God described them as having these praiseworthy qualities and righteous deeds, He said: **Those are the inheritors * Who will inherit Paradise; they will abide therein eternally.** It is proven in the two Sahihis that the Messenger of God (blessings and peace of God be upon him) said: "If you ask God for Paradise, then ask Him for Paradise, for it is the highest part of Paradise and the middle of Paradise, and from it the rivers of Paradise flow, and above it is the Throne of the Most Merciful."

Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abu Muawiyah told us, Al-A'mash told us, on the authority of Abu Salih, 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: "There is none among you but has two homes: a home in Paradise and a home in Hell. If he dies and enters Hell, the people of Paradise will inherit his home. This is what He said: 'Those are the inheritors.'" Ibn Jurayj said, on the authority of Layth, on the authority of Mujahid: **Those are the inheritors.** He said: There is none among you but has two homes: a home in Paradise and a home in Hell. As for the believer, he builds his home in Paradise and demolishes his home in Hell. As for the disbeliever, he demolishes his home in Paradise and builds his home in Hell. It was narrated from Saeed bin Jubair something similar to this, that the believers inherit the homes of the infidels because they were created to worship God Almighty alone, with no partner for Him. So when these

Surat al-Mu'minun 23:7

But whoever seeks beyond that, then it is those who are the transgressors.

believers did what was required of them in worship, and those left what they were commanded to do for which they were created, these people attained the share of those who had obeyed their Lord, the Almighty and Majestic, and even more so, and this is what was proven in Saheeh Muslim on the authority of Abu Burdah on the authority of his father on the authority of the Prophet, may God bless him and grant him peace, who said: **On the Day of Resurrection, people from the Muslims will come with sins like mountains, and God will forgive them and place them on the Jews and Christians.** And in another version of his: The Messenger of God, may God bless him and grant him peace, said: "When the Day of Resurrection comes, God will give every Muslim a Jew or a Christian, and it will be said: This is your release from the Fire." So Umar bin Abdul Aziz made Abu Burdah swear by God, there is no god but Him, three times, that his father told him about that on the authority of the Messenger of God, may God bless him and grant him peace. He said: So he swore to him. I said: This verse is like the saying of God Almighty: **That is the Paradise which We shall inherit from those of Our servants who were righteous** and like His saying: **And that is the Paradise.** Which you have inherited because of what you used to do. Mujahid and Saeed bin Jubair said, Paradise in Roman is Al-Firdaws. Some of the Salaf said: The garden is not called Al-Firdaws unless it has grapes in it. And God knows best.

Fath al-Qadir

7- **But whoever seeks beyond that, then those are the transgressors.** The reference is to wives and the right hand possessions, and the meaning of the transgressors is: those who go beyond what is not permissible for them, so God Almighty called whoever marries what is not permissible an 'aadi', and 'behind' here means other than and it is the object of 'sought'. Al-Zajjaj said: That is, whoever seeks what is beyond that, then the object of 'seek' is omitted, and 'behind' is a circumstance.

This verse indicates the prohibition of temporary marriage, and some scholars have used it as evidence for the prohibition of masturbation because it is a form of sexual intercourse, as mentioned above. We have compiled a treatise on this subject, which we called **Reaching Semen in the Ruling on Masturbation**, and in it we have mentioned the evidence for prohibition and permissibility, and the preference for the more correct of the two.

Tafsir al-Baghawi

7. **But whoever seeks beyond that**, that is, seeks and requests other than wives and owned female slaves. **Then those are the transgressors**, the wrongdoers who transgress from the permissible to the forbidden. This is evidence that masturbation is forbidden, and this is the opinion of most scholars. Ibn Jurayj said: I asked Ata' about it and he said: It is disliked. I heard that a

people will be gathered and their hands will be pregnant, so I think that they are these people. And on the authority of Sa'id ibn Jubayr, he said: God punished a nation who played with their private parts.

Tafsir al-Baidawi

7- **But whoever seeks beyond that** is the exception. **Then those are the transgressors** who are complete in aggression.

Surat al-Mu'minun 23:8

And those who are to their trusts and their covenants attentive.

Tafsir al-Jalalayn

8 - **And those who are to their trusts** plural and singular **and their covenant** among themselves or between them and God of prayer and other things *observant* guardians.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And those who are to their trusts** which they were entrusted with and their covenants, which are the contracts they made with people, *careful* meaning: they are guardians who do not waste anything, but they fulfill all of that.

The readers differed in reading this. The majority of the readers of the regions, except Ibn Kathir, read it as **and those who are responsible for their trusts** in the plural form. Ibn Kathir read it as **for their trusts** in the singular form.

The correct reading of this in our view is: **for their trusts**, due to the consensus of the jurists among the reciters on this.

Tafsir al-Qurtubi

Eighth: The Almighty's saying: **And those who are to their trusts and their covenants attentive * And those who are constant in their prayers.** The majority of scholars read **to their trusts** in the plural. Ibn Kathir read it in the singular. Trust and covenant include everything that a person carries out in terms of his religious and worldly affairs, in word and deed. This includes dealing with people, making appointments, and other things, and the goal of that is to preserve it and fulfill it. Trust is more general than covenant, and every covenant is a trust in what precedes it, whether it is a word, deed, or belief.

Tafsir Ibn Kathir

Imam Ahmad said: Abdul Razzaq told us, Yunus bin Saleem told me: Yunus bin Yazid Al-Ayli dictated to me on the authority of Ibn Shihab on the authority of Urwah bin Al-Zubayr on the authority of Abdul Rahman bin Abdul Qari? He said: I heard Umar bin Al-Khattab say: Whenever the revelation came down to the Messenger of God, may God bless him and grant him peace, we could hear near his face something like the buzzing of bees. We waited for an hour and then he faced the Qiblah and raised his hands and said: "O God, increase us and do not decrease us, honor us

and do not humiliate us, give us and do not deprive us, prefer us and do not prefer others over us, be pleased with us and please us - then he said: Ten verses have been revealed to me, whoever recites them will enter Paradise." Then he recited: **The believers have succeeded** until he finished the ten. Al-Tirmidhi narrated it in his Tafsir, and Al-Nasa'i in Al-Salat from the hadith of Abdul Razzaq with it, and Al-Tirmidhi said: It is strange, we do not know anyone who narrated it except Yunus bin Saleem, and we do not know Yunus.

Al-Nasa'i said in his interpretation: Qutaybah ibn Sa'id informed us, Ja'far told us, on the authority of Abu Imran, on the authority of Yazid ibn Babnous, who said: We said to Aisha, the Mother of the Believers: How was the character of the Messenger of God, may God bless him and grant him peace? She said: The character of the Messenger of God, may God bless him and grant him peace, was the Qur'an. So she recited: **The believers have succeeded** until she reached: **And those who maintain their prayers.** She said: This is how the character of the Messenger of God, may God bless him and grant him peace, was. It was narrated on the authority of Ka'b al-Ahbar, Mujahid, Abu al-Aliyah and others: When God created the Garden of Eden and planted it with His own hand, He looked at it and said to it: Speak. It said: **The believers have succeeded.** Ka'b al-Ahbar said: Because of the honor He has prepared for them in it. Abu al-Aliyah said: So God revealed that in His Book.

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Al-Hafiz Abu al-Qasim al-Tabarani said: Ahmad ibn Ali told us, Hisham ibn Khalid told us, Baqiyah told us, on the authority of Ibn Jurayj, on the authority of Ata', on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "When God created the Garden of Eden, He created in it that which no eye has seen, no ear has heard, and no human heart has conceived. Then He said to it: Speak, and it said: 'The believers have succeeded.'" Baqiyah, on the authority of the Hijazis, is weak. Al-Tabarani said: Muhammad ibn Uthman ibn Abi

Shaybah told us, Munjab ibn al-Harith told us, Hammad ibn Isa al-Absi told us, on the authority of Ismail al-Suddi, on the authority of Abu Salih, on the authority of Ibn Abbas, with a chain of transmission traceable back to the Prophet, "When God created the Garden of Eden with His hand, and let down its fruits therein, and divided its rivers therein, then He looked at it and said: 'The believers have succeeded.' He said: By My glory and majesty, no miser will be my neighbor in you."

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God the Almighty says: **The believers have succeeded** meaning they have won, been happy and achieved success. They are the believers who are described by these attributes. **Who are humble in their prayers.** Ali ibn Abi Talhah said on the authority of Ibn Abbas: *Humble* means fearful and calm. This was also narrated on the authority of Mujahid, Al-Hasan, Qatadah and Al-Zuhri. Ali ibn Abi Talib **may God be pleased with him** said: Humility is humility of the heart. This was also narrated by Ibrahim Al-Nakha'i. Al-Hasan Al-Basri said: Their humility was in their hearts, so they lowered their gaze and lowered their wings. Muhammad ibn Sirin said: The companions of the Messenger of God (blessings and peace of God be upon him) used to raise their gaze to the sky in prayer. When this verse was revealed: **The believers have succeeded * Who are humble in their prayers** they lowered their gaze to the place of their prostration. Muhammad ibn Sirin said: They used to say: He should not let his gaze go beyond his prayer place. If he is accustomed to looking, then he should close it. This was narrated by Ibn Jarir and Ibn Abi Hatim. Then Ibn Jarir narrated on his authority and on the authority of Ata' bin Abi Rabah also, without a chain of transmission, that the Messenger of God, may God bless him and grant him peace, used to do that until this verse was revealed. Humility in prayer is only achieved by the one who empties his heart for it and is occupied with it from everything else and prefers it over everything else. Then it will be a comfort for him and a delight to his eyes, as the Prophet, may God bless him and grant him peace, said in the hadith narrated by Imam Ahmad and al-Nasa'i on the authority of Anas on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **Perfume and women have been made beloved to me, and the delight of my eyes has been made in**

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Imam Ahmad said: Waki' narrated to us, Mus'ar narrated to us, on the authority of 'Amr ibn Murrah, on the authority of Salim ibn Abi al-Ja'd, on the authority of a man from Aslam, that the Messenger of God, may God bless him and grant him peace, said: **O Bilal, give us rest with prayer.** Imam Ahmad also said: 'Abd al-Rahman ibn Mahdi narrated to us, Israel narrated to us, on the authority of 'Uthman ibn al-Mughira, on the authority of Salim ibn Abi al-Ja'd, that Muhammad ibn al-Hanafiyyah said: I entered with my father upon our brother-in-law from the Ansar, and the time for prayer came, so he said: O girl, bring me water for ablution so that I may pray and rest. He saw that we disapproved of that, so he said: I heard the Messenger of God, may God bless him and grant him peace, say: **Get up, O Bilal, and give us rest with prayer.**

His statement: **And those who turn away from ill speech** means from falsehood, and it includes polytheism as some of them said, and sins as others said, and what is of no benefit in words and actions, as God Almighty said: **And when they pass by ill speech, they pass by with dignity.** Qatada said: By God, God's command came to them that which stopped them from that. And his saying: **And those who are doers of zakat** Most of them are of the opinion that what is meant by zakat here is zakat on wealth, even though this verse is Meccan, and zakat was only imposed in Medina in the second year of the Hijra. It appears that what was imposed in Medina is the one with the specific zakat and amounts. Otherwise, it appears that the origin of zakat was obligatory in Mecca, as God Almighty said in Surat Al-An'am, which is Meccan: **And give its due on the day of its harvest.** It may be possible that what is meant by zakat here is zakat of the soul from polytheism and impurity, like His saying: **He has succeeded who purifies it, and he has failed who instills it with corruption.** And like His saying: **And woe to the polytheists who do not give zakat,** according to one of the two opinions in their interpretation. It may be possible that both matters are meant, which are zakat of souls and zakat of wealth, because they are part of zakat of souls, and the complete believer is the one who does this and that, and God knows best.

And His statement, "And those who guard their private parts, Except from their wives or those their right hands possess, for indeed, they will not be blamed. But whoever seeks beyond that, then those are the transgressors." That is, those who have guarded their private parts from what is forbidden, so they do not fall into what God has forbidden them from of adultery and sodomy. They do not approach anyone except their wives whom God has made lawful for them or those their right hands possess of concubines. And whoever engages in what God has made lawful for him, then there is no blame upon him nor is there any blame upon him. For this reason He said, "Then they will not be blamed. But whoever seeks beyond that," that is, other than wives and female slaves, **then those are the transgressors**, that is, the aggressors. Ibn Jarir said: Muhammad ibn Bashir told us, Abd al-A'la told us, Saeed told us on the authority of Qatada that a woman took her slave and said: I have interpreted a verse

from the Book of God, **or what their right hands possess**. So she was brought to Umar ibn al-Khattab, may God be pleased with him, and some of the companions of the Prophet, may God bless him and grant him peace, said to him: You have interpreted a verse from the Book of God, the Almighty, in a way other than its meaning. He said: So he struck the slave and cut off his head, and said: After him, you are forbidden to every Muslim. This is a strange, disconnected report, mentioned by Ibn Jarir in his interpretation of the beginning of Surat al-Ma'idah, and it is more appropriate here. He only forbade her to men in order to treat her with the opposite of what she intended, and God knows best.

Imam Al-Shafi'i, may God have mercy on him, and those who agreed with him, based their evidence for the prohibition of masturbation on this noble verse: **And those who guard their private parts * Except from their wives or those their right hands possess**. He said: This action is outside of these two categories, and God Almighty said: **But whoever seeks beyond that, then those are the transgressors**. They relied on a hadith narrated by Imam Al-Hasan bin Arafah in his famous section where he said: Ali bin Thabit Al-Jazari told me on the authority of Muslimah bin Ja'far on the authority of Hassan bin Hamid, on the authority of Anas bin Malik, on the authority of the Prophet, may God bless him and grant him peace, who said: "There are seven whom God will not look at on the Day of Resurrection, nor will He purify them, nor will He gather them with the worlds, and He will admit them to Hellfire as the first to enter unless they repent. And whoever repents, God will accept his repentance: the one who fornicates with his hand, the one who does it and the one it is done to, the alcoholic, the one who beats his parents until they call for help, the one who harms his neighbors until they curse him, and the one who fornicates with his neighbor's wife." This is a strange hadith, and its chain of transmission includes someone who is not known due to his ignorance, and God Knows.

And His statement: **And those who are to their trusts and covenants attentive** means that if they are entrusted with something, they do not betray it, but rather return it to its people, and if they make a covenant or agreement, they fulfill it, unlike the characteristics of the hypocrites about whom the Messenger of God (blessings and peace of God be upon him) said: "The signs of a hypocrite are three: when he speaks, he lies, when he promises, he breaks his promise, and when he is entrusted, he betrays." And His statement: **And those who maintain their prayers** means they are consistent in performing them at their appointed times, as Ibn Mas'ud said: "I asked the Messenger of God (blessings and peace of God be upon him) and said: O Messenger of God, which deed is most beloved to God? He said: Prayer at its appointed time. I said: Then which? He said: Kindness to parents. I said: Then which? He said: Jihad in the cause of God." Narrated by Al-Bukhari and Muslim in Al-Bukhari and Muslim. And in Al-Mustadrak Al-Hakim, he said: **Prayer at the beginning of its appointed time**.

Ibn Masoud and Masrooq said about His statement: **And those who maintain their prayers** meaning the times of prayer. This is what Abu Ad-Dahha, Alqamah

bin Qais, Saeed bin Jubair and Ikrimah said. Qatada said: **On its times, bowing and prostrating**. God began mentioning these praiseworthy qualities with prayer and concluded it with prayer, thus indicating its superiority, as the Messenger of God (blessings and peace of God be upon him) said: "Be upright and you will never be able to count them. Know that the best of your deeds is prayer. And none maintains ablution except a believer." And when God described them as having these praiseworthy qualities and righteous deeds, He said: **Those are the inheritors * Who will inherit Paradise; they will abide therein eternally**. It is proven in the two Sahihis that the Messenger of God (blessings and peace of God be upon him) said: "If you ask God for Paradise, then ask Him for Paradise, for it is the highest part of Paradise and the middle of Paradise, and from it the rivers of Paradise flow, and above it is the Throne of the Most Merciful."

Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abu Muawiyah told us, Al-A'mash told us, on the authority of Abu Salih, 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: "There is none among you but has two homes: a home in Paradise and a home in Hell. If he dies and enters Hell, the people of Paradise will inherit his home. This is what He said: 'Those are the inheritors.'" Ibn Jurayj said, on the authority of Layth, on the authority of Mujahid: **Those are the inheritors**. He said: There is none among you but has two homes: a home in Paradise and a home in Hell. As for the believer, he builds his home in Paradise and demolishes his home in Hell. As for the disbeliever, he demolishes his home in Paradise and builds his home in Hell. It was narrated from Saeed bin Jubair something similar to this, that the believers inherit the homes of the infidels because they were created to worship God Almighty alone, with no partner for Him. So when these believers did what was required of them in worship, and those left what they were commanded to do for which they were created, these people attained the share of those who had obeyed their Lord, the Almighty and Majestic, and even more so, and this is what was proven in Saheeh Muslim on the authority of Abu Burdah on the authority of his father on the authority of the Prophet, may God bless him and grant him peace, who said: **On the Day of Resurrection, people from the Muslims will come with sins like mountains, and God will forgive them and place them on the Jews and Christians**. And in another version of his: The Messenger of God, may God bless him and grant him peace, said: "When the Day of Resurrection comes, God will give every Muslim a Jew or a Christian, and it will be said: This is your release from the Fire." So Umar bin Abdul Aziz made Abu Burdah swear by God, there is no god but Him, three times, that his father told him about that on the authority of the Messenger of God, may God bless him and grant him peace. He said: So he swore to him. I said: This verse is like the saying of God Almighty: **That is the Paradise which We shall inherit from those of Our servants who were righteous** and like His saying: **And that is the Paradise**. Which you have inherited because of what you used to do. Mujahid and Saeed bin Jubair said, Paradise in Roman is Al-Firdaws. Some of the Salaf said: The garden is not called

Surat al-Mu'minun 23:8

And those who are to their trusts and their covenants attentive.

Al-Firdaws unless it has grapes in it. And God knows best.

Fath al-Qadir

8- **And those who are to their trusts and covenants attentive.** The majority of scholars read **their trusts** in the plural. Ibn Kathir read it in the singular. A trust is what they are entrusted with, and a covenant is what they promise to do on behalf of God Almighty or on behalf of His servants. The covenant and the trust have combined everything that a person bears in matters of religion and the world. A trust is more general than a covenant, so every covenant is a trust, and the meaning of attentive is: guardians.

Tafsir al-Baghawi

8. **And those who are to their trusts**, Ibn Kathir read **(to their trusts)** in singular form here and in Surat Al-Ma'arij, because of the Almighty's saying: **And their covenant** and the rest in the plural, like the Almighty's saying: **Indeed, God commands you to render trusts to whom they are due** (An-Nisaa': 57), **And their covenant is guardian**, preserving, meaning: they preserve what they are entrusted with, and the contracts that they make with people, they fulfill them, and trusts differ, so they are between God Almighty and the servant, such as prayer, fasting, and the acts of worship that God has made obligatory upon them, and they are between servants, such as deposits and crafts, so the servant must fulfill all of them.

Tafsir al-Baidawi

8- **And those who are to their trusts and their covenants** for what they are entrusted with and promise regarding the right or creation. **They are guardians** who are responsible for preserving and repairing it. Ibn Kathir read here and in *(Al-Ma'arij)* **to their trusts** in the singular and to avoid confusion or because it is originally a source.

Surat al-Mu'minin 23:9

And those who are constant in their prayers.

Tafsir al-Jalalayn

9 - **And those who are constant in their prayers** all together and individually *maintain* they perform them at their appointed times.

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **Those who are constant in their prayers** means: And those who are constant in their prayer times, so they do not waste them, nor are they distracted from them until they miss them, but rather they observe them until they perform them.

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

Who said that?

Ibn 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 Abu al-Dhaha, on the authority of Masruq: **And those who are constant in their prayers**, he said: their times.

Abu Al-Sa'ib told me: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Muslim, on the authority of Masruq: **And those who are constant in their prayers** at their appointed times.

Ibn Abd al-Rahman al-Barqi told us: Ibn Abi Maryam told us: Yahya ibn Ayoub told us: Ibn Zahr told us, on the authority of al-A'mash, on the authority of Muslim ibn Subayh, who said: **And those who are constant in their prayers** He said: Performing the prayer at its proper time.

Others said: Rather, the meaning of this is: They are constant in their prayers.

Who said that?

Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Ibrahim: **They maintain their prayers**. He said: Constantly. He said: He meant the obligatory prayers.

Tafsir al-Qurtubi

Ninth: The majority read **their prayers** and Hamza and Al-Kisa'i read **their prayers** in the singular form. This singular form is a generic noun, so it has the meaning of the plural. Preserving the prayer means performing it and hastening to it at the beginning of its times, and completing its bowing and prostration. This has been fully discussed in (*Al-Baqarah*)

Tafsir Ibn Kathir

Imam Ahmad said: Abdul Razzaq told us, Yunus bin Saleem told me: Yunus bin Yazid Al-Ayli dictated to me on the authority of Ibn Shihab on the authority of Urwah bin Al-Zubayr on the authority of Abdul Rahman bin Abdul Qari? He said: I heard Umar bin Al-Khattab say: Whenever the revelation came down to the Messenger of God, may God bless him and grant him peace, we could hear near his face something like the buzzing of bees. We waited for an hour and then he faced the Qiblah and raised his hands and said: "O God, increase us and do not decrease us, honor us and do not humiliate us, give us and do not deprive us, prefer us and do not prefer others over us, be pleased with us and please us - then he said: Ten verses have been revealed to me, whoever recites them will enter Paradise." Then he recited: **The believers have succeeded** until he finished the ten. Al-Tirmidhi narrated it in his Tafsir, and Al-Nasa'i in Al-Salat from the hadith of Abdul Razzaq with it, and Al-Tirmidhi said: It is strange, we do not know anyone who narrated it except Yunus bin Saleem, and we do not know Yunus.

Al-Nasa'i said in his interpretation: Qutaybah ibn Sa'id informed us, Ja'far told us, on the authority of Abu Imran, on the authority of Yazid ibn Babnous, who said: We said to Aisha, the Mother of the Believers: How was the character of the Messenger of God, may God bless him and grant him peace? She said: The character of the Messenger of God, may God bless him and grant him peace, was the Qur'an. So she recited: **The believers have succeeded** until she reached: **And those who maintain their prayers**. She said: This is how the character of the Messenger of God, may God bless him and grant him peace, was. It was narrated on the authority of Ka'b al-Ahbar, Mujahid, Abu al-'Aliyah and others: When God created the Garden of Eden and planted it with His own hand, He looked at it and said to it: Speak. It said: **The believers have succeeded**. Ka'b al-Ahbar said: Because of the honor He has prepared for them in it. Abu al-'Aliyah said: So God revealed that in His Book.

It was narrated on the authority of Abu Saeed Al-Khudri, with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him), who said: Muhammad bin Al-Muthanna told us, Al-Mughira bin Salamah told us, Wahib told us, on the authority of Al-Jariry, on the authority of Abu Nadrah, on the authority of Abu Saeed, who said: God created Paradise as a brick of gold and a brick of silver, and planted it and said to it: Speak. It said: **The believers have succeeded**. So the angels entered it and it said: Blessed are you, the abode of kings. Then he said: Bishr bin Adam told us, and Yunus bin Ubaidullah Al-Umari told us, Adi bin Al-Fadl told us, Al-Jariry told us, on the authority of Abu Nadrah, on the authority of Abu Saeed, on the authority of the Prophet (peace and blessings of God be upon him), who said: **God created Paradise as a brick of gold and a brick of silver, and its mortar is musk**. Al-Bazzar said: I saw in another place in this hadith the wall of Paradise as a brick of gold and a brick of silver, and its mortar is musk. So He said to it: Speak. It said: **The believers have succeeded**. So the angels said: Blessed are you, the abode of kings." Al-Muluk." Then Al-Bazzar said: We do not know anyone who raised it except Adi bin Al-Fadl, and he is

not a hafiz. He is an old man who died early.

Al-Hafiz Abu al-Qasim al-Tabarani said: Ahmad ibn Ali told us, Hisham ibn Khalid told us, Baqiyah told us, on the authority of Ibn Jurayj, on the authority of Ata', on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "When God created the Garden of Eden, He created in it that which no eye has seen, no ear has heard, and no human heart has conceived. Then He said to it: Speak, and it said: 'The believers have succeeded.'" Baqiyah, on the authority of the Hijazis, is weak. Al-Tabarani said: Muhammad ibn Uthman ibn Abi Shaybah told us, Munjab ibn al-Harith told us, Hammad ibn Isa al-Absi told us, on the authority of Ismail al-Suddi, on the authority of Abu Salih, on the authority of Ibn Abbas, with a chain of transmission traceable back to the Prophet, "When God created the Garden of Eden with His hand, and let down its fruits therein, and divided its rivers therein, then He looked at it and said: 'The believers have succeeded.' He said: By My glory and majesty, no miser will be my neighbor in you."

Abu Bakr bin Abi Al-Dunya said: Muhammad bin Al-Muthanna Al-Bazzar told us, Muhammad bin Ziyad Al-Kalbi told us, Yaish bin Hussein told us, on the authority of Saeed bin Abi Aruba, on the authority of Qatada, on the authority of Anas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "God created the Garden of Eden with His hand: a brick of white pearl, a brick of red ruby, and a brick of green emerald. Its mortar is musk, its pebbles are pearls, and its grass is saffron. Then He said to it, 'Speak.' It said, 'The believers have succeeded.' God said, 'By My glory and majesty, no miser will be my neighbor in you.' Then the Messenger of God, may God bless him and grant him peace, recited: 'And whoever is protected from the stinginess of his soul - it is those who will be the successful.'"

God the Almighty says: **The believers have succeeded** meaning they have won, been happy and achieved success. They are the believers who are described by these attributes. **Who are humble in their prayers.** Ali ibn Abi Talhah said on the authority of Ibn Abbas: *Humble* means fearful and calm. This was also narrated on the authority of Mujahid, Al-Hasan, Qatadah and Al-Zuhri. Ali ibn Abi Talib **may God be pleased with him** said: Humility is humility of the heart. This was also narrated by Ibrahim Al-Nakha'i. Al-Hasan Al-Basri said: Their humility was in their hearts, so they lowered their gaze and lowered their wings. Muhammad ibn Sirin said: The companions of the Messenger of God (blessings and peace of God be upon him) used to raise their gaze to the sky in prayer. When this verse was revealed: **The believers have succeeded * Who are humble in their prayers** they lowered their gaze to the place of their prostration. Muhammad ibn Sirin said: They used to say: He should not let his gaze go beyond his prayer place. If he is accustomed to looking, then he should close it. This was narrated by Ibn Jarir and Ibn Abi Hatim. Then Ibn Jarir narrated on his authority and on the authority of Ata' bin Abi Rabah also, without a chain of

transmission, that the Messenger of God, may God bless him and grant him peace, used to do that until this verse was revealed. Humility in prayer is only achieved by the one who empties his heart for it and is occupied with it from everything else and prefers it over everything else. Then it will be a comfort for him and a delight to his eyes, as the Prophet, may God bless him and grant him peace, said in the hadith narrated by Imam Ahmad and al-Nasa'i on the authority of Anas on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **Perfume and women have been made beloved to me, and the delight of my eyes has been made in prayer.**

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Surat al-Mu'minun 23:9

And those who are constant in their prayers.

the Fire.” So Umar bin Abdul Aziz made Abu Burdah swear by God, there is no god but Him, three times, that his father told him about that on the authority of the Messenger of God, may God bless him and grant him peace. He said: So he swore to him. I said: This verse is like the saying of God Almighty: **That is the Paradise which We shall inherit from those of Our servants who were righteous** and like His saying: **And that is the Paradise.** Which you have inherited because of what you used to do. Mujahid and Saeed bin Jubair said, Paradise in Roman is Al-Firdaws. Some of the Salaf said: The garden is not called Al-Firdaws unless it has grapes in it. And God knows best.

Fath al-Qadir

9- **And those who are constant in their prayers.** The majority of scholars read **their prayers** in the plural. Hamza and Al-Kisa'i read **their prayers** in the singular. Whoever reads in the singular means the generic noun, which has the same meaning as the plural. Constantly performing the prayer means performing it and maintaining it at its appointed times, completing its bowing, prostration, recitation, and the prescribed remembrances of it.

Tafsir al-Baghawi

9. **And those who are constant in their prayers,** Hamza and Al-Kisa'i read **(their prayers)** in singular, and the others read their prayers in plural. **They preserve,** meaning: they are constant in preserving them and observing their times. He repeated the mention of prayer to show that preserving it is obligatory, just as being humble in it is obligatory.

Tafsir al-Baidawi

9- **And those who are constant in their prayers** are constant in them and perform them at their appointed times. The wording of the verb in it is because of the renewal and repetition in prayer, and that is why it was collected by others besides Hamza and Al-Kisa'i. This is not a repetition of what he described them with at first, because humility in prayer is not constant in it. In beginning the descriptions and ending them with the command to pray, there is a glorification of its status.

Surat al-Mu'minun 23:10

Those are the inheritors.

Tafsir al-Jalalayn

10 - **Those are the inheritors** and no one else.

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Those are the inheritors**. God Almighty says: Those who have this description in this world are the inheritors on the Day of Resurrection of the dwellings of the people of Hell in Paradise.

In a similar manner to what we said about that, the report was narrated on the authority of the Messenger of God, may God bless him and grant him peace, and the people of interpretation interpreted it:

The novel mentioned that:

Abu Al-Sa'ib told me: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "There is not one of you but has two homes: a home in Paradise and a home in Hell. If he dies and enters Hell, the people of Paradise will inherit his home." That is what He said: **Those are the inheritors**.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, regarding his statement: **Those are the inheritors**, he said: They inherit their dwellings and the dwellings of their brothers, which were prepared for them if they had obeyed God.

Ibn Abd al-A'la told me: Ibn Thawr told us, on the authority of Muammar, on the authority of al-A'mash, on the authority of Abu Hurayrah: **Those are the inheritors**. He said: They will inherit their dwellings and the dwellings of their brothers who had been prepared for them if they had obeyed God.

Al-Qasim narrated to us, he said: Al-Husayn narrated to us, he said: Hajjaj narrated to us, on the authority of Ibn Jarbaj, he said: The inheritors are Paradise, which you have inherited, and Paradise, which we inherit from Our servants, they are the same. Ibn Jurayj said: Mujahid said: The one who is from the people of Paradise inherits his family and the family of others, and the home of the people of the Fire, they inherit the people of the Fire, so they have two homes in Paradise and two families, and that is a home in Paradise and a home in the Fire. As for the believer, he builds his home in Paradise and demolishes his home in the Fire. As for the disbeliever, he demolishes his home in Paradise and builds his home in the Fire. Ibn Jurayj said on the authority of Layth ibn Abi Sulaym, on the authority of Mujahid, that he said

something similar.

Tafsir al-Qurtubi

Then he said: **Those are the inheritors** meaning whoever acts according to what is mentioned in these verses, they are the inheritors, meaning they inherit the dwellings of the people of Hell from Paradise. In the report on the authority of Abu Hurairah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, "God the Most High has made for every person a dwelling in Paradise and a dwelling in Hell. As for the believers, they will take their dwellings and inherit the dwellings of the disbelievers, and He will make the disbelievers in their dwellings in Hell." It was narrated by Ibn Majah with the same meaning. On the authority of Abu Hurairah also, he said: The Messenger of God, may God bless him and grant him peace, said:

"There is none among you but has two homes, a home in Paradise and a home in Hell. When he dies and enters Hell, the people of Paradise inherit his home. This is what God Almighty says: 'Those are the inheritors.'" Its chain of transmission is authentic.

Tafsir Ibn Kathir

Imam Ahmad said: Abdul Razzaq told us, Yunus bin Saleem told me: Yunus bin Yazid Al-Ayli dictated to me on the authority of Ibn Shihab on the authority of Urwah bin Al-Zubayr on the authority of Abdul Rahman bin Abdul Qari? He said: I heard Umar bin Al-Khattab say: Whenever the revelation came down to the Messenger of God, may God bless him and grant him peace, we could hear near his face something like the buzzing of bees. We waited for an hour and then he faced the Qiblah and raised his hands and said: "O God, increase us and do not decrease us, honor us and do not humiliate us, give us and do not deprive us, prefer us and do not prefer others over us, be pleased with us and please us - then he said: Ten verses have been revealed to me, whoever recites them will enter Paradise." Then he recited: **The believers have succeeded** until he finished the ten. Al-Tirmidhi narrated it in his Tafsir, and Al-Nasa'i in Al-Salat from the hadith of Abdul Razzaq with it, and Al-Tirmidhi said: It is strange, we do not know anyone who narrated it except Yunus bin Saleem, and we do not know Yunus.

Al-Nasa'i said in his interpretation: Qutaybah ibn Sa'id informed us, Ja'far told us, on the authority of Abu Imran, on the authority of Yazid ibn Babnous, who said: We said to Aisha, the Mother of the Believers: How was the character of the Messenger of God, may God bless him and grant him peace? She said: The character of the Messenger of God, may God bless him and grant him peace, was the Qur'an. So she recited: **The believers have succeeded** until she reached: **And those who maintain their prayers**. She said: This is how the character of the Messenger of God, may God bless him and grant him peace, was. It was narrated on the authority of Ka'b al-Ahbar, Mujahid, Abu al-Aliyah and others: When God created

the Garden of Eden and planted it with His own hand, He looked at it and said to it: Speak. It said: **The believers have succeeded.** Ka'b al-Ahbar said: Because of the honor He has prepared for them in it. Abu al-'Aliyah said: So God revealed that in His Book.

It was narrated on the authority of Abu Saeed Al-Khudri, with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him), who said: Muhammad bin Al-Muthanna told us, Al-Mughira bin Salamah told us, Wahib told us, on the authority of Al-Jariry, on the authority of Abu Nadrah, on the authority of Abu Saeed, who said: God created Paradise as a brick of gold and a brick of silver, and planted it and said to it: Speak. It said: **The believers have succeeded.** So the angels entered it and it said: Blessed are you, the abode of kings. Then he said: Bishr bin Adam told us, and Yunus bin Ubaidullah Al-Umari told us, Adi bin Al-Fadl told us, Al-Jariry told us, on the authority of Abu Nadrah, on the authority of Abu Saeed, on the authority of the Prophet (peace and blessings of God be upon him), who said: **God created Paradise as a brick of gold and a brick of silver, and its mortar is musk.** Al-Bazzar said: I saw in another place in this hadith the wall of Paradise as a brick of gold and a brick of silver, and its mortar is musk. So He said to it: Speak. It said: **The believers have succeeded.** So the angels said: Blessed are you, the abode of kings." Al-Muluk." Then Al-Bazzar said: We do not know anyone who raised it except Adi bin Al-Fadl, and he is not a hafiz. He is an old man who died early.

Al-Hafiz Abu al-Qasim Al-Tabarani said: Ahmad ibn Ali told us, Hisham ibn Khalid told us, Baqiyah told us, on the authority of Ibn Jurayj, on the authority of Ata', on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "When God created the Garden of Eden, He created in it that which no eye has seen, no ear has heard, and no human heart has conceived. Then He said to it: Speak, and it said: 'The believers have succeeded.'" Baqiyah, on the authority of the Hijazis, is weak. Al-Tabarani said: Muhammad ibn Uthman ibn Abi Shaybah told us, Munjab ibn al-Harith told us, Hammad ibn Isa al-Absi told us, on the authority of Ismail al-Suddi, on the authority of Abu Salih, on the authority of Ibn Abbas, with a chain of transmission traceable back to the Prophet, "When God created the Garden of Eden with His hand, and let down its fruits therein, and divided its rivers therein, then He looked at it and said: 'The believers have succeeded.' He said: By My glory and majesty, no miser will be my neighbor in you."

Abu Bakr bin Abi Al-Dunya said: Muhammad bin Al-Muthanna Al-Bazzar told us, Muhammad bin Ziyad Al-Kalbi told us, Yaish bin Hussein told us, on the authority of Saeed bin Abi Aruba, on the authority of Qatada, on the authority of Anas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "God created the Garden of Eden with His hand: a brick of white pearl, a brick of red ruby, and a brick of green emerald. Its mortar is musk, its pebbles are pearls, and its grass is saffron. Then He said to it, 'Speak.' It said, 'The believers have succeeded.' God said, 'By My glory and

majesty, no miser will be my neighbor in you.' Then the Messenger of God, may God bless him and grant him peace, recited: 'And whoever is protected from the stinginess of his soul - it is those who will be the successful.'"

God the Almighty says: **The believers have succeeded** meaning they have won, been happy and achieved success. They are the believers who are described by these attributes. **Who are humble in their prayers.** Ali ibn Abi Talhah said on the authority of Ibn Abbas: *Humble* means fearful and calm. This was also narrated on the authority of Mujahid, Al-Hasan, Qatadah and Al-Zuhri. Ali ibn Abi Talib **may God be pleased with him** said: Humility is humility of the heart. This was also narrated by Ibrahim Al-Nakha'i. Al-Hasan Al-Basri said: Their humility was in their hearts, so they lowered their gaze and lowered their wings. Muhammad ibn Sirin said: The companions of the Messenger of God (blessings and peace of God be upon him) used to raise their gaze to the sky in prayer. When this verse was revealed: **The believers have succeeded * Who are humble in their prayers** they lowered their gaze to the place of their prostration. Muhammad ibn Sirin said: They used to say: He should not let his gaze go beyond his prayer place. If he is accustomed to looking, then he should close it. This was narrated by Ibn Jarir and Ibn Abi Hatim. Then Ibn Jarir narrated on his authority and on the authority of Ata' bin Abi Rabah also, without a chain of transmission, that the Messenger of God, may God bless him and grant him peace, used to do that until this verse was revealed. Humility in prayer is only achieved by the one who empties his heart for it and is occupied with it from everything else and prefers it over everything else. Then it will be a comfort for him and a delight to his eyes, as the Prophet, may God bless him and grant him peace, said in the hadith narrated by Imam Ahmad and al-Nasa'i on the authority of Anas on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **Perfume and women have been made beloved to me, and the delight of my eyes has been made in prayer.**

Imam Ahmad said: Waki' narrated to us, Mus'ar narrated to us, on the authority of 'Amr ibn Murrah, on the authority of Salim ibn Abi al-Ja'd, on the authority of a man from Aslam, that the Messenger of God, may God bless him and grant him peace, said: **O Bilal, give us rest with prayer.** Imam Ahmad also said: 'Abd al-Rahman ibn Mahdi narrated to us, Israel narrated to us, on the authority of 'Uthman ibn al-Mughira, on the authority of Salim ibn Abi al-Ja'd, that Muhammad ibn al-Hanafiyah said: I entered with my father upon our brother-in-law from the Ansar, and the time for prayer came, so he said: O girl, bring me water for ablution so that I may pray and rest. He saw that we disapproved of that, so he said: I heard the Messenger of God, may God bless him and grant him peace, say: **Get up, O Bilal, and give us rest with prayer.**

His statement: **And those who turn away from ill speech** means from falsehood, and it includes polytheism as some of them said, and sins as others said, and what is of no benefit in words and actions, as

God Almighty said: **And when they pass by ill speech, they pass by with dignity.** Qatada said: By God, God's command came to them that which stopped them from that. And his saying: **And those who are doers of zakat** Most of them are of the opinion that what is meant by zakat here is zakat on wealth, even though this verse is Meccan, and zakat was only imposed in Medina in the second year of the Hijra. It appears that what was imposed in Medina is the one with the specific zakat and amounts. Otherwise, it appears that the origin of zakat was obligatory in Mecca, as God Almighty said in Surat Al-An'am, which is Meccan: **And give its due on the day of its harvest.** It may be possible that what is meant by zakat here is zakat of the soul from polytheism and impurity, like His saying: **He has succeeded who purifies it, and he has failed who instills it with corruption.** And like His saying: **And woe to the polytheists who do not give zakat,** according to one of the two opinions in their interpretation. It may be possible that both matters are meant, which are zakat of souls and zakat of wealth, because they are part of zakat of souls, and the complete believer is the one who does this and that, and God knows best.

And His statement, "And those who guard their private parts, Except from their wives or those their right hands possess, for indeed, they will not be blamed. But whoever seeks beyond that, then those are the transgressors." That is, those who have guarded their private parts from what is forbidden, so they do not fall into what God has forbidden them from of adultery and sodomy. They do not approach anyone except their wives whom God has made lawful for them or those their right hands possess of concubines. And whoever engages in what God has made lawful for him, then there is no blame upon him nor is there any blame upon him. For this reason He said, "Then they will not be blamed. But whoever seeks beyond that," that is, other than wives and female slaves, **then those are the transgressors**, that is, the aggressors. Ibn Jarir said: Muhammad ibn Bashir told us, Abd al-A'la told us, Saeed told us on the authority of Qatada that a woman took her slave and said: I have interpreted a verse from the Book of God, **or what their right hands possess.** So she was brought to Umar ibn al-Khattab, may God be pleased with him, and some of the companions of the Prophet, may God bless him and grant him peace, said to him: You have interpreted a verse from the Book of God, the Almighty, in a way other than its meaning. He said: So he struck the slave and cut off his head, and said: After him, you are forbidden to every Muslim. This is a strange, disconnected report, mentioned by Ibn Jarir in his interpretation of the beginning of Surat al-Ma'idah, and it is more appropriate here. He only forbade her to men in order to treat her with the opposite of what she intended, and God knows best.

Imam Al-Shafi'i, may God have mercy on him, and those who agreed with him, based their evidence for the prohibition of masturbation on this noble verse: **And those who guard their private parts * Except from their wives or those their right hands possess.** He said: This action is outside of these two categories, and God Almighty said: **But whoever seeks beyond that, then those are the transgressors.** They relied on a hadith narrated by Imam Al-Hasan bin Arafah in his famous section where he said: Ali bin Thabit Al-Jazari told me

on the authority of Muslimah bin Ja'far on the authority of Hassan bin Hamid, on the authority of Anas bin Malik, on the authority of the Prophet, may God bless him and grant him peace, who said: "There are seven whom God will not look at on the Day of Resurrection, nor will He purify them, nor will He gather them with the worlds, and He will admit them to Hellfire as the first to enter unless they repent. And whoever repents, God will accept his repentance: the one who fornicates with his hand, the one who does it and the one it is done to, the alcoholic, the one who beats his parents until they call for help, the one who harms his neighbors until they curse him, and the one who fornicates with his neighbor's wife." This is a strange hadith, and its chain of transmission includes someone who is not known due to his ignorance, and God Know.

And His statement: **And those who are to their trusts and covenants attentive** means that if they are entrusted with something, they do not betray it, but rather return it to its people, and if they make a covenant or agreement, they fulfill it, unlike the characteristics of the hypocrites about whom the Messenger of God (blessings and peace of God be upon him) said: "The signs of a hypocrite are three: when he speaks, he lies, when he promises, he breaks his promise, and when he is entrusted, he betrays." And His statement: **And those who maintain their prayers** means they are consistent in performing them at their appointed times, as Ibn Mas'ud said: "I asked the Messenger of God (blessings and peace of God be upon him) and said: O Messenger of God, which deed is most beloved to God? He said: Prayer at its appointed time. I said: Then which? He said: Kindness to parents. I said: Then which? He said: Jihad in the cause of God." Narrated by Al-Bukhari and Muslim in Al-Bukhari and Muslim. And in Al-Mustadrak Al-Hakim, he said: **Prayer at the beginning of its appointed time.**

Ibn Masoud and Masrooq said about His statement: **And those who maintain their prayers** meaning the times of prayer. This is what Abu Ad-Dahha, Alqamah bin Qais, Saeed bin Jubair and Ikrimah said. Qatada said: **On its times, bowing and prostrating.** God began mentioning these praiseworthy qualities with prayer and concluded it with prayer, thus indicating its superiority, as the Messenger of God (blessings and peace of God be upon him) said: "Be upright and you will never be able to count them. Know that the best of your deeds is prayer. And none maintains ablution except a believer." And when God described them as having these praiseworthy qualities and righteous deeds, He said: **Those are the inheritors * Who will inherit Paradise; they will abide therein eternally.** It is proven in the two Sahihis that the Messenger of God (blessings and peace of God be upon him) said: "If you ask God for Paradise, then ask Him for Paradise, for it is the highest part of Paradise and the middle of Paradise, and from it the rivers of Paradise flow, and above it is the Throne of the Most Merciful."

Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abu Muawiyah told us, Al-A'mash told us, on the authority of Abu Salih, 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: "There is none among you but has two homes: a home

Surat al-Mu'minun 23:10

Those are the inheritors.

in Paradise and a home in Hell. If he dies and enters Hell, the people of Paradise will inherit his home. This is what He said: 'Those are the inheritors.'" Ibn Jurayj said, on the authority of Layth, on the authority of Mujahid: **Those are the inheritors.** He said: There is none among you but has two homes: a home in Paradise and a home in Hell. As for the believer, he builds his home in Paradise and demolishes his home in Hell. As for the disbeliever, he demolishes his home in Paradise and builds his home in Hell. It was narrated from Saeed bin Jubair something similar to this, that the believers inherit the homes of the infidels because they were created to worship God Almighty alone, with no partner for Him. So when these believers did what was required of them in worship, and those left what they were commanded to do for which they were created, these people attained the share of those who had obeyed their Lord, the Almighty and Majestic, and even more so, and this is what was proven in Saheeh Muslim on the authority of Abu Burdah on the authority of his father on the authority of the Prophet, may God bless him and grant him peace, who said: **On the Day of Resurrection, people from the Muslims will come with sins like mountains, and God will forgive them and place them on the Jews and Christians.** And in another version of his: The Messenger of God, may God bless him and grant him peace, said: "When the Day of Resurrection comes, God will give every Muslim a Jew or a Christian, and it will be said: This is your release from the Fire." So Umar bin Abdul Aziz made Abu Burdah swear by God, there is no god but Him, three times, that his father told him about that on the authority of the Messenger of God, may God bless him and grant him peace. He said: So he swore to him. I said: This verse is like the saying of God Almighty: **That is the Paradise which We shall inherit from those of Our servants who were righteous** and like His saying: **And that is the Paradise.** Which you have inherited because of what you used to do. Mujahid and Saeed bin Jubair said, Paradise in Roman is Al-Firdaws. Some of the Salaf said: The garden is not called Al-Firdaws unless it has grapes in it. And God knows best.

Fath al-Qadir

Then God Almighty praised these people and said: 10- **Those are the inheritors**, meaning they are the most deserving of being called by this name, and no one else.

Tafsir al-Baghawi

10. *Those*, the people of this description, **are the inheritors**, who inherit the dwellings of the people of Hell from Paradise.

It was narrated on the authority of Abu Salih on the authority of Abu Hurairah that he said: The Messenger of God, may God bless him and grant him peace, said: "There is not one of you but has two homes, a home in Paradise and a home in Hell. If he dies and enters Hell,

the people of Paradise will inherit his home." This is what God Almighty said: **Those are the inheritors.**

Mujahid said: Every person has a home in Paradise and a home in Hell. As for the believer, he builds his home in Paradise and demolishes his home in Hell. As for the disbeliever, he demolishes his home in Paradise and builds his home in Hell.

Some of them said: The meaning of inheritance is that their affair will lead to Paradise and they will attain it, just as the affair of inheritance leads to the heir.

Tafsir al-Baidawi

10- *Those* are the ones who have these qualities. **They are the inheritors** who are more deserving of being called inheritors than anyone else.

Surat al-Mu'minun 23:11

Those who inherit Paradise will abide therein eternally.

Tafsir al-Jalalayn

11 - **Those who inherit Paradise** is the highest paradise **therein they will abide eternally** in that is an allusion to the afterlife and it is appropriate to mention the beginning after it

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Those who inherit** the garden of generosity, which is Paradise. According to the Arabs, and Mujahid used to say: It is in Roman.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **Those who inherit Paradise**, he said: Paradise is a garden in Roman.

He said: Hajjaj narrated to me, on the authority of Ibn Jurayj, on the authority of Mujahid, who said: Eden is a garden in Paradise, in which He created it with His own hand. It opens every dawn and He looks into it, then He says: **The believers have succeeded**. He said: It is also that garden, Paradise. Mujahid said: God planted it with His own hand, and when it reached it, He said: **The believers have succeeded**. Then He ordered it to be closed, so that no creation or close angel would look into it. Then it is opened every dawn and He looks into it and He says: **The believers have succeeded**. Then it is closed until the same time.

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, who said: Haritha ibn Suraqa was killed on the day of Badr, and his mother said: O Messenger of God, if my son is among the people of Paradise, I will not cry over him, but if he is among the people of Hell, I will cry excessively. He said: O mother of Haritha, they are two sides of Paradise, and your son has attained the highest paradise.

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

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 Qatada, on the authority of Ka'b, he said: God created the Garden of Paradise with His own hand, planted it with His own hand, then said: Speak, it said: **The believers have succeeded**.

He said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Hisam bin Musak, on the authority of Qatada also, the same, except that he said: Speak. She said: Blessed are the righteous.

He said: Al-Hussein told us, he said: Muhammad bin Yazid told us, on the authority of Ismail bin Abi Khalid,

on the authority of Abu Dawud Nafi', he said: When God created her, He said to her: Adorn yourself, so she adorned herself, then He said to her: Speak, so she said: Blessed is he with whom I am pleased.

His saying: **They will abide therein eternally** means they will remain therein. He says: These are the ones who will inherit Paradise, they will abide therein eternally, meaning they will remain therein forever, they will not move from it.

Tafsir al-Qurtubi

It is possible that obtaining Paradise is called inheritance in terms of obtaining it without others, so it is a pseudonym in two ways:

And Paradise is the highest part of Paradise, its middle and its best part. Narrated by Al-Tirmidhi from the hadith of Al-Rabi' bin Al-Nadr, Umm Haritha, and he said: A good and authentic hadith. In the hadith of Muslim:

So if you ask God, ask Him for Al-Firdaws, for it is the middle of Paradise and the highest part of Paradise, and from it the rivers of Paradise flow. Abu Hatim Muhammad ibn Hibban said: His saying, may God bless him and grant him peace: **For it is the middle of Paradise** means that Al-Firdaws is in the middle of Paradise in width and it is the highest part of Paradise, meaning in height. All of this confirms the statement of Abu Hurayrah: Al-Firdaws is the center of Paradise from which the rivers of Paradise flow. The word, according to what Mujahid said, is Roman and Arabized. It was said that it is Persian and Arabized. It was said that it is Ethiopian, and if that is confirmed, then it is in agreement between the languages. Ad-Dahhak said: It is Arabic and it means vineyard, and the Arabs say for vineyards *Firadis*. "They will abide therein forever," so it was made feminine in the sense of Paradise.

Tafsir Ibn Kathir

Imam Ahmad said: Abdul Razzaq told us, Yunus bin Saleem told me: Yunus bin Yazid Al-Ayli dictated to me on the authority of Ibn Shihab on the authority of Urwah bin Al-Zubayr on the authority of Abdul Rahman bin Abdul Qari? He said: I heard Umar bin Al-Khattab say: Whenever the revelation came down to the Messenger of God, may God bless him and grant him peace, we could hear near his face something like the buzzing of bees. We waited for an hour and then he faced the Qiblah and raised his hands and said: "O God, increase us and do not decrease us, honor us and do not humiliate us, give us and do not deprive us, prefer us and do not prefer others over us, be pleased with us and please us - then he said: Ten verses have been revealed to me, whoever recites them will enter Paradise." Then he recited: **The believers have succeeded** until he finished the ten. Al-Tirmidhi narrated it in his Tafsir, and Al-Nasa'i in Al-Salat from the hadith of Abdul Razzaq with it, and Al-Tirmidhi said: It is strange, we do not know anyone who narrated it

except Yunus bin Saleem, and we do not know Yunus.

Al-Nasa'i said in his interpretation: Qutaybah ibn Sa'id informed us, Ja'far told us, on the authority of Abu Imran, on the authority of Yazid ibn Babnous, who said: We said to Aisha, the Mother of the Believers: How was the character of the Messenger of God, may God bless him and grant him peace? She said: The character of the Messenger of God, may God bless him and grant him peace, was the Qur'an. So she recited: **The believers have succeeded** until she reached: **And those who maintain their prayers**. She said: This is how the character of the Messenger of God, may God bless him and grant him peace, was. It was narrated on the authority of Ka'b al-Ahbar, Mujahid, Abu al-'Aliyah and others: When God created the Garden of Eden and planted it with His own hand, He looked at it and said to it: Speak. It said: **The believers have succeeded**. Ka'b al-Ahbar said: Because of the honor He has prepared for them in it. Abu al-'Aliyah said: So God revealed that in His Book.

It was narrated on the authority of Abu Saeed Al-Khudri, with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him), who said: Muhammad bin Al-Muthanna told us, Al-Mughira bin Salamah told us, Wahib told us, on the authority of Al-Jariri, on the authority of Abu Nadrah, on the authority of Abu Saeed, who said: God created Paradise as a brick of gold and a brick of silver, and planted it and said to it: Speak. It said: **The believers have succeeded**. So the angels entered it and it said: Blessed are you, the abode of kings. Then he said: Bishr bin Adam told us, and Yunus bin Ubaidullah Al-Umari told us, Adi bin Al-Fadl told us, Al-Jariri told us, on the authority of Abu Nadrah, on the authority of Abu Saeed, on the authority of the Prophet (peace and blessings of God be upon him), who said: **God created Paradise as a brick of gold and a brick of silver, and its mortar is musk**. Al-Bazzar said: I saw in another place in this hadith the wall of Paradise as a brick of gold and a brick of silver, and its mortar is musk. So He said to it: Speak. It said: **The believers have succeeded**. So the angels said: Blessed are you, the abode of kings." Al-Muluk." Then Al-Bazzar said: We do not know anyone who raised it except Adi bin Al-Fadl, and he is not a hafiz. He is an old man who died early.

Al-Hafiz Abu al-Qasim al-Tabarani said: Ahmad ibn Ali told us, Hisham ibn Khalid told us, Baqiyah told us, on the authority of Ibn Jurayj, on the authority of Ata', on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "When God created the Garden of Eden, He created in it that which no eye has seen, no ear has heard, and no human heart has conceived. Then He said to it: Speak, and it said: 'The believers have succeeded.'" Baqiyah, on the authority of the Hijazis, is weak. Al-Tabarani said: Muhammad ibn Uthman ibn Abi Shaybah told us, Munjab ibn al-Harith told us, Hammad ibn Isa al-Absi told us, on the authority of Ismail al-Suddi, on the authority of Abu Salih, on the authority of Ibn Abbas, with a chain of transmission traceable back to the Prophet, "When God created the Garden of Eden with His hand, and let down its fruits therein, and divided its rivers therein, then He looked

at it and said: 'The believers have succeeded.' He said: By My glory and majesty, no miser will be my neighbor in you."

Abu Bakr bin Abi Al-Dunya said: Muhammad bin Al-Muthanna Al-Bazzar told us, Muhammad bin Ziyad Al-Kalbi told us, Yaish bin Hussein told us, on the authority of Saeed bin Abi Aruba, on the authority of Qatada, on the authority of Anas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "God created the Garden of Eden with His hand: a brick of white pearl, a brick of red ruby, and a brick of green emerald. Its mortar is musk, its pebbles are pearls, and its grass is saffron. Then He said to it, 'Speak.' It said, 'The believers have succeeded.' God said, 'By My glory and majesty, no miser will be my neighbor in you.' Then the Messenger of God, may God bless him and grant him peace, recited: 'And whoever is protected from the stinginess of his soul - it is those who will be the successful.'"

God the Almighty says: **The believers have succeeded** meaning they have won, been happy and achieved success. They are the believers who are described by these attributes. **Who are humble in their prayers**. Ali ibn Abi Talhah said on the authority of Ibn Abbas: *Humble* means fearful and calm. This was also narrated on the authority of Mujahid, Al-Hasan, Qatadah and Al-Zuhri. Ali ibn Abi Talib **may God be pleased with him** said: Humility is humility of the heart. This was also narrated by Ibrahim Al-Nakha'i. Al-Hasan Al-Basri said: Their humility was in their hearts, so they lowered their gaze and lowered their wings. Muhammad ibn Sirin said: The companions of the Messenger of God (blessings and peace of God be upon him) used to raise their gaze to the sky in prayer. When this verse was revealed: **The believers have succeeded * Who are humble in their prayers** they lowered their gaze to the place of their prostration. Muhammad ibn Sirin said: They used to say: He should not let his gaze go beyond his prayer place. If he is accustomed to looking, then he should close it. This was narrated by Ibn Jarir and Ibn Abi Hatim. Then Ibn Jarir narrated on his authority and on the authority of Ata' bin Abi Rabah also, without a chain of transmission, that the Messenger of God, may God bless him and grant him peace, used to do that until this verse was revealed. Humility in prayer is only achieved by the one who empties his heart for it and is occupied with it from everything else and prefers it over everything else. Then it will be a comfort for him and a delight to his eyes, as the Prophet, may God bless him and grant him peace, said in the hadith narrated by Imam Ahmad and al-Nasa'i on the authority of Anas on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **Perfume and women have been made beloved to me, and the delight of my eyes has been made in prayer**.

Imam Ahmad said: Waki' narrated to us, Mus'ar narrated to us, on the authority of 'Amr ibn Murrah, on the authority of Salim ibn Abi al-Ja'd, on the authority of a man from Aslam, that the Messenger of God, may God bless him and grant him peace, said: **O Bilal, give**

us rest with prayer. Imam Ahmad also said: `Abd al-Rahman ibn Mahdi narrated to us, Israel narrated to us, on the authority of `Uthman ibn al-Mughira, on the authority of Salim ibn Abi al-Ja'd, that Muhammad ibn al-Hanafiyyah said: I entered with my father upon our brother-in-law from the Ansar, and the time for prayer came, so he said: O girl, bring me water for ablution so that I may pray and rest. He saw that we disapproved of that, so he said: I heard the Messenger of God, may God bless him and grant him peace, say: **Get up, O Bilal, and give us rest with prayer.**

His statement: **And those who turn away from ill speech** means from falsehood, and it includes polytheism as some of them said, and sins as others said, and what is of no benefit in words and actions, as God Almighty said: **And when they pass by ill speech, they pass by with dignity.** Qatada said: By God, God's command came to them that which stopped them from that. And his saying: **And those who are doers of zakat** Most of them are of the opinion that what is meant by zakat here is zakat on wealth, even though this verse is Meccan, and zakat was only imposed in Medina in the second year of the Hijra. It appears that what was imposed in Medina is the one with the specific zakat and amounts. Otherwise, it appears that the origin of zakat was obligatory in Mecca, as God Almighty said in Surat Al-An'am, which is Meccan: **And give its due on the day of its harvest.** It may be possible that what is meant by zakat here is zakat of the soul from polytheism and impurity, like His saying: **He has succeeded who purifies it, and he has failed who instills it with corruption.** And like His saying: **And woe to the polytheists who do not give zakat,** according to one of the two opinions in their interpretation. It may be possible that both matters are meant, which are zakat of souls and zakat of wealth, because they are part of zakat of souls, and the complete believer is the one who does this and that, and God knows best.

And His statement, "And those who guard their private parts, Except from their wives or those their right hands possess, for indeed, they will not be blamed. But whoever seeks beyond that, then those are the transgressors." That is, those who have guarded their private parts from what is forbidden, so they do not fall into what God has forbidden them from of adultery and sodomy. They do not approach anyone except their wives whom God has made lawful for them or those their right hands possess of concubines. And whoever engages in what God has made lawful for him, then there is no blame upon him nor is there any blame upon him. For this reason He said, "Then they will not be blamed. But whoever seeks beyond that," that is, other than wives and female slaves, **then those are the transgressors**, that is, the aggressors. Ibn Jarir said: Muhammad ibn Bashir told us, Abd al-A'la told us, Saeed told us on the authority of Qatada that a woman took her slave and said: I have interpreted a verse from the Book of God, **or what their right hands possess.** So she was brought to Umar ibn al-Khattab, may God be pleased with him, and some of the companions of the Prophet, may God bless him and grant him peace, said to him: You have interpreted a verse from the Book of God, the Almighty, in a way other than its meaning. He said: So he struck the slave and cut off his head, and said: After him, you are forbidden to every Muslim. This is a strange,

disconnected report, mentioned by Ibn Jarir in his interpretation of the beginning of Surat al-Ma'idah, and it is more appropriate here. He only forbade her to men in order to treat her with the opposite of what she intended, and God knows best.

Imam Al-Shafi'i, may God have mercy on him, and those who agreed with him, based their evidence for the prohibition of masturbation on this noble verse: **And those who guard their private parts * Except from their wives or those their right hands possess.** He said: This action is outside of these two categories, and God Almighty said: **But whoever seeks beyond that, then those are the transgressors.** They relied on a hadith narrated by Imam Al-Hasan bin Arafah in his famous section where he said: Ali bin Thabit Al-Jazari told me on the authority of Muslimah bin Ja'far on the authority of Hassan bin Hamid, on the authority of Anas bin Malik, on the authority of the Prophet, may God bless him and grant him peace, who said: "There are seven whom God will not look at on the Day of Resurrection, nor will He purify them, nor will He gather them with the worlds, and He will admit them to Hellfire as the first to enter unless they repent. And whoever repents, God will accept his repentance: the one who fornicates with his hand, the one who does it and the one it is done to, the alcoholic, the one who beats his parents until they call for help, the one who harms his neighbors until they curse him, and the one who fornicates with his neighbor's wife." This is a strange hadith, and its chain of transmission includes someone who is not known due to his ignorance, and God Know.

And His statement: **And those who are to their trusts and covenants attentive** means that if they are entrusted with something, they do not betray it, but rather return it to its people, and if they make a covenant or agreement, they fulfill it, unlike the characteristics of the hypocrites about whom the Messenger of God (blessings and peace of God be upon him) said: "The signs of a hypocrite are three: when he speaks, he lies, when he promises, he breaks his promise, and when he is entrusted, he betrays." And His statement: **And those who maintain their prayers** means they are consistent in performing them at their appointed times, as Ibn Mas'ud said: "I asked the Messenger of God (blessings and peace of God be upon him) and said: O Messenger of God, which deed is most beloved to God? He said: Prayer at its appointed time. I said: Then which? He said: Kindness to parents. I said: Then which? He said: Jihad in the cause of God." Narrated by Al-Bukhari and Muslim in Al-Bukhari and Muslim. And in Al-Mustadrak Al-Hakim, he said: **Prayer at the beginning of its appointed time.**

Ibn Masoud and Masrooq said about His statement: **And those who maintain their prayers** meaning the times of prayer. This is what Abu Ad-Dahha, Alqamah bin Qais, Saeed bin Jubair and Ikrimah said. Qatada said: **On its times, bowing and prostrating.** God began mentioning these praiseworthy qualities with prayer and concluded it with prayer, thus indicating its superiority, as the Messenger of God (blessings and peace of God be upon him) said: "Be upright and you will never be able to count them. Know that the best of your deeds is prayer. And none maintains ablution except a believer." And when God described them as

having these praiseworthy qualities and righteous deeds, He said: **Those are the inheritors * Who will inherit Paradise; they will abide therein eternally.** It is proven in the two Sahih's that the Messenger of God (blessings and peace of God be upon him) said: "If you ask God for Paradise, then ask Him for Paradise, for it is the highest part of Paradise and the middle of Paradise, and from it the rivers of Paradise flow, and above it is the Throne of the Most Merciful."

Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abu Muawiyah told us, Al-A'mash told us, on the authority of Abu Salih, 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: "There is none among you but has two homes: a home in Paradise and a home in Hell. If he dies and enters Hell, the people of Paradise will inherit his home. This is what He said: 'Those are the inheritors.'" Ibn Jurayj said, on the authority of Layth, on the authority of Mujahid: **Those are the inheritors.** He said: There is none among you but has two homes: a home in Paradise and a home in Hell. As for the believer, he builds his home in Paradise and demolishes his home in Hell. As for the disbeliever, he demolishes his home in Paradise and builds his home in Hell. It was narrated from Saeed bin Jubair something similar to this, that the believers inherit the homes of the infidels because they were created to worship God Almighty alone, with no partner for Him. So when these believers did what was required of them in worship, and those left what they were commanded to do for which they were created, these people attained the share of those who had obeyed their Lord, the Almighty and Majestic, and even more so, and this is what was proven in Saheeh Muslim on the authority of Abu Burdah on the authority of his father on the authority of the Prophet, may God bless him and grant him peace, who said: **On the Day of Resurrection, people from the Muslims will come with sins like mountains, and God will forgive them and place them on the Jews and Christians.** And in another version of his: The Messenger of God, may God bless him and grant him peace, said: "When the Day of Resurrection comes, God will give every Muslim a Jew or a Christian, and it will be said: This is your release from the Fire." So Umar bin Abdul Aziz made Abu Burdah swear by God, there is no god but Him, three times, that his father told him about that on the authority of the Messenger of God, may God bless him and grant him peace. He said: So he swore to him. I said: This verse is like the saying of God Almighty: **That is the Paradise which We shall inherit from those of Our servants who were righteous** and like His saying: **And that is the Paradise.** Which you have inherited because of what you used to do. Mujahid and Saeed bin Jubair said, Paradise in Roman is Al-Firdaws. Some of the Salaf said: The garden is not called Al-Firdaws unless it has grapes in it. And God knows best.

Fath al-Qadir

Then he explained the inheritance by saying: 11- **Those who inherit Paradise** which is the middle of

Paradise, as it was interpreted correctly from the Messenger of God, may God bless him and grant him peace. The meaning is: whoever acts according to what is mentioned in these verses is the inheritor who inherits that place from Paradise, and in it is a metaphor for their deserving Paradise by their deeds. It was said that the meaning is: that they inherit from the disbelievers their homes which they distributed among themselves, because God, the Almighty, created for every person a home in Paradise and a home in Hell. The word Paradise is a Roman language that was Arabized, and it was said that it is Persian, and it was said that it is Ethiopian, and it was said that it is Arabic, and the phrase **they will abide therein eternally** is in the accusative case as a presumed state, or it is a new sentence with no position, and the meaning of eternity is that they will remain there, they will not leave it nor will they die therein, and the feminine pronoun is used even though it refers to Paradise because it means Paradise.

Abdul Razzaq, Ahmad, Abdul bin Hamid, Al-Tirmidhi, Al-Nasa'i, Ibn Al-Mundhir, Al-Uqaili, Al-Hakim **who authenticated it**, Al-Bayhaqi in Al-Dala'il and Al-Dhiya' in Al-Mukhtara narrated on the authority of Umar bin Al-Khattab who said: "Whenever revelation was sent down to the Messenger of God (blessings and peace of God be upon him), the sound of bees could be heard near his face. God sent it down to him one day and we waited for an hour, then he was relieved and faced the qiblah and said: O God, increase us and do not decrease us, honor us and do not humiliate us, give us and do not deprive us, prefer us and do not prefer others over us, satisfy us and be satisfied with us. Then he said: Ten verses have been sent down to me, whoever recites them will enter Paradise. Then he recited: 'The believers have succeeded' until he finished the ten." In its chain of transmission is Yunus bin Salim Al-Aili. Al-Nasa'i said: We do not know anyone who narrated it on the authority of Ibn Shihab except Yunus bin Salim, and we do not know Yunus. Al-Bukhari narrated in Al-Adab Al-Mufrad, Al-Nasa'i, Ibn Al-Mundhir, Al-Hakim - who authenticated it - Ibn Mardawayh, and Al-Bayhaqi in Al-Dala'il on the authority of Yazid bin Babnous, who said: We said to Aisha: How was the character of the Messenger of God, may God bless him and grant him peace? She said: His character was the Qur'an. Then she said: Do you recite Surat Al-Mu'minin? So he recited **The believers have succeeded** until he reached ten. She said: This is how the character of the Messenger of God, may God bless him and grant him peace, was. Sa'id bin Mansour, Ibn Jarir, and Al-Bayhaqi narrated in his Sunan on the authority of Muhammad bin

Sireen said: I was informed that when the Messenger of God (peace and blessings of God be upon him) prayed, he would raise his eyes to the sky, so the verse, **Those who are humble in their prayers** was revealed. Abd al-Razzaq narrated it from him, and he added: So he ordered him to be humble, so he cast his eyes towards his mosque. Abd ibn Humayd, Abu Dawud in al-Marasil, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi in al-Sunan also narrated it from him with the wording: When he stood up to pray, he would look this way and that, right and left, so the verse,

Those who are humble in their prayers was revealed, so he bowed his head. It was narrated from him through various chains of transmission in a mursal manner like this. Al-Hakim narrated it, who authenticated it, and Ibn Mardawayh and al-Bayhaqi in his Sunan from him on the authority of Abu Hurayrah that when the Prophet (peace and blessings of God be upon him) prayed, he would raise his eyes to the sky, so the verse, **Those who are humble in their prayers** was revealed, so he bowed his head. And Abd bin Hamid, Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Sirin with the wording: The companions of the Messenger of God, may God bless him and grant him peace, would raise their heads and eyes to the sky in prayer and turn right and left. Then God revealed, "Indeed, the believers have succeeded. Those who are humble in their prayers." So they turned their heads and did not raise their eyes after that in prayer, nor did they turn right and left. And Ibn al-Mubarak narrated in Az-Zuhd, Abd al-Razzaq, al-Firyabi, Abd bin Hamid, Ibn Jarir, and Ibn

Abu Hatim, Ibn Al-Mundhir, Al-Hakim and Al-Bayhaqi in his Sunan narrated on the authority of Ali that he was asked about the statement: **Those who are humble in their prayers**, he said: Humility is in the heart and that you soften your shoulder for the Muslim man, and that you do not turn around in your prayer. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **Those who are humble in their prayers**, he said: Fearful and calm. There are well-known hadiths in the books of hadith that indicate the permissibility of humility in prayer and the prohibition of turning around and raising the eyes to the sky. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And those who turn away from ill speech**, he said: Falsehood. Abd Al-Razzaq and Abu Dawud narrated in his Naskh on the authority of Al-Qasim Ibn Muhammad that he was asked about Mut'ah and he said: I see that it is forbidden in the Qur'an, then he recited: **And those who guard their private parts * Except from their wives or those their right hands possess**. Abd bin Hamid, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh and Al-Tabarani narrated on the authority of Ibn Masoud that it was said to him: God mentions prayer frequently in the Qur'an: **Those who are constant in their prayers**. "And those who maintain their prayers." He said: That is at their appointed times. They said: We did not see that except as abandoning them. He said: Abandoning them is disbelief. Abd Al-Razzaq, Abd bin Hamid, Ibn Jarir and Al-Hakim narrated - and authenticated it - on the authority of Abu Hurairah regarding his statement: **Those are the inheritors**. He said: They will inherit their dwellings and the dwellings of their brothers that were prepared for them if they had obeyed God. Saeed bin Mansour, Ibn Majah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh and Al-Bayhaqi narrated in Al-Baath on the authority of Abu Hurairah that he said: The Messenger of God, may God bless him and grant him peace, said: "There is none among you but that he has two dwellings: a dwelling in Paradise and a dwelling in Hell. When he dies and enters Hell, the people of Paradise inherit his dwelling. That is what God says: "Those are the inheritors." And Abd bin Hamid and Al-Tirmidhi narrated, and he said: It is good

and authentic and strange, on the authority of Anas, who mentioned a story in which the Prophet, may God bless him and grant him peace, said: **Al-Firdaws is the highest part of Paradise, its middle and its best part**. And what indicates this inheritance mentioned here is the words of God Almighty: **That is Paradise which We give as an inheritance to those of Our servants who were righteous**, and His words: **That is Paradise which you have inherited for what you used to do**. And what supports this hadith of Abu Hurayrah is what is in Sahih Muslim on the authority of Abu Musa on the authority of the Prophet, may God bless him and grant him peace, who said: **On the Day of Resurrection, some Muslims will come with sins as great as mountains, and God will forgive them and some of them will be for the Jews and Christians**. And in another version of his, the Messenger of God, may God bless him and grant him peace, said: "When the Day of Resurrection comes, God will hand over to every Muslim a Jew or a Christian, and he will say: This is your release from the Fire."

Tafsir al-Baghawi

11. The Almighty said: **Those who inherit Paradise**, which is the highest part of Paradise, which we mentioned in Surat Al-Kahf. **They will abide therein forever**, they will not die and will not leave. It was mentioned in the hadith: "God Almighty created three things with His hand: He created Adam with His hand, wrote the Torah with His hand, and planted Paradise with His hand. Then He said: By My glory, neither an alcoholic nor a pimp will enter it."

Tafsir al-Baidawi

11- **Those who inherit Paradise** is a statement of what they will inherit and a restriction of inheritance after it was given in general, to magnify and emphasize it. It is borrowed for their deserving Paradise from their deeds, even if it is an exaggeration in accordance with His promise. It was said that they will inherit from the infidels their homes in it, since they missed it for themselves, because He, the Most High, created for every person a home in Paradise and a home in Hell. **They will abide therein eternally** The pronoun is feminine because it is the name of Paradise or its upper level.

Surat al-Mu'minun 23:12

And We have certainly created man from an extract of clay.

Surat al-Mu'minun 23:12

And We have certainly created man from an extract of clay.

Tafsir al-Jalalayn

12 - And God **and We have certainly created man** Adam **from a lineage** is from the word *salt* which means extracting something from something, which is its essence **from clay** related to *lineage*

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And We have certainly created man from an extract of clay.** We extracted him from it, so the extract is what is extracted from every soil, and therefore Adam was created from soil taken from the surface of the earth.

And similar to what we said about that, the people of interpretation said, with their differences regarding the meaning of *human* in this place. Some of them said: He meant Adam by it.

Who said that?

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **From clay.** He said: Adam was extracted from clay.

Al-Hasan told us: Abd al-Razzaq told us, on the authority of Muammar, on the authority of Qatada, regarding his statement: **from a lineage of clay**, he said: Adam was extracted from clay, and his descendants were created from despised water.

Others said: Rather, the meaning of this is: We created the son of Adam, who is the human being mentioned in this place, from a lineage, which is the sperm extracted from the back of the stallion from clay, and he is Adam who was created from clay.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Abu Muawiyah told us, on the authority of Al-A'mash, on the authority of Al-Munhal bin Amr, on the authority of Abu Yahya, on the authority of Ibn Abbas, **From a lineage of clay**, he said: The cream of the water.

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, regarding God's statement **from a lineage** from the semen of Adam.

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

The more correct of the two opinions on this is the

opinion of the one who said: Its meaning is: We created the son of Adam from the lineage of Adam, which is the quality of his water, and Adam is the clay, because he was created from it.

We said that this is the more correct of the two interpretations of the verse, because His statement, **Then We placed him as a sperm-drop in a firm lodging place**, indicates that this is the case, because it is known that he did not become in a firm lodging place until after he was created in the loins of the stallion, and after his transformation from his loins he became in a firm lodging place. The Arabs call a man's offspring and sperm-drop his descendant and lineage, because they are drawn from him, and from lineage is the saying of some of them:

I carried him, the fur of the skin, Ghadhanfar, the lineage of Faraj, who was not immune

And the other said:

Were you anything but an Arabian mare, a purebred stallion, ridden by a mule?

So whoever is: a lineage, the plural of which is lines, and perhaps they are plural of descendants, but not by much, because descendants are the plural of descendant, and from this is the saying of some of them:

If foals are produced from it, they will be similar in terms of leadership, except for their noses.

And the rajaz poet said:

They throw their offspring into her lap

Tafsir al-Qurtubi

It has five issues:

First: The Almighty's saying: **And We have certainly created man.** Here, man is Adam, peace be upon him, as Qatada and others said, because he was extracted from clay. The pronoun in His saying: **Then We made him** refers back to the son of Adam, even though it was not mentioned due to the fame of the matter, as the meaning is only suitable for him. Similar to that is: **Until it was hidden by the veil** (Surah Sad: 32). It was said: What is meant by the lineage is the son of Adam, as Ibn Abbas and others said. According to this, the lineage is the essence of water, meaning semen. The lineage is an active participle from the word *s/*, which is extracting something from something. It is said: I extracted the hair from the dough, or the sword from its sheath and it was pulled out. From this is His saying:

So, remove my clothes from your clothes and they will slip away

The sperm is a lineage, and the child is a descendant and a lineage. He meant the water that flows from the back in a stream. The poet said:

Then he came with a fierce lion, a strong and powerful beast, who was not immune.

Another said:

Hind is nothing but an Arabian mare, descended from mares, and is ridden by a mule.

His saying: **from clay** means that the origin of Adam is from clay.

I said: That is, from pure clay. As for his son, he is from clay and semen, as we explained at the beginning of Surat Al-An'am. Al-Kalbi said: The progeny is clay, if you squeeze it, it slips out from between your fingers, so what comes out is the progeny.

Tafsir Ibn Kathir

The Almighty says, informing about the beginning of the creation of man from a lineage of clay, and he is Adam, peace be upon him, whom God created from clay from altered black mud. Al-A'mash said on the authority of Al-Munhal bin Amr on the authority of Abu Yahya on the authority of Ibn Abbas, **from a lineage of clay** he said: from the cream of water. Mujahid said: from a lineage, meaning from the semen of Adam. Ibn Jarir said: Adam was called clay because he was created from it. Qatada said: Adam was extracted from clay, and this is clearer in meaning and closer to the context, for Adam, peace be upon him, was created from sticky clay, which is the clay from altered black mud, and he was created from dust as the Almighty said: **And among His signs is that He created you from dust; then suddenly you are human beings dispersing.**

Imam Ahmad said: Yahya bin Saeed told us, Usama bin Zuhair told us, on the authority of Abu Musa, on the authority of the Prophet, may God bless him and grant him peace, who said: "God created Adam from a handful that He took from all the earth, and the children of Adam came according to the earth, and among them came the red, the white, the black, and those in between, and the wicked, the good, and those in between." Abu Dawud and al-Tirmidhi narrated it through various chains of transmission on the authority of Awf al-A'rabi, with a similar wording. Al-Tirmidhi said: It is good and authentic. **Then We made him a sperm-drop.** This pronoun refers to the human race, as He said in the other verse: "And He began the creation of man from clay. Then He made his offspring from an extract of despised water." That is, weak, as He said: **Did We not create you from a despised water? Then We placed him in a firm lodging.** That is, the womb prepared for that and ready for him. "For a known measure. So We measured, and excellent are We in measuring." That is, for a known period and a specific term until it was perfected and moved from one state to another and one characteristic to another. That is why He said here: **Then We made the sperm-drop into a clot.** That is, then We made the sperm-drop, which is the gushing water that comes out of the man's loins, which is his back, and the woman's collarbones, which are the bones of her chest between the collarbone and the navel, so it became a red clot in the shape of an oblong clot. Ikrimah said: It is blood. **Then We made the clot into a lump of flesh.** That is, a piece like a piece of flesh with no shape or outline. **Then We made the lump of flesh into bones.** That is, We formed it with

a head, two hands, and two feet. With its bones, nerves and veins.

Others read: **Then We created the lump of flesh into bones.** Ibn Abbas said: It is the back bone. In the Sahih, from the hadith of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurayrah, he said: The Messenger of God, may God bless him and grant him peace, said: **Every body of the son of Adam decays except the coccyx, from which he was created and from which he will be reconstructed.** "Then We covered the bones with flesh," meaning, and made something to cover it, strengthen it, and make it stronger. **Then We produced him as another creation,** meaning, then We breathed the soul into him, so he moved and became another creation with hearing, sight, perception, movement, and agitation. **So blessed be God, the best of creators.** Ibn Abi Hatim said: Ali bin Al-Hussein told us, Jaafar bin Musafir told us, Yahya bin Hassan told us, Al-Nadr told us, meaning Ibn Kathir, the client of Banu Hashim, told us, Zaid bin Ali told us, on the authority of his father, on the authority of Ali bin Abi Talib, may God be pleased with him, who said: When the sperm grows for four months, God sends an angel to it and he breathes the spirit into it in three layers of darkness. This is what He said: **Then We produced him as another creation,** meaning We breathed the spirit into him. It was narrated on the authority of Abu Saeed Al-Khudri that he breathed the spirit. Ibn Abbas said: **Then We produced him as another creation,** meaning We breathed the spirit into him. This is what Mujahid, Ikrimah, Al-Sha'bi, Al-Hasan, Abu Al-Aaliyah, Al-Dahhak, Al-Rabi' bin Anas, Al-Suddi, and Ibn Zaid said, and Ibn Jarir chose it.

Al-Awfi said on the authority of Ibn Abbas, **Then We produced him as another creation,** meaning that We moved him from one state to another until he emerged as a baby, then grew up as a child, then had a wet dream, then became a young man, then an adult, then an old man, then decrepit. And Qatada and Ad-Dahhak said something similar to that, and there is no contradiction, because from the beginning of the breathing of the soul into him, these movements and states began, and God knows best. Imam Ahmad said in his Musnad: Abu Muawiyah told us, Al-A'mash told us, on the authority of Zaid bin Wahb, on the authority of Abdullah - he is Ibn Mas'ud, may God be pleased with him - he said: The Messenger of God, may God bless him and grant him peace, and he is the truthful and believed one, told us: "The creation of one of you is gathered in his mother's womb for forty days as a drop of semen, then he is a clot for a similar period, then he is a lump of flesh for a similar period, then an angel is sent to him who breathes the spirit into him and he is commanded with four words: his provision, his life span, his deeds, and whether he will be wretched or happy. By the One besides Whom there is no god, one of you may do the deeds of the people of Paradise until there is only an arm's length between him and it, then the Book will overtake him and he will be sealed with the deeds of the people of Hell and he will enter it. And one of you may do the deeds of the people of Hell until there is only an arm's length between him and it, then the Book will overtake him and he will be sealed with the deeds of the people of Paradise and he will enter it." They both reported it

from the hadith of Sulayman bin Mihran Al-A'mash.

Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abu Muawiyah told us, on the authority of Al-A'mash, on the authority of Khaithamah, who said: Abdullah - meaning Ibn Masoud - said: When the sperm falls into the womb, it flies into every hair and nail, and remains for forty days, then returns to the womb and becomes a clot. Imam Ahmad also said: Hussain ibn Al-Hasan told us, Abu Kudayna told us, on the authority of Ata' ibn Al-Sa'ib, on the authority of Al-Qasim ibn Abd Al-Rahman, on the authority of his father, on the authority of Abdullah, who said: A Jew passed by the Messenger of God, may God bless him and grant him peace, while he was speaking to his companions, and the Quraysh said: **O Jew, this one claims to be a prophet.** He said: **I will ask him about something that only a prophet knows.** He said: "So he came to him and sat down, and said: O Muhammad, from what is man created?" He said: O Jew, from each is created: from the sperm of the man and from the sperm of the woman. As for the sperm of the man, it is a thick sperm from which are the bones and nerves, and as for the sperm of the woman, it is a thin sperm from which are the flesh and blood." He said: **Thus did those before you say.**

Imam Ahmad said: Sufyan told us, on the authority of Amr, on the authority of Abu al-Tayyib, on the authority of Hudhayfah ibn Asid al-Ghifari, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "The angel enters upon the sperm after it has settled in the womb for forty nights, and says: O Lord, what? Will it be wretched or happy, male or female? God says, and they write it down, and his deeds, his traces, his misfortune, and his provision are written down, then the scroll is folded up and nothing is added to what is in it nor is anything subtracted from it." Muslim narrated it in his Sahih from the hadith of Sufyan ibn Uyaynah, on the authority of Amr, who is Ibn Dinar, with a similar chain of transmission, and from another chain of transmission on the authority of Abu al-Tayyib, Amir ibn Wathilah, on the authority of Hudhayfah ibn Asid Abu Sariyah al-Ghifari with a similar chain of transmission, and God knows best.

Al-Hafiz Abu Bakr Al-Bazzar said: Ahmad bin Abdah told us, Hammad bin Zaid told us, Ubaidullah bin Abi Bakr told us on the authority of Anas that the Messenger of God, may God bless him and grant him peace, said: "God has assigned an angel to the womb, and he says: 'O Lord, a sperm-drop, O Lord, a clot, O Lord, a lump of flesh.' So when God wants to create it, he says: 'O Lord, male or female? Wretched or happy? What is the provision and the life span?' He said: 'That is written in the womb of its mother.'" They included it in the two Sahihs on the authority of Hammad bin Zaid on his authority.

And His saying: **So blessed be God, the best of creators**, meaning when He mentioned His power and kindness in creating this sperm from one state to another and from one form to another until it became what it became of a perfect, well-formed human being, He said: **So blessed be God, the best of creators.** Ibn Abi Hatim said: Yunus ibn Habib told us, Abu Dawud

told us, Hammad ibn Salamah told us, Ali ibn Zayd told us on the authority of Anas who said: Umar, meaning Ibn al-Khattab, may God be pleased with him, said: I agreed with my Lord and He agreed with me in four things: This verse was revealed: **And We created man from an extract of clay**, the verse. I said: So blessed be God, the best of creators. So the verse was revealed: **So blessed be God, the best of creators.** He also said: My father told us, Adam bin Abi Iyas told us, Shaiban told us, on the authority of Jabir al-Ju'fi, on the authority of Amer al-Sha'bi, on the authority of Zaid bin Thabit al-Ansari, who said: The Messenger of God, may God bless him and grant him peace, dictated this verse to me: "And We have certainly created man from an extract of clay. Then We placed him as a sperm-drop in a firm lodging. Then We made the sperm-drop into a clot, then We made the clot into a lump of flesh, then We made the lump of flesh into bones, then We covered the bones with flesh; then We developed him into another creation." Mu'adh said: **So blessed be God, the best of creators.** The Messenger of God, may God bless him and grant him peace, laughed, so Mu'adh said to him: **Why are you laughing, O Messenger of God?** He said: "With it it ends. So blessed be God, the best of creators." In the chain of transmission of Jabir bin Yazid al-Ju'fi is very weak, and in this report of his there is a great objection, because this surah is Meccan, and Zaid bin Thabit only wrote the revelation in Medina, and likewise the conversion of Mu'adh bin Jabal to Islam was also in Medina, and God knows best. And His statement: **Then after that you will die** means after this first creation from nothingness you will go to death. **Then on the Day of Resurrection you will be resurrected** meaning the last creation. **Then God will create the last creation** meaning the Day of Resurrection and the resurrection of the souls to the bodies, and He will hold the creation to account, and every worker will be fully compensated for his work, if it was good then good and if it was evil then evil.

Fath al-Qadir

When God Almighty urged His servants to worship and promised them Paradise for doing so, He returned to stating the duration and the resurrection so that this could be established in the souls of those who are accountable, so He said: 12- **And We have certainly created man** to the end, and the lam is the answer to an omitted oath, and the sentence is a subject, and it was said that it is conjoined with what preceded it, and what is meant by man is the species because they were created within the creation of their father Adam, and it was said that what is meant by it is Adam. And the lineage is effective from the extraction of something from something, it is said that the hair was extracted from the dough, and the sword from its sheath was pulled, so the sperm is a lineage, and the child is a descendant, and a lineage also, and from it the saying of the poet:

Then he came with a fierce lion, a strong and powerful beast, who was not immune.

And the other said:

Is Hind anything but an Arabian mare, a purebred stallion, who was sired by a mule?

The word *min* in **min sala** is an introductory particle related to our creation, and in **min fin** it is an explanatory particle related to something omitted, which is an attribute of *salalah*: meaning being from clay. The meaning is that He, glory be to Him, created the essence of man first from clay, because the origin is Adam, who is from pure clay, and his children are from clay and semen. It was said that *salalah* means that if you squeeze clay, it slips out from between your fingers, so what comes out is the *salalah*, as Al-Kalbi said.

Tafsir al-Baghawi

12. The Almighty said: **And We have certainly created man**, meaning: the offspring of Adam, and (*man*) is a generic noun, and it applies to both the singular and the plural, **from a lineage**, it was narrated on the authority of Ibn Abbas that he said: The lineage is the essence of the water. Mujahid said: From the children of Adam. Ikrimah said: It flows from the back, and the Arabs call the sperm lineage, and the child lineage and lineage, because they are drawn from him.

His saying: **from clay**, meaning: the clay of Adam. And the lineage was born from the clay from which Adam was created. Al-Kalbi said: from a sperm that flowed from clay, and the clay is Adam, peace be upon him. And it was said that what is meant by the human is Adam. And his saying: **from a lineage**, meaning: flowed from every soil.

Tafsir al-Baidawi

12- **And We have certainly created man from an extract** from a pure extract from among the turbidity. **From clay** is related to something omitted because it is an attribute of *extraction* or from is explanatory or in the sense of *extraction* because it is in the sense of drawn out, so it is introductory like the first, and the human being Adam, peace be upon him, was created from the best extracted from the clay, or the race because they were created from extracts that were made into sperm after stages. And it was said that what is meant by clay is Adam because he was created from it and the extract is his sperm.

Surat al-Mu'minun 23:13

Then We placed him as a sperm-drop in a firm lodging.

Surat al-Mu'minun 23:13

Then We placed him as a sperm-drop in a firm lodging.

Tafsir al-Jalalayn

13 - **Then We made him** meaning the human being, the offspring of Adam **a sperm-drop** in a firm lodging) which is the womb.

Tafsir al-Suyuti

Tafsir al-Tabari

He, the Most High, means by His statement: **Then We made him a sperm-drop in a firm lodging.** Then We made the human being whom We made from a lineage of clay, a sperm-drop in a firm lodging, which is where the sperm of the man settled in from the womb of the woman. He described him as being firm because he was made firm for that and prepared to settle in it until he reached his task for which He made it a lodging. And His statement: **Then We made the sperm-drop into a clot.** He says: Then We made the sperm-drop which We placed in a firm lodging into a clot, which is a piece of blood. **Then We made the clot into a lump of flesh.** He says: So We made that blood into a lump of flesh, which is a piece of flesh. And His statement: **Then We made the lump of flesh into bones.** He says: So We made that lump of flesh into bones.

The reciters differed in their recitation of this. The majority of the reciters of the Hijaz and Iraq, except for Asim, recited it as **So We created the lump of flesh into bones** in the plural, while Asim and Abdullah recited it as *bone* in both letters in the singular.

The reading that we choose in this group is the consensus of the proof from the readers on it.

And his statement: **Then We clothed the bones with flesh** means: We clothed the bones with flesh. It has been mentioned that this is in the reading of Abdullah: Then We created the sperm-drop into bone and nerve, then We clothed it with flesh. And his statement: **Then We produced him as another creation** means: Then We produced this human being as another creation. And this *ha* in **We produced him** refers back to the human being in His statement: **And We certainly created man** may be from the mention of the bone, sperm-drop, and lump of flesh. He made all of that as one thing, so it was said: Then We produced that as another creation.

The people of interpretation differed in their interpretation of His statement: **Then We produced him as another creation.** Some of them said: His production of him as another creation means He breathed the spirit into him, so he then became a human being, and before that he was an image.

Who said that?

Yaqub bin Ibrahim told us: Hisham told us: Hajjaj told us, on the authority of Ata', on the authority of Ibn Abbas, regarding his statement, **Then We produced him as another creation**, he said: He breathed the soul into him.

Ibn Bashar told us: Abd al-Rahman told us: Hisham told us, on the authority of al-Hajjaj ibn Artah, on the authority of Ata', on the authority of Ibn Abbas, similarly.

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: **Then We produced him as another creation.** He said: The soul.

Ibn Bashar told us, he said: Abd al-Rahman told us, he said: Sufyan told us, on the authority of Abd al-Rahman ibn al-Asbahani, on the authority of Ikrimah, regarding his statement: **Then We produced him as another creation**, he said: He breathed the soul into him.

Ibn Bashar and Ibn Al-Muthanna told us: Abd Al-Rahman told us: Salamah told us, on the authority of Dawud Ibn Abi Hind, on the authority of Al-Sha'bi, **Then We produced him as another creation.** He said: He breathed the soul into him.

He said: Abd al-Rahman told us, he said: Sufyan told us on the authority of Mansur, on the authority of Mujahid, the same.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Abu Ja'far, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, regarding his statement: **Then We produced him as another creation**, he said: He breathed the spirit into him, so he is the other creation that was mentioned.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Al-Dahhak say, in his statement: **Then We produced him as a creation**, meaning the soul is breathed into him after creation.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **Then We produced him as another creation**, he said: The spirit that He placed in him.

Others said: His creation of another creation, His disposal of it in conditions after birth: in childhood, middle age, nutrition, hair growth, age, and similar conditions of living beings in this world.

Who said that?

Muhammad ibn Sa'd 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, Ibn `Abbas, regarding his statement: "Then We produced him as another creation. So blessed be God, the best of creators." He said: He came out of his mother's womb after he was created, so it was from the beginning of his other creation that he cried out, then it was from his creation that he pointed to his mother's breast, then it was from his creation that he learned how to spread his legs, until he sat, until he crawled, until he stood on

his feet, until he walked, until he became intelligent, so he learned how to drink and eat food, until he reached puberty, until he reached the age of turning over in the lands.

Ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Then We produced him as another creation.** He said: Some of them say: It is the growth of hair, and some of them say: It is the breathing of the soul.

Al-Hasan told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, similarly.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say: **Then We produced him as another creation.** He said: It is said that the other creation is after he comes out of his mother's womb with his age and hair.

Others said: Rather, by creating him, he meant creating: other than his youth.

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 on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement, **Then We produced him as another creation**, he said: When his youth was complete.

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: When youth reached him.

The first of the sayings on this matter that is correct is the saying of the one who said: He said: He meant the breathing of the spirit into him, and that is because by breathing the spirit into him he is transformed into another creation, a human being, and before that he was in the states that God described him to be in, from a drop of semen, a clot, a lump of flesh, and a bone, and by breathing the spirit into him he is transformed from all of those meanings into the meaning of humanity, just as his father Adam was transformed by breathing the spirit into the clay from which he was created into a human being, and another creation other than clay was created from him.

His saying: **So blessed be God, the best of creators.** Interpretations of this differed. Some of them said: Its meaning is, So blessed be God, the best of creators.

Who said that?

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Laith, on the authority of Mujahid: **So blessed be God, the best of creators.** He said: They create and God creates, and God is the best of creators.

Others said: It was said: **So blessed be God, the best of creators** because Jesus, son of Mary, was creating, so God Almighty informed us about Himself that He creates better than what He created.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said:

Hajjaj told us, he said: Ibn Jurayj said, regarding his statement: **So blessed be God, the best of creators**, he said: Jesus, son of Mary, creates.

The first of the two opinions on this matter is the correct opinion of Mujahid, because the Arabs call every maker a creation, and from this is the saying of Zuhair:

And you create what you created, and some people do not create it.

He narrates:

Because you create what you create, and some people create and then do not create.

Tafsir al-Qurtubi

Second: The Almighty's saying: **Sperm drop.** We have already discussed the sperm drop, the clot, and the lump of flesh, and the rulings related to them at the beginning of Hajj. Praise be to God for that.

Tafsir Ibn Kathir

The Almighty says, informing about the beginning of the creation of man from a lineage of clay, and he is Adam, peace be upon him, whom God created from clay from altered black mud. Al-A'mash said on the authority of Al-Munhal bin Amr on the authority of Abu Yahya on the authority of Ibn Abbas, **from a lineage of clay** he said: from the cream of water. Mujahid said: from a lineage, meaning from the semen of Adam. Ibn Jarir said: Adam was called clay because he was created from it. Qatada said: Adam was extracted from clay, and this is clearer in meaning and closer to the context, for Adam, peace be upon him, was created from sticky clay, which is the clay from altered black mud, and he was created from dust as the Almighty said: **And among His signs is that He created you from dust; then suddenly you are human beings dispersing.**

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Then We placed him as a sperm-drop in a firm lodging.

to another and one characteristic to another. That is why He said here: **Then We made the sperm-drop into a clot.** That is, then We made the sperm-drop, which is the gushing water that comes out of the man's loins, which is his back, and the woman's collarbones, which are the bones of her chest between the collarbone and the navel, so it became a red clot in the shape of an oblong clot. Ikrimah said: It is blood. **Then We made the clot into a lump of flesh.** That is, a piece like a piece of flesh with no shape or outline. **Then We made the lump of flesh into bones.** That is, We formed it with a head, two hands, and two feet. With its bones, nerves and veins.

Others read: **Then We created the lump of flesh into bones.** Ibn Abbas said: It is the back bone. In the Sahih, from the hadith of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurayrah, he said: The Messenger of God, may God bless him and grant him peace, said: **Every body of the son of Adam decays except the coccyx, from which he was created and from which he will be reconstructed.** "Then We covered the bones with flesh," meaning, and made something to cover it, strengthen it, and make it stronger. **Then We produced him as another creation,** meaning, then We breathed the soul into him, so he moved and became another creation with hearing, sight, perception, movement, and agitation. **So blessed be God, the best of creators.** Ibn Abi Hatim said: Ali bin Al-Hussein told us, Jaafar bin Musafir told us, Yahya bin Hassan told us, Al-Nadr told us, meaning Ibn Kathir, the client of Banu Hashim, told us, Zaid bin Ali told us, on the authority of his father, on the authority of Ali bin Abi Talib, may God be pleased with him, who said: When the sperm grows for four months, God sends an angel to it and he breathes the spirit into it in three layers of darkness. This is what He said: **Then We produced him as another creation,** meaning We breathed the spirit into him. It was narrated on the authority of Abu Saeed Al-Khudri that he breathed the spirit. Ibn Abbas said: **Then We produced him as another creation,** meaning We breathed the spirit into him. This is what Mujahid, Ikrimah, Al-Sha'bi, Al-Hasan, Abu Al-Aaliyah, Al-Dahhak, Al-Rabi' bin Anas, Al-Suddi, and Ibn Zaid said, and Ibn Jarir chose it.

Al-Awfi said on the authority of Ibn Abbas, **Then We produced him as another creation,** meaning that We moved him from one state to another until he emerged as a baby, then grew up as a child, then had a wet dream, then became a young man, then an adult, then an old man, then decrepit. And Qatada and Ad-Dahhak said something similar to that, and there is no contradiction, because from the beginning of the breathing of the soul into him, these movements and states began, and God knows best. Imam Ahmad said in his Musnad: Abu Muawiyah told us, Al-A'mash told us, on the authority of Zaid bin Wahb, on the authority of Abdullah - he is Ibn Mas'ud, may God be pleased with him - he said: The Messenger of God, may God bless him and grant him peace, and he is the truthful and believed one, told us: "The creation of one of you is gathered in his mother's womb for forty days as a drop of semen, then he is a clot for a similar period, then he is a lump of flesh for a similar period, then an

angel is sent to him who breathes the spirit into him and he is commanded with four words: his provision, his life span, his deeds, and whether he will be wretched or happy. By the One besides Whom there is no god, one of you may do the deeds of the people of Paradise until there is only an arm's length between him and it, then the Book will overtake him and he will be sealed with the deeds of the people of Hell and he will enter it. And one of you may do the deeds of the people of Hell until there is only an arm's length between him and it, then the Book will overtake him and he will be sealed with the deeds of the people of Paradise and he will enter it." They both reported it from the hadith of Sulayman bin Mihran Al-A'mash.

Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abu Muawiyah told us, on the authority of Al-A'mash, on the authority of Khaithamah, who said: Abdullah - meaning Ibn Masoud - said: When the sperm falls into the womb, it flies into every hair and nail, and remains for forty days, then returns to the womb and becomes a clot. Imam Ahmad also said: Hussain ibn Al-Hasan told us, Abu Kudayna told us, on the authority of Ata' ibn Al-Sa'ib, on the authority of Al-Qasim ibn Abd Al-Rahman, on the authority of his father, on the authority of Abdullah, who said: A Jew passed by the Messenger of God, may God bless him and grant him peace, while he was speaking to his companions, and the Quraysh said: **O Jew, this one claims to be a prophet.** He said: **I will ask him about something that only a prophet knows.** He said: "So he came to him and sat down, and said: O Muhammad, from what is man created?" He said: O Jew, from each is created: from the sperm of the man and from the sperm of the woman. As for the sperm of the man, it is a thick sperm from which are the bones and nerves, and as for the sperm of the woman, it is a thin sperm from which are the flesh and blood." He said: **Thus did those before you say.**

Imam Ahmad said: Sufyan told us, on the authority of Amr, on the authority of Abu al-Tayyib, on the authority of Hudhayfah ibn Asid al-Ghifari, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "The angel enters upon the sperm after it has settled in the womb for forty nights, and says: O Lord, what? Will it be wretched or happy, male or female? God says, and they write it down, and his deeds, his traces, his misfortune, and his provision are written down, then the scroll is folded up and nothing is added to what is in it nor is anything subtracted from it." Muslim narrated it in his Sahih from the hadith of Sufyan ibn Uyaynah, on the authority of Amr, who is Ibn Dinar, with a similar chain of transmission, and from another chain of transmission on the authority of Abu al-Tayyib, Amir ibn Wathilah, on the authority of Hudhayfah ibn Asid Abu Sariyah al-Ghifari with a similar chain of transmission, and God knows best.

Al-Hafiz Abu Bakr Al-Bazzar said: Ahmad bin Abdah told us, Hammad bin Zaid told us, Ubaidullah bin Abi Bakr told us on the authority of Anas that the Messenger of God, may God bless him and grant him peace, said: "God has assigned an angel to the womb, and he says: 'O Lord, a sperm-drop, O Lord, a clot, O Lord, a lump of flesh.' So when God wants to create it,

he says: 'O Lord, male or female? Wretched or happy? What is the provision and the life span?' He said: 'That is written in the womb of its mother.'" They included it in the two Sahih's on the authority of Hammad bin Zaid on his authority.

And His saying: **So blessed be God, the best of creators**, meaning when He mentioned His power and kindness in creating this sperm from one state to another and from one form to another until it became what it became of a perfect, well-formed human being, He said: **So blessed be God, the best of creators**. Ibn Abi Hatim said: Yunus ibn Habib told us, Abu Dawud told us, Hammad ibn Salamah told us, Ali ibn Zayd told us on the authority of Anas who said: Umar, meaning Ibn al-Khattab, may God be pleased with him, said: I agreed with my Lord and He agreed with me in four things: This verse was revealed: **And We created man from an extract of clay**, the verse. I said: So blessed be God, the best of creators. So the verse was revealed: **So blessed be God, the best of creators**. He also said: My father told us, Adam bin Abi Iyas told us, Shaiban told us, on the authority of Jabir al-Ju'fi, on the authority of Amer al-Sha'bi, on the authority of Zaid bin Thabit al-Ansari, who said: The Messenger of God, may God bless him and grant him peace, dictated this verse to me: "And We have certainly created man from an extract of clay. Then We placed him as a sperm-drop in a firm lodging. Then We made the sperm-drop into a clot, then We made the clot into a lump of flesh, then We made the lump of flesh into bones, then We covered the bones with flesh; then We developed him into another creation." Mu'adh said: **So blessed be God, the best of creators**. The Messenger of God, may God bless him and grant him peace, laughed, so Mu'adh said to him: **Why are you laughing, O Messenger of God?** He said: "With it it ends. So blessed be God, the best of creators." In the chain of transmission of Jabir bin Yazid al-Ju'fi is very weak, and in this report of his there is a great objection, because this surah is Meccan, and Zaid bin Thabit only wrote the revelation in Medina, and likewise the conversion of Mu'adh bin Jabal to Islam was also in Medina, and God knows best. And His statement: **Then after that you will die** means after this first creation from nothingness you will go to death. **Then on the Day of Resurrection you will be resurrected** meaning the last creation. **Then God will create the last creation** meaning the Day of Resurrection and the resurrection of the souls to the bodies, and He will hold the creation to account, and every worker will be fully compensated for his work, if it was good then good and if it was evil then evil.

Fath al-Qadir

13- **Then We made him** meaning the race in terms of its individuals who are the children of Adam, or We made his offspring by deleting an added word if what is meant by man is Adam, **a drop of semen**. The explanation of the drop of semen has already been presented in Surat Al-Hajj, as well as the explanation of the clot and the lump of flesh. What is meant by the firm settlement is the womb, and it is expressed by the settlement which is a source of exaggeration.

Tafsir al-Baghawi

13. **Then We made him a sperm-drop**, meaning that which is man, We made him a sperm-drop, **in a secure lodging**, a safe place, which is the womb, made secure [i.e. prepared] for it to settle in it until it reaches its term.

Tafsir al-Baidawi

13- **Then We made him** Then We made his offspring, so the noun was omitted. **A drop of semen** by creating him from it, or then We made the offspring a drop of semen, and the masculine pronoun is used to interpret it as a substance, a fluid, or water. **In a firm resting place** A secure resting place, meaning the womb, and it is originally an attribute of the settled place, describing the place for emphasis, as it was expressed by the settlement.

Surat al-Mu'minun 23:14

Then We made the sperm-drop into a clinging clot, then We made the clot into a lump of flesh, then We made the lump of flesh into bones, then We covered the bones with flesh, then We developed it into another creation. So blessed be God, the best of creators.

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Tafsir al-Jalalayn

14 - **Then We made the sperm-drop into a clot** solidified blood **Then We made the clot into a lump of flesh** flesh the size of what is chewed **Then We made the lump of flesh into bones and covered the bones with flesh** and in the reading of bone in both places and created in the three places meaning We made **Then We produced him into another creation** by breathing the soul into him **So blessed be God, the best of creators** meaning the determiners and the distinguisher of best is omitted for knowledge of it, meaning creation.

Tafsir al-Suyuti

Ibn Abi Hatim narrated on the authority of Ibn Sirin, without a chain of transmission, that the Companions would raise their eyes to the sky in prayer, so it was revealed. Ibn Abi Hatim narrated on the authority of Umar, who said: I agreed with my Lord in four things, and it was revealed: And We created man from an extract of clay, the verse. So when it was revealed, I said: So blessed be God, the best of creators.

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "Then We created the sperm-drop into a clot, then We created the clot into a lump of flesh, then We created the lump of flesh into bones, then We covered the bones with flesh, then We developed it into another creation. So blessed be God, the best of creators."

Tafsir al-Qurtubi

Third: The Almighty said: **Then We produced him as another creation.** People differed about the other creation. Ibn Abbas, Al-Sha'bi, Abu Al-Aaliyah, Ad-Dahhak, and Ibn Zayd said: It is the breathing of the soul into him after he was inanimate. And from Ibn Abbas: His emergence into the world. Qatada said from a group: The growth of his hair. Ad-Dahhak: The emergence of teeth and the growth of hair. Mujahid: The completion of his youth. It was narrated from Ibn Omar. The correct view is that it is general in this and other things, such as speech, perception, good attempt, and attainment of rational knowledge until he dies.

Fourth: The Almighty's saying: **So blessed be God, the**

best of creators. It is narrated that when Omar bin Al-Khattab heard the beginning of the verse up to His saying: **another creation**, he said: So blessed be God, the best of creators. The Messenger of God, may God bless him and grant him peace, said: **This is how it was revealed.** And in Musnad Al-Tayalisi:

And the verse was revealed: **And We created man from an extract of clay** (al-An'am 6:93), and when it was revealed, I said: Blessed be God, the best of creators. So **So blessed be God, the best of creators** was revealed. It is narrated that the one who said that was Mu'adh ibn Jabal. It is narrated that the one who said that was 'Abdullah ibn Abi Sarh, and for this reason he apostatized and said: I will come with the same as Muhammad comes with. And in it was revealed: "And who is more unjust than he who invents a lie about God or says, 'It has been revealed to me,' while nothing has been revealed to him? And he who says, 'I will reveal the like of what God has revealed'" (al-An'am 6:93), as was explained previously in (*al-An'am*). And the Almighty's saying *Blessed* is a verbal noun from barakah. **The best of creators** is the most perfect of makers. It is said of someone who makes something that he created it, and from this is the saying of the poet:

Because you create what you have created, and some people create and then do not create.

Some people have denied this word for people, and that creation is attributed to God Almighty. Ibn Jurayj said: He said, **The best of creators** because God Almighty permitted Jesus, peace be upon him, to create, and some of them were confused about that. The word is not denied for humans in the sense of making, but rather it is denied in the sense of invention and bringing into existence from nothing.

Question: From this verse, Ibn Abbas said to Omar when he asked the elders of the Companions about the Night of Power, and they said: God knows best, so Omar said: What do you say, O Ibn Abbas? He said: O Commander of the Faithful, God Almighty created the heavens seven and the earths seven, and created the son of Adam from seven and made his provision in seven, so He showed it on the night of the twenty-seventh. Omar, may God be pleased with him, said: Are you unable to produce what this boy, whose hair did not come together, has produced? This hadith in full is in Musnad Ibn Abi Shaybah. Ibn Abbas meant **He created the son of Adam from seven** by this verse, and by his saying: **And made his provision in seven** His saying: **Then We caused to grow therein grain, and grapes and herbage, and olives and palm trees, and gardens dense with trees, and fruits and pastures** (Abasa 80:27-31) the verse. The seven of them are for the son of Adam, and the father is for the livestock. The son of Adam eats the reeds and women become fat from them, this is one saying. It was said: the reeds are the vegetables because they are reeds, so they are the provision of the son of Adam. It was said: The sticks and the father are for livestock, and the remaining six are for the son of Adam, and the seventh

is for livestock, as it is one of the greatest provisions for the son of Adam.

Tafsir Ibn Kathir

The Almighty says, informing about the beginning of the creation of man from a lineage of clay, and he is Adam, peace be upon him, whom God created from clay from altered black mud. Al-A'mash said on the authority of Al-Munhal bin Amr on the authority of Abu Yahya on the authority of Ibn Abbas, **from a lineage of clay** he said: from the cream of water. Mujahid said: from a lineage, meaning from the semen of Adam. Ibn Jarir said: Adam was called clay because he was created from it. Qatada said: Adam was extracted from clay, and this is clearer in meaning and closer to the context, for Adam, peace be upon him, was created from sticky clay, which is the clay from altered black mud, and he was created from dust as the Almighty said: **And among His signs is that He created you from dust; then suddenly you are human beings dispersing.**

Imam Ahmad said: Yahya bin Saeed told us, Usama bin Zuhair told us, on the authority of Abu Musa, on the authority of the Prophet, may God bless him and grant him peace, who said: "God created Adam from a handful that He took from all the earth, and the children of Adam came according to the earth, and among them came the red, the white, the black, and those in between, and the wicked, the good, and those in between." Abu Dawud and al-Tirmidhi narrated it through various chains of transmission on the authority of Awf al-A'rabi, with a similar wording. Al-Tirmidhi said: It is good and authentic. **Then We made him a sperm-drop.** This pronoun refers to the human race, as He said in the other verse: "And He began the creation of man from clay. Then He made his offspring from an extract of despised water." That is, weak, as He said: **Did We not create you from a despised water? Then We placed him in a firm lodging.** That is, the womb prepared for that and ready for him. "For a known measure. So We measured, and excellent are We in measuring." That is, for a known period and a specific term until it was perfected and moved from one state to another and one characteristic to another. That is why He said here: **Then We made the sperm-drop into a clot.** That is, then We made the sperm-drop, which is the gushing water that comes out of the man's loins, which is his back, and the woman's collarbones, which are the bones of her chest between the collarbone and the navel, so it became a red clot in the shape of an oblong clot. Ikrimah said: It is blood. **Then We made the clot into a lump of flesh.** That is, a piece like a piece of flesh with no shape or outline. **Then We made the lump of flesh into bones.** That is, We formed it with a head, two hands, and two feet. With its bones, nerves and veins.

Others read: **Then We created the lump of flesh into bones.** Ibn Abbas said: It is the back bone. In the Sahih, from the hadith of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurayrah, he said: The Messenger of God, may God bless him and grant him peace, said: **Every body of the son of Adam decays except the coccyx, from which he was created and from which he will be reconstructed.** "Then We

covered the bones with flesh," meaning, and made something to cover it, strengthen it, and make it stronger. **Then We produced him as another creation,** meaning, then We breathed the soul into him, so he moved and became another creation with hearing, sight, perception, movement, and agitation. **So blessed be God, the best of creators.** Ibn Abi Hatim said: Ali bin Al-Hussein told us, Jaafar bin Musafir told us, Yahya bin Hassan told us, Al-Nadr told us, meaning Ibn Kathir, the client of Banu Hashim, told us, Zaid bin Ali told us, on the authority of his father, on the authority of Ali bin Abi Talib, may God be pleased with him, who said: When the sperm grows for four months, God sends an angel to it and he breathes the spirit into it in three layers of darkness. This is what He said: **Then We produced him as another creation,** meaning We breathed the spirit into him. It was narrated on the authority of Abu Saeed Al-Khudri that he breathed the spirit. Ibn Abbas said: **Then We produced him as another creation,** meaning We breathed the spirit into him. This is what Mujahid, Ikrimah, Al-Sha'bi, Al-Hasan, Abu Al-Aaliyah, Al-Dahhak, Al-Rabi' bin Anas, Al-Suddi, and Ibn Zaid said, and Ibn Jarir chose it.

Al-Awfi said on the authority of Ibn Abbas, **Then We produced him as another creation,** meaning that We moved him from one state to another until he emerged as a baby, then grew up as a child, then had a wet dream, then became a young man, then an adult, then an old man, then decrepit. And Qatada and Ad-Dahhak said something similar to that, and there is no contradiction, because from the beginning of the breathing of the soul into him, these movements and states began, and God knows best. Imam Ahmad said in his Musnad: Abu Muawiyah told us, Al-A'mash told us, on the authority of Zaid bin Wahb, on the authority of Abdullah - he is Ibn Mas'ud, may God be pleased with him - he said: The Messenger of God, may God bless him and grant him peace, and he is the truthful and believed one, told us: "The creation of one of you is gathered in his mother's womb for forty days as a drop of semen, then he is a clot for a similar period, then he is a lump of flesh for a similar period, then an angel is sent to him who breathes the spirit into him and he is commanded with four words: his provision, his life span, his deeds, and whether he will be wretched or happy. By the One besides Whom there is no god, one of you may do the deeds of the people of Paradise until there is only an arm's length between him and it, then the Book will overtake him and he will be sealed with the deeds of the people of Hell and he will enter it. And one of you may do the deeds of the people of Hell until there is only an arm's length between him and it, then the Book will overtake him and he will be sealed with the deeds of the people of Paradise and he will enter it." They both reported it from the hadith of Sulayman bin Mihran Al-A'mash.

Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abu Muawiyah told us, on the authority of Al-A'mash, on the authority of Khaithamah, who said: Abdullah - meaning Ibn Masoud - said: When the sperm falls into the womb, it flies into every hair and nail, and remains for forty days, then returns to the womb and becomes a clot. Imam Ahmad also said: Hussain ibn Al-Hasan told us, Abu Kudayna told us, on the authority of Ata' ibn Al-Sa'ib, on the authority of Al-Qasim ibn Abd

Surat al-Mu'minun 23:14

Then We made the sperm-drop into a clinging clot, then We made the clot into a lump of flesh, then We made the lump of flesh into bones, then We covered the bones with flesh, then We developed it into another creation. So blessed be God, the best of creators.

Al-Rahman, on the authority of his father, on the authority of Abdullah, who said: A Jew passed by the Messenger of God, may God bless him and grant him peace, while he was speaking to his companions, and the Quraysh said: **O Jew, this one claims to be a prophet.** He said: **I will ask him about something that only a prophet knows.** He said: "So he came to him and sat down, and said: O Muhammad, from what is man created?" He said: O Jew, from each is created: from the sperm of the man and from the sperm of the woman. As for the sperm of the man, it is a thick sperm from which are the bones and nerves, and as for the sperm of the woman, it is a thin sperm from which are the flesh and blood." He said: **Thus did those before you say.**

Imam Ahmad said: Sufyan told us, on the authority of Amr, on the authority of Abu al-Tayyib, on the authority of Hudhayfah ibn Asid al-Ghifari, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "The angel enters upon the sperm after it has settled in the womb for forty nights, and says: O Lord, what? Will it be wretched or happy, male or female? God says, and they write it down, and his deeds, his traces, his misfortune, and his provision are written down, then the scroll is folded up and nothing is added to what is in it nor is anything subtracted from it." Muslim narrated it in his Sahih from the hadith of Sufyan ibn Uyaynah, on the authority of Amr, who is Ibn Dinar, with a similar chain of transmission, and from another chain of transmission on the authority of Abu al-Tayyib, Amir ibn Wathilah, on the authority of Hudhayfah ibn Asid Abu Sariyah al-Ghifari with a similar chain of transmission, and God knows best.

Al-Hafiz Abu Bakr Al-Bazzar said: Ahmad bin Abdah told us, Hammad bin Zaid told us, Ubaidullah bin Abi Bakr told us on the authority of Anas that the Messenger of God, may God bless him and grant him peace, said: "God has assigned an angel to the womb, and he says: 'O Lord, a sperm-drop, O Lord, a clot, O Lord, a lump of flesh.' So when God wants to create it, he says: 'O Lord, male or female? Wretched or happy? What is the provision and the life span?' He said: 'That is written in the womb of its mother.'" They included it in the two Sahih on the authority of Hammad bin Zaid on his authority.

And His saying: **So blessed be God, the best of creators**, meaning when He mentioned His power and kindness in creating this sperm from one state to another and from one form to another until it became what it became of a perfect, well-formed human being, He said: **So blessed be God, the best of creators.** Ibn Abi Hatim said: Yunus ibn Habib told us, Abu Dawud told us, Hammad ibn Salamah told us, Ali ibn Zayd told us on the authority of Anas who said: Umar, meaning Ibn al-Khattab, may God be pleased with him, said: I agreed with my Lord and He agreed with me in four things: This verse was revealed: **And We created man from an extract of clay**, the verse. I said: So blessed be God, the best of creators. So the verse was revealed: **So blessed be God, the best of creators.** He also said:

My father told us, Adam bin Abi Iyas told us, Shaiban told us, on the authority of Jabir al-Ju'fi, on the authority of Amer al-Sha'bi, on the authority of Zaid bin Thabit al-Ansari, who said: The Messenger of God, may God bless him and grant him peace, dictated this verse to me: "And We have certainly created man from an extract of clay. Then We placed him as a sperm-drop in a firm lodging. Then We made the sperm-drop into a clot, then We made the clot into a lump of flesh, then We made the lump of flesh into bones, then We covered the bones with flesh; then We developed him into another creation." Mu'adh said: **So blessed be God, the best of creators.** The Messenger of God, may God bless him and grant him peace, laughed, so Mu'adh said to him: **Why are you laughing, O Messenger of God?** He said: "With it it ends. So blessed be God, the best of creators." In the chain of transmission of Jabir bin Yazid al-Ju'fi is very weak, and in this report of his there is a great objection, because this surah is Meccan, and Zaid bin Thabit only wrote the revelation in Medina, and likewise the conversion of Mu'adh bin Jabal to Islam was also in Medina, and God knows best. And His statement: **Then after that you will die** means after this first creation from nothingness you will go to death. **Then on the Day of Resurrection you will be resurrected** meaning the last creation. **Then God will create the last creation** meaning the Day of Resurrection and the resurrection of the souls to the bodies, and He will hold the creation to account, and every worker will be fully compensated for his work, if it was good then good and if it was evil then evil.

Fath al-Qadir

The meaning of 14- **Then We created the sperm-drop into a clot** means that He, the Almighty, transformed the white sperm into a red clot. **Then We created the clot into a lump of flesh** meaning an unformed piece of flesh. **Then We created the lump of flesh into bones** meaning that God, the Almighty, made it solid to be a pillar of the body in specific shapes. **Then We clothed the bones with flesh** meaning that God, the Almighty, caused flesh to grow on every bone in the amount that was appropriate and suitable for it. **Then We produced it as another creation** meaning that We breathed life into it after it was inanimate. It was said that We brought it out into the world. It was said that it was the growth of hair, and it was said that the teeth came out, and it was said that it was the completion of the powers created in it. There is no objection to intending all of them, and bringing then to complete the difference between the two creations. **So blessed be God, the best of creators** meaning that He deserved glorification and praise. It was said that it is taken from barakah, meaning that his goodness and blessings increased. And creation in the language means estimation. It is said that you created the leather, meaning you measured it to cut something from it. So the meaning of the best of creators is the most perfect of the estimating craftsmen. And from this is the saying of the poet:

Because you create what you have created, and some people create and then do not create.

Tafsir al-Baghawi

14. **Then We made the sperm-drop into a clot, then We made the clot into a lump of flesh, then We made the lump of flesh into bones.** Ibn Amir and Abu Bakr read *bones*, "Then We clothed the bones," in singular form, while others read it in plural form because man has many bones. It was said that there are forty days between every two creations. "Then We clothed the bones with flesh," meaning We clothed him. "Then We produced him into another creation," the commentators differed about it. Ibn Abbas, Mujahid, Al-Sha'bi, Ikrimah, Ad-Dahhak, and Abu Al-Aaliyah said: It is the breathing of the soul into him. Qatada said: The growth of teeth and hair. Ibn Jurayj narrated from Mujahid: It is the maturation of youth. Al-Hasan said: Male or female. Al-Awfi narrated on the authority of Ibn Abbas: That is the course of his affairs after birth, from the first signs to breastfeeding, to sitting to standing, to walking to weaning, to eating and drinking, to reaching puberty, and moving around in the country to what comes after.

So blessed be God, meaning: He deserves to be glorified and praised, for He has always been and will always be. **The best of creators**, the fashioners and the determiners. *Creation* in the language means estimation. Mujahid said: They make and God makes, and God is the best of creators. It is said: a man is a creator, meaning: a maker.

Ibn Jurayj said: He gathered the creators because Jesus used to create, as he said: **I will create for you from clay** (Al Imran 3:49). So God informed us about Himself that He is the best of creators.

Tafsir al-Baidawi

14- "Then We created the sperm-drop into a clot" by transforming the white sperm into a red clot. "Then We created the clot into a lump of flesh" by hardening it. "Then We clothed the bones with flesh" from what remained of the sperm-drop or from what We grew on it that reached it. The difference in emotions is due to the difference in transformations and the plural is due to their difference in form and hardness. Ibn Amir and Abu Bakr read in the singular form in both of them, sufficing with the name of the species instead of the plural. He read in the singular form of one and the plural of the other. "Then We produced him into another creation **which is the form of the body or the soul or the faculties by breathing into it or the combination, and then**" is due to the difference between the two creations. Abu Hanifa used it as evidence that whoever usurps an egg that hatched in his possession is liable for the egg, not the chick, because it was another creation. "So blessed be God" so His status is exalted in His power and wisdom. **The best of creators** is the one who determines the estimation, so the distinguishing feature was deleted because **the creators** indicates it.

Surat al-Mu'minin 23:15

Then after that, you will surely die.

Surat al-Mu'minin 23:15

Then after that, you will surely die.

Tafsir al-Jalalayn

15 - **Then you will surely die after that**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Then indeed, you, O people, after We created you as another creation and made you into a well-proportioned human being, will die and return to dust as you were. Then indeed, after your death and return to rotten remains, you will be resurrected from the dust as a new creation, just as We began you the first time. And it was said: **Then indeed, after that, you will die** because it is report about a state of theirs that occurs that did not exist.

Likewise, the Arabs say to someone who has not died: He is dead and will die soon. They do not say to someone who has already died: He is dead. Likewise, he is greedy for what you have, if he is described as greedy. If he is told that he will do something and he has not done it, it is said that he is greedy for what you have tomorrow. And likewise in everything that is similar to what we mentioned.

Tafsir al-Qurtubi

The Almighty said: **Then after that you will surely die** meaning after creation and life. An-Nahhas: It is said in this meaning *dead*.

Tafsir Ibn Kathir

The Almighty says, informing about the beginning of the creation of man from a lineage of clay, and he is Adam, peace be upon him, whom God created from clay from altered black mud. Al-A'mash said on the authority of Al-Munhal bin Amr on the authority of Abu Yahya on the authority of Ibn Abbas, **from a lineage of clay** he said: from the cream of water. Mujahid said: from a lineage, meaning from the semen of Adam. Ibn Jarir said: Adam was called clay because he was created from it. Qatada said: Adam was extracted from clay, and this is clearer in meaning and closer to the context, for Adam, peace be upon him, was created from sticky clay, which is the clay from altered black mud, and he was created from dust as the Almighty said: **And among His signs is that He created you from dust; then suddenly you are human beings dispersing.**

Imam Ahmad said: Yahya bin Saeed told us, Usama bin Zuhair told us, on the authority of Abu Musa, on the

authority of the Prophet, may God bless him and grant him peace, who said: "God created Adam from a handful that He took from all the earth, and the children of Adam came according to the earth, and among them came the red, the white, the black, and those in between, and the wicked, the good, and those in between." Abu Dawud and al-Tirmidhi narrated it through various chains of transmission on the authority of Awf al-A'rabi, with a similar wording. Al-Tirmidhi said: It is good and authentic. **Then We made him a sperm-drop.** This pronoun refers to the human race, as He said in the other verse: "And He began the creation of man from clay. Then He made his offspring from an extract of despised water." That is, weak, as He said: **Did We not create you from a despised water? Then We placed him in a firm lodging.** That is, the womb prepared for that and ready for him. "For a known measure. So We measured, and excellent are We in measuring." That is, for a known period and a specific term until it was perfected and moved from one state to another and one characteristic to another. That is why He said here: **Then We made the sperm-drop into a clot.** That is, then We made the sperm-drop, which is the gushing water that comes out of the man's loins, which is his back, and the woman's collarbones, which are the bones of her chest between the collarbone and the navel, so it became a red clot in the shape of an oblong clot. Ikrimah said: It is blood. **Then We made the clot into a lump of flesh.** That is, a piece like a piece of flesh with no shape or outline. **Then We made the lump of flesh into bones.** That is, We formed it with a head, two hands, and two feet. With its bones, nerves and veins.

Others read: **Then We created the lump of flesh into bones.** Ibn Abbas said: It is the back bone. In the Sahih, from the hadith of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurayrah, he said: The Messenger of God, may God bless him and grant him peace, said: **Every body of the son of Adam decays except the coccyx, from which he was created and from which he will be reconstructed.** "Then We covered the bones with flesh," meaning, and made something to cover it, strengthen it, and make it stronger. **Then We produced him as another creation,** meaning, then We breathed the soul into him, so he moved and became another creation with hearing, sight, perception, movement, and agitation. **So blessed be God, the best of creators.** Ibn Abi Hatim said: Ali bin Al-Hussein told us, Jaafar bin Musafir told us, Yahya bin Hassan told us, Al-Nadr told us, meaning Ibn Kathir, the client of Banu Hashim, told us, Zaid bin Ali told us, on the authority of his father, on the authority of Ali bin Abi Talib, may God be pleased with him, who said: When the sperm grows for four months, God sends an angel to it and he breathes the spirit into it in three layers of darkness. This is what He said: **Then We produced him as another creation,** meaning We breathed the spirit into him. It was narrated on the authority of Abu Saeed Al-Khudri that he breathed the spirit. Ibn Abbas said: **Then We produced him as another creation,** meaning We breathed the spirit into him. This is what Mujahid, Ikrimah, Al-Sha'bi, Al-Hasan, Abu Al-Aaliyah, Al-Dahhak, Al-Rabi' bin Anas, Al-Suddi, and Ibn Zaid

said, and Ibn Jarir chose it.

Al-Awfi said on the authority of Ibn Abbas, **Then We produced him as another creation**, meaning that We moved him from one state to another until he emerged as a baby, then grew up as a child, then had a wet dream, then became a young man, then an adult, then an old man, then decrepit. And Qatada and Ad-Dahhak said something similar to that, and there is no contradiction, because from the beginning of the breathing of the soul into him, these movements and states began, and God knows best. Imam Ahmad said in his Musnad: Abu Muawiyah told us, Al-A'mash told us, on the authority of Zaid bin Wahb, on the authority of Abdullah - he is Ibn Mas'ud, may God be pleased with him - he said: The Messenger of God, may God bless him and grant him peace, and he is the truthful and believed one, told us: "The creation of one of you is gathered in his mother's womb for forty days as a drop of semen, then he is a clot for a similar period, then he is a lump of flesh for a similar period, then an angel is sent to him who breathes the spirit into him and he is commanded with four words: his provision, his life span, his deeds, and whether he will be wretched or happy. By the One besides Whom there is no god, one of you may do the deeds of the people of Paradise until there is only an arm's length between him and it, then the Book will overtake him and he will be sealed with the deeds of the people of Hell and he will enter it. And one of you may do the deeds of the people of Hell until there is only an arm's length between him and it, then the Book will overtake him and he will be sealed with the deeds of the people of Paradise and he will enter it." They both reported it from the hadith of Sulayman bin Mihran Al-A'mash.

Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abu Muawiyah told us, on the authority of Al-A'mash, on the authority of Khaithamah, who said: Abdullah - meaning Ibn Masoud - said: When the sperm falls into the womb, it flies into every hair and nail, and remains for forty days, then returns to the womb and becomes a clot. Imam Ahmad also said: Hussain ibn Al-Hasan told us, Abu Kudayna told us, on the authority of Ata' ibn Al-Sa'ib, on the authority of Al-Qasim ibn Abd Al-Rahman, on the authority of his father, on the authority of Abdullah, who said: A Jew passed by the Messenger of God, may God bless him and grant him peace, while he was speaking to his companions, and the Quraysh said: **O Jew, this one claims to be a prophet**. He said: **I will ask him about something that only a prophet knows**. He said: "So he came to him and sat down, and said: O Muhammad, from what is man created?" He said: O Jew, from each is created: from the sperm of the man and from the sperm of the woman. As for the sperm of the man, it is a thick sperm from which are the bones and nerves, and as for the sperm of the woman, it is a thin sperm from which are the flesh and blood." He said: **Thus did those before you say**.

Imam Ahmad said: Sufyan told us, on the authority of Amr, on the authority of Abu al-Tayyib, on the authority of Hudhayfah ibn Asid al-Ghifari, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "The angel enters upon the sperm after it has settled in the womb for forty nights, and says: O Lord, what? Will it be wretched or happy, male or

female? God says, and they write it down, and his deeds, his traces, his misfortune, and his provision are written down, then the scroll is folded up and nothing is added to what is in it nor is anything subtracted from it." Muslim narrated it in his Sahih from the hadith of Sufyan ibn Uyaynah, on the authority of Amr, who is Ibn Dinar, with a similar chain of transmission, and from another chain of transmission on the authority of Abu al-Tayyib, Amir ibn Wathilah, on the authority of Hudhayfah ibn Asid Abu Sariyah al-Ghifari with a similar chain of transmission, and God knows best.

Al-Hafiz Abu Bakr Al-Bazzar said: Ahmad bin Abdah told us, Hammad bin Zaid told us, Ubaidullah bin Abi Bakr told us on the authority of Anas that the Messenger of God, may God bless him and grant him peace, said: "God has assigned an angel to the womb, and he says: 'O Lord, a sperm-drop, O Lord, a clot, O Lord, a lump of flesh.' So when God wants to create it, he says: 'O Lord, male or female? Wretched or happy? What is the provision and the life span?' He said: 'That is written in the womb of its mother.'" They included it in the two Sahih on the authority of Hammad bin Zaid on his authority.

And His saying: **So blessed be God, the best of creators**, meaning when He mentioned His power and kindness in creating this sperm from one state to another and from one form to another until it became what it became of a perfect, well-formed human being, He said: **So blessed be God, the best of creators**. Ibn Abi Hatim said: Yunus ibn Habib told us, Abu Dawud told us, Hammad ibn Salamah told us, Ali ibn Zayd told us on the authority of Anas who said: Umar, meaning Ibn al-Khattab, may God be pleased with him, said: I agreed with my Lord and He agreed with me in four things: This verse was revealed: **And We created man from an extract of clay**, the verse. I said: So blessed be God, the best of creators. So the verse was revealed: **So blessed be God, the best of creators**. He also said: My father told us, Adam bin Abi Iyas told us, Shaiban told us, on the authority of Jabir al-Ju'fi, on the authority of Amer al-Sha'bi, on the authority of Zaid bin Thabit al-Ansari, who said: The Messenger of God, may God bless him and grant him peace, dictated this verse to me: "And We have certainly created man from an extract of clay. Then We placed him as a sperm-drop in a firm lodging. Then We made the sperm-drop into a clot, then We made the clot into a lump of flesh, then We made the lump of flesh into bones, then We covered the bones with flesh; then We developed him into another creation." Mu'adh said: **So blessed be God, the best of creators**. The Messenger of God, may God bless him and grant him peace, laughed, so Mu'adh said to him: **Why are you laughing, O Messenger of God?** He said: "With it it ends. So blessed be God, the best of creators." In the chain of transmission of Jabir bin Yazid al-Ju'fi is very weak, and in this report of his there is a great objection, because this surah is Meccan, and Zaid bin Thabit only wrote the revelation in Medina, and likewise the conversion of Mu'adh bin Jabal to Islam was also in Medina, and God knows best. And His statement: **Then after that you will die** means after this first creation from nothingness you will go to death. **Then on the Day of Resurrection you will be resurrected** meaning the last creation. **Then God will create the last creation** meaning the Day of Resurrection and the

Surat al-Mu'minun 23:15

Then after that, you will surely die.

resurrection of the souls to the bodies, and He will hold the creation to account, and every worker will be fully compensated for his work, if it was good then good and if it was evil then evil.

Fath al-Qadir

15- **Then after that you will surely die.** The reference in His saying: *that* is to the previous matters: meaning, then after those matters you will surely die, destined for death inevitably.

Tafsir al-Baghawi

15. **Then indeed, after that, you will die.** The dead - with emphasis - and the dead is the one who has not yet died and will die, and the dead - with emphasis - is the one who died, and therefore the alleviation is not permissible here, like His saying: **Indeed, you will die and indeed, they will die** (al-Zumar 39:30).

Tafsir al-Baidawi

15- **Then after that you will surely die.** You will inevitably die, and for this reason the adjective for confirmation was mentioned without the active participle, and it was read with it.

Surat al-Mu'minun 23:16

Then on the Day of Resurrection you will be resurrected.

Tafsir al-Jalalayn

16 - **Then on the Day of Resurrection you will be resurrected** for reckoning and reward.

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **Then on the Day of Resurrection you will be resurrected.**

Tafsir al-Qurtubi

Then he informed about the resurrection after death, saying: **Then on the Day of Resurrection you will be resurrected.**

Tafsir Ibn Kathir

The Almighty says, informing about the beginning of the creation of man from a lineage of clay, and he is Adam, peace be upon him, whom God created from clay from altered black mud. Al-A'mash said on the authority of Al-Munhal bin Amr on the authority of Abu Yahya on the authority of Ibn Abbas, **from a lineage of clay** he said: from the cream of water. Mujahid said: from a lineage, meaning from the semen of Adam. Ibn Jarir said: Adam was called clay because he was created from it. Qatada said: Adam was extracted from clay, and this is clearer in meaning and closer to the context, for Adam, peace be upon him, was created from sticky clay, which is the clay from altered black mud, and he was created from dust as the Almighty said: **And among His signs is that He created you from dust; then suddenly you are human beings dispersing.**

Imam Ahmad said: Yahya bin Saeed told us, Usama bin Zuhair told us, on the authority of Abu Musa, on the authority of the Prophet, may God bless him and grant him peace, who said: "God created Adam from a handful that He took from all the earth, and the children of Adam came according to the earth, and among them came the red, the white, the black, and those in between, and the wicked, the good, and those in between." Abu Dawud and al-Tirmidhi narrated it through various chains of transmission on the authority of Awf al-A'rabi, with a similar wording. Al-Tirmidhi said: It is good and authentic. **Then We made him a sperm-drop.** This pronoun refers to the human race, as He said in the other verse: "And He began the creation of man from clay. Then He made his offspring from an extract of despised water." That is, weak, as He said: **Did We not create you from a despised water? Then**

We placed him in a firm lodging. That is, the womb prepared for that and ready for him. "For a known measure. So We measured, and excellent are We in measuring." That is, for a known period and a specific term until it was perfected and moved from one state to another and one characteristic to another. That is why He said here: **Then We made the sperm-drop into a clot.** That is, then We made the sperm-drop, which is the gushing water that comes out of the man's loins, which is his back, and the woman's collarbones, which are the bones of her chest between the collarbone and the navel, so it became a red clot in the shape of an oblong clot. Ikrimah said: It is blood. **Then We made the clot into a lump of flesh.** That is, a piece like a piece of flesh with no shape or outline. **Then We made the lump of flesh into bones.** That is, We formed it with a head, two hands, and two feet. With its bones, nerves and veins.

Others read: **Then We created the lump of flesh into bones.** Ibn Abbas said: It is the back bone. In the Sahih, from the hadith of Abu al-Zinad, on the authority of al-A'raj, on the authority of Abu Hurayrah, he said: The Messenger of God, may God bless him and grant him peace, said: **Every body of the son of Adam decays except the coccyx, from which he was created and from which he will be reconstructed.** "Then We covered the bones with flesh," meaning, and made something to cover it, strengthen it, and make it stronger. **Then We produced him as another creation,** meaning, then We breathed the soul into him, so he moved and became another creation with hearing, sight, perception, movement, and agitation. **So blessed be God, the best of creators.** Ibn Abi Hatim said: Ali bin Al-Hussein told us, Jaafar bin Musafir told us, Yahya bin Hassan told us, Al-Nadr told us, meaning Ibn Kathir, the client of Banu Hashim, told us, Zaid bin Ali told us, on the authority of his father, on the authority of Ali bin Abi Talib, may God be pleased with him, who said: When the sperm grows for four months, God sends an angel to it and he breathes the spirit into it in three layers of darkness. This is what He said: **Then We produced him as another creation,** meaning We breathed the spirit into him. It was narrated on the authority of Abu Saeed Al-Khudri that he breathed the spirit. Ibn Abbas said: **Then We produced him as another creation,** meaning We breathed the spirit into him. This is what Mujahid, Ikrimah, Al-Sha'bi, Al-Hasan, Abu A'aliyah, Al-Dahhak, Al-Rabi' bin Anas, Al-Suddi, and Ibn Zaid said, and Ibn Jarir chose it.

Al-Awfi said on the authority of Ibn Abbas, **Then We produced him as another creation,** meaning that We moved him from one state to another until he emerged as a baby, then grew up as a child, then had a wet dream, then became a young man, then an adult, then an old man, then decrepit. And Qatada and Ad-Dahhak said something similar to that, and there is no contradiction, because from the beginning of the breathing of the soul into him, these movements and states began, and God knows best. Imam Ahmad said in his Musnad: Abu Muawiyah told us, Al-A'mash told us, on the authority of Zaid bin Wahb, on the authority of Abdullah - he is Ibn Mas'ud, may God be pleased with him - he said: The Messenger of God, may God bless him and grant him peace, and he is the truthful and believed one, told us: "The creation of one of you

is gathered in his mother's womb for forty days as a drop of semen, then he is a clot for a similar period, then he is a lump of flesh for a similar period, then an angel is sent to him who breathes the spirit into him and he is commanded with four words: his provision, his life span, his deeds, and whether he will be wretched or happy. By the One besides Whom there is no god, one of you may do the deeds of the people of Paradise until there is only an arm's length between him and it, then the Book will overtake him and he will be sealed with the deeds of the people of Hell and he will enter it. And one of you may do the deeds of the people of Hell until there is only an arm's length between him and it, then the Book will overtake him and he will be sealed with the deeds of the people of Paradise and he will enter it." They both reported it from the hadith of Sulayman bin Mihran Al-A'mash.

Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abu Muawiyah told us, on the authority of Al-A'mash, on the authority of Khaithamah, who said: Abdullah - meaning Ibn Masoud - said: When the sperm falls into the womb, it flies into every hair and nail, and remains for forty days, then returns to the womb and becomes a clot. Imam Ahmad also said: Hussain ibn Al-Hasan told us, Abu Kudayna told us, on the authority of Ata' ibn Al-Sa'ib, on the authority of Al-Qasim ibn Abd Al-Rahman, on the authority of his father, on the authority of Abdullah, who said: A Jew passed by the Messenger of God, may God bless him and grant him peace, while he was speaking to his companions, and the Quraysh said: **O Jew, this one claims to be a prophet.** He said: **I will ask him about something that only a prophet knows.** He said: "So he came to him and sat down, and said: O Muhammad, from what is man created?" He said: O Jew, from each is created: from the sperm of the man and from the sperm of the woman. As for the sperm of the man, it is a thick sperm from which are the bones and nerves, and as for the sperm of the woman, it is a thin sperm from which are the flesh and blood." He said: **Thus did those before you say.**

Imam Ahmad said: Sufyan told us, on the authority of Amr, on the authority of Abu al-Tayyib, on the authority of Hudhayfah ibn Asid al-Ghifari, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "The angel enters upon the sperm after it has settled in the womb for forty nights, and says: O Lord, what? Will it be wretched or happy, male or female? God says, and they write it down, and his deeds, his traces, his misfortune, and his provision are written down, then the scroll is folded up and nothing is added to what is in it nor is anything subtracted from it." Muslim narrated it in his Sahih from the hadith of Sufyan ibn Uyaynah, on the authority of Amr, who is Ibn Dinar, with a similar chain of transmission, and from another chain of transmission on the authority of Abu al-Tayyib, Amir ibn Wathilah, on the authority of Hudhayfah ibn Asid Abu Sariyah al-Ghifari with a similar chain of transmission, and God knows best.

Al-Hafiz Abu Bakr Al-Bazzar said: Ahmad bin Abdah told us, Hammad bin Zaid told us, Ubaidullah bin Abi Bakr told us on the authority of Anas that the Messenger of God, may God bless him and grant him

peace, said: "God has assigned an angel to the womb, and he says: 'O Lord, a sperm-drop, O Lord, a clot, O Lord, a lump of flesh.' So when God wants to create it, he says: 'O Lord, male or female? Wretched or happy? What is the provision and the life span?' He said: 'That is written in the womb of its mother.'" They included it in the two Sahihs on the authority of Hammad bin Zaid on his authority.

And His saying: **So blessed be God, the best of creators**, meaning when He mentioned His power and kindness in creating this sperm from one state to another and from one form to another until it became what it became of a perfect, well-formed human being, He said: **So blessed be God, the best of creators.** Ibn Abi Hatim said: Yunus ibn Habib told us, Abu Dawud told us, Hammad ibn Salamah told us, Ali ibn Zayd told us on the authority of Anas who said: Umar, meaning Ibn al-Khattab, may God be pleased with him, said: I agreed with my Lord and He agreed with me in four things: This verse was revealed: **And We created man from an extract of clay**, the verse. I said: So blessed be God, the best of creators. So the verse was revealed: **So blessed be God, the best of creators.** He also said: My father told us, Adam bin Abi Iyas told us, Shaiban told us, on the authority of Jabir al-Ju'fi, on the authority of Amer al-Sha'bi, on the authority of Zaid bin Thabit al-Ansari, who said: The Messenger of God, may God bless him and grant him peace, dictated this verse to me: "And We have certainly created man from an extract of clay. Then We placed him as a sperm-drop in a firm lodging. Then We made the sperm-drop into a clot, then We made the clot into a lump of flesh, then We made the lump of flesh into bones, then We covered the bones with flesh; then We developed him into another creation." Mu'adh said: **So blessed be God, the best of creators.** The Messenger of God, may God bless him and grant him peace, laughed, so Mu'adh said to him: **Why are you laughing, O Messenger of God?** He said: "With it ends. So blessed be God, the best of creators." In the chain of transmission of Jabir bin Yazid al-Ju'fi is very weak, and in this report of his there is a great objection, because this surah is Meccan, and Zaid bin Thabit only wrote the revelation in Medina, and likewise the conversion of Mu'adh bin Jabal to Islam was also in Medina, and God knows best. And His statement: **Then after that you will die** means after this first creation from nothingness you will go to death. **Then on the Day of Resurrection you will be resurrected** meaning the last creation. **Then God will create the last creation** meaning the Day of Resurrection and the resurrection of the souls to the bodies, and He will hold the creation to account, and every worker will be fully compensated for his work, if it was good then good and if it was evil then evil.

Fath al-Qadir

16- **Then on the Day of Resurrection you will be resurrected** from your graves to the place of assembly for reckoning and punishment.

Tafsir al-Baghawi

16. Then on the Day of Resurrection you will be resurrected.

Tafsir al-Baidawi

16- Then on the Day of Resurrection you will be resurrected for accountability and retribution.

Surat al-Mu'minun 23:17

And We have certainly created above you seven paths, and We are not unaware of creation.

Surat al-Mu'minun 23:17

And We have certainly created above you seven paths, and We are not unaware of creation.

Tafsir al-Jalalayn

17 - **And We have certainly created above you seven paths** meaning heavens, the plural of path because they are the paths of the angels **and We were not unaware of the creation** that is beneath them (of it falling upon them and destroying them, but We hold it back as a sign and hold the heaven back from falling upon the earth.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We have certainly created above you, O people, seven heavens, one above the other. The Arabs call everything above something a path. The seven heavens are called seven paths because some of them are above others, so each heaven is a path.

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

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding God's statement: **And We have certainly created above you seven paths**, he said: The heavens.

And His statement: **And We were not unaware of creation** means: And We were not unaware of Our creation beneath them in Our creation of the seven heavens above you, but We were their guardians, from them falling upon them and destroying them.

Tafsir al-Qurtubi

The Almighty said: **And We have certainly created above you seven paths**. Abu Ubaidah said: meaning seven heavens. It was narrated from him that it is said: **I placed some of it above others**, so the heavens were called paths because some of them are above others. The Arabs call everything above something a path. It was also said: because they are the paths of the angels. **And We were not unaware of creation**. Some scholars said: meaning of the creation of the heaven. Most of the commentators said: meaning of all of creation lest it should fall upon them and destroy them. I said: It is possible that the meaning is **And We were not unaware of creation**, meaning in taking care of its interests and preserving it, which is the meaning of the Ever-Living, the Self-Sustaining, as mentioned above.

Tafsir Ibn Kathir

When God Almighty mentioned the creation of man, He followed it up with mentioning the creation of the seven heavens. God Almighty often mentions the creation of the heavens and the earth with the creation of man, as He Almighty said: **The creation of the heavens and the earth is greater than the creation of mankind**. And so it is at the beginning of **Alif, Lam, Meem** the prostration that the Messenger of God, may God bless him and grant him peace, used to recite on Friday morning. At the beginning of it is the creation of the heavens and the earth, then a statement of the creation of man from a lineage of clay, and in it is the matter of resurrection and reward and other purposes.

And His saying: **Seven paths** Mujahid said: He means the seven heavens, and this is like the saying of God Almighty: **The seven heavens glorify Him and the earth and whoever is in them** "Have you not seen how God created seven heavens in layers" "God is He who created seven heavens and of the earth the like of them. The command descends between them so that you may know that God is over all things competent and that God has encompassed all things in knowledge" and thus He said here **And We have certainly created above you seven paths and We are not unaware of creation** meaning He knows what enters the earth and what comes out of it, what descends from the sky and what ascends in it, and He is with you wherever you are and God is Seeing of what you do, and He, glory be to Him, does not hide from Him a sky by a sky nor an earth by an earth, nor a mountain but He knows what is in its ruggedness, nor a sea but He knows what is in its depths. He knows the number of what is in the mountains, hills, sands, seas, deserts and trees **And not a leaf falls but He knows it, and no grain is there in the darknesses of the earth and no moist or dry thing but that it is in a clear book**

Fath al-Qadir

And the lam in 17- **And We have certainly created above you seven paths** is an answer to an omitted oath, and the sentence is a subject including a statement of the creation of what they need after the statement of their creation, and the paths are the heavens. Al-Khalili, Al-Farra' and Al-Zajjaj said, and they were called paths because some of them were knocked on top of others like the knocking of a sandal. Abu Ubaidah said: To knock on something means to make some of it above others, and the Arabs call everything above something a path. It was said because they are the paths of the angels, and it was said because they are the paths of the planets. **And We were not unaware of creation** What is meant by creation here is the created: that is, We were not unaware of these full paths and their preservation from falling on the earth. Most of the commentators said: What is meant is that all of creation is heedless. Rather, We have preserved the heavens from falling, and We have preserved those on the earth from the heaven falling upon them and destroying them, or the earth shaking with them, or they perishing due to one of the causes that eradicate them. It is possible that

what is meant is the negation of heedlessness in taking care of their interests and what they live on, and the negation of heedlessness in preserving them.

Tafsir al-Baghawi

17. **And We have certainly created above you seven paths**, meaning seven heavens. They are called paths because they overlap, meaning that some of them are above others. It is said: **You overlapped a sandal** if you place one part of it above the other. It was also said: They are called paths because they are the paths of the angels. **And We were not unaware of creation**, meaning We were protecting them from the sky falling on them and destroying them, as God Almighty said: **And He holds back the sky from falling upon the earth except by His permission** (al-Hajj 22:65).

It was said: We did not leave them in vain without command and prohibition.

It was said: We were not unaware of creation when We built above them a heaven in which We raised the sun, the moon, and the planets.

Tafsir al-Baidawi

17- **And We have certainly created above you seven paths** heavens because they are paths, one above the other, like a sandal hitting another, and everything above it is like it, so it is its path, or because they are the paths of the angels or the planets, in which their path is. **And We were not heedless of the creation** of that created thing which is the heavens or of all the created things. **Neglecting its matter** rather We protect it from disappearance and disorder and manage its matter until it reaches the limit of what was destined for it of perfection according to what wisdom requires and what the will is attached to.

Surat al-Mu'minun 23:18

And We sent down water from the sky in due measure and settled it in the earth, and indeed, We are Able to take it away.

Surat al-Mu'minun 23:18

And We sent down water from the sky in due measure and settled it in the earth, and indeed, We are Able to take it away.

Tafsir al-Jalalayn

18 - **And We sent down water from the sky in a measure** sufficient for them **and We caused it to settle in the earth, and We are indeed Able to take it away** so they die of thirst with their animals.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We sent down from the sky whatever water is on the earth, and We settled it therein.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told us, on the authority of Ibn Jurayj, **And We sent down water from the sky in a measured amount and settled it in the earth.** Water is from the sky.

And His statement: **And indeed, We are able to take it away.** God Almighty says: And indeed, We are able to take away the water that We have caused to settle in the earth, so that you, O people, will perish from thirst, and your land will be ruined, so that no crops or plants will grow, and your livestock will perish. He says: So from My blessings upon you is that I left it flowing for you on the earth.

Tafsir al-Qurtubi

It has four issues:

First: This verse is one of the blessings of God Almighty upon His creation and among the things He has bestowed upon them, and among the greatest blessings is water, which is the life of bodies and the growth of animals. The water sent down from the sky is of two types: This is what God the Almighty mentioned and informed us that He deposited in the earth, and made it stored in it for people to drink and find when they need it, and it is the water of rivers and springs and what is extracted from wells. It was narrated from Ibn Abbas and others that he only meant the four rivers: Seyhan, Ceyhan, the Nile of Egypt, and the Euphrates. Mujahid said: There is no water on earth except that it is from the sky. This is not absolute, otherwise the salt water is fixed in the earth, so it is possible to limit His statement to fresh water, and there is no doubt that God the Almighty has placed water on the earth and sent down water from the sky. It has been said that His statement: **And We sent down water from the sky** is a reference to fresh water, and that its

origin is from the sea, God the Almighty raised it with His kindness and good judgment from the sea to the sky, until it became pleasant by that raising and ascending, then He sent it down to the earth for people to benefit from it, and if it were the case with sea water, it would not have benefited from its salinity.

Second: The Almighty's statement: **in due measure** meaning according to a suitable amount, because if it were many it would be destroyed. And from this is the statement of the Almighty: "And there is not a thing but that with Us are its depositories. And We do not send it down except according to a known measure" (al-Hijr 15:21). **And indeed, We are Able to take it away** meaning the stored water. This is a threat and a warning, meaning that it is within Our power to take it away and make it disappear, and people would perish from thirst and their livestock would perish. This is like the statement of the Almighty: **Say, 'Have you considered, if your water were to become sunken?' - meaning sunken - then who could bring you flowing water?** (al-Mulk 67:30).

Third: Al-Nahhas mentioned: It was read to Abu Yaqub Ishaq bin Ibrahim bin Yunus on the authority of Jami' bin Sawada, who said: Saeed bin Sabeq told us, who said: Muslima bin Ali told us, on the authority of Muqatil bin Hayyan, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, on the authority of the Prophet, may God bless him and grant him peace, who said:

"God the Almighty sent down five rivers from Paradise to Earth: the Sihon, which is the river of India; the Jayhun, which is the river of Balkh; the Tigris and Euphrates, which are the rivers of Iraq; and the Nile, which is the river of Egypt. God the Almighty sent them down from one spring of the springs of Paradise at the lowest level of its levels on the wings of Gabriel, peace be upon him. He deposited them in the mountains and made them flow in the earth and made benefits for people in all kinds of their livelihoods. This is what He the Almighty said: "And We sent down from the sky water in a measured amount and settled it in the earth." So when Gog and Magog came out, God the Almighty sent Gabriel and lifted from the earth the Qur'an and knowledge and all the five rivers and lifted them to the heaven. This is what God the Almighty said: **And indeed, We are Able to take it away.** So when these things were lifted from the earth, its people would have the best of religion and this world." Fourth: Everything that came down from the sky, whether stored or not, is pure and purifying, and one bathes with it and performs ablution with it, as will be explained in (*Al-Furqan*)

Tafsir Ibn Kathir

The Almighty mentions His countless blessings upon His servants in sending down rain from the sky in proportion, that is, according to need, not too much so that it spoils the land and the civilization, nor too little so that it is not sufficient for the crops and fruits, but

rather according to the need for it for irrigation, drinking and benefit from it, so that the lands that need a lot of water for their cultivation and whose dung cannot bear the rain falling on them, water is brought to them from other lands as in the land of Egypt and it is called the barren land, God brings to it the water of the Nile with red clay that it sweeps from the land of Abyssinia during the time of its rains, so the water comes carrying red clay and irrigates the land of Egypt and settles the clay on their land for them to plant in it, because their land is salt marshland mostly sandy, so glory be to the Gracious, the All-Knowing, the Merciful, the Forgiving.

His saying: **And We caused it to settle in the earth** means that We made the water, when it descends from the clouds, remain in the earth, and We made the earth receptive to it, so that it would drink it and nourish the grains and seeds in it. And His statement: **And indeed, We are able to take it away** means, if We willed that it not rain, We would have done so. If We willed, We would have diverted it from you to salt marshes, wildernesses, and wastelands. We would have done so. If We willed, We would have made it brackish, so that it would not be of benefit to drink or give to drink, We would have done so. If We willed, We would have made it not descend into the earth, but rather flow over its surface, We would have done so. If We willed, We would have made it, when it descends into it, sink to a level that you would not reach or benefit from, We would have done so. But by His kindness and mercy, He sends down water upon you from the clouds, sweet, fresh, and clear. He makes it settle in the earth and makes it flow as springs in the earth, opening springs and rivers and watering crops and fruits with it. You and your animals and livestock drink from it, and you wash from it and purify yourselves from it and clean yourselves. So to Him is praise and thanks.

And His statement: **Then We produced for you thereby gardens of palm trees and grapevines** means: We brought forth for you, by what We sent down from the sky, gardens, meaning orchards and gardens, of **delight**, meaning of a beautiful view. And His statement: **of palm trees and grapevines** means in them are palm trees and grapevines, and this is what the people of the Hijaz were accustomed to, and there is no difference between one thing and its counterpart. And likewise with regard to every people of a region who have fruits from the blessings of God upon them that they are unable to thank Him for. And His statement: **For you therein are many fruits**, meaning of all fruits, as He said: **He causes to grow for you thereby crops and olives and palm trees and grapevines and of all fruits**. And His statement: **And from them you eat** is as if it is conjoined with something understood, the meaning of which is that you look at its beauty and ripeness and from it you eat.

His saying: **And a tree that grows out of Mount Sinai** means the olive tree, and Mount is the mountain. Some of them said: It is only called Mount if it has trees, but if it is devoid of them, it is called a mountain, not Mount. And God knows best. Mount Sinai is Mount Sinin, and it is the mountain on which God spoke to Moses, son of Imran, peace be upon him, and the mountains around it that have olive trees. And his

saying: **It grows with oil**. Some of them said: The letter *ba* is redundant, and its meaning is that it grows with oil as in the Arabs' saying: So-and-so threw his hand, meaning his hand. As for the saying of those who include the action, its meaning is that it comes out with oil or comes with oil. For this reason he said: **And dye** meaning it makes it dark, as Qatadah said, **For the eaters** meaning in it is what is beneficial from oil and dyeing, as Imam Ahmad said: We were told by Wakee' on the authority of Abdullah bin Isa on the authority of Ata' al-Shami, on the authority of Abu Asid, whose name is Malik bin Rabi'ah al-Sa'idi al-Ansari, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Eat oil and anoint yourselves with it, for it is from a blessed tree**.

Abd bin Hamid said in his Musnad and Tafsir: Abd al-Razzaq told us, Muammar told us, on the authority of Zaid bin Aslam, on the authority of his father, on the authority of Umar, that the Messenger of God, may God bless him and grant him peace, said: **Eat olive oil and anoint yourselves with it, for it comes from a blessed tree**. At-Tirmidhi and Ibn Majah narrated it from more than one source on the authority of Abd al-Razzaq. At-Tirmidhi said: It is not known except from his hadith, and he was confused in it, for he might mention Umar in it, and sometimes he did not mention him. Abu al-Qasim al-Tabarani said: Abdullah bin Ahmad bin Hanbal told us, my father told us, Sufyan bin Uyaynah told us, Al-Sa'b bin Hakim bin Sharik bin Numailah told me, on the authority of his father, on the authority of his grandfather, who said: I hosted Umar bin al-Khattab, may God be pleased with him, on the night of Ashura, and he fed me from the head of a cold camel, and he fed us oil, and he said: This is the blessed oil that God said to His Prophet, may God bless him and grant him peace.

And His statement: "And indeed, in livestock there is a lesson for you. We give you drink from what is in their bellies, and for you therein are many benefits, and from them you eat. And on them and on ships you are carried." The Almighty mentions the benefits He has made for His creation in livestock, and that is that they drink from their milk that comes out from between excrement and blood, and they eat from their lambs and wear from their wool, fur and hair, and ride on their backs, and carry heavy loads from them to lands far from them, as the Almighty said: "And they carry your loads to a land which you could not have reached except with difficulty. Indeed, your Lord is Kind and Merciful." And the Almighty said: "Have they not seen that We have created for them from what Our hands have made, livestock, so they are their owners? And We have subjected them to them, so some of them they ride and some of them they eat. And for them therein are benefits and drinks. So will they not be grateful?"

Fath al-Qadir

18- And We sent down water from the sky This is among the blessings that God the Almighty has bestowed upon His creation. What is meant by water is rainwater, for it provides life for the earth and its animals. Among that is the water of rivers descending

Surat al-Mu'minun 23:18

And We sent down water from the sky in due measure and settled it in the earth, and indeed, We are Able to take it away.

from the sky, springs, and wells extracted from the earth, for their origin is the water of the sky. It has been said that God the Almighty meant in this verse the four rivers: Seyhan, Ceyhan, Euphrates, and the Nile, but there is no basis for this specification. It was said that what is meant by it is fresh water, and there is no basis for that either, as there is no water on earth except that it comes from the sky. The meaning of **in measure** is by Our estimation or in a quantity that is sufficient for the crops and fruits, because if it were to be abundant, it would lead to their destruction. Similar to this is the saying of the Most High: **And there is not a thing but that with Us are its depositories, and We do not send it down except in a known measure.** The meaning of **So We settled it in the earth** is that We made it stable in it so that they may benefit from it when they need it, like the water that remains in swamps and ponds and the like. **And indeed, We are Able to take it away**, meaning just as We were able to send it down, we are able to take it away in some way. This indefiniteness has a good position that is not hidden, and in this is a severe threat because of what it indicates of His ability, the Most High, to take it away and submerge it until people perish with thirst and their livestock perish. Similar to this is His saying: "Say, Have you considered: if your water were to become sunken, then who could bring you flowing water?"

Tafsir al-Baghawi

18. **And We sent down water from the sky in a measured amount**, known to God. Muqatil said: **In a measure sufficient for their livelihood**, "and We caused it to settle in the earth," meaning what remains in the ponds and swamps, which people benefit from in the summer when the rain stops.

It was said: So We settled him in the earth, then We brought forth from it springs, so all the water of the earth is from the earth, all from the sky, **And indeed, We are Able to take it away**, until you perish of thirst, your livestock perish, and your lands are destroyed. And in the hadith: ((That God Almighty sent down four rivers from Paradise: Seyhan, Jijan, Tigris, and Euphrates)).

Muqatil bin Hayyan narrated on the authority of Ikrimah on the authority of Ibn Abbas on the authority of Ibn Abbas on the authority of the Prophet, may God bless him and grant him peace, that he said: "God Almighty sent down five rivers from Paradise: Jayhun, Sayhun, Tigris, Euphrates, and the Nile. God Almighty sent them down from one spring of the springs of Paradise, from the lowest level of its levels, on the wings of Gabriel. God deposited them in the mountains, made them flow in the earth, and made benefits for people in them. This is what God Almighty said: 'And We sent down water from the sky in measured amounts and settled it in the earth.' So when Gog and Magog emerge, God sends Gabriel, who lifts up from the earth the Qur'an, all knowledge, the Black Stone from the corner of the House, the

Station of Abraham, the Ark of Moses and what is in it, and these five rivers. All of that is lifted up to the heaven. This is what God Almighty said: 'And indeed, We are Able to take it away.' So when these things are lifted up from the earth, its people will have the best of religion and this world."

This hadith was narrated by Imam Al-Hassan bin Youssef, on the authority of Othman bin Saeed, with permission, on the authority of Saeed bin Sabeq Al-Iskandarani, on the authority of Muslim bin Ali, on the authority of Muqatil bin Hayyan.

Tafsir al-Baidawi

18- **And We sent down from the sky water in due measure** by estimating that its benefit would increase and its harm would decrease, or by the amount of what We knew of their righteousness. **And We settled it** by making it firm and stable. "In the earth. And We are able to take it away" by removing it by corruption or by raising it or deepening it to the point that it would be difficult to extract it. **We are able** just as We were able to send it down. In the indefiniteness of **taking away** there is an allusion to the abundance of its paths and an exaggeration in the threat of it. Therefore it is made more eloquent than the Almighty's saying: "Say, Have you considered: if your water were to become sunken, then who could bring you flowing water?"

Surat al-Mu'minun 23:19

Then We produced for you thereby gardens of palm trees and grapevines in which you have abundant fruits, and from them you eat.

Tafsir al-Jalalayn

19 - **So We produced for you therein gardens of palm trees and grapevines** which are the most abundant fruits of the Arabs **for you therein are many fruits, and from them you eat** in summer and winter.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: Then We have brought forth for you, with the water which We sent down from the sky, gardens of palm trees and grapevines, for you in them. He says: For you in the gardens are many fruits. **And from them you eat.** He says: And from the fruits you eat. It is possible that the ha and the alif are from the mention of the gardens, and it is possible that they are from the mention of the palm trees and grapevines. God Almighty specified the gardens that He mentioned in this place, so He described them as being of palm trees and grapevines, without describing them as the rest of the fruits of the earth, because these two types of fruits were the fruits of the Hijaz and what was near it, so the palm trees were for the people of Medina, and the grapevines were for the people of Taif, so He mentioned the people with what they knew of God's blessing upon them, with what He bestowed upon them of its fruits.

Tafsir al-Qurtubi

There are two issues:

First: The Almighty's saying: **Then We created** meaning We made that the cause of vegetation, and We brought it into existence through it and created it. The Almighty mentioned palm trees and grapes because they are the fruit of the Hijaz in Taif, Madinah and other places, as At-Tabari said. And because they are also the most noble of fruits, so He mentioned them to honor them and draw attention to them. **For you in them** meaning in the gardens. *Fruits* other than dates and grapes. It is possible that it refers specifically to palm trees and grapes because there are ranks and types in them, and the first is more general for all fruits.

Second: If someone swears not to eat fruit, according to our narration, he breaks his oath by eating green beans and the like. Abu Hanifa said that he does not break his oath by eating gourds, cucumbers, and carrots, because they are legumes, not fruits. The same applies to walnuts, almonds, and pistachios, because these things are not considered fruits. If he eats apples, peaches, apricots, figs, or pears, he

breaks his oath. The same applies to watermelons, because all of these things are eaten for enjoyment before and after meals, so they are fruits. The same applies to dry things, except dry watermelons, because they are only eaten in some countries. He does not break his oath by eating Indian watermelons, because they are not considered fruits. If he eats grapes, pomegranates, or fresh dates, he does not break his oath. His two companions disagreed with him and said that he breaks his oath, because these things are among the most precious fruits, and are eaten for enjoyment. They are mentioned separately in the Book of God, the Almighty, because their meanings are perfect, like the specification of Gabriel and Michael from the angels. Abu Hanifa argued by saying: He once linked these things to fruit, saying: **In them are fruits, palm trees, and pomegranates** (al-Rahman 55:68), and once He linked fruit to these things, saying: **And fruits and herbage** (Abasa 80:31). The linked is not the linked to, and it is not appropriate for wisdom to mention one thing with two different words in the place of the favor. Grapes and pomegranates are sufficient in some countries, so they are not fruit, and because what is fruit, there is no difference between its fresh and dry, and the dry of these things is not considered fruit, so their fresh is the same.

Tafsir Ibn Kathir

The Almighty mentions His countless blessings upon His servants in sending down rain from the sky in proportion, that is, according to need, not too much so that it spoils the land and the civilization, nor too little so that it is not sufficient for the crops and fruits, but rather according to the need for it for irrigation, drinking and benefit from it, so that the lands that need a lot of water for their cultivation and whose dung cannot bear the rain falling on them, water is brought to them from other lands as in the land of Egypt and it is called the barren land, God brings to it the water of the Nile with red clay that it sweeps from the land of Abyssinia during the time of its rains, so the water comes carrying red clay and irrigates the land of Egypt and settles the clay on their land for them to plant in it, because their land is salt marshland mostly sandy, so glory be to the Gracious, the All-Knowing, the Merciful, the Forgiving.

His saying: **And We caused it to settle in the earth** means that We made the water, when it descends from the clouds, remain in the earth, and We made the earth receptive to it, so that it would drink it and nourish the grains and seeds in it. And His statement: **And indeed, We are able to take it away** means, if We willed that it not rain, We would have done so. If We willed, We would have diverted it from you to salt marshes, wildernesses, and wastelands. We would have done so. If We willed, We would have made it brackish, so that it would not be of benefit to drink or give to drink, We would have done so. If We willed, We would have made it not descend into the earth, but rather flow over its surface, We would have done so. If We willed, We would have made it, when it descends into it, sink to a level that you would not reach or

Then We produced for you thereby gardens of palm trees and grapevines in which you have abundant fruits, and from them you eat.

benefit from, We would have done so. But by His kindness and mercy, He sends down water upon you from the clouds, sweet, fresh, and clear. He makes it settle in the earth and makes it flow as springs in the earth, opening springs and rivers and watering crops and fruits with it. You and your animals and livestock drink from it, and you wash from it and purify yourselves from it and clean yourselves. So to Him is praise and thanks.

And His statement: **Then We produced for you thereby gardens of palm trees and grapevines** means: We brought forth for you, by what We sent down from the sky, gardens, meaning orchards and gardens, **of delight**, meaning of a beautiful view. And His statement: **of palm trees and grapevines** means in them are palm trees and grapevines, and this is what the people of the Hijaz were accustomed to, and there is no difference between one thing and its counterpart. And likewise with regard to every people of a region who have fruits from the blessings of God upon them that they are unable to thank Him for. And His statement: **For you therein are many fruits**, meaning of all fruits, as He said: **He causes to grow for you thereby crops and olives and palm trees and grapevines and of all fruits**. And His statement: **And from them you eat** is as if it is conjoined with something understood, the meaning of which is that you look at its beauty and ripeness and from it you eat.

His saying: **And a tree that grows out of Mount Sinai** means the olive tree, and Mount is the mountain. Some of them said: It is only called Mount if it has trees, but if it is devoid of them, it is called a mountain, not Mount. And God knows best. Mount Sinai is Mount Sinin, and it is the mountain on which God spoke to Moses, son of Imran, peace be upon him, and the mountains around it that have olive trees. And his saying: **It grows with oil**. Some of them said: The letter *ba* is redundant, and its meaning is that it grows with oil as in the Arabs' saying: So-and-so threw his hand, meaning his hand. As for the saying of those who include the action, its meaning is that it comes out with oil or comes with oil. For this reason he said: **And dye** meaning it makes it dark, as Qatadah said, **For the eaters** meaning in it is what is beneficial from oil and dyeing, as Imam Ahmad said: We were told by Wakee' on the authority of Abdullah bin Isa on the authority of Ata' al-Shami, on the authority of Abu Asid, whose name is Malik bin Rabi'ah al-Sa'idi al-Ansari, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Eat oil and anoint yourselves with it, for it is from a blessed tree**.

Abd bin Hamid said in his Musnad and Tafsir: Abd al-Razzaq told us, Muammar told us, on the authority of Zaid bin Aslam, on the authority of his father, on the authority of Umar, that the Messenger of God, may God bless him and grant him peace, said: **Eat olive oil and anoint yourselves with it, for it comes from a blessed tree**. At-Tirmidhi and Ibn Majah narrated it from more than one source on the authority of Abd al-Razzaq. At-Tirmidhi said: It is not known except from his hadith, and he was confused in it, for he might

mention Umar in it, and sometimes he did not mention him. Abu al-Qasim al-Tabarani said: Abdullah bin Ahmad bin Hanbal told us, my father told us, Sufyan bin Uyaynah told us, Al-Sa'b bin Hakim bin Sharik bin Numailah told me, on the authority of his father, on the authority of his grandfather, who said: I hosted Umar bin al-Khattab, may God be pleased with him, on the night of Ashura, and he fed me from the head of a cold camel, and he fed us oil, and he said: This is the blessed oil that God said to His Prophet, may God bless him and grant him peace.

And His statement: "And indeed, in livestock there is a lesson for you. We give you drink from what is in their bellies, and for you therein are many benefits, and from them you eat. And on them and on ships you are carried." The Almighty mentions the benefits He has made for His creation in livestock, and that is that they drink from their milk that comes out from between excrement and blood, and they eat from their lambs and wear from their wool, fur and hair, and ride on their backs, and carry heavy loads from them to lands far from them, as the Almighty said: "And they carry your loads to a land which you could not have reached except with difficulty. Indeed, your Lord is Kind and Merciful." And the Almighty said: "Have they not seen that We have created for them from what Our hands have made, livestock, so they are their owners? And We have subjected them to them, so some of them they ride and some of them they eat. And for them therein are benefits and drinks. So will they not be grateful?"

Fath al-Qadir

Then the Almighty explained what results from sending down water, saying: 19- **And We produced for you thereby gardens of palm trees and grapevines** meaning, We created with that water gardens of the two types mentioned **for you therein** meaning in these gardens **are many fruits** that you enjoy and covet. It was said that the meaning is: And from these gardens are aspects of your provisions and livelihood, like his saying: So-and-so eats from such-and-such craft, and this is far-fetched. The Almighty limited it to palm trees and grapevines, because they are found in Taif and Madinah and what is connected to that. This is what Ibn Jarir said. It was said that they are the most noble of trees in terms of fruit and the most delicious in terms of benefit, taste and pleasure. It was said that the meaning of his saying: **for you therein are fruits** is that you have fruits in these gardens other than date palms and palm trees. It was said that the meaning is that you have fruits in these two types in particular, because they have different types that vary in taste and color.

Scholars of jurisprudence have differed greatly about what the term *fruit* refers to. The best that has been said is that it refers to fruits that people eat, but are not their sustenance, food, or condiment. There has been a difference of opinion about whether legumes are included as fruit or not.

Tafsir al-Baghawi

19. The Almighty's saying: **Then We produced for you with it**, meaning with water, **gardens of palm trees and grapes in which for you**, in the gardens, **are abundant fruits, and from them you eat**, in winter and summer. He specifically mentioned palm trees and grapes because they are the most abundant fruits of the Arabs.

Tafsir al-Baidawi

19- **So We produced for you thereby** with water. **Gardens of palm trees and grapevines, for you therein** in the gardens. **Many fruits** with which you enjoy. **And from them** and from the gardens are their fruits and crops. **You eat** as nourishment or sustenance and obtain your livelihood from their saying: So-and-so eats from his craft. It is possible that the two pronouns refer to **palm trees** and *grapes*, meaning that their fruits are sufficient for you in the form of various types of fruits, such as fresh fruits, grapes, dates, raisins, juice, molasses, and other things, and food that you eat.

Surat al-Mu'minun 23:20

And a tree that grows out of Mount Sinai, which produces oil and a condiment for those who eat.

Surat al-Mu'minun 23:20

And a tree that grows out of Mount Sinai, which produces oil and a condiment for those who eat.

Tafsir al-Jalalayn

20 - And We created **and a tree emerging from Mount Sinai** a mountain with the sin broken and open and the inflection is prevented for the sake of knowledge and the feminization of the spot *grows* from the quadriliteral and trilateral **with oil** the ba is extra for the first and transitive for the second and it is the olive tree **and a dye for the eaters** in apposition to the fat, meaning a condiment that dyes the morsel by dipping it in it and it is the oil

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: And We have also produced for you a tree that emerges from Mount Sinai, and a tree erected in apposition to the gardens, and He means by it: the olive tree.

And his saying: **It emerges from Mount Sinai** means: It emerges from a mountain that produces trees.

I have explained the meaning of the word *at-Tur* previously with its evidence and the differences of opinion, which makes it unnecessary to repeat it in this place.

As for his saying: *Sinai*, the reciters differed in their recitation of it. The majority of the reciters of Medina and Basra read it as *Sinai* with a kasra on the *seen*. The majority of the reciters of Kufa read it as *Sinai* with a fatha on the *seen*, and they all agreed on extending it.

The correct thing to say about this is that they are two readings known in the readings of the regions, with one meaning, so whichever one the reader reads, he is correct.

The interpreters differed in their interpretation of it. Some of them said: Its meaning is: blessed. It seems that the meaning of the words, according to him, is: and a tree that grows out of a blessed mountain.

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, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: Mount Sinai, he said: The blessed one.

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.

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 a tree springing out of Mount Sinai**, he said: It is a blessed mountain in the Levant.

And others said: Its meaning is: good.

Who said that?

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement: **Mount Sinai**, he said: It is a beautiful mountain.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say regarding His statement: **From Mount Sinai**, Mount Sinai in Nabataean, and Sinai in Nabataean, is a good place.

Others said: It is the name of a well-known mountain.

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 Ata' Al-Khurasani, on the authority of Ibn Abbas, regarding his statement: **From Mount Sinai**, he said: The mountain from which Moses, peace and blessings be upon him, was called.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement: **Mount Sinai**, he said: It is Mount Sinai in the Levant, a mountain in Jerusalem. He said: It is extended and is between Egypt and Aila.

Others said: It means that it is a mountain with trees.

Who said that?

Ibn Abd al-A'la told us: Ibn Thawr told us on the authority of Muammar, on the authority of someone who said it.

The correct thing to say about this is that Sinai is a name to which Mount At-Tur was added, and it is known by it, just as it was said Mount Tayy, and they were added to Tayy. If the saying about this was as the one who said that its meaning is a blessed mountain said, or as the one who said that its meaning is good said, then At-Tur would have been definite, and his saying Sinai would have been from its description, on the basis that Sinai means blessed and good, which is not known in the speech of the Arabs, so that would be made from the description of the mountain. But the saying about this - God willing - is as Ibn Abbas said, that it is a mountain known by this, and that it is the mountain from which Moses, peace be upon him, was called, and it is also blessed, not that the meaning of Sinai is the meaning of blessed.

And his saying: **It grows with oil**. The reciters differed in their reading of his saying: **It grows**. The majority of the reciters of the regions read it **It grows** with the opening of the ta', meaning: This tree grows with the fruit of oil. Some of the reciters of Basra read it **It grows**

with the damma of the ta', meaning: as it was said: I took his garment, and I took his garment. And as the rajaz poet said:

We, Banu Ja'dah, are the masters of the falaj. We beat the eggs and hope for relief!

Meaning: We hope for relief. My opinion on this is that they are two languages: nabat and anbat. From anbat, Zuhair said:

I saw the needy people around their homes, we had them cut down until the grass grew.

It is narrated: **It grew**, and it is like his saying: **So travel with your family** (Hud 11:81) and *travel*. However, even if that is the case, the reading that I do not choose other than it is the reading of those who read: **It grew** with the opening of the ta', due to the consensus of the proof from the reciters on it. The meaning of that is: This tree grows with the fruit of fat.

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: **It produces oil**, he said: its fruit.

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 the fat, which is its fruit, is oil.

As 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, **It grows with oil**, meaning: It is oil that is eaten and used as a rub.

And his saying: **And a dye for those who eat it** means: It grows with oil and a dye for those who eat it, those who eat it are dyed with oil.

As Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding his statement: **And a dye for those who eat**, he said: These olives are a dye for those who eat, they use it as a condiment and dye themselves with it.

Abu Jaafar said: Dye is in apposition to oil.

Tafsir al-Qurtubi

It contains six issues:

First: The Almighty's saying: **And a tree** Tree is in apposition to gardens. Al-Farra' permitted the nominative case because the verb did not appear, meaning **And there is a tree**, meaning the olive tree. He mentioned it alone for its great benefits in the lands of the Levant, the Hijaz, and other lands, and the lack of care for it by watering, digging, and other such things as are taken care of in other trees. **It emerges** is in the place of an adjective. **From Mount Sinai** means that God originally caused it to grow from this mountain that God blessed. Mount Sinai is from the land of the Levant and it is the mountain on which God spoke to Moses, peace be upon him, as stated by Ibn

Abbas and others. It was mentioned previously in Al-Baqarah and Al-A'raf. Al-Tur is a mountain in the speech of the Arabs. It was said that it is one of the Arabized words of the Persians. Ibn Zayd said that it is the mountain of Jerusalem extending from Egypt to Ayla. There is disagreement about Sinai. Qatada said that it means good, and this interpretation requires that Al-Tur be given a nunation as an adjective. Mujahid said that it means blessed. Muammar said on the authority of a group that it means trees, and they require that Al-Tur be given a nunation. The majority said: It is the name of a mountain, as you say Mount Uhud. Also from Mujahid: Sinai is a specific stone to which the mountain was attributed because it is near it. Muqatil said: Every mountain that bears fruits is Sinai, meaning good. The Kufians read it with a fatha on the seen in the weight of fa'la', and fa'la' is common in the speech of the Arabs, it is prevented from being declined in the definite and indefinite because at the end of it is the feminine alif, and the feminine alif is attached to what it is in, and there is no fa'la' in speech, but whoever reads Sinai with a kasra on the seen makes it fa'laal, so the hamza in it is like the hamza of harba', and it was not declined in this verse because it was made the name of a spot. Al-Akhfash claimed that it is a foreign name.

The second: The Almighty's saying: **It grows with oil**. The majority read **it grows** with a fatha on the ta' and a damma on the ba', and the meaning is: it grows with the oil, as you say: Zaid went out with his weapon. Ibn Kathir and Abu Amr read with a damma on the ta' and a kasra on the ba'. There was a difference of opinion regarding the meaning of this reading. Abu Ali al-Farsi said: The meaning is its fruits grow with the oil, so the object is omitted. It was said: The ba' is redundant, like: **And do not throw yourselves into destruction** (al-Baqarah 2:195). This is the view of Abu Ubaidah. The poet said:

We strike with the sword and hope for relief

Another said:

They are free women, not housewives, with black eyes, who do not recite the Surahs.

Abu Ali also said something similar to this, and it has been mentioned previously. It was said: Nabata and Anbata have the same meaning, so the meaning is as mentioned previously in the reading of the majority, and it is the view of Al-Farra' and Abu Ishaq, and from it is the saying of Zuhair:

...even if the grass grows

Al-Asma'i denies Anbat, and accuses Zuhair's poem which contains:

I saw the needy people around their homes, planting cotton in it, until the grass grew.

Any plant. Al-Zuhri, Al-Hasan and Al-A'raj read **tanbat bi-dahn** with the ta' raised and the ba' in the accusative. Ibn Jinni and Al-Zajjaj said: It is the ba' of the state, meaning it grows and with it its oil. In Ibn Mas'ud's reading: It comes out with the oil and it is the ba' of the state. Ibn Durastawayh: Dihn is soft water, tabbanat from inbanat. Zur ibn Hubaish read *tanbat* - with the ta' in the damma and the ba' in the kasra - *dihn* without

And a tree that grows out of Mount Sinai, which produces oil and a condiment for those who eat.

the ba' in the accusative. Sulayman ibn Abd al-Malik and Al-Ashhab read it with *dihan*. The meaning of the verse is to enumerate the blessing of oil to man, which is one of the pillars of blessings that health cannot do without. The meaning of olive includes all olive trees, regardless of their variety according to the regions.

Third: The Almighty's saying: **And a dye for the eaters.** The majority of scholars have read it. A group and *asbagh* are read in the plural. Aamer bin Abd Qais read **and enjoyment**, meaning the oil that is used to dye food. It is said: *sabbagh* and *sabbagh*, like *dabbagh* and *dabbagh*, and *labas* and *labas*. And every condiment that is used as a condiment is a dye, as narrated by Al-Harawi and others. The origin of dye is that with which a garment is colored, and the condiment is likened to it because bread is colored by dye if it is dipped in it. Muqatil said: **Adam is olives, and fat is oil.** And God Almighty has placed in this tree adam and fat, so the dye is based on this olive.

Fourth: There is no disagreement that everything that is dyed with liquids such as oil, ghee, honey, syrup, vinegar, and other such substances is a condiment. The Messenger of God, may God bless him and grant him peace, specified vinegar when he said:

Vinegar is a good condiment. It was narrated by nine of the Companions, seven men and two women. Among those who narrated it in Sahih are Jabir, Aisha, Kharijah, Umar and his son Ubayd God, Ibn Abbas, Abu Hurayrah, Samurah ibn Jundub, Anas, and Umm Hani'.

Fifth: There is a difference of opinion regarding solids such as meat, dates, olives, and other solids. The majority of scholars say that all of these are condiments. So whoever swears not to eat condiments and then eats meat or cheese, he has broken his oath. Abu Hanifa said: He does not break his oath, and his two companions disagreed with him. It was narrated from Abu Yusuf the same as Abu Hanifa. Vegetables are not condiments according to all of them. Al-Shafi'i has two opinions regarding dates, and the well-known opinion is that they are not condiments, based on what he said in At-Tanbih. It was said that he has broken his oath, and the correct opinion is that all of these are condiments. Abu Dawud narrated from Yusuf bin Abdullah bin Salam, who said:

I saw the Prophet, may God bless him and grant him peace, take a piece of barley bread and put a date on it and say: This is the condiment for this. And he, may God bless him and grant him peace, said:

The best condiment of this world and the hereafter is meat. Abu Omar mentioned it. Al-Bukhari included a chapter on condiments and cited the hadith of Aisha. Condiments are derived from the word *mu'addama* which means to agree, and these things agree with bread, so they are condiments. In the hadith about him, peace be upon him:

Eat condiments even with water. According to Abu Hanifa, the true meaning of condiment is that which comes together in a way that cannot be separated, such as vinegar, oil, and the like. As for meat, eggs,

and the like, they do not go with bread, but rather go beyond it, such as watermelon, dates, and grapes. The bottom line is that everything that needs to go with bread in eating is a condiment, and everything that does not need to be eaten and is eaten separately is not a condiment, and God knows best.

Sixth: Al-Tirmidhi narrated from the hadith of Omar bin Al-Khattab, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said:

Eat olive oil and anoint yourselves with it, for it is from a blessed tree. This hadith is only known from the hadith of Abd al-Razzaq, and he was confused about it. He might mention in it 'Umar from the Prophet, may God bless him and grant him peace, or he might narrate it with doubt, saying: I think it is from 'Umar from the Prophet, may God bless him and grant him peace. Or he might say: From Zayd ibn Aslam from his father from the Prophet, may God bless him and grant him peace. Muqatil said: The mountain was specifically mentioned for olives because the first olives grew from it. It was said that the olive was the first tree to grow in the world after the flood. And God knows best.

Tafsir Ibn Kathir

The Almighty mentions His countless blessings upon His servants in sending down rain from the sky in proportion, that is, according to need, not too much so that it spoils the land and the civilization, nor too little so that it is not sufficient for the crops and fruits, but rather according to the need for it for irrigation, drinking and benefit from it, so that the lands that need a lot of water for their cultivation and whose dung cannot bear the rain falling on them, water is brought to them from other lands as in the land of Egypt and it is called the barren land, God brings to it the water of the Nile with red clay that it sweeps from the land of Abyssinia during the time of its rains, so the water comes carrying red clay and irrigates the land of Egypt and settles the clay on their land for them to plant in it, because their land is salt marshland mostly sandy, so glory be to the Gracious, the All-Knowing, the Merciful, the Forgiving.

His saying: **And We caused it to settle in the earth** means that We made the water, when it descends from the clouds, remain in the earth, and We made the earth receptive to it, so that it would drink it and nourish the grains and seeds in it. And His statement: **And indeed, We are able to take it away** means, if We willed that it not rain, We would have done so. If We willed, We would have diverted it from you to salt marshes, wildernesses, and wastelands. We would have done so. If We willed, We would have made it brackish, so that it would not be of benefit to drink or give to drink, We would have done so. If We willed, We would have made it not descend into the earth, but rather flow over its surface, We would have done so. If We willed, We would have made it, when it descends into it, sink to a level that you would not reach or

benefit from, We would have done so. But by His kindness and mercy, He sends down water upon you from the clouds, sweet, fresh, and clear. He makes it settle in the earth and makes it flow as springs in the earth, opening springs and rivers and watering crops and fruits with it. You and your animals and livestock drink from it, and you wash from it and purify yourselves from it and clean yourselves. So to Him is praise and thanks.

And His statement: **Then We produced for you thereby gardens of palm trees and grapevines** means: We brought forth for you, by what We sent down from the sky, gardens, meaning orchards and gardens, **of delight**, meaning of a beautiful view. And His statement: **of palm trees and grapevines** means in them are palm trees and grapevines, and this is what the people of the Hijaz were accustomed to, and there is no difference between one thing and its counterpart. And likewise with regard to every people of a region who have fruits from the blessings of God upon them that they are unable to thank Him for. And His statement: **For you therein are many fruits**, meaning of all fruits, as He said: **He causes to grow for you thereby crops and olives and palm trees and grapevines and of all fruits**. And His statement: **And from them you eat** is as if it is conjoined with something understood, the meaning of which is that you look at its beauty and ripeness and from it you eat.

His saying: **And a tree that grows out of Mount Sinai** means the olive tree, and Mount is the mountain. Some of them said: It is only called Mount if it has trees, but if it is devoid of them, it is called a mountain, not Mount. And God knows best. Mount Sinai is Mount Sinin, and it is the mountain on which God spoke to Moses, son of Imran, peace be upon him, and the mountains around it that have olive trees. And his saying: **It grows with oil**. Some of them said: The letter *ba* is redundant, and its meaning is that it grows with oil as in the Arabs' saying: So-and-so threw his hand, meaning his hand. As for the saying of those who include the action, its meaning is that it comes out with oil or comes with oil. For this reason he said: **And dye** meaning it makes it dark, as Qatadah said, **For the eaters** meaning in it is what is beneficial from oil and dyeing, as Imam Ahmad said: We were told by Wakee' on the authority of Abdullah bin Isa on the authority of Ata' al-Shami, on the authority of Abu Asid, whose name is Malik bin Rabi'ah al-Sa'idi al-Ansari, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Eat oil and anoint yourselves with it, for it is from a blessed tree**.

Abd bin Hamid said in his Musnad and Tafsir: Abd al-Razzaq told us, Muammar told us, on the authority of Zaid bin Aslam, on the authority of his father, on the authority of Umar, that the Messenger of God, may God bless him and grant him peace, said: **Eat olive oil and anoint yourselves with it, for it comes from a blessed tree**. At-Tirmidhi and Ibn Majah narrated it from more than one source on the authority of Abd al-Razzaq. At-Tirmidhi said: It is not known except from his hadith, and he was confused in it, for he might mention Umar in it, and sometimes he did not mention him. Abu al-Qasim al-Tabarani said: Abdullah bin Ahmad bin Hanbal told us, my father told us, Sufyan

bin Uyaynah told us, Al-Sa'b bin Hakim bin Sharik bin Numailah told me, on the authority of his father, on the authority of his grandfather, who said: I hosted Umar bin al-Khattab, may God be pleased with him, on the night of Ashura, and he fed me from the head of a cold camel, and he fed us oil, and he said: This is the blessed oil that God said to His Prophet, may God bless him and grant him peace.

And His statement: "And indeed, in livestock there is a lesson for you. We give you drink from what is in their bellies, and for you therein are many benefits, and from them you eat. And on them and on ships you are carried." The Almighty mentions the benefits He has made for His creation in livestock, and that is that they drink from their milk that comes out from between excrement and blood, and they eat from their lambs and wear from their wool, fur and hair, and ride on their backs, and carry heavy loads from them to lands far from them, as the Almighty said: "And they carry your loads to a land which you could not have reached except with difficulty. Indeed, your Lord is Kind and Merciful." And the Almighty said: "Have they not seen that We have created for them from what Our hands have made, livestock, so they are their owners? And We have subjected them to them, so some of them they ride and some of them they eat. And for them therein are benefits and drinks. So will they not be grateful?"

Fath al-Qadir

And the tree is in the accusative case in apposition to gardens, and Al-Farra' permitted the nominative case on the assumption: And there is a tree, so it is raised as a subject and its predicate is omitted and assumed before it, which is the mentioned circumstance. Al-Wahidi said: And all the commentators say: What is meant by this tree is the olive tree, and it was specifically mentioned because no one tends to water it, and it is the one from which oil comes out, so God Almighty mentioned it as a favor from Him to His servants with it, and because it is the most honorable of trees and the most beneficial and the most blessed, then God Almighty described this tree as **20- coming out of Mount Sinai** which is a mountain in Jerusalem, and Mount is the mountain in the speech of the Arabs, and it was said that it is the blessed, and the majority went to that it is the name of the mountain as you say Mount Uhud. And it was said that Sinai is a specific stone to which the mountain was added because it is near it, and it was said that it is every mountain that bears fruits. The Kufians read *Sinai* with a fatha on the seen, while the rest read it with a kasra on the seen. It was not declined because it was made a name for the area, and Al-Akhfash claimed that it was foreign. The majority read **tanbat bi-dahn** with a fatha on the second letter and a damma on the unified ba. Ibn Kathir and Abu Amr read it with a damma on the second letter and a kasra on the unified ba. The meaning according to the first reading is that it grows in itself covered with oil. According to the second reading, the ba means with, so it is for companionship. Abu Ali Al-Farsi said: The meaning is: its wing grows and with it the oil. It was said that the ba is redundant. Abu Ubaidah said this, and similar to it is the saying of the poet:

Surat al-Mu'minun 23:20

And a tree that grows out of Mount Sinai, which produces oil and a condiment for those who eat.

They are free women, not red-eyed, black-eyed women who do not recite the Surahs.

Another said:

We strike with the sword and hope for relief

Al-Farra and Al-Zajaj said: *Nabt* and *Anbat* have the same meaning. Al-Asma'i denies *Anbat*, and Zuhair's statement is refuted by him:

I saw the needy people around their homes, and I brought them some cotton, until I brought the vegetables.

Any plant. Az-Zuhri, Al-Hasan and Al-A'raj read it as Tanbat with a damma on the second letter and a fatha on the first letter. Az-Zajaj and Ibn Jinni said: That it grows and with it oil. Ibn Mas'ud read it comes out with oil. Zur ibn Hubaysh read Tanbat Al-Dahn without the preposition. Sulayman ibn Abd Al-Malik and Al-Ashhab read it as Dahan and **and a dye for the eaters** in apposition to Al-Dahn: meaning it grows with something that combines being an oil that is applied as a smear and a dye that is used as a condiment. The majority read it as Sabgh and some people read Sabbagh like Labsa and Lubsa. Every condiment that is used as a condiment is a dye and a sabbagh. The root of dye is that with which a garment is colored, and the condiment is likened to it because bread is dyed with a condiment like that which is dyed with it.

Tafsir al-Baghawi

20. **And a tree**, meaning: And We created for you a tree, **coming out of Mount Sinai**, which is the olive. The people of Hijaz and Abu Amr read (*Sinai*) with a kasra on the seen. The others read it with a fatha. They differed in its meaning and in (*Sinan*) in the Almighty's saying: **And Mount Sinai At-Tin-2**. Mujahid said: Its meaning is blessing, meaning: from a blessed mountain. Qatada said: Its meaning is good, meaning: from a good mountain. Ad-Dahhak said: It is in Nabataean, and its meaning is good. Ikrimah said: It is in Ethiopian. Al-Kalbi said: Its meaning is trees, meaning: a mountain with trees. It was said: It is in Syriac, entwined with trees. Muqatil said: Every mountain with fruitful trees is Sina, and Sinsan in the language of the Nabataeans. It was said: It is a fa'al from sana' which means height. Ibn Zayd said: It is the mountain from which Moses was called between Egypt and Ayla. Mujahid said: Sina is the name of specific stones to which the mountain was added because they were located near it. Ikrimah said: It is the name of the place where this mountain is located.

It grows with oil, Ibn Kathir, the people of Basra and Yaqub read (*tanbat*) with a damma on the taa and a kasra on the baa, and the others read it with a fatha on the taa and a damma on the baa. Whoever reads it with a fatha on the taa, its meaning is tanbat, tanbath, which is olives. It was said: tanbat and with it oil, and whoever reads it with a damma on the taa, they differed on it. Some of them said: the baa is redundant, its meaning is: tanbat, tanbat and with it oil, just as one

says: akhtadhu thawba **I took his garment** and akhtadhu bi thawba **I took his garment**. Some of them said: nabat and anbat are two languages with one meaning, as Zuhair said:

I saw the needy people around their homes, with a field of cotton for them, until the grass grew.

Meaning: it grew, **and a dye for the eaters**, dye and pigment, the condiment that colors bread if it is dipped in it and becomes dyed, and condiment is everything that is eaten with bread, whether the bread is dyed with it or not. Muqatil said: God made in this tree a condiment or fat, so the condiment is the olive, and the oil is the oil, and he said: He specified the mountain with olives because the first olives grew there. And it is said that the olive was the first tree to grow in the world after the flood.

Tafsir al-Baidawi

20- **And a tree** is in apposition to *gardens* and it was read in the nominative case as a beginning, meaning: And among what We have created for you is a tree. **It emerges from Mount Sinai** the mountain of Moses, peace be upon him, between Egypt and Ayla, and it was said in Palestine. It may also be called Mount Sinai. It is not without the mountain being the mountain and Sinai the name of a place added to it, or the compound of them being a proper noun for it like Imru' al-Qais and it was prevented from being declined for the definite article and foreignness or the feminine according to the interpretation of the place and not for the alif because it is a fa'il like dimas from sana' with the extension which is the elevation, or with the shortening which is the light or attached to fa'ilal like ala'ba from seen since there is no fa'la with the feminine alif unlike *Sinai* according to the reading of the Kufians and the Shami and Ya'qub because it is a fa'il like kaysan or fa'la like desert not fa'la since there is no fa'la in their speech, and it was read with the kasra and the shortening. **It grows with oil** means it grows mixed with oil and accompanied by it. It is possible that the letter *ba* is a transitive conjunction for **it grows** as in your saying: I went with Zayd. Ibn Kathir, Abu Amr, and Yaqub read in one narration **it grows** and it is either from *anbat* meaning **to grow** like the saying of Zuhair:

I saw those in need at their homes, so he was attentive to them until the plants grew.

Or on the assumption that its olives *grow* covered with oil, and it was read in the passive form, which is like the first, and it bears fruit with oil, and it produces oil, and it produces oil, and it grows with oil. **And a dye for the eaters** is conjoined with the oil, and its syntax is like conjoining one of the two descriptions of a thing with the other, meaning: it grows with the thing that combines being oily, with which it is smeared and from which it is lamps, and being a condiment in which the bread is dyed, meaning: it is dipped in it for condiment, and it was read (**and a dyer**) like a tanner in tanning.

Surat al-Mu'minin 23:21

And indeed, for you in livestock is a lesson. We give you drink from what is in their bellies, and for you therein are many benefits, and from them you eat.

Surat al-Mu'minin 23:21

And indeed, for you in livestock is a lesson. We give you drink from what is in their bellies, and for you therein are many benefits, and from them you eat.

Tafsir al-Jalalayn

21 - **And indeed, in the livestock, there is for you a lesson** a sermon from which you may take heed. **We give you drink** with the opening of the noon and its closing **from what is in their bellies** meaning the milk **and for you in them are many benefits** from wool, fur, hair, and other things **and from them you eat**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And indeed, for you O people, in livestock is a lesson** by which you may consider, and by which you may know the hand of God with you, and His power over whatever He wills, and that He is the One from whom nothing He wills is prevented, and nothing He wills is beyond His power. **We give you drink from what is in their bellies** of milk that comes out from between excrement and blood. **And for you** in addition to that, **in them** meaning in livestock **are many benefits** such as the camels that one carries, rides on their backs, and drinks their milk. **And from them you eat** meaning you eat from their meat.

Tafsir al-Qurtubi

The Almighty said: "And indeed, in livestock there is a lesson for you. We give you drink from what is in their bellies, and for you therein are many benefits, and from them you eat. And upon them and upon the ships you are carried." The discussion of them was presented in (*Al-Nahl*) and praise be to God. And in Hud there is the story of the ship and Noah, and sailing the sea in more than one place.

Tafsir Ibn Kathir

The Almighty mentions His countless blessings upon His servants in sending down rain from the sky in proportion, that is, according to need, not too much so that it spoils the land and the civilization, nor too little so that it is not sufficient for the crops and fruits, but rather according to the need for it for irrigation, drinking and benefit from it, so that the lands that need a lot of water for their cultivation and whose dung cannot bear the rain falling on them, water is brought to them from other lands as in the land of Egypt and it is called the barren land, God brings to it the water of

the Nile with red clay that it sweeps from the land of Abyssinia during the time of its rains, so the water comes carrying red clay and irrigates the land of Egypt and settles the clay on their land for them to plant in it, because their land is salt marshland mostly sandy, so glory be to the Gracious, the All-Knowing, the Merciful, the Forgiving.

His saying: **And We caused it to settle in the earth** means that We made the water, when it descends from the clouds, remain in the earth, and We made the earth receptive to it, so that it would drink it and nourish the grains and seeds in it. And His statement: **And indeed, We are able to take it away** means, if We willed that it not rain, We would have done so. If We willed, We would have diverted it from you to salt marshes, wildernesses, and wastelands. We would have done so. If We willed, We would have made it brackish, so that it would not be of benefit to drink or give to drink, We would have done so. If We willed, We would have made it not descend into the earth, but rather flow over its surface, We would have done so. If We willed, We would have made it, when it descends into it, sink to a level that you would not reach or benefit from, We would have done so. But by His kindness and mercy, He sends down water upon you from the clouds, sweet, fresh, and clear. He makes it settle in the earth and makes it flow as springs in the earth, opening springs and rivers and watering crops and fruits with it. You and your animals and livestock drink from it, and you wash from it and purify yourselves from it and clean yourselves. So to Him is praise and thanks.

And His statement: **Then We produced for you thereby gardens of palm trees and grapevines** means: We brought forth for you, by what We sent down from the sky, gardens, meaning orchards and gardens, **of delight**, meaning of a beautiful view. And His statement: **of palm trees and grapevines** means in them are palm trees and grapevines, and this is what the people of the Hijaz were accustomed to, and there is no difference between one thing and its counterpart. And likewise with regard to every people of a region who have fruits from the blessings of God upon them that they are unable to thank Him for. And His statement: **For you therein are many fruits**, meaning of all fruits, as He said: **He causes to grow for you thereby crops and olives and palm trees and grapevines and of all fruits**. And His statement: **And from them you eat** is as if it is conjoined with something understood, the meaning of which is that you look at its beauty and ripeness and from it you eat.

His saying: **And a tree that grows out of Mount Sinai** means the olive tree, and Mount is the mountain. Some of them said: It is only called Mount if it has trees, but if it is devoid of them, it is called a mountain, not Mount. And God knows best. Mount Sinai is Mount Sinin, and it is the mountain on which God spoke to Moses, son of Imran, peace be upon him, and the mountains around it that have olive trees. And his saying: **It grows with oil**. Some of them said: The letter *ba* is redundant, and its meaning is that it grows with oil as in the Arabs' saying: So-and-so threw his hand,

meaning his hand. As for the saying of those who include the action, its meaning is that it comes out with oil or comes with oil. For this reason he said: **And dye** meaning it makes it dark, as Qatadah said, **For the eaters** meaning in it is what is beneficial from oil and dyeing, as Imam Ahmad said: We were told by Wakee' on the authority of Abdullah bin Isa on the authority of Ata' al-Shami, on the authority of Abu Asid, whose name is Malik bin Rabi'ah al-Sa'idi al-Ansari, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **Eat oil and anoint yourselves with it, for it is from a blessed tree.**

Abd bin Hamid said in his Musnad and Tafsir: Abd al-Razzaq told us, Muammar told us, on the authority of Zaid bin Aslam, on the authority of his father, on the authority of Umar, that the Messenger of God, may God bless him and grant him peace, said: **Eat olive oil and anoint yourselves with it, for it comes from a blessed tree.** At-Tirmidhi and Ibn Majah narrated it from more than one source on the authority of Abd al-Razzaq. At-Tirmidhi said: It is not known except from his hadith, and he was confused in it, for he might mention Umar in it, and sometimes he did not mention him. Abu al-Qasim al-Tabarani said: Abdullah bin Ahmad bin Hanbal told us, my father told us, Sufyan bin Uyaynah told us, Al-Sa'b bin Hakim bin Sharik bin Numailah told me, on the authority of his father, on the authority of his grandfather, who said: I hosted Umar bin al-Khattab, may God be pleased with him, on the night of Ashura, and he fed me from the head of a cold camel, and he fed us oil, and he said: This is the blessed oil that God said to His Prophet, may God bless him and grant him peace.

And His statement: "And indeed, in livestock there is a lesson for you. We give you drink from what is in their bellies, and for you therein are many benefits, and from them you eat. And on them and on ships you are carried." The Almighty mentions the benefits He has made for His creation in livestock, and that is that they drink from their milk that comes out from between excrement and blood, and they eat from their lambs and wear from their wool, fur and hair, and ride on their backs, and carry heavy loads from them to lands far from them, as the Almighty said: "And they carry your loads to a land which you could not have reached except with difficulty. Indeed, your Lord is Kind and Merciful." And the Almighty said: "Have they not seen that We have created for them from what Our hands have made, livestock, so they are their owners? And We have subjected them to them, so some of them they ride and some of them they eat. And for them therein are benefits and drinks. So will they not be grateful?"

Fath al-Qadir

21- **And indeed, in the livestock there is a lesson for you.** This is one of the blessings that God has bestowed upon them. The interpretation of livestock has already been mentioned in Surat An-Nahl. Al-Naysaburi said in his interpretation: Perhaps what is meant by livestock here is camels in particular because they are usually carried on them, and because He linked them to the ark, which is the ships

of the land, just as the ark is the ships of the sea. And the Almighty explained that they are a lesson, because they are among the things that indicate the greatness of the Divine power through their creation and actions. Then the Almighty detailed what is in these livestock of blessings after what He mentioned of the lesson in them for the servants, saying: **We give you to drink from what is in their bellies.** He, the Almighty, means: the milk that forms in their bellies and flows into their udders, for in the formation of what they eat of fodder and its transformation into this delicious food and precious drink is the greatest lesson for those who reflect, and the greatest admonition for those who are admonished. *Nasiqikum* was read with a *nun* to indicate that the agent is God Almighty, and it was read with a *ta* above it to indicate that the agent is the livestock. Then he mentioned the benefits in them in general, saying: **And for you therein are many benefits,** meaning in their backs, milk, offspring, wool, and hair. Then he mentioned a specific benefit, saying: **And from them you eat,** because there is great benefit for them in eating.

Tafsir al-Baghawi

21. The Almighty said: **And indeed, in the livestock is a lesson for you,** meaning: a sign by which you may consider, **We give you drink,** Nafi' read it with a noon [and a fatha], and Abu Zayd Ja'far read it here with a *ta*' and a fatha, **from what is in their bellies, and for you therein are many benefits, and from them you eat.**

Tafsir al-Baidawi

21- **And indeed, in livestock there is a lesson for you.** Consider their condition and use them as evidence. **We give you drink from what is in their bellies.** Of milk or fodder, since milk is formed from it. *Min* is for partiality or for beginning. Nafi', Ibn 'Amir, Abu Bakr, and Ya'qub read **We give you drink** with a fat-ha on the *nun*. "And for you in them are many benefits" in their backs, wool, and hair. "And from them you eat" so you benefit from their essence.

Surat al-Mu'minun 23:22

And upon it and upon the ships you are carried.

Surat al-Mu'minun 23:22

And upon it and upon the ships you are carried.

Tafsir al-Jalalayn

22 - **And upon them** are camels **and upon the ships** the vessels **you are carried**

Tafsir al-Suyuti

Tafsir al-Tabari

And his saying: **And upon them and upon the ships you are carried**, meaning: And upon the livestock and upon the ships you are carried, on these on land, and on these at sea.

Tafsir al-Qurtubi

The Almighty said: **And upon it** meaning and upon the livestock on land. **And upon the ships** in the sea. **You are carried** and on land one carries camels, so it is possible that the metaphor refers to some of the livestock. It was narrated that a man rode a cow in the early days and God Almighty made it speak with him, so it said: We were not created for this! Rather, we were created for cultivation.

Tafsir Ibn Kathir

The Almighty mentions His countless blessings upon His servants in sending down rain from the sky in proportion, that is, according to need, not too much so that it spoils the land and the civilization, nor too little so that it is not sufficient for the crops and fruits, but rather according to the need for it for irrigation, drinking and benefit from it, so that the lands that need a lot of water for their cultivation and whose dung cannot bear the rain falling on them, water is brought to them from other lands as in the land of Egypt and it is called the barren land, God brings to it the water of the Nile with red clay that it sweeps from the land of Abyssinia during the time of its rains, so the water comes carrying red clay and irrigates the land of Egypt and settles the clay on their land for them to plant in it, because their land is salt marshland mostly sandy, so glory be to the Gracious, the All-Knowing, the Merciful, the Forgiving.

His saying: **And We caused it to settle in the earth** means that We made the water, when it descends from the clouds, remain in the earth, and We made the earth receptive to it, so that it would drink it and nourish the grains and seeds in it. And His statement: **And indeed, We are able to take it away** means, if We willed that it not rain, We would have done so. If We willed, We would have diverted it from you to salt marshes, wildernesses, and wastelands. We would have done so. If We willed, We would have made it

brackish, so that it would not be of benefit to drink or give to drink, We would have done so. If We willed, We would have made it not descend into the earth, but rather flow over its surface, We would have done so. If We willed, We would have made it, when it descends into it, sink to a level that you would not reach or benefit from, We would have done so. But by His kindness and mercy, He sends down water upon you from the clouds, sweet, fresh, and clear. He makes it settle in the earth and makes it flow as springs in the earth, opening springs and rivers and watering crops and fruits with it. You and your animals and livestock drink from it, and you wash from it and purify yourselves from it and clean yourselves. So to Him is praise and thanks.

And His statement: **Then We produced for you thereby gardens of palm trees and grapevines** means: We brought forth for you, by what We sent down from the sky, gardens, meaning orchards and gardens, **of delight**, meaning of a beautiful view. And His statement: **of palm trees and grapevines** means in them are palm trees and grapevines, and this is what the people of the Hijaz were accustomed to, and there is no difference between one thing and its counterpart. And likewise with regard to every people of a region who have fruits from the blessings of God upon them that they are unable to thank Him for. And His statement: **For you therein are many fruits**, meaning of all fruits, as He said: **He causes to grow for you thereby crops and olives and palm trees and grapevines and of all fruits**. And His statement: **And from them you eat** is as if it is conjoined with something understood, the meaning of which is that you look at its beauty and ripeness and from it you eat.

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and anoint yourselves with it, for it comes from a blessed tree. At-Tirmidhi and Ibn Majah narrated it from more than one source on the authority of Abd al-Razzaq. At-Tirmidhi said: It is not known except from his hadith, and he was confused in it, for he might mention Umar in it, and sometimes he did not mention him. Abu al-Qasim al-Tabarani said: Abdullah bin Ahmad bin Hanbal told us, my father told us, Sufyan bin Uyaynah told us, Al-Sa'b bin Hakim bin Sharik bin Numailah told me, on the authority of his father, on the authority of his grandfather, who said: I hosted Umar bin al-Khattab, may God be pleased with him, on the night of Ashura, and he fed me from the head of a cold camel, and he fed us oil, and he said: This is the blessed oil that God said to His Prophet, may God bless him and grant him peace.

And His statement: "And indeed, in livestock there is a lesson for you. We give you drink from what is in their bellies, and for you therein are many benefits, and from them you eat. And on them and on ships you are carried." The Almighty mentions the benefits He has made for His creation in livestock, and that is that they drink from their milk that comes out from between excrement and blood, and they eat from their lambs and wear from their wool, fur and hair, and ride on their backs, and carry heavy loads from them to lands far from them, as the Almighty said: "And they carry your loads to a land which you could not have reached except with difficulty. Indeed, your Lord is Kind and Merciful." And the Almighty said: "Have they not seen that We have created for them from what Our hands have made, livestock, so they are their owners? And We have subjected them to them, so some of them they ride and some of them they eat. And for them therein are benefits and drinks. So will they not be grateful?"

Fath al-Qadir

He also mentioned riding on them because of the great benefit in it, so He said: **And on them and on the ships you are carried** meaning on the livestock. If what is meant by livestock is camels, cows and sheep, then what is meant is on some livestock, namely camels in particular. If what is meant by livestock is camels in particular, then the meaning is clear. Then since livestock are what is mostly ridden on land, He added to them what is ridden on the sea, so He said: **And on the ships you are carried** to complete the blessing and perfect the favor.

Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: The lineage is the thin, clear water from which the child is formed. Ibn Abi Hatim narrated on the authority of Ibn Masoud, who said: When the sperm falls into the womb, it flies in the hair and nails and remains for forty days, then descends into the womb and becomes a clot. The followers have different interpretations of the lineage, which we have already referred to. Ibn Abi Hatim narrated on the authority of Ibn Abbas, **Then We produced him as another creation**, he said: hair and teeth. Abd Ibn Hamid, Ibn Jarir and Ibn Al-Mundhir narrated on his authority, **Then We produced him as another creation**, he said: breathed the soul into him. This is what Mujahid, Ikrimah, Al-Sha'bi, Al-Hasan,

Abu Al-Aaliyah and Al-Rabi' said on the authority of Anas, Al-Suddi, Al-Dahhak and Ibn Zayd said, and Ibn Jarir chose it. Abd Ibn Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid, **Then We produced him as another creation**, he said: when youth reached maturity. Ibn Abi Shaybah, Abd bin Hamid and Ibn Al-Mundhir narrated on the authority of Salih Abu Al-Khalil who said: When this verse was revealed to the Prophet, may God bless him and grant him peace, up to His saying: **Then We produced him as another creation**, Umar said: **So blessed be God, the best of creators**. He said: By the One in Whose Hand is my soul, it has been sealed with what you have spoken, O Umar. Al-Tayalisi, Ibn Abi Hatim, Ibn Mardawayh and Ibn Asakir narrated on the authority of Anas who said: Umar said: I agreed with my Lord in four matters. I said: O Messenger of God, what if we prayed behind the Maqam? Then God revealed, **And take the station of Abraham as a place of prayer**. I said, **O Messenger of God, if you were to take a veil over your wives, then the righteous and the wicked would enter upon you**. Then God revealed, **And when you ask them for something, ask them from behind a partition**. I said to the wives of the Prophet, may God bless him and grant him peace, **Either you stop or God will substitute for you wives better than you**. Then, **Perhaps his Lord, if he divorces you**, was revealed. Then, **And We have certainly created man from a lineage**, until His saying, **Then We developed him into another creation**, was revealed. Then I said, **So blessed is God, the best of creators**. Ibn Rahawayh, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani in al-Awsat, and Ibn Mardawayh narrated on the authority of Zayd ibn Thabit that he said, "The Messenger of God, may God bless him and grant him peace, dictated this verse, "And We have certainly created man," until His saying, **Another creation**, and Muadh ibn Jabal said, **So blessed is God, the best of creators**. The Messenger of God, may God bless him and grant him peace, laughed. Muadh said to him, **Why are you laughing, O Messenger of God?** He said: With it I concluded, **So blessed be God, the best of creators**. In its chain of transmission is Jabir al-Ju'fi, who is very weak. Ibn Kathir said: In this report of his is a great oddity, because this surah is Meccan, and Zayd ibn Thabit only wrote the revelation in Medina, and likewise the conversion to Islam of Muadh ibn Jabal only took place in Medina, and God knows best. Ibn Mardawayh and al-Khatib narrated, al-Suyuti said, with a weak chain of transmission on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, who said: **God sent down five rivers from Paradise to Earth**. The Sihon, which is the river of India, and the Jihon, which is the river of Balkh, and the Tigris and Euphrates, which are the rivers of Iraq, and the Nile, which is the river of Egypt, He sent it down from one spring of the springs of Paradise from the lowest degree of its degrees on the wings of Gabriel, so He deposited it in the mountains and made it flow in the earth, and made it beneficial for people in the idols of their livelihood, so that is His saying: **And We sent down from the sky water in measure and settled it in the earth**. So when Gog and Magog came out, God sent Gabriel, and he lifted from the earth the Qur'an and knowledge, and the stone from the corner of the House, and the station of Abraham, and the Ark of Moses with what was in it,

Surat al-Mu'minun 23:22

And upon it and upon the ships you are carried.

and these five rivers, and he lifted all of that to the sky, so that is His saying: **And indeed, We are Able to take it away.** So when these things were lifted from the earth, its people would have the best of this world and the Hereafter. Ibn Jarir and Ibn Al-Mundhir narrated from Ibn Abbas, who said: Mount Sinai is the mountain from which Moses was called. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated from him regarding His saying: **It produces oil**, he said: It is oil that is eaten and used as a anointing.

Tafsir al-Baghawi

22. **And upon it and upon the ships you are carried**, meaning: upon camels on land, and upon ships at sea.

Tafsir al-Baidawi

22- **And upon it** and upon the livestock, for among them are those upon which it is carried, such as camels and cows. It was said that what is meant are camels because they are what they are carried upon, according to them, and are suitable for the ship, for they are the ships of the land. Dhu al-Rummah said:

A ship under my cheek is its reins

The pronoun in it is like the pronoun in **And their husbands have more right to take them back** and **And you are carried on ships** on land and sea.

Surat al-Mu'minun 23:23

And We had certainly sent Noah to his people, and he said, "O my people, worship God; you have no deity other than Him. Will you not then fear Him?"

Tafsir al-Jalalayn

23 - (And We had certainly sent Noah to his people, and he said, **O my people, worship God**. Obey God and worship Him alone. **You have no deity other than Him**. It is the name of *what* and what precedes it is the predicate, and *min* is redundant. **Do you not fear Him?** Do you fear His punishment by worshipping other than Him?

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And We had certainly sent Noah to his people**, calling them to obey Us and to believe in Us alone, and to disavow every deity other than Us. **Noah said to them: O my people, worship God**. He says: He said to them: "Humble yourself, O my people, before God by obeying Him. "You have no deity other than Him." He says: You have no deity other than Him whom you are permitted to worship. **Will you not then fear?** He says: Will you not fear, by worshipping other than Him, that His punishment will befall you.

Tafsir al-Qurtubi

The Almighty's saying: **You have no god other than Him**. It was read in the accusative case in response to the word, and in the nominative case in response to the meaning. It has already been mentioned in ((Al-A'raf)).

Tafsir Ibn Kathir

God Almighty tells about Noah, peace be upon him, when He sent him to his people to warn them of God's punishment and severe wrath, and His vengeance on those who associated partners with Him, disobeyed His command, and denied His messengers. "He said, 'O my people, worship God; you have no deity other than Him. Will you not then fear Him?'" That is, do you not fear God for associating partners with Him? The leaders, who were the nobles and great ones among them, said, **This is only a man like you who wants to do you a favor**. They mean to be haughty towards you and to show off by claiming prophethood, while he is a man like you. So how could revelation be given to him and not to you? **And if God had willed, He would have sent down angels**. That is, if He had wanted to send a prophet, He would have sent an angel from Himself, and he was not a man. We have not heard of this, that is, of the sending of humans among our forefathers, meaning by this their ancestors and grandfathers in

past ages. And his saying: **He is only a man possessed by madness**, meaning he is crazy in what he claims that God sent him to you and chose him from among you for revelation. **So wait for him for a time**, meaning wait for the vicissitudes of fate to come upon him, and be patient with him for a period until you are relieved of him.

Fath al-Qadir

When God Almighty mentioned the ark, He followed it with the mention of Noah, because he was the first to make it, and He mentioned what Noah's people did with him because of their neglect to contemplate God Almighty's creations and remember His blessings upon them, so He said: 23- **And We sent Noah to his people**. In that is a consolation for the Messenger of God, may God bless him and grant him peace, and a consolation for him by explaining that other people of the prophets did with their prophets what his people did with him, and the lam is the answer to an omitted oath. **So he said, 'O my people, worship God,'** meaning worship Him alone and do not associate anything with Him, as is understood from the other verses. The phrase **You have no god other than Him** is in the position of explaining what preceded it, and the elevation of **other than Him** because it is a description of a god in the place, because it is a subject whose predicate is **for you**, meaning you have no god in existence other than Him, glory be to Him. It was read in the accusative case in consideration of the word god. **Do you not then fear?** meaning do you not fear that you will abandon the worship of Your Lord, the only One worthy of worship, and you have no god but Him. It was said that the meaning is: Will you not protect yourselves from His punishment that your sins require?

Tafsir al-Baghawi

23. The Almighty said: **And We had certainly sent Noah to his people, and he said, 'O my people, worship God,'** meaning, make Him one. **You have no deity other than Him**, meaning, no one to be worshipped but Him. **Will you not then fear God?** meaning, will you not fear His punishment if you worship other than Him?

Tafsir al-Baidawi

23- **And We had certainly sent Noah to his people, and he said, 'O my people, worship God.'** to the end of the story, presented to explain the people's ingratitude for the blessings He had enumerated for them in succession and what had befallen them of their loss. **You have no god other than Him**. is a resumption of the reasoning behind the command to worship. Al-Kisa'i and others read it in the accusative case based on the wording. **Do you not then fear?** Do you not fear that He will remove His blessings from you and destroy you and punish you for your rejection of His worship in favor of the worship of someone other than Him and your ingratitude for His blessings that

Surat al-Mu'minun 23:23

And We had certainly sent Noah to his people, and he said, "O my people, worship God; you have no deity other than Him. Will you not then fear Him?"

you cannot count.

Surat al-Mu'minin 23:24

Then the leaders of his people who disbelieved said, "This is only a human being like you who wants to be superior to you. And if God had willed, He would have sent down angels. We have not heard of this among our forefathers of old."

Tafsir al-Jalalayn

24 - **Then the leaders of his people who disbelieved said** to their followers **This is only a human being like you who desires to be favored** to be honored over you by being followed and you are his followers **And if God had willed** that no one but Him be worshiped **He would have sent down angels** for that, not human beings **We have not heard of this** that Noah called to of monotheism **among our forefathers of old** the past nations.

Tafsir al-Suyuti

Tafsir al-Tabari

God the Almighty says: Then a group of the nobles of Noah's people, who denied the Oneness of God and called him a liar, said to their al-Nas 114: Noah, O people, is only a human being like you, he is only a human being like you, and like some of you. **He wants to be superior to you** means: He wants to have superiority over you, so he is followed and you follow him. **And if God had willed, He would have sent down angels** means: And if God had willed that we worship nothing but Him, He would have sent down angels, meaning: He would have sent down angels with the call to what Noah is calling you to, to convey his message to you. And His saying: **We have not heard of this** that Noah is calling us to, that there is no god for us other than God in the past centuries, which are their forefathers.

Tafsir al-Qurtubi

The Almighty said: **This is only a human being like you, who wants to dominate you** meaning to dominate you and be superior to you by being followed and we are his followers. **And if God had willed, He would have sent down angels** meaning if God had willed that nothing be worshipped other than Him, He would have made His Messenger an angel. **We have not heard of this** meaning of a call like his. It was said: We have not heard of a human being like him, meaning of the message of his Lord. **Among our forefathers** meaning among past nations, as Ibn Abbas said. The *ba* in **with this** is redundant, meaning we have not heard of this being among our forefathers.

Tafsir Ibn Kathir

God Almighty tells about Noah, peace be upon him,

when He sent him to his people to warn them of God's punishment and severe wrath, and His vengeance on those who associated partners with Him, disobeyed His command, and denied His messengers. "He said, 'O my people, worship God; you have no deity other than Him. Will you not then fear Him?'" That is, do you not fear God for associating partners with Him? The leaders, who were the nobles and great ones among them, said, **This is only a man like you who wants to do you a favor**. They mean to be haughty towards you and to show off by claiming prophethood, while he is a man like you. So how could revelation be given to him and not to you? **And if God had willed, He would have sent down angels**. That is, if He had wanted to send a prophet, He would have sent an angel from Himself, and he was not a man. We have not heard of this, that is, of the sending of humans among our forefathers, meaning by this their ancestors and grandfathers in past ages. And his saying: **He is only a man possessed by madness**, meaning he is crazy in what he claims that God sent him to you and chose him from among you for revelation. **So wait for him for a time**, meaning wait for the vicissitudes of fate to come upon him, and be patient with him for a period until you are relieved of him.

Fath al-Qadir

24- **Then the leaders of his people who disbelieved said** meaning the leaders of his people who disbelieved in him said **This is only a human being like you** meaning of your kind in humanity, there is no difference between you and him **Wanting to dominate you** meaning he seeks superiority over you by dominating you so that you would be his followers and obedient to his command, then they stated that humans cannot be messengers and said: **And if God had willed, He would have sent down angels** meaning if God had willed to send a messenger, He would have sent angels, and He only used the word **sending down** to mean *sending* because sending them to the servants necessitates their descent to them **We have not heard of this among our forefathers** meaning a claim like this claimant to prophethood from among humans, or a statement like his, which is the command to worship God alone, or we have not heard of a human being making this claim among our forefathers: meaning among the nations that came before this. It was said that the *ba* in *this* is redundant: meaning we have not heard this being in the past, they said this relying on tradition and holding fast to its rope.

Tafsir al-Baghawi

24. **Then the leaders of his people who disbelieved said, 'This is only a human being like you, who desires to have superiority over you,'** meaning: he is honored by having superiority over you, so he becomes followed and you follow him. **And if God had willed**, that no one be worshipped but Him, **He would have sent down angels**, meaning to convey the revelation. **We have not heard of this**, to which Noah calls us, **among our forefathers**, and it was said: **We have not heard of this**, meaning: of a human being being sent as a messenger.

Surat al-Mu'minin 23:24

Then the leaders of his people who disbelieved said, "This is only a human being like you who wants to be superior to you. And if God had willed, He would have sent down angels. We have not heard of this among our forefathers of old."

Tafsir al-Baidawi

24- **Then the chiefs** the nobles **who disbelieved among his people** said to their common people, **This is only a human being like yourselves who wants to do you a favor** to seek favor over you and rule you. **And if God had willed** to send a messenger, **He would have sent down angels** as messengers. **We have not heard of this among our forefathers** meaning Noah, peace be upon him, that is, we have not heard of him being a prophet, or what he spoke to them of urging them to worship God Almighty and denying any god other than Him, or of claiming prophethood, and that was either due to their extreme stubbornness or because they were in a prolonged period.

Surat al-Mu'minun 23:25

He is only a man possessed by madness, so wait for him for a time.

Tafsir al-Jalalayn

25 - *He* Noah **is only a man possessed by madness** a state of insanity **so wait for him** wait for him **for a time** until the time of his death.

Tafsir al-Suyuti

Tafsir al-Tabari

He, the Most High, means, informing about what was said by the leaders of the disbelievers among the people of Noah, **He is only a man possessed by madness**. Noah is only a man possessed by madness. It is also possible for a jinn to be possessed, so the noun and the source agree, and it is from His statement, **He is**, a metaphor for the name of Noah. And His statement, **Then wait for him for a time**, means: So remain with him, and wait for him for a time. He says: until a certain time, and they did not mean by that a known time, rather it is like someone saying: Leave him until a certain day, or until a certain time.

And His statement: **He said, 'My Lord, support me because they have denied.'** He says: Noah said, calling upon his Lord, seeking His support against his people, when his and their affairs had become prolonged, and they persisted in their transgression: **My Lord, support me** against my people **because they have denied**. He means by their denial of Me, in what I conveyed to them of Your message, and the call to them to it of Your Oneness. And His statement: **So We inspired him, 'Construct the ark under Our eyes and by Our inspiration.'** He says: So We said to him when We sought support against the disbelievers of his al-Nas 114: **Construct the ark**, which is the ship. **Under Our eyes** means: in Our sight and vision. **And by Our inspiration** means: and by Our teaching you how to make it. **So when Our command comes**, meaning: when Our judgment comes upon your people, with their punishment and destruction, **and the oven overflows**.

We have previously mentioned the differences of opinion among those who differ on the description of the oven's boiling point, and the correct opinion in our view is to say this with its evidence, which makes it unnecessary to repeat it in this place.

So enter therein two of each kind. He says: So enter the ship and carry. The ha' and the alif in his saying *therein* are from the mention of the ship. **Of each kind two**. It is said: I took him into such-and-such and I took him into it. From taking him therein is the saying of the poet:

I was your enemy's enemy, I did not turn back, and they took you on a difficult day.

Some of them say: Aslakat with an alif, and from this is

what Al-Hudhali said:

Even if they lead them in a strait, they will be driven away as stray camels are driven away.

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

Who said that?

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **Then take therein two of each kind**, meaning to Nuh 71: **and your family**, meaning his children and their women, **except for those against whom the word has already been pronounced**, from God that they will perish among those of your people who will perish, so do not take them with you, and they are Yam who was drowned. And what he means by his statement: **of them** is of your family, and the ha and mim in his statement of them are from the mention of family. And his statement: **and do not address Me**, meaning: and do not ask Me about those who disbelieve in God that I should save them, **for they are to be drowned**, meaning: for I have decreed upon them that I will drown them all.

Tafsir al-Qurtubi

Then some of them turned to one another and said: *He* meaning Noah **is only a man possessed by madness** meaning madness who does not know what he is saying. **So wait for him for a time** meaning wait for his death. It was said: until his madness becomes apparent. Al-Farra' said: What is meant by **a time** here is not a specific time, but rather it is like saying: Leave him until a certain day.

Tafsir Ibn Kathir

God Almighty tells about Noah, peace be upon him, when He sent him to his people to warn them of God's punishment and severe wrath, and His vengeance on those who associated partners with Him, disobeyed His command, and denied His messengers. "He said, 'O my people, worship God; you have no deity other than Him. Will you not then fear Him?'" That is, do you not fear God for associating partners with Him? The leaders, who were the nobles and great ones among them, said, **This is only a man like you who wants to do you a favor**. They mean to be haughty towards you and to show off by claiming prophethood, while he is a man like you. So how could revelation be given to him and not to you? **And if God had willed, He would have sent down angels**. That is, if He had wanted to send a prophet, He would have sent an angel from Himself, and he was not a man. We have not heard of this, that is, of the sending of humans among our forefathers, meaning by this their ancestors and grandfathers in past ages. And his saying: **He is only a man possessed by madness**, meaning he is crazy in what he claims that God sent him to you and chose him from among you for revelation. **So wait for him for a time**, meaning wait for the vicissitudes of fate to come

Surat al-Mu'minun 23:25

He is only a man possessed by madness, so wait for him for a time.

upon him, and be patient with him for a period until you are relieved of him.

Fath al-Qadir

And they were not satisfied with that until they added to it a pure lie and blatant slander, so they said: 25- **He is only a man possessed by madness** meaning madness who does not know what he is saying: **So wait for him for a time** meaning wait for him until his matter becomes clear, that is, he recovers from his madness and abandons this claim, or until he dies and you are relieved of him. Al-Farra' said: He does not mean by **a time** here a specific time, rather it is like their saying: Leave him until a certain day. So when the Prophet, peace and blessings be upon him, heard their words and knew their persistence in disbelief and their insistence on it.

Tafsir al-Baghawi

25. **He is only a man possessed by madness**, meaning: insanity, **so wait for him for a time**, meaning: until he dies and you are relieved of him.

Tafsir al-Baidawi

25- **He is only a man possessed by madness** meaning insanity, and for this reason he says that. **So wait for him** so endure him and wait. **Until a time** perhaps he will recover from his madness.

Surat al-Mu'minun 23:26

He said, **My Lord, support me because they have denied me.**

Tafsir al-Jalalayn

26 - **He said** Noah **My Lord, help me** against them **for what they denied** because of their denial of me by destroying them. God Almighty said, answering his prayer:

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: **He said, 'My Lord, support me because they have denied.'**

Tafsir al-Qurtubi

So he said when they persisted in their disbelief: **My Lord, support me because they have denied it.** That is, take revenge on those who did not obey me and did not listen to my message.

Tafsir Ibn Kathir

God Almighty tells us about Noah, peace be upon him, that he called upon his Lord to grant him victory over his people, as God Almighty said, informing us about him in another verse: **So he called upon his Lord, 'Indeed, I am overcome, so grant me victory.'** And he said here: **My Lord, grant me victory because they have denied me.** Then God Almighty ordered him to build the ship, perfect it, and to carry in it two of each kind, meaning a male and a female of every kind of animal, plant, fruit, and other things, and to carry in it his family **except for those against whom the word has already gone forth from them**, meaning those against whom the word from God has already gone forth to destroy, and they are those of his family who did not believe in him, such as his son and his wife, and God knows best.

And His statement: "And do not address Me concerning those who have wronged. Indeed, they are to be drowned." That is, when you witness the sending down of the great rain, do not be moved by compassion for your people and pity for them, or by the hope of delaying them so that they may believe, for I have decreed that they will be drowned despite their disbelief and transgression. The story has been presented in detail in Surat Hud, so there is no need to repeat it here. And His statement: **So when you and those with you have boarded the ship, say, 'Praise be to God, Who has saved us from the wrongdoing people.'** Just as He said: "And He has made for you of the ship and the grazing livestock wherein you ride,

that you may mount on their backs. Then remember the favor of your Lord when you are boarded therein and say, 'Glory be to Him who has subjected this to us, for we could not have subdued it. And indeed, to our Lord we will return.'" And Noah, peace be upon him, complied with this, as God Almighty said: **And he said, 'Embark therein, in the name of God is its course and its anchorage.'** So God Almighty mentioned it at the beginning of his journey and at its end, and God Almighty said: **And say, 'My Lord, alight me at a blessed landing place, for You are the best to alight.'** And His statement: **Indeed in that are signs** means that in this action, which is the salvation of the believers and the destruction of the disbelievers, there are signs, that is, clear arguments and evidence of the truthfulness of the prophets in what they brought from God Almighty, and that He Almighty does whatever He wills, is capable of all things, and knows all things. And His statement: **And indeed We are to test** means to test the servants by sending messengers.

Fath al-Qadir

26- **He said, 'My Lord, support me'** against them, so take revenge on them as You wish and however You wish. The *ba* in **because they denied** is for causality: that is, because of their denial of me.

Tafsir al-Baghawi

26. **He said, 'My Lord, support me because they have denied me.'** That is, I mean by destroying them for denying me.

Tafsir al-Baidawi

26- **He said** after he despaired of their faith. **My Lord, support me** by destroying them or by fulfilling the punishment You promised them. **Because they denied** instead of their denying Me or because of it.

Surat al-Mu'minun 23:27

So We inspired him, "Construct the ship under Our eyes and with Our inspiration. Then, when Our command comes and the oven overflows, then enter therein of every kind two mates, and your family, except for those against whom the word has already passed among them. And do not address Me concerning those who have wronged. Indeed, they are to be drowned."

Surat al-Mu'minun 23:27

So We inspired him, "Construct the ship under Our eyes and with Our inspiration. Then, when Our command comes and the oven overflows, then enter therein of every kind two mates, and your family, except for those against whom the word has already passed among them. And do not address Me concerning those who have wronged. Indeed, they are to be drowned."

Tafsir al-Jalalayn

27 - **So We inspired him, Make the ark** the ship **under Our eyes** in Our sight and protection **and We inspired** Our command **so when Our command comes** to destroy them **and the oven overflows** for the baker with water and that was a sign for Noah **then walk therein** enter the ark **of every kind** male and female, meaning of all their types *two* male and female and it is the object and from is related to walk. And in the story, God Almighty gathered for Noah the beasts of prey and birds and others so he began to strike with his hands in every kind so his right hand would fall on the male and his left on the female and he would carry her in the ark and in the reading of each with the tanween so two is the object and two is an emphasis for him **and destroy** his wife and children **except those against whom the word had already come** of destruction and he is his wife and his son Canaan unlike Shem, Ham and Japheth so he carried them and their wives three and in Surat Hud and whoever believed and no one believed with him except a few it was said they were six men and their women and it was said all of those who were in the ark were seventy-eight half of them men Half of them are women. **And do not speak to Me concerning those who have wronged** who disbelieved by not destroying them. **Indeed, they will be drowned.**

Tafsir al-Suyuti

Tafsir al-Tabari

The statement in the interpretation of the Almighty's saying: "So We inspired him, 'Construct the ark under Our eyes and with Our inspiration. Then when Our command comes and the oven overflows, then take into it two of every kind, and your family, except those against whom the word has already passed among them. And do not speak to Me concerning those who have wronged; indeed, they are to be drowned.'"

Tafsir al-Qurtubi

So We inspired him meaning We sent messengers to him from heaven **to build the ark** as explained above.

The Almighty said: **So walk therein** meaning enter it and make it your home. It is said: I made him walk in such-and-such and I made him walk in it if you enter it. Abd Manaf ibn Rib' al-Hudhali said:

Until they lead them in a swarm, like camels chasing strays.

Of every pair two. Hafs read **of every** with tanween, the rest with addition, and it has been mentioned.

Al-Hasan said that Noah did not carry on the ship anything except what gives birth and lays eggs. As for the bugs, flies, and worms, he did not carry any of them, but rather they came out of the clay. The discussion of the ship has already passed, and the discussion of it is complete, and praise be to God.

Tafsir Ibn Kathir

God Almighty tells us about Noah, peace be upon him, that he called upon his Lord to grant him victory over his people, as God Almighty said, informing us about him in another verse: **So he called upon his Lord, 'Indeed, I am overcome, so grant me victory.'** And he said here: **My Lord, grant me victory because they have denied me.** Then God Almighty ordered him to build the ship, perfect it, and to carry in it two of each kind, meaning a male and a female of every kind of animal, plant, fruit, and other things, and to carry in it his family **except for those against whom the word has already gone forth from them**, meaning those against whom the word from God has already gone forth to destroy, and they are those of his family who did not believe in him, such as his son and his wife, and God knows best.

And His statement: "And do not address Me concerning those who have wronged. Indeed, they are to be drowned." That is, when you witness the sending down of the great rain, do not be moved by compassion for your people and pity for them, or by the hope of delaying them so that they may believe, for I have decreed that they will be drowned despite their disbelief and transgression. The story has been presented in detail in Surat Hud, so there is no need to repeat it here. And His statement: **So when you and those with you have boarded the ship, say, 'Praise be to God, Who has saved us from the wrongdoing people.'** Just as He said: "And He has made for you of the ship and the grazing livestock wherein you ride, that you may mount on their backs. Then remember the favor of your Lord when you are boarded therein and say, 'Glory be to Him who has subjected this to us, for we could not have subdued it. And indeed, to our Lord we will return.'" And Noah, peace be upon him, complied with this, as God Almighty said: **And he said, 'Embark therein, in the name of God is its course and its anchorage.'** So God Almighty mentioned it at the beginning of his journey and at its end, and God Almighty said: **And say, 'My Lord, alight me at a**

blessed landing place, for You are the best to alight.'

And His statement: **Indeed in that are signs** means that in this action, which is the salvation of the believers and the destruction of the disbelievers, there are signs, that is, clear arguments and evidence of the truthfulness of the prophets in what they brought from God Almighty, and that He Almighty does whatever He wills, is capable of all things, and knows all things. And His statement: **And indeed We are to test** means to test the servants by sending messengers.

Fath al-Qadir

27- **So We inspired him** at that time, meaning We sent to him a messenger from heaven, **to build the ark** and that it is an explanation of what is in the inspiration of the meaning of saying **under Our eyes** meaning clothed in Our protection and care, and this was explained previously in Hud. The meaning of **and Our inspiration** is Our command to you and Our teaching of you how to build it, and the *fa* in His statement: **So when Our command comes** is to arrange what comes after it according to what came before it of building the ark, and what is meant by the command is the torment **and the oven overflows** is conjoined to the sentence before it by a conjunction of sequence, and it was said that the conjunction of al-Sharh 94: meaning that the coming of the command is the overflow of the oven: meaning the oven of Adam that will go to Nuh 71: meaning when that happens, **then enter therein from every kind two** meaning enter it, it is said that he entered it in such-and-such, and I entered it. Hafs read **min kul** with tanween, and the rest read with addition. The meaning of the first reading is **min kulli from every nation** is two pairs, and the meaning of the second is **min kulli from every pair**, and they are the nation of males and females, two. *Ahlak* was replaced by a verb conjoined with *fasalak* **so follow**, not by conjoining *zawwain* **two pairs**, or *ithnayyin* **two people** according to the two readings, in order to convey a difference in meaning: that is, **and follow your people** "except for those against whom the word has already passed among them" meaning the word of their destruction among them **and do not address Me concerning those who have wronged** by praying for their salvation. The phrase **indeed, they are drowned** is an explanation for the prohibition of addressing: that is, they are destined to be drowned for their wrongdoing, and whoever is like this does not deserve to be prayed for.

Tafsir al-Baghawi

27. "So We inspired him, 'Construct the ark under Our observation and with Our inspiration. Then when Our command comes and the oven overflows, enter therein,' enter it, it is said, 'I entered it in such-and-such' and I entered it in it, 'of every kind two mates and your family, except for those against whom the word has already been decreed among them,'" meaning, those against whom the decree of destruction has already been decreed.

"And do not speak to Me concerning those who have wronged. Indeed, they are to be drowned."

Tafsir al-Baidawi

27- **So We inspired him, 'Make the ark under Our eyes'** with Our protection, We protect it from making a mistake in it or spoiling it for you. **And Our revelation** and Our command and Our instruction on how to make. **And when Our command comes** to ride or the punishment descends. **And the oven overflows** It was narrated that it was said to Noah when the water overflowed from the oven, ride you and those with you, so when the water gushed from it, his wife informed him, so he rode and his place was in the mosque of Kufa to the right of the one entering from the door of Kinda. It was said that it was the spring of Warda in Ash-Sham and there are other aspects to it that I mentioned in (*Hud*). **So walk therein** so enter it. It is said that he walked therein and others walked. God Almighty said, **What has brought you into Hellfire?** "Of every pair two" from every nation, the male and female, one and double, and Hafs read (**of every**) with the tanween, meaning of every type, two and two for emphasis. "And your family" and your household or those who believed with you. **Except for those against whom the word has already gone forth** meaning the word from God Almighty to destroy them for their disbelief. The preposition *ala* was brought because the word that precedes is harmful, just as the preposition *lam* was brought when it was beneficial in the words of God Almighty: **Indeed, those for whom good has preceded from Us.** "And do not address Me concerning those who have wronged" by praying for their salvation. **Indeed, they will be drowned** without a doubt because of their wrongdoing through polytheism and sins. And whoever is like this, there is no intercession for him and no intercession for him. How can it be when He commanded him to praise Him for being saved from them by their destruction, by His words:

Surat al-Mu'minun 23:28

So when you and those with you are seated on the ship, say, "Praise be to God, who has saved us from the wrongdoing people."

Surat al-Mu'minun 23:28

So when you and those with you are seated on the ship, say, **Praise be to God, who has saved us from the wrongdoing people.**

Tafsir al-Jalalayn

28 - **So when you and those with you are established on the ship, say, Praise be to God, who has saved us from the wrongdoing people** the disbelievers and their destruction.

Tafsir al-Suyuti

Tafsir al-Tabari

The Almighty means by His saying: **So when you and those with you are settled in the ship:** So when you and those with you, from among your family whom you have carried with you, are sitting in it, high above it, say, **'Praise be to God, who has saved us from the wrongdoing people'** meaning from the polytheists.

Tafsir al-Qurtubi

The Almighty said: **And when you have ascended,** meaning, you have risen. **You and those with you on the ship,** riding. **Then say, 'Praise be to God,'** meaning, thank God for saving you. **From the wrongdoing people,** and from drowning. Praise be to God: the word of every thankful person to God. Its explanation has already been given in Al-Fatihah.

Tafsir Ibn Kathir

God Almighty tells us about Noah, peace be upon him, that he called upon his Lord to grant him victory over his people, as God Almighty said, informing us about him in another verse: **So he called upon his Lord, 'Indeed, I am overcome, so grant me victory.'** And he said here: **My Lord, grant me victory because they have denied me.** Then God Almighty ordered him to build the ship, perfect it, and to carry in it two of each kind, meaning a male and a female of every kind of animal, plant, fruit, and other things, and to carry in it his family **except for those against whom the word has already gone forth from them,** meaning those against whom the word from God has already gone forth to destroy, and they are those of his family who did not believe in him, such as his son and his wife, and God knows best.

And His statement: "And do not address Me concerning those who have wronged. Indeed, they are to be drowned." That is, when you witness the sending down of the great rain, do not be moved by

compassion for your people and pity for them, or by the hope of delaying them so that they may believe, for I have decreed that they will be drowned despite their disbelief and transgression. The story has been presented in detail in Surat Hud, so there is no need to repeat it here. And His statement: **So when you and those with you have boarded the ship, say, 'Praise be to God, Who has saved us from the wrongdoing people.'** Just as He said: "And He has made for you of the ship and the grazing livestock wherein you ride, that you may mount on their backs. Then remember the favor of your Lord when you are boarded therein and say, 'Glory be to Him who has subjected this to us, for we could not have subdued it. And indeed, to our Lord we will return.'" And Noah, peace be upon him, complied with this, as God Almighty said: **And he said, 'Embark therein, in the name of God is its course and its anchorage.'** So God Almighty mentioned it at the beginning of his journey and at its end, and God Almighty said: **And say, 'My Lord, alight me at a blessed landing place, for You are the best to alight.'** And His statement: **Indeed in that are signs** means that in this action, which is the salvation of the believers and the destruction of the disbelievers, there are signs, that is, clear arguments and evidence of the truthfulness of the prophets in what they brought from God Almighty, and that He Almighty does whatever He wills, is capable of all things, and knows all things. And His statement: **And indeed We are to test** means to test the servants by sending messengers.

Fath al-Qadir

28- **So when you have ascended** that is, ascended **you and those with you** of your family and followers **on the ship** riding on it "then say: Praise be to God, who has saved us from the wrongdoing people" that is, He came between us and them, and delivered us from them, as He said: "So He cut off the root of the people who did wrong. And praise be to God, Lord of the worlds." The explanation of this story has already been presented in Surat Hud in full and complete, and He only made their ascension on the ship a means of salvation from drowning, for He knew beforehand that this was the reason for their salvation from the oppressors, and their safety from being afflicted with the punishment that afflicted them.

Tafsir al-Baghawi

28. **And when you are established,** straightened up, **you and those with you in the ship, then say, 'Praise be to God, who has saved us from the wrongdoing people,'** meaning: the disbelievers.

Tafsir al-Baidawi

28- **So when you and those with you are settled in the ship, say, 'Praise be to God, who has saved us from the wrongdoing people.'** Like the Almighty's saying:

“So He eliminated the last of the people who did wrong.
And praise be to God, Lord of the worlds.”

Surat al-Mu'minun 23:29

And say, "My Lord, let me alight at a blessed landing place, for You are the best to grant landing places."

Surat al-Mu'minun 23:29

And say, **My Lord, let me alight at a blessed landing place, for You are the best to grant landing places.**

Tafsir al-Jalalayn

29 - **And say** when you descend from the ship **My Lord, let me descend at a blessed landing** with a damma on the mamma and a fatha on the zay, a source and a place name, and with a fatha on the mamma and a kasra on the zay, a place of descent **and You are the best of those who give a landing** what was mentioned

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says to His Prophet Noah, peace be upon him: And when God delivered you and brought you out of the ark, and you descended from it, **My Lord, let me descend at a blessed landing place** on the earth, **and You are the best** of those who place His servants in landing places.

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 both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **A blessed home**, he said: For Noah when he got off the ship.

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

The reciters differed in their recitation of this. The majority of reciters in the regions recited it as **O Lord, place me a blessed place** with a damma on the meem and a fatha on the zay, meaning: place me a blessed place. Asim recited it with a fatha on the meem and a kasra on the zay, meaning: place me a blessed place or location.

Tafsir al-Qurtubi

The Almighty said: **And say, 'My Lord, let me descend at a blessed place.'** The general reading is *manzil* with a damma on the meem and a fatha on the zay, based on the source which is sending down, meaning send me down a blessed place. Zur ibn Hubaish and Abu Bakr on the authority of Asim and al-Mufaddal read *manzil* with a fatha on the meem and a kasra on the zay based on the place, meaning send me down to a blessed place. Al-Jawhari: *Manzil* **with a fatha on the**

meem and zay is the descent, which is the solution.

You say: I descended a descent and a place. He said:

If I remind you of the house, its home is a camel, I cry, and the tears of the eyes flow down. Record

The word *manzil* is in the accusative case because it is a verbal noun. *An-nazlahu* is also used to describe someone else. *An-nazlahu* is used to describe someone else. *An-nazlahu* is used to describe someone else. *An-nazlahu* is also used to describe order. Ibn Abbas and Mujahid said: This was when he got out of the ship, like the Almighty's statement: "Descend with peace from Us and blessings upon you and upon nations from among those with you" (Hud 11:48). It was also said: When he entered it, so based on this, his statement *blessed* means with safety and salvation.

I said: In short, the verse is a teaching from God Almighty to His servants when they ride and when they dismount to say this, and even when they enter their homes and greet them, they say it. It was narrated on the authority of Ali, may God be pleased with him, that when he entered the mosque, he would say: O God, let me descend to a blessed abode, for You are the best of those who grant abode.

Tafsir Ibn Kathir

God Almighty tells us about Noah, peace be upon him, that he called upon his Lord to grant him victory over his people, as God Almighty said, informing us about him in another verse: **So he called upon his Lord, 'Indeed, I am overcome, so grant me victory.'** And he said here: **My Lord, grant me victory because they have denied me.** Then God Almighty ordered him to build the ship, perfect it, and to carry in it two of each kind, meaning a male and a female of every kind of animal, plant, fruit, and other things, and to carry in it his family **except for those against whom the word has already gone forth from them**, meaning those against whom the word from God has already gone forth to destroy, and they are those of his family who did not believe in him, such as his son and his wife, and God knows best.

And His statement: "And do not address Me concerning those who have wronged. Indeed, they are to be drowned." That is, when you witness the sending down of the great rain, do not be moved by compassion for your people and pity for them, or by the hope of delaying them so that they may believe, for I have decreed that they will be drowned despite their disbelief and transgression. The story has been presented in detail in Surat Hud, so there is no need to repeat it here. And His statement: **So when you and those with you have boarded the ship, say, 'Praise be to God, Who has saved us from the wrongdoing people.'** Just as He said: "And He has made for you of the ship and the grazing livestock wherein you ride, that you may mount on their backs. Then remember the favor of your Lord when you are boarded therein

and say, 'Glory be to Him who has subjected this to us, for we could not have subdued it. And indeed, to our Lord we will return.'” And Noah, peace be upon him, complied with this, as God Almighty said: **And he said, 'Embark therein, in the name of God is its course and its anchorage.'** So God Almighty mentioned it at the beginning of his journey and at its end, and God Almighty said: **And say, 'My Lord, alight me at a blessed landing place, for You are the best to alight.'** And His statement: **Indeed in that are signs** means that in this action, which is the salvation of the believers and the destruction of the disbelievers, there are signs, that is, clear arguments and evidence of the truthfulness of the prophets in what they brought from God Almighty, and that He Almighty does whatever He wills, is capable of all things, and knows all things. And His statement: **And indeed We are to test** means to test the servants by sending messengers.

Fath al-Qadir

Then he ordered him to ask his Lord what is most beneficial and most useful for him, so he said: 29- **And say, 'My Lord, alight me at a blessed landing place.'** That is, alight me in the ship. The majority read **a landing place** with a damma on the meem and a fatha on the zay as a verbal noun. Zur ibn Hubaish and Abu Bakr from Asim and al-Mufaddal read with a fatha on the meem and a kasra on the zay as a place name. According to the first reading: **anzalni inzal mubarak a blessed landing**, and according to the second reading: **anzalni makan mubarak a blessed landing**. Al-Jawhari said: **A landing place** with a fatha on the meem and zay is the descent, which is the settlement. You say, **I descended a descent and a place**. The poet said:

If the house reminds you of its home, you will cry, and the tears will flow down your cheeks.

By erecting her home, because it is a source, it was said that God Almighty commanded him to say this statement when he entered the ship, and it was said when he exited it, and the verse is a teaching from God to His servants when they board and then disembark to say this statement **And You are the best of those who provide a place to stay**. This is praise from Him to God Almighty after his supplication to Him. Al-Wahidi said: The commentators said: He was commanded to say when he was seated on the ship: Praise be to God, and when he disembarked from it: My Lord, let me alight at a blessed place.

Tafsir al-Baghawi

29. **And say, 'My Lord, let me descend at a blessed landing place.'** Abu Bakr read on the authority of Asim, **a landing place**, with the *mim* open and the *zay* broken, meaning he meant the landing place. It was said that it is the ship after boarding, and it was said that it is the land after landing. It is possible that he meant in the ship, and it is possible that it is after the departure. The rest read, **a landing place**, with the *mim* closed and the *zay* open, meaning a landing place. So the blessing in the ship is salvation, and in the landing after the departure is the abundance of offspring from his three sons, **and You are the best of those who give landing**

places.

Tafsir al-Baidawi

29- **And say, 'My Lord, drop me down'** in the ship or on the earth. **A blessed landing place** that brings about more good in both worlds according to Abu Bakr's reading. It was also read (**a landing place**) meaning a landing or a place of landing. **And You are the best of those who give landing places** is praise that matches his supplication. He ordered him to intercede for him with it, exaggerating it and seeking through it an answer. He singled him out with the command and what was attached to it so that he and those with him would be equal, to demonstrate his favor and to indicate that in his supplication there is an alternative to their supplication, for He encompasses them.

Surat al-Mu'minun 23:30

Indeed in that are signs, and indeed We are being tested.

Surat al-Mu'minun 23:30

Indeed in that are signs, and indeed We are being tested.

Tafsir al-Jalalayn

30 - **Indeed in that** mentioned about the matter of Noah and the ship and the destruction of the infidels **are signs** indications of the power of God Almighty **and indeed** lightened from the heavy and its subject is the pronoun of the matter **we were to test** testing the people of Noah by sending him to them and preaching to him

Tafsir al-Suyuti

Tafsir al-Tabari

And His statement: **Indeed in that are signs** means that the Most High says: Indeed, in what We did to Noah, O Muhammad, of our destruction of them when they denied Our messengers, rejected Our oneness, and worshipped gods and idols, as a lesson for your people from the polytheists of Quraysh, and as sermons and arguments for us, by which they may prove our way with their likes, so that they may be deterred from their disbelief, and refrain from denying you, fearing that the same punishment that befell them would befall them. And His statement: **And indeed, We were to test** means that the Most High said: And We were to test them by reminding them of Our signs, to see what they would do before Our punishment descended upon them.

Tafsir al-Qurtubi

The Almighty said: **Indeed in that are signs** meaning in the matter of Noah and the ark and the destruction of the disbelievers. *Signs* meaning evidence of the perfection of God's power, and that He will support His prophets and destroy their enemies. **And indeed We were to test** meaning We were only testing the nations before you, meaning We tested them by sending messengers to them so that the obedient and the disobedient would be revealed and their condition would become clear to the angels, not so that the Lord would seek new knowledge. It was said: meaning We treat them as those who are being tested. This meaning was mentioned previously in (*Al-Baqarah*) and others. It was said: **And indeed We were** meaning We were.

Tafsir Ibn Kathir

God Almighty tells us about Noah, peace be upon him, that he called upon his Lord to grant him victory over his people, as God Almighty said, informing us about

him in another verse: **So he called upon his Lord, 'Indeed, I am overcome, so grant me victory.'** And he said here: **My Lord, grant me victory because they have denied me.** Then God Almighty ordered him to build the ship, perfect it, and to carry in it two of each kind, meaning a male and a female of every kind of animal, plant, fruit, and other things, and to carry in it his family **except for those against whom the word has already gone forth from them**, meaning those against whom the word from God has already gone forth to destroy, and they are those of his family who did not believe in him, such as his son and his wife, and God knows best.

And His statement: "And do not address Me concerning those who have wronged. Indeed, they are to be drowned." That is, when you witness the sending down of the great rain, do not be moved by compassion for your people and pity for them, or by the hope of delaying them so that they may believe, for I have decreed that they will be drowned despite their disbelief and transgression. The story has been presented in detail in Surat Hud, so there is no need to repeat it here. And His statement: **So when you and those with you have boarded the ship, say, 'Praise be to God, Who has saved us from the wrongdoing people.'** Just as He said: "And He has made for you of the ship and the grazing livestock wherein you ride, that you may mount on their backs. Then remember the favor of your Lord when you are boarded therein and say, 'Glory be to Him who has subjected this to us, for we could not have subdued it. And indeed, to our Lord we will return.'" And Noah, peace be upon him, complied with this, as God Almighty said: **And he said, 'Embark therein, in the name of God is its course and its anchorage.'** So God Almighty mentioned it at the beginning of his journey and at its end, and God Almighty said: **And say, 'My Lord, alight me at a blessed landing place, for You are the best to alight.'** And His statement: **Indeed in that are signs** means that in this action, which is the salvation of the believers and the destruction of the disbelievers, there are signs, that is, clear arguments and evidence of the truthfulness of the prophets in what they brought from God Almighty, and that He Almighty does whatever He wills, is capable of all things, and knows all things. And His statement: **And indeed We are to test** means to test the servants by sending messengers.

Fath al-Qadir

And the reference in His saying: 30- **Indeed in that** to what came before of what God told us about the matter of Noah, peace be upon him: and the verses are the indications of the perfection of His power, glory be to Him, and the signs by which the greatness of His status is proven. **And indeed We were to test** meaning to test them by sending messengers to them, to show the obedient and the disobedient to the people or the angels. And it was said that the meaning is: He, glory be to Him, treats them as one who tests their conditions, sometimes by sending, and sometimes by punishing.

Tafsir al-Baghawi

30. **Indeed in that**, meaning what I mentioned about Noah and the ship and the destruction of God's enemies, **are signs**, evidence of His power, **and indeed We were testing**, and We were. It was said: And We were only testing them, meaning: Testing them by sending Noah and preaching to him and reminding him, so that we might see what they would do before the punishment descended upon them.

Tafsir al-Baidawi

30- **Indeed in that** in what He did to Noah and his people. **There are signs** that are used as evidence and are considered by those who have insight and reflection. **And indeed We were to test** to afflict the people of Noah with a great affliction, or to examine Our servants with these signs. **And indeed** is the lightened one and the lam is the distinguishing one.